



The UWI

Quality

Education Forum

Number 15

January 2009





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*Perspectives on Curriculum
Reform at UWI*

Published by
The Office of the Board for
Undergraduate Studies
(OBUS)

Published by
The Office of the Board for Undergraduate Studies (OBUS)
Published by the Office of the Board for Undergraduate Studies
The University of the West Indies, Mona
Kingston 7 Jamaica

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The University of the West Indies

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ISSN: 0799-1487

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UWI Quality Education Forum, formerly published as
YouWeQ, is published once a year.

Set in Adobe Garamond 12/16 x 30
Cover and journal design by Robert Harris
Printed in Jamaica by Pear Tree Press

Contents

Preface / 1

Alvin Wint

Democracy and Campus Life: A University of the West Indies

Experiment to Include Commuting Students / 5

Joseph Pereira

Curriculum Reforms and Changing the Academic

Culture in Higher Education / 17

Mervin E. Chisholm

Turning Out Ethical Graduates? Interrogating the

Process at the University of the West Indies / 30

Jacqueline Moniquette and Anna Perkins

Curriculum Renewal: Creating “Intellectual Guerrillas” / 45

Francis O. Severin

Reversing Power Relations and Curricular Reform: English Language

Education Activism in the Academy / 61

Ingrid McLaren, Caroline Dyche, Alison Altidor-Brooks,

Rufina Taylor and Hubert Devonish

The Administrative Challenge of New Curricula in Old Medical Schools / 83

Tomlin J. Paul, Joseph Branday, Annette Crawford-Sykes,

Elaine Williams and Donna Beman

A Congruence of Head, Heart and Hands: A New Curriculum for Training

Emergency Medical Technicians in Jamaica / 93

Winsome Segree, Tomlin J. Paul and Delwin Ferguson

The UNIA Catechism: A Resource for Training

Caribbean Christian Educators / 103

Marjorie Lewis

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Preface

ALVIN WINT

Pro Vice Chancellor, Board for Undergraduate Studies

In its 2007–2012 strategic plan, which the article by McLaren et al. points out represented a shared vision of a significant proportion of the entire university community, the University of the West Indies (UWI) articulated its vision of the attributes of the ideal graduate it should be producing by the end of the planning period. As mentioned by Moniquette and Perkins in their contribution to this volume, these graduates were to be critical and creative thinkers, socially and culturally responsive and ethical. Additionally, among other attributes, they were to have a regional frame of reference, and they were to be problem solvers, effective communicators and life-long, self-motivated learners. One of the key strategies the plan articulated for accomplishing this vision was that the UWI should “emphasize and carry out curriculum renewal as a reflective and dynamic process”. Other related strategies including enhancing teacher quality, enhancing learning effectiveness by providing students with a more diverse and flexible learning experience, and developing the learning environment to support the desired educational transformation.

In the implementation phase of the strategic plan, the Board for Undergraduate Studies has been assigned the responsibility for spearheading the teaching and learning changes required for UWI to achieve its student transformation objectives. In this regard, for the first time in its history, the entire UWI community has been invited to participate in a programme of curriculum reform and renewal. This volume of the *UWI Quality Education Forum* is dedicated to an examination of the experiences of curriculum reform at UWI and elsewhere.

It follows other efforts by the Board for Undergraduate Studies to provide information to assist in the university-wide curriculum reform effort, including the preparation of papers such as “Curriculum Reform at UWI: Perspectives of Quality Assurance Reviewers”, which drew on the ten years of quality assurance reviews conducted at UWI to distil lessons from these reviews for the curriculum reform process; and “Curriculum Reform at UWI: Insights from Departmental Plans”, which identified best practices across UWI from the curriculum reform plans that departments submitted to the UWI administration in early 2008, as identified by Moniquette and Perkins in their article.

The dominant trend that emerges in these papers produced by the Board for Undergraduate Studies, and in the articles in this volume, is the importance of embedding the curriculum reform process within an educational paradigm that is learner centred, both with respect to the teaching process and in relation to the independent learning activities of students, in contrast with a teacher-centric approach that has long been the dominant approach to education within universities.

At a conceptual level, the need for this paradigmatic shift is captured in the article by Chisholm, who emphasizes both the need to move to a learner-centric approach to education and the imperative of universities shifting their reward systems to reward learner-centred curricular innovation. This emphasis is also captured in the article by Severin, who argues that curriculum reform is critical for social transformation and that it requires the pedagogical paradigm to shift from the teacher to the learner. More graphically, he argues that UWI needs to move away from the “banking concept of education” with teachers who function only as depositors of knowledge and students who function only as depositees. Severin makes the point that online education may well provide lessons from which face-to-face learning can benefit with respect to how to shift to more learner-oriented curricula.

Other articles in this volume focus on the challenges associated with the implementation of reformed curricula to respond to particular elements of the student learning outcomes targeted in the strategic plan. McLaren et al., for example, focus their article on the critical challenge of improving the communication skills of UWI students by detailing the history of English

language policy at UWI and by examining more recent efforts to develop Writing Across the Curriculum and Speaking Across the Curriculum programmes at UWI. One of the key points made in this article is that of the need to align strategic goals with appropriate resource allocation and to have institutional support of faculty-driven transformation initiatives.

Moniquette and Perkins, in their contribution, point to other implementation challenges. They note, for example, that although having students graduate with an ethical perspective was a goal of the student transformation initiative, only a few of the department curricula reform plans received by the UWI administration through February 2008 placed a focus on ethics in their reform plans.

Lewis emphasizes the importance of curriculum reform to graduates achieving a regional frame of reference and a level of social and cultural responsiveness by focusing on reforming the theology curriculum in a manner that contextualizes theology in a Caribbean setting. She argues that religious education has been in captivity to a Euro-American ideology that studiously avoids dealing with racism. She opines that appropriate reform is unlikely, therefore, to take place if only Euro-American theological catechisms are used in the educational process.

The articles by Segree et al. and Paul et al. focus on medical education, which is one of the disciplines at UWI that has had a rich recent history of curriculum reform on a regional basis. Segree et al. examine the need for active and student-centred learning in the training of emergency medical technicians, emphasizing curricular elements that include students immersing themselves in practice by riding along with experienced medical technicians, while Paul et al. detail elements of the history of curriculum reform in medicine, pointing in particular to the 2001 reform effort at Mona that sought to increase the extent of problem-based learning and include achievement in extra-curricular (or certified non-academic) activities as criteria in determining which of the many academically talented applicants should be admitted to study in the Faculty of Medicine's Bachelor of Medicine and Bachelor of Surgery Programme.

But, quite possibly, the most significant experiment in student learning documented at UWI in recent years did not come from a faculty-driven

curriculum reform effort. Pereira, in his article, describes an experiment at UWI Mona to improve the environment for student learning for commuting first-year students, the First-Year Experience programme for commuters championed by the UWI Mona Strategic Transformation Team. This programme complemented the range of co-curricular programmes that for many years had been run by the Student Services and Development Division for residential students. Pereira describes how a voluntary programme for first-year students, facilitated by volunteer staff members, who served as “guides at the sides” and “peers at the rear”, but certainly not in the traditional, hierarchical mode of the university teacher as the “sage on a stage” decried by Chisholm, has been able to change student perceptions of the learning process and lead to an ongoing process of student-driven learning.

The marriage of student-driven learning and a learner-centred curriculum reform process, as advocated by the authors of the articles in this volume, will be essential to creating an effective learning commons at the UWI. Only the successful consummation of this marriage is likely to facilitate the achievement of the learning outcomes of the ideal UWI graduate, as detailed in the 2007–2012 UWI strategic plan. It is our hope that the dissemination of the articles in this volume will help in achieving this objective.

Democracy and Campus Life

A University of the West Indies Experiment to Include Commuting Students

JOSEPH PEREIRA

Background

Most universities do not have the luxury of a fully residential, and in many cases even a partially residential, campus. How does such a university ensure that its students get the best educational exposure that comes not only from the academic programmes but from co-curricular activities? Can a university be expected to deliver to its commuting students an education equal to what residential students can enjoy, both in terms of time availability and provision of developmental programmes outside the classroom? Are university commuting students to resign themselves to an unequal and marginalized campus life and a partial educational experience based heavily on classroom academics? For the University of the West Indies (UWI), Mona campus, adopting the principle that commuting students need to be incorporated into the centre of university life, experiments had to be undertaken to find ways to achieve this and offer them some level of equity with the residential students, whose halls of residence offer a range of developmental programmes that foster democratic involvement and civic formation.

The Mona campus, oldest of the campuses of the multinational regional UWI, started sixty years ago as a fully residential campus, and remained so until the mid 1960s, when it had about one thousand students. The democratization of education in Jamaica through expansion of school places and the use of education as an enabling route in the developmental process meant that demand for university education increased significantly by the 1990s, while the UWI remained the only university in the English-speaking Caribbean. By the start of this century, even with other universities opening up, the demand for access to UWI had been such that the campus began to increase intake by an average of 10 per cent per year over a six-year period, so that by 2006, registration had reached almost eight thousand full-time students and four thousand part-time students in the face-to-face on-campus programmes at Mona. However, expansion of student residences on campus could not keep pace because of the capital outlay needed. From 1,600 beds, housing expanded by 50 per cent to 2,400 beds, but obviously this has been able to cater to just over 30 per cent of full-time enrolment. While there is a normal two-year limit to living in hall, to allow for some rotation of access to that experience, many commuting students do not ever have the benefit of living on hall at any time during their degree programme. The neighbourhoods surrounding the campus cannot absorb the demand for housing, so significant numbers of students live at long distances from the campus, with a daily commute of up to two hours in each direction.

Commuting Students on the Margins

While some commuting students have been able, over the years, to take advantage of the varied co-curricular activities on campus, the increases of intake have resulted in noticeable numbers disconnected from campus life, unaware of, or marginal to, developmental opportunities and even lacking in identification with the institution. In their lecture rooms, the large classes have meant for many commuting students an impersonal experience not mitigated by the socializing available in halls of residence. The university has sports and cultural activities which can earn students co-curricular credits, it

offers programmes focused on developing leadership and teamwork, and it encourages community outreach programmes among other organized activities aimed at affective learning and social responsibility. However, many of the participants are the residential students, who have more time at their disposal and are closer to the promotional energies of those programmes.

To exacerbate the situation, in the absence of sufficient wellness and socializing spaces on the campus integrating students from the different secondary schools, a trend began to emerge whereby commuting students in search of a group identity started cliquing along lines of secondary school origin, limiting their developmental possibilities in a wider social environment: these are the friends they knew before entering university, so in the few free hours they may have on campus in their class schedules, these are the ones they associate with, resulting in an exclusivist outlook detrimental to developing in them a larger UWI identity. Unfamiliar with the larger campus and its facilities, and left to their own devices, many commuting students stayed at the margins of a total university education. Unlike some universities in North America, the primary issue was not a high academic drop-out rate but rather an opt-out from a complete university education and hence the consequent marginalization of many commuting students.

Creating Solutions

In the face of the rapid enrolment expansion and other challenges, the Mona campus established the Strategic Transformation Team in 2005, aimed at ensuring that we stayed the premier university and delivered a quality holistic education. One of the working groups focused on students and, recognizing the need to reach out to commuting students, proposed a variant of the now fairly common first-year experience, with the objective of integrating these students into a full campus experience for their overall development as individuals.

The programme started as a modest pilot project in the 2005/6 academic year on a voluntary basis and with a cap of 150 participating commuting first-year students (approximately 5 per cent of intake). These were assigned to ten

volunteer facilitators drawn from the academic and senior administrative staff of the campus. The intention was to provide these commuting students a forum small enough to encourage the participation of each member and draw out their capabilities and potential in a democratic way. It would also allow for their social interaction with new contacts from other backgrounds, orient them more fully to their university and foster in them a UWI identity, hone the skills they need for optimizing their campus experience, and involve them in community outreach activities to heighten their sense of civic responsibility towards the development of their society. Experiential learning and discursive learning underpinned the theoretical approaches.

Mechanism of Initiative

The mechanism was conceptualized as a weekly one-hour meeting of each group with their facilitators, in which there would be informal discussion around themes either pre-selected to help in the learning objectives or, preferably, arising from suggestions from the group for a more democratic attention to their interests. There would also be a few plenary sessions on general topics. These would be enhanced by a number of social and educational outings, again free-ranging as determined by the group, and including activities such as group meals, attendance at plays or other cultural events, weekend retreats, beach or similar excursions and a community outreach project of the group's determination. The emphasis was on creating an informal climate, facilitating democratic choice and responsibility, fostering democracy through discussion and reasoning, and developing each student's potential in self-governance and teamwork. The teacher-student hierarchy was to be eliminated in a society too long accustomed to such stratification, and staff-student interaction would be promoted on a campus that grown away from such traditions once it had ceased to be a residential campus with small course sizes. One formal expectation was that students would keep a journal for reflective recording of their experiences as the programme progressed, on the premise that it would encourage deeper learning and give feedback on the programme.

In the selection process, both in the pilot and subsequently, there would be no restriction in terms of gender, age, academic programme or performance,

or other limiting criteria apart from being a commuting first-year student volunteering to participate. In the assignment of students to facilitators, a similar openness was used, with largely random assignment, which meant that students were placed together from different faculties and majors, varying ages (from eighteen to fifty), social backgrounds and gender ratios from one group to the next, facilitating an integrative spirit. As it turned out, the overall gender distribution has not been much different from the general campus profile: close to 75 per cent are female. Similarly, the faculty distribution has been fairly reflective of the campus profile, save that students in the Bachelor of Medicine and Bachelor of Surgery programme tend not to volunteer, while those in pure and applied sciences are slightly higher than the campus ratio, maybe because they are younger, more adventurous students on a campus where the average age is close to twenty-four.

It may be argued that the type of student who would come forward and volunteer to participate in such a programme is already a more outgoing person willing to try new things, and that it is really those who do not volunteer who most need this type of experience. However, the groups have contained students who describe themselves as shy – at least at the start of the year. Ultimately, compulsion, even if it were affordable, cannot bring a positive attitude to participation. The success of the programme since its start has led to word-of-mouth recommendation of the First-Year Experience programme (FYE) to new students by those who participated.

Resourcing and Funding

A programme such as this, despite the voluntary, unpaid nature of the staff facilitators, needs resource allocation. As it has expanded, teaching staff have been offered one hour weekly of teaching relief, but few have opted for that. As more facilitators are needed because of expanded numbers, however, it is becoming less easy to find enough suitable volunteers. Given the perceived value of the FYE programme to developing a more integrated and socially conscious person, more in tune with the ideal graduate that the UWI seeks to produce, the campus reallocated from elsewhere in its budget approximately

US\$200 per student (approximately 2 per cent of the economic cost per student to run the campus) to cover general programme expenses, outings and some of the community outreach costs. Other costs for the community project were covered by the groups themselves seeking to raise some of the resources needed, enhancing their skills in project delivery. The campus has moved to establishing a manager with responsibility solely for commuting students, including the administrative operations and costs for the programme. The success of the pilot year meant a doubling of the programme intake to 300 in the following year, then to 500 in the year 2007/8 and now to 750 in 2008/9, with the attendant increases in budget allocation justified by the successes of the programme each year in bringing into the mainstream of university life commuters who would have remained marginal to UWI, with unequal benefits from the institution.

A significant resource requirement developed during the pilot year. Being a regional university with campuses in other countries, and within an English-speaking Caribbean intent on greater economic integration, regionalism has become an increasing concern of the UWI mission. A scheme had been developed at the millennium to encourage greater movement of students across the campuses of UWI, but with results less than expected, since students seemed unwilling to spend an entire semester or year at another campus. The FYE programme conceptualized in the first year of its operation an educational tour to the other campuses in Barbados and Trinidad, as a sort of incentive and contributor to regional understanding, scheduled after final exams in May. Travel abroad has long been recognized as potentially a valuable student-centred learning mechanism. In the English-speaking Caribbean and UWI, it takes on the added dimension of strengthening the regional integration movement and exposing individuals to differences in cultural practice as part of the cultivation of a more tolerant and understanding citizen in a multicultural region and world. The campus administration therefore agreed to provide funding support for 25 per cent of the participants in that pilot year to go on a group educational tour to Barbados and Trinidad, four days in each territory. In subsequent years, the percentage target for the trip has been reduced for funding and logistical reasons, but absolute numbers have increased to 65 commuters each year on a shared-costs basis.

The Experience

As to be expected, for the first few weeks each year, the students are somewhat hesitant and tentative in their participation in discussions and a bit erratic in attendance. The first semester sees drop-outs from the programme, varying from group to group, but averaging about 33 per cent: some find other activities at that time, a few find the programme not what they expected – one or two dropped out when they discovered that there were no course credits attached. However, those who stay to the end of the first semester usually stay right through the rest of the year and really develop their own momentum and a group bond as they gain the maximum from their experience. Events and outings consolidate their confidence in sharing views and experiences while at the same time having fun, and indeed these have been the more successful component in solidifying group identity and informal democratic training. For many, some of these activities were first-time learning experiences. Groups that held weekend or overnight retreats experienced a far higher level of benefits because they became a micro-living/learning community in which experiential issues came to light and were thrashed out. For example, there were cases of male-chauvinist behaviour in the living situation that led to conflictive tension, airing, then resolution with consequent outlook and behaviour adjustment resulting from a more democratic perspective on gender.

The community project has also been a significant activity in the FYE programme that enhances appreciation of community: students are exposed, many for the first time, to institutions such as homes for the aged or for abandoned children, to schools and to citizens who need support. Modest though each project may be in view of time and resource constraints, they lay the basis for a more activist graduate with civic responsibility to address social inequalities. It is not new to UWI, where this community intervention goes back decades, but it incorporates commuting students from their first year in a far more deliberate way than other outreach programmes that tend to involve the residential students. The projects also strengthen teamwork and initiative in an enjoyable way.

Indeed, humour and fun have been important features of the experience, coming out of the students' own personalities and in turn strengthening each

of them and providing that relaxed environment that makes for richer learning. Students frequently become agents of support for their fellow group members in both academic and non-academic matters, not only during sessions but outside and via e-mail and texting.

One of the weakest areas has been the maintaining of journals. We are a society far more given to the oral than the scribal, and few students maintain their journals, even if most may start one. It would be counter to the fostering of democracy to insist on a journal being kept. Rather, students have to be encouraged to see its value to their own development. Another challenge for some facilitators has been to keep their group together through the early period when drop-out is more likely. Occasionally, groups have had to amalgamate because of dwindling numbers, since too small a group loses synergies, just as too large a group fragments. Again, the solution to this challenge has to be to find the ways to keep students sufficiently interested that they get beyond this risk period. Once they get into the events and outings, their retention is more certain because of the resultant bonding and enjoyment. Self-motivation, not external compulsion, determines the success of the FYE programme and consolidates the democratic nature and value of the learning experience.

Assessment of the Programme

From the pilot year, the initiative has sought to get feedback to assess the impact on commuting students of the year's experience. The results have been positive, and at times overwhelmingly so. In that first year, a questionnaire was administered at the beginning (pre-test) and the same one again at the end (post-test) of the academic year to students who participated and to a control group not participating in the FYE programme. The questions sought to assess interpersonal relations, social issues, personal issues, managing student life and academic issues. The analysis yielded the following:

1. Cooperativeness: FYE students who regarded themselves as below average on cooperativeness fell from 7 per cent to 0 per cent.
2. Participation in community action: FYE students who saw this as essen-

tial increased from 20 per cent to 31 per cent over the year, while those who saw it as not important decreased from 10 per cent to 4 per cent. This compares with 6 per cent and 1 per cent increases in those respective categories in the control group.

3. Attitude toward the justice system: The pre-test showed that 28 per cent of FYE students agreed strongly that there is too much concern for the rights of criminals and 21 per cent disagreed somewhat. At post-test, these percentages changed to 16 per cent and 34 per cent respectively. Also, those who agreed that the death penalty should be abolished rose from 12 per cent to 23 per cent. In both these areas, the control group showed scant change, of 1 to 2 percentage points,
4. Religious matters: Post-test results showed a decrease in hesitancy to discuss religious matters and an increase in willingness to discuss political matters. For example, 16 per cent of participants at the pre-test reported not ever discussing politics with their friends, and this fell to 4 per cent at the end. In the control group, post-test showed a decreased willingness to discuss politics.
5. Personal aspirations: At pre-test, only 15 per cent felt that becoming accomplished in one of the performing arts was essential to them personally. By the end, 26 per cent thought so. In the control group, there was actually a decline: from 26 per cent to 11 per cent. At pre-test, 27 per cent of FYE students thought that developing a meaningful philosophy of life was very important, rising to 47 per cent at post-test. The control group increased far less: from 27 per cent to 32 per cent
6. Self-perception: On emotional health, there was a 6 per cent increase in FYE students who rated themselves in the highest category, while the control decreased by 6 per cent in that. Conversely, there was a decrease of 7 per cent in FYE students who rated themselves as below average, while the control increased by 7 per cent.
7. Intellectual self-confidence: FYE students rating themselves above average rose from 51 per cent to 63 per cent over the year, while the control fell from 66 to 60 per cent.
8. Social self-confidence: Students who considered themselves in the highest 10 per cent rose from 19 per cent to 32 per cent among FYE but fell

from 30 per cent to 23 per cent in the control. Conversely, those who rated themselves below average fell from 12 per cent to 7 per cent in the FYE and rose from 3 per cent to 11 per cent in the control. (The data was presented in a report to the Academic Board, UWI Mona, entitled “Preliminary analysis of the impact of the First-Year Experience [FYE] Initiative [2005/6]” [AB(M) P.23 2006/2007], by Arlene Bailey and Camille Bell-Hutchinson.)

This pattern of positive measurable impact in self-perception, social and intellectual confidence resulting from the FYE exposure has justified the continued support and expansion of the programme. Subsequent assessments have indicated high levels of student satisfaction with their experience. For some groups, their only complaint was that they wanted an increase in the time so that they could have even more activities, with a 40 per cent “excellent” rating and a 40 per cent “good” rating. Some participants speak to this being the best thing to happen to them at the UWI, and one or two even speak of the FYE programme being the best thing in their lives so far, mainly because it has given them a sense of inclusion and a strong bonding almost like an extended family.

Beyond the First Year

In fact, the success of this first-year programme has led to strong pressures from the participants for the programme to be available to them beyond their first year – a pressure that cannot yet be met given the resource demands, although a form of outreach follow-up has been developed aimed at second-year commuting students. Some facilitators have been able, again on a voluntary basis, to maintain group links and activities, albeit on a reduced scale, in the participants’ second year and even into their third/final year. It is the students, having seen the benefits in their own holistic development and enjoyment, who want this and who drive this continuation, proving the self-motivating, democratic nature of the experience and its value in identity formation, group bonding and the advancement of social capital. Some of the participants have put themselves up for elections in the student guild, and are

now far more active in campus life beyond their first year than many outside the programme.

There is no doubt that continuing the programme beyond the first year consolidates the value of the experience in a decidedly qualitative way. One group stands out in this: at the end of their first year, when FYE groups were to select students to participate in the tour to other campuses, the group took an “all or none” approach and were able, by their determination, to raise the funds necessary, with some university support, to have their own trip in which all went to the Cave Hill campus in Barbados. This allowed a longer period of living together that facilitated resolution and tolerance of differences that otherwise would not have surfaced, strengthening the psycho-social value of the experience. All this was quite apart from the general educational value of touring Barbados – their first exposure to that society. The same group maintained its cohesion throughout their second year, meeting, going on outings and raising the funds to visit the Trinidad campus that year, again benefiting from the living/learning community. They are now in their final year and planning a cruise that would take in other territories that are member countries of the UWI, as well as other islands in the region. These fund-raising efforts have their own educational and social spin-offs. The group has developed its own independent and democratic self-directed learning experience. The participants are now a highly integrated “family”, helping each other and newer students, enriched as human beings even as they enrich their environment, in a way that would never had happened had the FYE programme not existed and they not participated.

Impact on Staff

An important aspect to the experiment is the impact, too, on the facilitators, 80 per cent of whom volunteer to continue. For most of them, academic and senior administrative staff, the experience is also transformative. In their year-end assessments, they speak to the greater understanding they now have of student perspectives, the greater empathy and willingness they have to assist students in their many challenges, the enjoyment they experience in the inter-

actions and in the opportunity they have to contribute to the individual development of their group members. For the majority of the facilitators, the experience opens a new emphasis on how to reach to students and help them in the learning process through informal and enjoyable interaction, which has influenced the classroom approaches of some of the academics. The main drawback for them is to find the time to be more involved. It is this integrated learning community that is an aspiration of the campus, where the lecturer is not only discipline-rooted but is involved in the holistic educational process, both for self and for students, both inside and outside the classroom. The democratization benefits have been not just for the students but for the faculty.

Conclusion

Entering its fourth year of existence, this FYE programme directed at bringing commuting students into the mainstream of university life, giving them a more equitable educational experience outside the classroom, has been a success and has justified the investment of human effort and funds. The output has been positive in terms of the measurable as well as anecdotal evidence of the FYE programme enhancing the participants' psycho-social development, their confidence, and their sense of well-being, identity, teamwork and leadership as well as their civic responsibilities. It has also impacted positively on the staff facilitators. There is no doubt that it has built social capital and strengthened a democratic model of affective learning as it incorporates those hitherto often marginal.

The quadrupling of participants over four years indicates the receptivity of new commuting students to this forum. The pressures to extend not only the numbers of first-year participants but also the continuation in a follow-up programme in the rest of the undergraduate years pose a logistical and resource challenge, but indicate to the UWI Mona administration the way for the future.

Curriculum Reforms and Changing the Academic Culture in Higher Education

MERVIN E. CHISHOLM

Introduction

Over the past two decades or so, many stakeholders in higher education have expressed varying levels of dissatisfaction with undergraduate education (Astin 1993; Barr and Tagg 1995; Boyer 1987; Tinto 1997; Wingspread Group 1993). These stakeholders and others have called for reforms in the undergraduate curriculum. In response to much of the dissatisfaction with the undergraduate curriculum, several important curricular initiatives or reform efforts have been introduced into undergraduate education. These initiatives indicate that there is a cadre of higher education professionals who are interested in thoroughgoing curricular reform.

Curriculum reform in undergraduate education should be concerned with the improvement of learning outcomes, in fact producing high-quality programmes. The issue of institutional support for curriculum reform and teaching and learning looms large in any reform effort. In this article, I call attention to the commonplaces of the curriculum (Schwab 1969) and will use this framework to examine the place of teaching and learning in curriculum reform for institutions of higher education. Then, using the theoretical lens of engagement theory of academic programme quality, I argue that institutional support is essential to ensure that curriculum reform becomes a reality in any

system of higher education. Further, using insights from the conceptual research done for this paper, I offer the perspective that curriculum reform, including aspects of pedagogical reform (how the curriculum is delivered), can change the academic commons for good when it is aligned with a rigorous programme of formative evaluation and when the entire university community is focused on student learning and student success through high-quality academic programmes.

The Commonplaces of the Curriculum

Subject matter, students, learning environments and teachers comprise the elements of curriculum for any educational setting. Schwab (1969) introduced what he called the commonplaces of the curriculum, namely the student, the teacher, the subject matter and the milieu. From this framework, the learning milieus are those environments related to learning, deepening awareness, creating knowledge and sculpting lives. Importantly, the milieu incorporates both student experiences and faculty experiences. The four commonplaces constantly interact with each other, so the commonplaces themselves become an environment individually and collectively. When all the commonplaces are taken into consideration, students' experience of the curriculum can be investigated from a different vantage point, from the perspective of curriculum as experience. The commonplaces serve as a frame of analysis in uncovering "the logic" or emphasis in a given rationale for a curriculum. This framework seeks answers to questions such as: What assumptions are held about learners – how do they learn and what do they need to learn? What expectations are made about the role of teacher? Who should have power over curriculum making? The commonplaces offer one set of powerful analytic tools that can be used to gain a deeper understanding of what is taking place when we pay attention to the rationale behind curriculum choice and notice which commonplace receives the greatest emphasis. This framework supplied by Schwab (1969) allows us to scrutinize the assumptions, beliefs and values we hold and to discern what matters the most.

Engagement Theory of Academic Programme Quality

Haworth and Conrad (2002) have offered a definition as well as theory of high-quality academic programmes that provides a lens that can be used to view the outcome of curricular reform in higher education. For these theorists, high-quality academic programmes are those that provide enriching learning experiences and positively affect students' growth and development. In presenting this theory, Haworth and Conrad (2002) underscored the importance of the supportive environment and actors in the academy in developing and sustaining high-quality academic programmes. In short, this engagement theory calls for the student, faculty and administrator to be involved in and supportive of teaching and learning. From this perspective, all of these personalities in an institution of higher education engage in mutually supportive teaching and learning. In this regard, students invest in teaching as well as learning, and faculty and administrators invest in learning as well as teaching. Moreover, faculty and administrators are concerned with immersive learning and they invite alumni and employers to participate in these programmes and create opportunities for experiential learning for their students. In short, the theory accentuates the dual roles that invested participants play in constructing and sustaining programmes of high quality. This engagement theory rests on five focal points for high-quality academic programmes. These include the following:

1. Diverse and engaged participants
2. Participatory clusters
3. Interactive teaching and learning
4. Connected programme requirements
5. Adequate resources

In this article, the focus is on curriculum reform and the need for campus-wide engagement with innovative teaching and learning for such efforts to bear fruit. Curriculum reform might create high-quality academic programmes and these will only achieve significant outcomes if the curriculum is delivered in ways that really advance student learning. High-quality pro-

grammes are needed to change the academic commons for good as learning is increased and the university moves closer to graduating that ideal graduate.

Curriculum Reform and Its Impact on Teaching and Learning

Several longitudinal studies carried out over the last two decades or so have underscored many of the problems that have bedevilled undergraduate education (Astin 1993; Boyer 1987; Joint Task Force on Student Learning 1998). These studies show that there was need for more explicit connections between the courses students take, in-class experiences and their out-of-class experiences. In other words, the points of intersection and other connections between the various components of the curriculum were not clearly discernible and they did not integrate to give the quality undergraduate education that the various stakeholders were looking to see. It has also been observed that public demands for increased accountability and effectiveness have influenced institutions of higher education to examine their priorities and in many cases this process resulted in curriculum reform (Blimling 1999; Boggs and Michael 2002).

Obviously, curricular reform must impact at the commonplaces of the curriculum, for instance, teaching and learning. Some curricular reform initiatives have been developed with a renewed focus on teaching. Many of these initiatives hold great promise for real advances in student learning and even for changing the culture of the academic commons in higher education. These initiatives include learning communities, service learning, inter-group dialogue, interdisciplinary courses, authentic assessment, first-year seminars, Writing Across the Curriculum, global studies, undergraduate research opportunities and, of course, the use of information communications technology in multiple ways. Importantly, these curricular initiatives call for innovative, active and interactive approaches to teaching and learning, since the traditional orthodoxy of the lecture was in some ways undermined and sidelined. Many of these reform efforts wittingly or unwittingly support the theoretical position of Haworth and Conrad's (2002) engagement theory of high-quality programmes. These curriculum reform initiatives were implemented in many

institutions of higher education and provided learning opportunities for diverse and engaged participants, communities of learning configurations or participatory clusters, active and interactive teaching and learning, connected programmes through multidisciplinary and interdisciplinary teaching and learning, and some also had adequate resources, including the use of information communications technology, to advance learning.

Many of the stakeholders in higher education have also called upon the leaders in the colleges and universities to inaugurate a new culture of collaboration in the academy to develop, nurture and maintain a strong environment for learning (Astin 1985; Barr 1998; Baxter-Magolda and Kim 1996; Brown and Engelkemeyer 1998; Guskin 1994; Kuh 1996; Tinto 1997). These calls were made in a context where there was recognition of problems with teaching and learning in the academy, particularly where there was a more diverse student body. The business of teaching them and then testing them in traditional ways was not working out. There was a need to transition from a culture of instruction, the “instructional paradigm”, to the “learning paradigm” (Barr 1998, 19). This learning paradigm would create strong opportunities for collaboration within all aspects of the university, establish a commitment to high expectations, and foster an educational experience that was defined by its cohesiveness, ensuring that experiential opportunities for learning were integrated into the pedagogical decisions. Tinto (1997, 599) opined: “If academic and social involvement or integration is to occur, this integration must occur in the classroom.” The shift to the learning paradigm in American higher education was first initiated by the faculty and administrators at Palomar College of California (Boggs and Michael 2002). This was a college that shifted its emphasis in 1989 from instruction to student learning and student success and re-engineered its curriculum to focus on advancing student learning. Its influence has been enormous in higher education in the United States and elsewhere due largely to the commitment of the teachers and administrators to student learning and student success.

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Support for Reform Efforts

Efforts at curriculum reform must be supported by a university culture that celebrates creativity and innovation and creates space for new approaches to teaching and learning. Curricular reform will blossom, flourish and bear much fruit in an environment or a milieu that is supportive of curricular innovation (Schwab 1969). There might be a need to examine the university's organizational structure, policies and practices to ensure that there is a good fit between curricular reform efforts and the culture of the institution that creates the environment for reforms to advance learning and promote student success. In some cases, the university culture might need to be re-engineered to lend support to the curriculum reform efforts. Certainly, to change an institution to become a learning-centred one will require campus-wide commitment so that all teachable moments can be seized and utilized to maximum effect. The institution itself will have to be repositioned not merely as a learning college but as a learning organization. Change efforts can easily wither and die when the institutional support mechanisms are not in place and when reform efforts are not reinforced by the institutional culture, investments, rewards and incentives.

In order for curriculum reform to impact student learning outcomes, it must also be supported by intentional initiatives that seek the transformation of colleges and universities, too long dominated by teacher-centred classrooms and teaching strategies, to truly learner-centered ones. Colleges and universities need to invest in professional development and help lecturers and professors acquire skills and competencies in pedagogical strategies that support student-centred learning. The learning-centred college is concerned with the provision of learning experiences and teaching strategies that encourage deep learning and active engagement with content, peers and faculty. All personalities in the institution are fully invested in learning and so the entire academic community learns. The learning-centered college is best achieved through the introduction of curriculum reforms that create a college that is completely focused on learning (Boggs and Michael, 2002; Barr and Tagg 1995; O'Banion 1997). In a learning-centred college or university, there is a repositioning of the role of teaching, learning and research. Research supports the

teaching-learning mission but cannot supersede it: these functions should not be competitors for ascendancy but collaborators for the creation of knowledge and the advancement of learning.

Curriculum reform efforts should be supported, especially by those who are interested in seeing changes in the approaches to teaching and learning in the academy. However, for this to happen, the university's tradition of rewarding research over and above teaching, regardless of the quality of teaching, needs to be changed to accommodate the equitable distribution of resources so that those professionals who seek to demonstrate excellence in teaching are not relegated to the academic waste heap. Unfortunately, too often the overarching institutional commitment is to research and not to teaching (especially in large universities). The commitment to student learning is not readily evidenced in many institutions of higher education, even those with, ostensibly, a commitment to teaching. So research often dislodges teaching and learning as the dominant interest in colleges and universities. The standard measure for promotion and tenure is research and scholarship. Further, merit review is usually based on research productivity. The practice of paying handsome dividends for productivity in research and scholarship is now firmly established within the culture of the academy. Changing the culture of teaching and learning will, of necessity, involve changing the evaluation practices and, of course, the traditional reward system in higher education. In this regard, curriculum workers who labour to develop reform efforts must seek the support of the movers and shakers in institutional governance and lobby for changes to the reward system.

Some of our beliefs about teaching and learning are changing largely because of the advances that have been made in our understanding of learning. Indeed, much evidence has been amassed about the way people learn and some of this evidence contradicts the traditional understanding of learning in the academy. Over the last thirty years or so there have been conversations about social, constructivist and cognitive approaches to learning (Brown, Collins and Duguid 1996; Smith 2004; Wenger 1998; Wildman 2005). From these perspectives, learning is best advanced in communities of practice and in contexts where opportunities are created for active and interactive participation of the learners. Further, sociocultural understandings of learning posit

the view that learning is shaped by the context, culture and tools in the learning situation (Hansman 2001). These tools are provided by the culture and can either be technical (for instance, machines, computers, calculators) or psychological (for instance, language, counting, writing and strategies for learning). In these communities of learning, students are actively engaged in thinking about issues, developing thinking and learning strategies, and actively refining their thoughts by engaging in conversation with their peers (Wildman 2005). In these communities, scaffolding, modelling and coaching also take place. Thus students move through some aspects of cognitive apprenticeship (Hansman 2001). There are also opportunities to utilize information communications technology to make the teaching learning domain more active and interactive.

The concept of engagement or time on task is a well-researched one and figures prominently in the seven principles for good practice in undergraduate education (Chickering and Gamson 1987). Engagement takes place in everyday communities of practice and might well be one of the teaching–learning approaches enabling real transformative learning experiences to erupt. Clearly, there are many opportunities for making real advances in teaching and learning when the more recent research informs curriculum reform initiatives and is faithfully applied in venues of teaching and learning. Yet, traditionalism and institutionalism can derail curriculum reform efforts if they are allowed to go unchecked and unchallenged. Furthermore, we now know that intelligence has many faces (Gardner 1993). Every human being has a personal learning portrait that is distinct from all others. The emerging knowledge challenges the historic structure and understanding of teaching and learning, and slowly the new thinking is beginning to chip away at the traditional understandings. This augurs well for those who are interested in curriculum reform and innovative teaching and learning in the academy, since new understandings of learning suggest that there is no one perfect way and that learning is far more socially oriented than hitherto acknowledged.

Many of the curriculum reform efforts mentioned above provide openings for utilizing more social and constructivist approaches to teaching and learning. These teaching–learning engagements allow for active and interactive methodologies to be used and thus the possibility of creating powerful learn-

ing environments. In these engaged learning environments, learning tasks are usually authentic, challenging and often multidisciplinary so that connections can be easily made. Creativity and innovation are now powerfully present and aligned to the higher education lexicon of curriculum reform, teaching and learning. Further, these approaches to curriculum reform and teaching and learning come with an underlying view of the learner, oftentimes in terms of the contributions that the graduand will make to the society. From these newer understandings of teaching and learning, there is no presupposition that the learner is a mere passive recipient of information from the sage on the stage. In fact, there is much focus on the learner's experiences and how the learner can contribute in meaningful ways to make the teaching and learning domain truly powerful so that learning is really advanced. It is clear that many of the curriculum reform efforts point to a new and dynamic orientation to teaching and learning in higher education. However, curriculum reform efforts are often not wholeheartedly embraced because vestiges of traditional beliefs about teaching and learning linger and undermine innovation and creativity in curriculum reform efforts and approaches to teaching and learning.

Taming the Beast of Academic Orthodoxy: The Role of Curricular Reform

Academic orthodoxy is one way of calling attention to the prevailing conceptualizations or understandings of teaching and learning that are taken as normative and drive the educational process in colleges and universities. In many colleges and universities worldwide, the curriculum is delivered in ways that give primacy to the lecture as the premiere teaching act. The lecture method has had a long history in higher education and continues to be a dominant teaching strategy. In this approach, the instructional process revolves around a scholar/lecturer/professor appearing before a group of students. This ostensibly knowledgeable scholar/lecturer/professor, the expert, steeped in subject matter content is the great informant. His or her task is to transmit information to those who do not know as much but seemingly want to know some more about the subject matter content. At the end of the semester, the learner, having dutifully listened to the lectures and absorbed the instruction given, is

called upon to demonstrate that he or she has received an appreciable amount of information, in fact, has acquired knowledge. In most cases, the student is expected to do an examination and demonstrate his or her familiarity with the subject matter content and other aspects of the information acquired. This is taken as proof that learning has occurred. This is the classic academic or instructional model.

Many persons have been exposed to the classic academic or instructional model for centuries, and there are many who extol the merits of this strategy. There is no doubt that it has served generations of college and university students well, especially in the days when higher education was essentially elitist in most jurisdictions. However, with a diverse university population there are signs that the curriculum needs to be delivered in ways that the majority of college and university students will find more useful and empowering. The classic instructional and academic model has been placed in the balance and found wanting. This historic beast of academic orthodoxy must be tamed, if not slain, in order for new life in curriculum reform and teaching and learning to come to the fore. Curriculum reform efforts that call for different approaches to teaching and learning are well placed to confront this beast. In this regard, taming and attempting to slay the beast of academic orthodoxy is a reference to changing understandings about what teaching is and how it should be done. Of course, the focus of this teaching and learning must be geared to produce high-quality graduands.

High-Quality Educational Programmes

There are many ways in which the multiple stakeholders in higher education, both internal and external, are involved in examining the quality of academic programmes. Parents and students are involved as they conduct their own quality appraisals during the institution selection process. University faculty and administrators must engage in quality review as part of the larger institutional quality review and for accreditation processes. Other stakeholders in higher education – including alumni, employers, policy makers, legislators and members of the media – engage in some sort of quality appraisal as they

render quality judgements on alumni performances in the workplace, scrutinize faculty productivity on campus, and critique the content and character of undergraduate curricula in our colleges and universities.

High-quality educational programmes in higher education are those that provide enriching learning experiences which positively affect students' growth and development (Haworth and Conrad 2002). Any serious curriculum reform effort must focus on how the initiatives will enhance the quality of students' learning experience and contribute to their overall achievement, growth and development. Curriculum reform efforts must result in high-quality programmes and high-quality learning outcomes. There is need to ascertain how various learning experiences within programmes intersect with and improve the daily lives of students. Faculty, administrators and other stakeholders need to peer into the programmes to discover how learning environments, instructional practices and curricular requirements enrich or diminish students learning and development. This will require a vigorous formative evaluation or an ongoing evaluation process in a university focused on achieving high-quality results. Formative evaluation promotes the understanding that quality is not a static object but a dynamic process requiring constant attention, cultivation and investment.

According to Haworth and Conrad (2002), high-quality academic programmes must demonstrate some element of connection within the programme and, of course, with respect to the requirements for the programme. This will call for the collective intelligence and commitment of many people who will develop and deliver these programmes and, in the process, mutually invest in their own and others' learning. Quality academic programmes require the concerted efforts of the entire university community and this is ably demonstrated in curriculum reform efforts that call for new models of teaching and learning, for instance the learning college model (Barr and Tagg 1995; Boggs and Michael 2002; O'Banion 1997).

High-quality educational programmes in higher education are those that provide enriching learning experiences which positively affect students' growth and development. Any serious curriculum reform effort must focus on how the initiatives will enhance the quality of students' learning experience and contribute to their overall achievement, growth and development.

Conclusion

The four commonplaces of the curriculum – the students, the teacher, the learning environment and the subject matter – are all important in the curriculum reform process. However, change in the higher education landscape is promulgated on curriculum reform that calls for new approaches to teaching and learning, in fact challenging the orthodoxy of the lecture and other transmissional teaching strategies as premiere teaching acts and creating space for more innovative, active and interactive strategies. Many curriculum reform initiatives (such as learning communities and writing across the curriculum) are heralding a new path for teaching and learning in the academy and hold much potential for advancing learning and for meaningful change.

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Turning Out Ethical Graduates?

Interrogating the Process at the University of the West Indies

JACQUELINE MONIQUETTE and ANNA PERKINS

Introduction

At sixty years old, the University of the West Indies (UWI) is a unique regional institution with three campuses and an open campus turning out some sixty-six hundred graduates annually. One of the goals outlined in the UWI 2007–2012 strategic plan is the preparation of a distinctive UWI graduate for the twenty-first century. This builds on the Board for Undergraduate Studies' "Discussion Paper on the UWI Graduate" (OBUS 2003) and also goes beyond its older sibling, the 2002–2007 strategic plan. This graduate should have several attributes, including being a critical and creative thinker, being socially and culturally aware, and being ethical. Notably, the profile includes moral formation on an equal footing with cognitive, social and cultural development. At the same time, the UWI reflects on its central purpose while taking account of the demands of the changing world and the expectations of major stakeholders, such as students, parents, national governments and employers. The major strategy envisioned to craft this graduate is through a university-wide reform of the curriculum along with the provision of other initiatives, including co-curricular activities, designed to enhance the development of these desired attributes.

A number of questions underlie any plan for shaping "the ethical UWI graduate". These include:

1. What does it mean to be ethical?
2. What is the role of the university in the moral formation of the region's citizens?
3. What are the ethical values and behaviours that are to be taught?
4. What is the process by which consensus on these values is arrived at?
5. Most importantly, who decides?

In this article, we examine UWI's curricular reform process and take account of best practices for both curricular and co-curricular reform aimed at civic and moral formation, which may be relevant in helping the UWI turn out a truly distinctive, ethically driven graduate for the twenty-first century. This exploration acknowledges the importance of a discussion of the philosophical grounding of values education. However, this article will take as given the importance of and general consensus on certain core values and behaviours and the recognition of the university as one of the key shapers of these values.

Education as a Public Good

Historically, the collective or public good has been considered an important dimension of the relationship between higher education and society, usually reflected in a set of core values that shape how higher education institutions contribute to society at large. The discourse on what constitutes the public good, who defines it and where higher education fits in raises complex issues that draw on complex philosophies about the dichotomy between what is best for the individual and what is best for the community. Kezar (2004, 435, quoting Salamon [2002]), in reframing what is meant by the public good, states that “this framework emphasizes the collaborative nature of modern efforts to meet human needs, the widespread use of tools of action that engage complex networks of public and private actors”. Kezar asserts that “within the new governance paradigm, the sharp division between public and private spheres is blended without blurring the differences. Consequently, each maintains its individual role, but they operate in concert as part of the network” (ibid.).

As social institutions, higher education institutions have traditionally been charged with wide-ranging responsibility that included not only developing the intellectual talents of students but also creating leaders, supporting communities, creating new knowledge and preparing students for engagement in political processes. There have, however, been major shifts in how the institutions see themselves: increasingly, many are embracing the concept of higher education institutions as businesses operating in a global marketplace and they may therefore be seen to be abandoning their role as social institutions. Kezar (2004, 430) quotes Slaughter (1998), Soley (1995) and Sperber (2000) as asserting that “critics are concerned that the current charter encourages ethical and educational compromises that are potentially harmful for higher education and the general public, especially as that charter relates to fostering democracy and such important values as equality, academic freedom or the pursuit of knowledge”.

This redefinition of higher education institutions from public/social to private/economic has an impact on many areas, such as curriculum and research, administration and governance, and the role faculty is expected to play. Kezar (2004) sums up the effects of this situation as the corporatization of management, with research, teaching and service being regarded as profit-making commodities; an emphasis on competitiveness and cost-effectiveness; pumping resources into selected areas (such as computer science and engineering) that are seen to be more vocational in nature; and an increase in the number of part-time faculty. He concludes that “more and more, the public good is being aligned with key features of neoliberalism – individualism, private enterprise, economic goals, and standards of efficiency and effectiveness – as opposed to traditional notions of communitarianism and collective benefits for society as a whole . . . Institutional goals are becoming more aligned with individual consumers rather than social goals” (p. 450).

Globalization and Internationalization

The impact of globalization and internationalization on higher education has added dimensions of complexity to the discourse on what constitutes the pub-

lic good. Knight (2007, 2) refers to globalization as “the flow of people, culture, ideas, values, knowledge, technology, and economy across borders facilitating a more interconnected and interdependent world”. She further contends that “globalization affects each country in a different way due to a nation’s individual history, traditions, culture and priorities. It acknowledges that globalization is a multifaceted process and can impact countries in vastly different ways – economically, culturally, politically.” She draws on her own previous definition of the internationalization of higher education as “the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education”. With the creation of this international global space, notions of the public good must now arguably take into consideration not only the individual and the community, but also the interconnectedness and interdependence of nations.

Knight also identifies several national and institutional rationales that drive the internationalization of higher education. At the national level, she is of the view that politically and economically based rationales are given precedence over those that treat with social and cultural development. At the institutional level, rationales identified include international profile and reputation, student and staff development, income generation, strategic alliances, and research and knowledge production. The importance of achieving an international reputation as a high-quality institution and a “renewed emphasis on internationalization as a means to enhance the international and cultural understanding and skills of students and staff” (Knight 2007, 9) are two of the rationales that are likely to affect how higher education institutions view their role *vis-à-vis* the public good and thus in turning out ethical graduates who can effectively function in an international space.

In such a climate, it is entirely conceivable that economic gain, international reputation and individual achievement can take precedence over social development, and social justice, and in the process bring about a change in the meaning of what constitutes the public good in the region. The UWI is cognizant of these competing demands as it focuses on realizing “the brand promise of UWI regionally and internationally as the premier higher education institution in the region” (UWI 2008, 40) at the same time as it seeks to “establish structures for identifying and analyzing UWI’s outreach activities at

different levels of the society on an ongoing basis” and to “provide staff and students with opportunities for structured community engagement as an instrument of service learning and the fostering of ethical sensibilities” (p. 53).

The increased financial investment by both the government and the private sector in the UWI highlights the necessity of working assiduously to achieve a balance between its social and fiscal responsibilities. The draft report from a UWI management retreat convened by the vice chancellor in 2004 illustrates this point: “A priority is to develop and implement strategies that allow the University to grow the resources to which it has access, at an unprecedented rate. Such opportunities might extend to entirely new ventures such as real estate development, commercial joint ventures, and e-business activity” (UWI 2004, 39). At the same time, however, the meeting identified some of the priority areas for the development of the university so that it could more effectively fulfil its role in contributing to the public good by assisting in spearheading regional growth and development, especially in the context of global economic partnership agreements such as the General Agreement on Trade and Services and the Free Trade Area of the Americas as they affect the small-island developing states in the region. Some of the areas identified included comprehensive disaster management, health and wellness, and crime and security issues. The UWI is therefore renegotiating its relationship with society as it attempts to balance market forces and the public good. The stated goal of turning out graduates who are socially and culturally aware signals that the public good is very much in the forefront of its deliberations.

Moral Education and the Role of the University

The focus on ethical formation is not unique to the UWI; in fact, some academics within the higher education community in the United States charge that higher education has abdicated its responsibility for moral instruction. Even though this may be an overstatement of the case, there is no doubt that higher education institutions differ in the emphasis they place on moral education and the way in which it is done. Yet, higher education has begun to focus again on values, ethics and moral issues. In the United States there have

been several recent initiatives exploring moral education in higher education, including the Conference on Values in Higher Education (1996, 1997) and the work of the Carnegie Foundation. In a thought-provoking address at the third International Conference on Higher Education (2006), Frederico Mayor Zaragoza, former director general of UNESCO, spoke of the essential role university education must play in effecting social change and inculcating a culture of peace with ethics and morality taking centre stage. The UK-based Society for Research in Higher Education had as the theme for its 2008 conference “Valuing Higher Education” and the society intends to move the debate beyond economic value to place moral, social, philosophical and educational values at the centre.

Likewise, the UWI has always prided itself on its core values, which have moulded generations of staff and students. These core values are characterized by strongly held values such as maintaining a commitment to excellence, engendering in students a commitment to personal growth, and fostering ethical values, attitudes and approaches (UWI 2008, 11). Nonetheless, within the Caribbean context, UWI’s move to directly address the infusion of ethical formation within its curriculum comes amid concerns about the decline in personal and communal moral standards and the call for these to be a part of the curriculum in schools, beginning at even the primary level, as is demonstrated by Judith Hamilton’s recommendation that “our education authorities . . . include a subject covering human morals in our schools’ curricula, starting at primary level” (letter to the editor, *Barbados Nation*, 21 May 2008).

In considering the standards of conduct and moral judgement that constitute ethical behaviour, the question arises as to where the responsibility lies for the development of citizens who embrace a common set of moral and civic values and how these are to be inculcated. Colby et al. (2003, 42) state that “moral and civic values are inseparable. We understand the term ‘morality’ to be concerned with prescriptive judgments about how one ought to act in relation to other people, in personal relationships in one’s work, and in the public realm.” They see civic responsibility as inextricably linked with moral values and are of the view that one of the roles of higher education is to nurture the connectedness between the two.

The acquisition and application of knowledge that prepares students for the

world of work are indisputably two of the most obvious goals of higher education. What is debatable is whether and the extent to which the higher education experience should be grounded in a philosophy that acknowledges a key role in developing in its graduates a sense of civic responsibility, a deep understanding of issues that affect the common good and a moral compass that enables them to assess these concepts and behaviours and be actively engaged in doing something about them. This presupposes an ability to communicate effectively, to respect the views and rights of others, to have a keen sense of fair play and open mindedness. Colby et al. (2003, 43) assert that “the academic enterprise will be seriously compromised if these ideas cease to guide scholarship, teaching and learning, however imperfect the guidance may be in practice”.

Many institutions chose the route of incorporating learning outcomes that address these issues, which students must achieve before they can graduate, as part of the curriculum. An exploration by Colby et al. (2003) of how this is done in several institutions reveals that approaches tend to reflect the institutions’ individual emphases and particular orientation. For example, institutions with a religious affiliation or those for whom educating women leaders is a major tenet may incorporate specific values that speak directly to what moral and civic engagement means for their graduates. What is important, however, is balancing these different emphases with a central core of pedagogies that foster moral and civic education. Similar to UWI, they identify the core curriculum, co-curricular activities and the campus culture as three main avenues for dispensing this type of education.

Curriculum Reform at UWI

Theories of Learning and Moral Formation and Curricular Development

Theories of education separate learning into two kinds: affective and cognitive. Affective learning relates to values, attitudes and behaviours; it involves the learner emotionally. Cognitive learning, on the other hand, relates more

to knowledge and its application (Shephard 2008, 88). It is possible to argue that educators have traditionally focused on the cognitive dimension of learning to the detriment of the affective. Certainly, apart from the difficulties of teaching to achieve affective outcomes, some educators may be fearful of charges of indoctrination or brainwashing; others see this domain as “private” and therefore outside the scope of higher education (p. 89). These fears speak to the deeper philosophy of values education, which many educators hold. Other concerns include the long-term nature of assessing affective outcomes. While many of these concerns remain unsettled, it is clear that even where not explicitly stated or aimed at, affective objectives are being “taught” and “caught” in higher education. Explicit education for ethical behaviour falls mainly within the affective domain, and therefore allows the design of curriculum in a fashion that benefits from the theoretical framework of affective learning.

The recognition of this is demonstrated in the case of the George Washington University Business School, which is overhauling its graduate curriculum with an emphasis on ethical business practice and globalization. Such trends are growing throughout business education in the United States, especially in the wake of numerous corporate scandals. However, George Washington University intends to go further; it will not simply add a course or workshop on ethics but will infuse the entire curriculum with these principles (Kinzie 2008). According to Murat Tarimcilar, associate dean for graduate programmes at George Washington University, “We really took a huge risk. When we say we really would like people who are committed to be ethical leaders. We may be making the applicant pool very small. For many MBA students, the driving force is the money. But we thought we had a responsibility, as a university, to really work with their character, as well” (ibid.).

At the UWI, a major focus is on the undergraduate curriculum as “the avenue along which students are guided to the learning outcomes which are expected. It must respond to and create change and improvement” (OBUS 2003, 4). This focus on curriculum as an agent of change is an important one as the curriculum captures the academic policies of the university. “Curricula are academic plans purposefully constructed to facilitate student learning” (Stark et al. [1990, 2] in Palomba and Banta 1999, 271). Curricula exist at

several levels: course, programme, institution. A coherent curriculum is one where aim, design, implementation and evaluation work together (Palomba and Banta 199, 271).

As mentioned previously, the university's 2007–2012 strategic plan addressed curriculum renewal as one of the dimensions involving all teaching units, centres, departments and faculties through a process of reflective engagement. The process entails a systematic review of all course offerings to determine whether or not objectives are being achieved. Resources will be reallocated as necessary to retrain and redeploy staff, which may result in some programmes being discontinued. Departments were therefore invited to prepare curriculum reform plans consonant with the expectations of the strategic plan. In so doing, they identified gaps in curricula that needed to be filled in order to bring them closer to turning out the ideal graduates envisioned in the plan and developed action plans to fill these gaps.

UWI Curriculum Reform Plans

As of February 2008, thirty-five departments from a total of fifty-seven from across the UWI submitted curriculum review plans in response to the curriculum reform initiative. The Office of the Board for Undergraduate Studies prepared a paper (OBUS 2008) in which it captured several thematic areas of wise practice. However, the paper did not highlight the processes for ethical formation. A closer look at several of the individual plans revealed that few departments addressed directly the question of infusing ethics into the renewed curriculum, nor was there specific attention to how the ethical attributes were going to be tested to ensure that the learning outcomes had been achieved. Among those where any specific attention was paid to this affective dimension were the following:

- The Department of History and Archaeology at Cave Hill, which proposed to utilize the discipline of philosophy to service the intellectual needs of the students by offering a minor in ethics, which would be of relevance to students in law, medicine, business and the physical sciences.
- The Department of Chemistry at St Augustine, which asked what

students who successfully completed their programme should know, be able to do and value. They included several items under the areas of knowledge, research skills, scientific literacy and attitudes/values. The two outcomes that they identified in the areas of values/attitude were that (1) chemistry students should have developed an awareness of moral and ethical issues pertaining to the world of scientific research, and (2) chemistry students should appreciate the value of a life-long, self-motivated learning, and a critical and innovative thinker.

- The Caribbean Institute of Media and Communication at Mona proposed to offer new degrees in journalism within the next four years. The objectives of this new programme include producing graduates with a knowledge of the historical, philosophical, *ethical* and cultural foundations of journalism. However, there is no indication where the ethical dimension is to be treated.
- Similarly, the Department for the Creative and Festival Arts at St Augustine used the UWI graduate profile and created a fuller version of the learning outcomes or competencies of the ideal graduate of that department. Under the areas of attitude/values they list ethical, but they do not detail where and how these will be accomplished.

Infusing Ethical Values and Attitudes in the Higher Education Curriculum

A key question to be answered when examining such curricula plans is whether appropriate opportunities for the desired learning and development are in place. Palomba and Banta designate this process curriculum awareness, which looks at programmes rather than students and ensures that appropriate conditions for learning exist (1999, 272). This would allow a comparison of action to intention. Ethical behaviour requires that individuals are able to recognize and articulate the situation, identify important stakeholders, analyse situations, and develop responsible solutions (p. 263).

In addition, curriculum development should be tied to assessment methods. Certainly, it is important to develop curriculum-related performance indicators as an integral part of the assessment process. Strategies for examin-

ing ethical reasoning include case-study analysis, simulations and rating forms. Similar processes, including observation of group interaction and even body language in focus groups, can be used as evidence of the possession of certain values and attitudes. Of course, commercial instruments are available, such as the Defining Issues Test which examines how individuals think about social problems. Surveys are a powerful instrument for testing ethical reasoning and UWI already conducts an exit survey with final-year students, which may present the opportunity for testing the learning outcomes identified in the 2007–2012 strategic plan.

Co-curricular Activities

Curriculum reform has been one of the main approaches to infusing positive moral values in the university, and this is often evidenced by the growth in courses in ethics. Of course, knowing about good values is not enough to make them a part of one's life. Otto Helweg (1996) argues that suggestions and guidelines for including ethics courses in the curriculum concentrate on accepted practices, such as communicating codes and illustrating ethical behaviour. "The exclusion of incentives to act ethical is almost completely ignored," he claims. The upshot of this is that most violations of ethical codes, as demonstrated by public scandals such as Enron, result from failing to do what one knows to be ethical, so a key area that needs to be addressed is how to motivate students to act ethically.

What are the opportunities presented to students to practise and live moral values and virtues? In recent years, educators have recognized that experiences outside the classroom have a strong impact on student learning and development and contribute to many outcomes, including cognitive complexity, personal qualities such as self-confidence and self-awareness, communication skills, and practical competence skills associated with effective job performance (Kuh [1997, 71] cited in Palomba and Banta 1999, 269). In-class and out-of-class experiences should work together to produce "seamless learning" (*ibid.*), and this is where the student services initiatives begin the process of diligent practice.

Co-curricular Credits

The UWI strategic plan identified strengthening the national engagement process as an area of importance. The relevance and impact of the university on national priorities needs to be highlighted, not only the relationship with governments but also with the private sector, nongovernmental organizations and communities. As a result of this engagement the expectation is that “students will be encouraged and provided with opportunities to participate in structured community engagement. The element of service learning should serve to increase social awareness and foster ethical sensibilities, while contributing to social development” (UWI 2008, 52). The strategy to achieve this is to “provide staff and students with opportunities for structured community engagement as an instrument of service learning and the fostering of ethical sensibilities” (p. 53). The university-wide curriculum reform is therefore complemented by the provision, through the Offices of Student Services, of a number of initiatives designed to enhance the student experience and so deepen the development of the stated graduate attributes.

The introduction in 2003 and the continued development of a programme of co-curricular activities that form part of the required credits for the degree is one way of assisting students to become “well-rounded graduates, better prepared for their role in society through activities that promote personal and professional development . . . activities [that] are designed to foster a range of skills – interpersonal, creative, leadership and management, social and professional” (UWI Cave Hill 2007, 1).

Activities presently offered include, sports, debating, leadership/service, service learning, peer education in response to HIV and AIDS, and programmes are added as student interest and societal needs indicate. The learning objectives of these programmes reflect UWI’s recognition of its role in contributing to national and community development and the improvement of the quality of life in communities through graduating students who are “socially conscious, regionally responsive, well-rounded, committed to ethical behaviour” (UWI 2008, 13).

For example, the objective of peer education in response to HIV and AIDS is “to prepare students for leadership in response to the challenge of HIV and

AIDS in the University, the wider community and in future life beyond the university” (UWI 2008, 11); one of the learning outcomes of debating is “to develop the ability to critically analyze and assess a variety of social, political, economic and cultural issues” (p. 7); service learning provides the university with an opportunity to “expand its service to its non-campus territories and to continue to contribute to Caribbean development through academic excellence and service” (p. 10); while leadership/service aims to “prepare students for leadership and service within the campus and wider community” (p. 8).

Developing the ability to work effectively in teams is a common thread running through these activities, as is the development of the ability to think critically, solve problems and assume leadership positions. These provide the opportunity to foster what Colby et al. (2003, 43) describe as core values of moral and civic education, that is, “mutual respect, open-mindedness, a willingness to listen to and take seriously the core values of others, and public discussion of contested issues”. The co-curricular programme shows that the UWI is cognizant of its role in developing students to become more socially responsible, to develop personal integrity, and to recognize that they can make a difference in civic and political life.

The UWI has embarked on a means of “weaving moral and civic issues into the heart of the curriculum [that] offers the best hope of connecting with the hard-to-reach students and making sure that students already on an inspired path will not lose their way” (Colby et al. 2003, 44). What is needed is more empirical research to determine whether or to what extent these strategies are in fact producing the quality graduates envisaged in the strategic plan. These data will provide feedback that can be used to inform future changes and directions in the quest to produce civically and morally engaged citizens.

Conclusion

In examining what we would like our graduates to be and do, curriculum and co-curricular activities are key dimensions of the process. However, there are some fundamental questions that cannot be ignored: there certainly needs to be prior agreement on the content of the moral values that the university is

attempting to inculcate. As a beginning of that conversation, the work of CARICOM in defining the ideal Caribbean citizen dovetails well with the UWI initiative and can be arguably used as a basis for the consensus values it intends to have its students hold. In addition, very present realities such as globalization and the internationalization of higher education need to be factored into the mix.

The move to explicitly defining the attributes of the ideal UWI graduate is in line with the shift at various levels across the higher education terrain and the region. It is clear that during the process of the recently initiated curriculum reform, the ethical dimension of student formation had not been deeply or well thought through for the most part. UWI educators still seem to be heavily focused on the cognitive dimension of learning and, as such, consideration of the affective domain has not been effectively demonstrated in a sampling of the curriculum reform plans.

As the UWI looks towards the moral formation of its graduates, it is necessary to take note of the factors known to have an impact on student learning and so build in safeguards into the process of achieving affective learning outcomes. For example, environmental factors greatly influence learning outcomes, particularly those that speak to the affective domain. These are the ones implicated in the quest to turn out ethical graduates. To that end, the UWI needs to more thoroughly explore why students learn and develop in some situations and not others, and what kinds of experiences will contribute to the kind of growth that is desired. Undoubtedly, several kinds of experiences matter, including the characteristics of individual students, class size, teaching methods, course-taking patterns, and characteristics of peer groups. The UWI community will therefore need to investigate what characteristics students bring with them, what experiences it can assist in providing for them and the changes that result from these experiences. Only then can we test whether the UWI experience is truly turning out ethical graduates for the twenty-first century.

As the UWI looks towards the moral formation of its graduates, it is necessary to take note of the factors known to have an impact on student learning and so build in safeguards into the process of achieving affective learning outcomes.

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Curriculum Renewal

Creating “Intellectual Guerrillas”

FRANCIS O. SEVERIN

Ralph W. Tyler, one of the most prominent personas in American education, interrogated the role of the school in curriculum development in a classical book on curriculum thus:

1. What educational objectives should the school seek to attain?
2. What educational experiences or encounters can be provided that are likely to attain these purposes?
3. How can these educational experiences/encounters be successfully organized?
4. How can we ascertain whether these objectives are being attained? (Tyler 1949, cited in Stenhouse 1975)

The foregoing questions sought to cross-examine in a profound way the nature of curriculum development and, in so doing, bring some method and logic to the apparent conundrum in bridging the “gap between our ideas and aspirations and our attempts to operationalize them” (Stenhouse 1975, 3) via the curriculum.

In this article, I am not as concerned with question 4 above as I am with the first three. It is not that the fourth question is irrelevant; indeed, it is fundamental since it is the only way of ensuring that we are not perpetuating bad practices. It is thus better to leave its discussion to a separate article.

Question 1 is a prelude to question 2 and question 3 seems a natural corollary to the second enquiry; thus they must all be treated within the same

academic space. My focus, as one might have already concluded, resides in the question: What educational experiences or encounters can be provided that are likely to attain the educational purposes we hanker after or, at least, ought to?

What I offer, therefore, are some thoughts or suggestions (perhaps theoretical) for revitalizing our curriculum at the University of the West Indies (UWI) if indeed we accept that those we graduate should be equipped to challenge the status quo, not in a way that damages but with a view to adding value and redressing what some view as the preponderance of the ignorant over the enlightened. In a word, we must aim at curriculum renewal that endows our graduates with the education and skills to bring about positive social transformation.

There is an increasingly perceptible criticism by callers on radio talk shows in Dominica – and that may well be the case elsewhere – that professionals, specifically university graduates (not exclusively UWI graduates), do not participate in “politics”, do not voice their opinions on matters of critical importance and, as a result, have disappointed those who look to them for “enlightened” guidance. In the light of this criticism, I wish to explore how curriculum renewal might address this problem. It is useful to note that I use the term *political involvement* or *participation* in the broadest sense and in such a way that it precludes partisan participation. I wish to purposely use the term to stand for involvement in social transformation. If we can achieve curriculum renewal in that regard, the multiplier effect would be significant and widespread, in light of the range of jobs that graduates hold throughout our Caribbean societies: permanent secretaries; teachers at various levels of the education system; medical doctors; nurses and other health professionals; engineers; lawyers; junior, middle and senior level civil servants; media professionals/practitioners; trade union leaders; and so on.

There are definitional problems that must be clarified before proceeding. Lawrence Stenhouse (1975, 2) articulates two common conceptions of curriculum, that is, *aspiration* (or perhaps intention) and *practice*. Accordingly, he argues that

we appear to be confronted by two different views of the curriculum. On the one hand the curriculum is seen as an intention, plan or prescription, an idea about

what one would like to happen in schools. On the other it is seen as the existing state of affairs in schools, what does in fact happen. . . . In essence it seems . . . that curriculum study is concerned with the relationship between the two views of curriculum – as intention and as reality.

It appears, therefore, that we should have definite thoughts as to what sort of outcomes must be achieved at the UWI in terms of our students. Once these are conceptualized and made mutually intelligible, we must proceed to provide the learning environments or milieux (whether these are face-to-face, online or blended) that would facilitate the particular outcomes. It is possible to achieve this in all degree programmes or in the separate disciplines, so long as we are cognizant of Stenhouse’s warning that we must eschew teaching the disciplines by pure instruction and instead adopt a discovery- or inquiry-based teaching strategy.

This brings me immediately to one of the fundamental individuals in all of this, namely the teacher or lecturer. The lecturer is the medium through which universities promote learning. As a result, the teaching strategy employed must be seen as an inevitable and permanent aspect of the curriculum. It is vital, therefore, that lecturers are *au fait* with their subjects and the material they wish to convey in particular. Further, lecturers should embrace new knowledge on the part of their students (no different from the talk show hosts) so that the result would be a classroom in which “things are learned every day which the teacher did not previously know” (Stenhouse 1975, 37).

I shall return to some of these matters later. Bearing this backdrop in mind, I now wish to turn to the preliminary question. I do not intend here to be subject-specific, but I cannot hide the fact that my area of comfort is the social sciences, sociology in particular.

What Educational Objectives Should the Academy Seek to Attain?

Here, it may be instructive to make reference to the social science curriculum. There are some things that should not change since they make sense and appear logical. I believe what Bruner articulated in *Man: A Course of Study* for

the social science curriculum regarding its pedagogical aims, is as pertinent today as it was then (Stenhouse 1975):

1. To stimulate and hone in students a process of question-posing (the inquiry method).
2. To coach students in a research methodology whereby they can search for information or evidence in order to respond to questions they have provoked and employ their course frameworks and models to novel areas.
3. To assist students in expanding their ability to utilize a range of primary sources as data from which they may substantiate their propositions and conclusions.
4. To guide classroom/tutorial discussions which create the opportunity for students to develop the discipline of listening to others and then expressing their own views in turn.
5. To give legitimacy and support to open-ended discussions where definitive answers or resolutions to many questions are not found.
6. To encourage students to ponder their own experiences.
7. To initiate a new role for lecturers, whereby they become resources rather than authorities.

One might become defensive and suggest that all of the above is intended and even carried out in some fashion at the UWI. I do not deny that our intentions are first-rate and wholesome and that lecturers and tutors attempt to realize these goals as part of their conduct of the curriculum. My concern, however, may be captured by two questions, the answers to which require further investigation: (1) To what extent are such aims or variations of them standard across the curriculum? (2) To what extent, if at all, do faculties enforce teaching strategies that achieve such intentions? It is all well and good to have all-encompassing aims and thorough course outlines on paper, but these are not the full extent of the curriculum, certainly not in the way I employ it here, following from Stenhouse (1975).

In pondering the educational objectives the UWI should be seeking to attain, it is worth considering that there are several reasons that students undertake the challenge of higher education, whether they do so via the

traditional face-to-face mode or distance. For instance, Pritchard and Roberts (2006) suggest that mature students in particular wish to learn new skills; change or find a job; achieve personal intellectual development; gain a sense of achievement; enhance their confidence and self-esteem; achieve better pay; enhance job satisfaction; improve health and well being; seek new horizons; meet new people; and share experiences. It is possible to argue that at least 75 per cent of the foregoing reasons may be fulfilled by the educational objectives stated in *Man: A Course of Study*. Specifically, learning new skills, achieving personal intellectual development, gaining a sense of achievement, enhancing confidence and self-esteem, seeking new horizons, meeting new people, and sharing experiences may all be better facilitated in classrooms and tutorials where dialogue (as opposed to a “monologue”, to use Lawrence Carrington’s terminology) is the modus operandi, as opposed to what Paulo Friere (1975) refers to as the banking concept of education.

It is conceivably a difficult proposition to accomplish all of these if they are contrary to our culture and indeed have not been practised at the earlier stages of education, that is, early childhood, primary, secondary/high and college. Those in authority (political leaders, private and public sector managers, principals, heads of departments, supervisors, teachers, scout leaders, parents, to name a few) often do not take it kindly when subordinates pose even innocuous questions, particularly when such questions concern aspects of their authority. Politicians may be particularly guilty of this as power appears to ascribe to them some sort of mysticism and expertise, even in the absence of formal training on their part.

I would like to argue that if the UWI is to graduate thinkers and social change agents who will help drive our countries out of the political, social and economic quagmire we seem to find ourselves (notwithstanding the US recession), we have to begin to renew and revitalize our educational objectives and design our teaching strategies so as to encourage inquiry, research, discernment, tolerance towards other points of view, the ability to decipher and self-reflection/introspection. Expressed otherwise, our university must become more learner centred. Parallel with the foregoing, our teachers/lecturers must become scholarly resources rather than subject matter authorities. Only then can our graduates can truly unlock West Indian potential in all its compo-

nents. To do so they must develop the intellectual confidence that predisposes them to ask the right questions and participate in open-ended discussions. An education built on sharing experiences, on opening the mind to the possibility of differences, on using facts and theory to understand reality, and on searching for the truth, in so far as this is possible, is bound to empower its recipients, who will in turn be a boon to their respective societies. In particular, they will unwittingly take up the mantle of giving sound advice to those in authority who may not always be trained to make decisions based on logic and strategic considerations. This advice and guidance will be offered whether or not it is solicited. Its outcome, though, if taken, may often be positive, not only because of its technical soundness but because it is given with sincerity and frankness.

What Educational Experiences or Encounters Can Be Provided That Are Likely to Attain These Purposes?

I have always been intellectually “provoked” by Freire’s *Pedagogy of the Oppressed*, especially his banking concept of education. The pedagogical paradigm should increasingly be shifting from the teacher to the learner. The classical lecture mode is no longer acceptable, and such a passive, as opposed to an active, form of learning is to be considered less desirable, if indeed the aim is to accomplish learning. There is perhaps a hidden benefit in the online environment in this regard. The face-to-face mode might well encourage, as a result of the lecture method of teaching, a *teacher as authority* posture on the part of the lecturer. This might, however, be reversed in the online environment with opportunities for thoughtful and reflective student feedback via

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discussion boards and chat rooms or through exchange of e-mail. These fora discourage what Friere (1975) refers to as narration in the teacher-student relationship. Denouncing this pedagogical method, Friere (1975, 138–39) contends that “narration (with the teacher as narrator) leads the student to memorize mechanically the narrated content. Worse still, it turns them into ‘containers’, into receptacles to be filled by the teacher. The more completely he [*sic*] fills the receptacles, the better a teacher he [*sic*] is. The more meekly the receptacles permit themselves to be filled, the better students they are.”

In similar vein, Friere (1975, 139) asserts that education therefore “becomes an act of depositing, in which the students are depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and ‘makes deposits’ which the students patiently receive, memorize, and repeat. This is the ‘banking’ concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits.”

I am not setting out here to make a case for the online mode. Further, the foregoing should not suggest that in the face-to-face mode there cannot be more active learning. The point is that online learning might provide some lessons that the traditional methods can benefit from, in so far as producing bold and confident graduates. To be sure, even where there is teacher and student interaction, the fact that students are forced to interact spontaneously might result in “reactions” rather than well-thought-out responses that the asynchronous technologies allow the student the prerogative to do anywhere and anytime, all things being equal. This is the sort of intellectual pondering that we must encourage in our students and, by extension, our graduates. Our citizens must not simply react based on emotions and partisanship, whether religious, political, class or otherwise.

It is possible to argue that the face-to-face mode in fact lends itself to the lecture method. In a nutshell, much is taken for granted in the teacher-student relationship that must be eschewed. Jaffee (2003, 228) speaks of the “pedagogical ecology of the traditional classroom”, which he describes as incorporating a set of restricted social roles and cut-and-dried expectations that constrain the behaviours of teachers and students and bestow superior status and power to particular social actors; but Friere (1975) argues that it

cannot be assumed that when teachers teach students are taught; teachers know everything and students know nothing; teachers talk and the students listen meekly; students always comply with the choices that teachers attempt to enforce; students gain vicarious satisfaction or pleasure from the actions of their teachers; and students always adapt to the programmes/agenda selected by the teachers or institutions, without reference to the actual needs of the students.

When we make such assumptions of our students (no different from the assumptions those in political and economic authority may make regarding their citizens), it creates a self-fulfilling prophecy so that they become meek and mild professionals in our society. In the case of the general citizenry, that may be the hope on the part of those who lead, if only for their own comfort. It is little wonder one so often hears the cry by the general citizenry for graduates and professionals to unshackle themselves from what appears to be their unassuming, self-effacing and discreet posture but what I argue could actually be a lack of confidence in their abilities, their knowledge and their strengths, notwithstanding a culture that is deferential and reverent towards authority and sometimes downright intimidated by it.

In suggesting that the new online technology provides an excellent opportunity for incorporating teaching skills that are consistent with active learning pedagogical methods, it is to be noted that the idea is not simply to, as Edwards et al. (2000) warn, passively and mechanically deposit – to use Freire’s (1975) symbolic terminology – lecture notes on a Web page or plug the blanks on standard course administration software. Rather, as Edwards et al. contend, the tutors or lecturers must be creative and innovative, and technology must be appropriately selected against the backdrop of the teaching goals of the course and, indeed, the institution.

Once the foregoing is taken on board in designing online programmes, the fear in certain quarters that the increasing use of Internet or online delivery of distance education will somehow chip away at “effective pedagogy and creative control over instruction” (Edwards et al. 2000, 386) may well be unfounded (see, for instance, Edwards et al. 2000; Jaffee 2003). Indeed, creativity in online courses might have positive spin-offs that may be applied to the traditional classroom. For instance, in the case of the UWI courses, it

might be an interesting exercise for students at the UWI Open Campus sites to use messages posted on the discussion board by their counterparts from other countries and analyse cultural variations in response to certain issues. Doing so would be didactic in terms of bringing to the fore the cultural nuances as well as the obvious variations between the participating countries. Students could compare notes on, for instance, public and political reaction to increasing violent crime in their respective countries, the value of integrity in public office legislation, political will to deal with the drug problems especially the big drug dealers, and so on. A content analysis exercise on these communications might form the basis of a research exercise. The upshot of all of this would be to encourage open-ended debate, tolerance for differing points of view and confidence to address relevant issues within their areas of expertise. If we fail to do this at the UWI, we may not be creating engines of positive social change. Instead we will be reproducing the status quo even though it may be severely flawed.

Often, the same academics who teach face-to-face also tutor online. It is plausible to argue that there is a special benefit for students in online delivery in the light of the fact that, due to its relative novelty, special care and attention are given to the development of online distance education courses. There will inevitably be positive spin-offs for the traditional mode. Accordingly, assert Edwards et al. (2000, 388), “teachers who attempt to develop innovative distance-education courses are likely to strengthen their traditional courses in terms of organization, thematic integrity, and instructional clarity”. No doubt, the foregoing might be so because “such modules are usually used by students in the absence of the teacher” and must therefore be “exceedingly well organized and tested to be effective” (ibid.). I sincerely hope colleagues see the possibilities here.

It is useful to take note of the observation of Lieberman and Remedios (2007) from their investigation into whether undergraduates’ goals of understanding their material (mastery) is undermined or superseded by the goal of obtaining better grades than others (performance) as they proceed along the journey of earning their degrees. They found that students in their second, third and fourth years were considerably less likely to desire mastery of their subjects compared to their counterparts in the first year. These senior students

were more preoccupied with grades, leading Lieberman and Remedios to the conclusion that pressures to succeed may be undermining interest in learning and intrinsic motivation by university students. It is quite possible that teaching methods might have something to do with this decline in interest. At any rate, if one follows closely the premise of Benson et al. (2002, 141), that teaching and learning are indeed social processes involving interaction by humans, and therefore learning outcomes are determined by the “choices that faculty, students, and others make about the objectives, content and pedagogy that give meaning to and constrain those choices”, it is not difficult to share their conclusion that technology is a tool and that it must be used appropriately. It cannot be presumed that technology will resolve already poor teaching methods. Hence, learning environments that allow hands-on learning, mutual support, active participation, analysis of practical problems, autonomy, mutual encouragement, individual responsibility and accountability, cooperative interpersonal behaviour, and dialogue (Brooks 1997; Cunningham and Cordeiro 2003) will augment learning outcomes. The mere absence of the occasion for intimidation – which can result simply from the physical presence of other students – can encourage less-confident students to participate. This is especially so where teachers and learners via discussion boards and chat rooms can challenge, facilitate, question and generally play devil’s advocate (Cunningham and Cordeiro 2003).

Jaffee (1997) suggests four pedagogical principles and practices that can aid the learning process and respond positively to the fears that distance learning deprives education of human interaction and the provision of real feedback: interactivity, mediation, active learning and collaborative learning.

Interactivity refers to the design of courses in such a way that they promote regular interaction between teachers and students, among students, and linking students to the learning environment. This interactivity can take place as early as at the start of the semester at the getting-to-know-you stage (where teachers and learners would “speak” about themselves, their interest, career hopes and aspirations, reasons for taking the particular course and overall programmes, and so on). There is room for its actualization after the submission of assignments and examinations, and certainly during the normal course of the semester.

Mediation involves the teacher putting forward and constructing questions concerning the course material in such a way that students are challenged to apply knowledge to a familiar context. Additionally, mediation involves the intervention of teachers by way of tying loose ends, synthesizing and generally bringing a scholarly perspective to bear on the subject of student discussions. Once that is done, students are able to see more clearly the points of agreement and disagreements as well as the areas that require further clarification.

Active learning speaks to learning that involves doing rather than assuming the passive role of receiving information. This may be practised by sifting through the written or lecture material, reordering and reformulating concepts, ideas and arguments with a view to applying them to local circumstances, and making what has been learned or understood more intelligible.

Jaffe (1997) believes that writing to learn is effective in accomplishing the foregoing and asynchronous technology can be particularly valuable in aiding this. There are several reasons why this is so. For instance, shielded by their respective computers, students are not in front of an audience of peers so may not feel the occasionally overwhelming sense of intimidation. Students have more time to ponder their possible responses rather than be forced to think on their feet and risk providing unsound and incoherent answers. Additionally, the possibility of groupthink is minimized and, therefore, one student does not dominate and, in so doing, dampen the confidence and creativity of the rest. In this regard, a forum is provided for the submission of an array of autonomously and originally constructed responses that are shared online. In the final analysis, since students are aware that they are writing responses that a regional audience will read (that is, their teachers and fellow students across the Caribbean), they may be forced to show that they are *au fait* and comfortable with their material.

Regarding *collaborative learning*, students and teachers are engaged together in the learning process. The “actors” become “instructional agents for one another” (Cunningham and Cordeiro 2003, 210). This mode, Jaffe (1997) contends, encompasses the previous three pedagogical principles, interactivity, mediation and active learning. The opportunity for collaborative or cooperative learning is a significant advantage in the asynchronous mode. Students can log on at any time and read and respond to each other’s work. All of this

can be done at each individual's convenience (see also Barr and Tagg 1999, in Scarboro 2004). Persell (2004, 74) captures the benefits of the asynchronous mode for teaching and learning thus:

Students were able to review their peers' writings easily throughout the term. They drew on each other's comments increasingly as the term progressed. They saw what exceptionally good work looked like, which was humbling for some students, and they learned the views of silent members . . . Public posting also elicits a certain level of peer pressure for timely and cogent postings . . . Although the students did not articulate it, I think having multiple responses posted about a particular reading shows how there are a number of important points in any reading, and that various people see different things in a reading as most valuable.

Herein lies the benefit of inquiry-based teaching strategies. Our students will graduate with a sensibility that there must be contending points of view; that criticism is not inherently a bad thing; and that it is a legitimate matter to point out to those in authority where they have erred. I am particularly drawn to Barnet and Bedau's (1999) checklist for critical thinking, which they divide into attitudes and skills thus:

Attitudes

1. Do my thoughts and opinions demonstrate open-mindedness and intellectual curiosity?
2. Am I willing to scrutinize my assumptions?
3. Am I open to novel ideas?
4. Am I willing to extend myself by doing whatever it takes to acquire information/data and to assess the evidence?

Skills

1. Can I sum up an argument accurately?
2. Can I evaluate assumptions, evidence, and inferences?
3. Can I put forward my ideas effectively?

I wish to argue that to create graduates and professionals who can contribute in a balanced way to their societies without allowing themselves to be compromised by what we commonly refer to as the system, it is important that we instil in them the foregoing attitudes and skills. Many professionals are reluctant to comment on matters in their communities that impact negatively on their societies. This makes them seem rather aloof. One will have to do some research to ascertain the multivariate causes of this reluctance. I believe that a significant factor has to do with gaps or deficiencies in their attitudes and skills in the above areas. Professionals who fill the roles as permanent secretaries (to provide a practical example) should be well placed to provide considered advice to the political directorate, and do so confidently. If their roles are restricted to merely taking instructions from those who may not be as schooled and as trained as they are, especially in specific disciplines, then it is possible to argue that their roles (that is, the permanent secretaries) are superfluous.

How Can These Educational Experiences/Encounters Be Successfully Organized?

I have partly addressed this question already. I merely wish to draw attention once again to Freire (1997, 150) in what he refers to as the essence of dialogue – the word:

Human existence cannot be silent, nor can it be nourished by false words, but only by true words, with which men [*sic*] transform the world. To exist, humanly, is to *name* the world, to change it. Once named, the world in its turn reappears to the namers as a problem and requires of them a new *naming*. Men [*sic*] are not built in silence, but in word, in work, in action- reflection. . . . Those who have been denied their primordial right to speak their word must first reclaim this right and prevent the continuation of this dehumanizing aggression.

It is important, therefore, that graduates of the UWI leave the walls of the academy socialized in this philosophy. Our teaching strategies must engender in them audacity, courage, forthrightness and confidence. They must view the

denial of the word as *dehumanizing aggression*. It is possible to argue that, in the face of scarce economic resources, our societies are lacking these qualities of openness and where they exist, it may well be coming from those who have less information and fewer skills at their disposal. If professionals complain about the exchange of ignorance in the media and in other public places, then they must be prepared to redress the balance. They must be prepared to do the requisite research and reading that will provide the scaffolding for solid and profound public interventions. The keynote addresses that professionals present to various audiences must not be the banal, hackneyed and clichéd prescriptions that do not provoke thought. It is incumbent upon graduates to raise the ante for our societies.

Within the UWI, and in any institution of higher education, for that matter, there are some things that we can begin to do towards renewing the curriculum. These have already been suggested above. My recommendations for curriculum renewal are built upon the idea of encouraging a *learning* rather than a *teaching* culture and would include the following:

- Use more inquiry-based cooperative learning, problem-based learning and generally constructivist teaching strategies.
- Encourage students to work in groups or teams.
- Provide wider opportunity for and reward students for oral presentations.
- Include more extended essays and research papers in programmes.
- Insist on more professional standards regarding referencing.
- Encourage graduate/research students to submit academic papers to refereed journals.
- Ensure that no single course comprises fully of an in-class examination.
- Encourage students to attend and participate in public lectures.
- Systematically provide opportunities for students to participate in structured debates, panel discussions and the like.

It may be necessary to further explore the foregoing ideas and conduct the required research. Indeed, the launch of the UWI Open Campus as well as our sixty years of sound academic pedigree is a wonderful opportunity for the

region’s premier institution of higher education to focus on developing graduates who will return to their respective societies as positive intellectual guerrillas.

Note

I attribute the picturesque phrase “intellectual guerrillas” to Professor the Honourable Rex Nettleford. I have used it because I believe that it vividly captures my vision of what UWI graduates should be.

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Reversing Power Relations and Curricular Reform

English Language Education Activism in the Academy

INGRID MCLAREN, CAROLINE DYCHE, ALISON ALTIDOR-BROOKS,
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False Expectations?

One academic, in an oral critique of the 2008 graduation ceremony at the Mona campus of the University of the West Indies (UWI), had cause to remark on the distribution of fans as symbolic of this hierarchy. On the stage where the senior officers of the university sat, there was an average of one fan per officer. To the side where other academics sat, there was a single fan for the several dozen of them gathered there. As for the several hundred graduating students at that ceremony, in whose name, supposedly, the ceremony was being held, the distribution of fans was much sparser and quite ineffective in keeping them cool. The ostensible purpose of the ceremony, to honour the students by welcoming them into the community of graduates, represented the official ideology of the institution. The distribution of the fans was symptomatic of its reality.

Against this background, the objectives of the UWI strategic plan for student outcomes are singularly ambitious. The strategic plan (UWI 2008, 15–16) sees the graduate of UWI having the qualities of being (1) a critical

and creative thinker, (2) a problem solver, (3) an effective communicator, (4) knowledgeable and informed, (5) competent, (6) a leader (7) a team player, (8) skilled and literate in information technology, (9) socially and culturally responsive, (10) ethical, (11) innovative and entrepreneurial, (12) a lifelong, self-motivated learner. These would be realistic for an institution preparing students for work in a socialist utopia. It would be equally appropriate for students entering the much-lauded creative and egalitarian workplace at the heart of information-technology-based capitalism in Silicon Valley, California, of the type associated with Google.

The reality of Caribbean societies on the periphery of the global economic system, frequently described as exemplifying dependent capitalism, is quite different. In addition, the university, seeking to achieve these objectives, has mimicked the hierarchical structure of the Caribbean states it serves. Its hierarchical structure, as represented by the distribution of funds, involves the senior officers of the university at the top, academics at various levels of the pecking order in the middle, and the students at the bottom. For such a university, the objectives set out in UWI's 2007–2012 strategic plan are ambitious, to say the least.

This hierarchical institution, via an aberration, did involve itself in a process of relatively democratic consultation, at least by its own standards, in the strategic planning exercise which culminated in *The University of the West Indies: Strategic Plan, 2007–2012* (UWI 2008). Through this process of consultation, it developed a profile of its graduate that requires learning activities that are the antithesis of what the institution stands for. To expect an institution with such a hierarchical structure to be student centred and to produce entire cadres of students who are empowered to think, to reason, to be self-motivated learners and to communicate ideas effectively is probably not realistic. Such an expectation requires that the institution act against its own culture, both in terms of whom it serves and how it engages in the process of teaching and learning. This would require nothing short of a revolution within the university. Since revolutions do happen from time to time, this article discusses the path to such a revolution.

The Trajectory of Top-Down Policy-Making: English Language Education and Curricular Reform (1963–2006)

The focus of this article is that aspect of UWI's 2007–2012 strategic plan requiring a special thrust in the area of developing English language communication skills among students. In understanding the current university response, we have to understand the historical background. Consistent with the hierarchical nature of the UWI, the provision of programmes to develop English language communication skills among students over the years has been by fiat. The institution – from time to time in its sixty-year history – has been forced, by the reality of actual student capabilities, to pay lip service to reform involving the provision of these programmes. However, the pattern has been to concede on the need, only to back-pedal by way of starving the programmes of resources. This process of starvation occurs either at the inception of a programme of activity and/or gradually over time. An explanation for this can be found in the sociolinguistic background to decisions regarding English language education at UWI.

In Commonwealth Caribbean societies, British colonial authorities formulated a deliberate language policy to ensure the maintenance of social control via the indoctrination of a coloured middle class into the culture and values of the mother country (Drayton 1990). This was effected via instruction in English, described by Gordon as “the cultural subject par excellence” (1968, 3). The establishment and perpetuation in these societies of the dominance of an English-speaking elite has played a key role in entrenching an English-as-a-mother-tongue mythology in these societies. This is manifested in the “fiction” (Craig 1976, 100) that Standard English is the first language of the Creole-speaking mass of the population. This has had a powerful influence on the thinking and decisions of UWI administrators and academics with respect to the form and content of English language education at the institution and, most significantly, the provision of resources to support this education.

This language ideology is embedded in the founding document of the UWI, the 1944 *Report by the West Indies Committee of the Commission on*

Higher Education in the Colonies. This committee was mandated to report to the British Parliament on the prospect of university development in the British Caribbean colonies. The report's West Indian authors confidently contend that "unlike [peoples] of most other parts of the Colonial Empire, [West Indians] are already literate as regards a high percentage of the population, and literate in English, which has for at least 150 years, and in many instances for longer, been the mother tongue of the great majority" (Great Britain 1945, 51). Moreover, in their argument, the authors anticipate university endorsement of the power relations and status quo in the colonies, presenting these as acceptable to the colonized given their continuing dependence on the mother country and their allegiance to its language and civilization: "*The dominion of English language and culture, viewed, moreover, in conjunction with the proportion of the population which has for long received secondary and higher education, means that the West Indians are more ready than the peoples of some other colonies to make immediate use of a University established in their midst*" (ibid.; emphasis added).

These assumptions have endured to the present day. It is still assumed that a Commonwealth Caribbean university would have a native English-speaking clientele. In addition, there is the complementary expectation that primary and secondary schools functioning monolingually in English would equip these students with the English language competence required of university entrants. There is thus no real place for the provision of English language communication skills at the university level. These have supposedly already been developed by students at the time they entered the institution.

There has been, over the history of the university, what Craig (1994, 128) terms "the inevitability of a widening range of language competence in the university population". In 1963, English language instruction at the UWI was formally introduced, in response to a perceived need to reform the undergraduate degree programme of the university in the face of an influx of entrants with non-traditional academic qualifications into its new General Degree Studies programme. This instruction took the form of the introduction of the Use of English course. This was one of three "survey" courses¹ introduced to ensure that the new category of students had well-developed language and critical-thinking skills and a common grounding in Caribbean

and world history. These courses were Use of English (what was originally conceptualized as Logic and Consequential Expression), History of the Caribbean, and Development of Civilization. However, the Use of English course was not designated a university-wide requirement and, consequently, the Faculty of Social Sciences on all three campuses and the Faculty of Engineering on the St Augustine campus opted not to include it in their programmes of study, claiming that their crowded curricula could not accommodate it.

This situation remained until 1997, when, in response to advocacy by the then new principal of the Mona campus, Pro Vice Chancellor Kenneth Hall, the university mandated its faculties to incorporate three foundation courses into their programmes, one of these being an English language course. This decree by the leadership of the university underlined, to all intents and purposes, the fundamental importance of English language courses, countering the previous resistance of some faculties to the English language education of their students.

Notwithstanding, the academics responsible for delivering these courses, who had played no part in the decision-making process, were less than ecstatic. In their view, the valuing of English language courses that the reform seemingly represented was seriously contradicted by the inadequate provisions made for course delivery. For example, on one hand, the new foundation course English for Academic Purposes had been allotted one teacher/student contact hour every other week, as opposed to the three contact hours weekly allotted to the Use of English course which, in the case of the Faculties of Pure and Applied Sciences and Medical Sciences, it replaced. In addition, the duration of the course was one semester and not the two semesters of the Use of English course. This meant, in effect, that although English language instruction was being offered to more students in all faculties, including those with no previous English language requirement, students in the Faculties of Medical Sciences and Pure and Applied Sciences who had previously had the requirement began to receive less English language instruction.

The plan was clear. It was to take the resources currently concentrated in English language instruction in those faculties that up until then required the Use of English course and spread it more thinly across all the faculties. Here

was a clear case of the founding ideology again stymieing reform. English language instruction had no real place in the university, but given that it was already present and a case made for it to be spread to all students, no new resources would be committed. Every effort would be made to use those resources already in place and spread them more thinly around.

Ultimately, this dissatisfaction on the part of the English language teachers led to the successful challenging of the seminar time allotted for English for Academic Purposes, which was increased to two hours per week. Moreover, on the Mona campus, in 2006, a third hour was informally added (for lecture purposes) in four weeks of the course. On the Mona campus, but less so on the other two campuses, there was also a beefing up of the resources required for delivering the programme. This was, in part, a result of aggressive representations made by the then dean of the Faculty of Arts and Education to the management of the Mona campus. This relative success was in part due to the commitment of the then campus principal to the concept of foundation courses.

Inherent in the English language education curricular reform issue, albeit further down the ladder than university-level English language courses for academic discourse, is the matter of basic English language proficiency. Should the university provide a course or courses aimed at the remediation of basic English language proficiency for those students deemed to need it, or should they be excluded until they have acquired these proficiency skills? At the Mona campus, where the crisis of English language competence has been greatest, the policy responses have run the range from (1) downplaying or ignoring the problem, allowing students with English language proficiency problems to fend for themselves, perhaps with a little help from their tutors, to (2) creating, in the 1990s, an English language proficiency course which those students already admitted but shown to need it would do as a compulsory course as part of their degree programme, to (3) excluding from the university students deemed not have this competence, a position adopted by the Faculties of Humanities and Education and Social Sciences at Mona during the first decade of the twenty-first century, and finally to (4) beginning to move to scrap any English language proficiency requirements as part of either an admission requirement or a requirement as part of the academic programme, a contemporary response.

One should note that number 4 brings us right back to number 1. What could explain this circular movement by the decision makers from on high? In particular, how do we explain this return to base at precisely the time when the strategic plan is calling for the university to be “student centred” and sensitive to the profile of the student it wishes to graduate? The answer lies in the struggle between “the inevitability of a widening range of language competence in the university population” (Craig 1994, 128), on the one hand, and, on the other hand, the embedded ideology of the institution that any English language instruction has no place at the level of the university. Funding issues, personalities and institutional politics play a role in ushering in various stages in the policy cycle, but the issues remain the same.

Disunity at the Bottom

The deployment of resources in an institution like UWI is the prerogative of those at the top of the hierarchy. The adoption of initiatives to enhance the English language communicative skills of UWI students has, as a result, proven contentious. Sociolinguistic and institutional contexts, in which such curriculum reform efforts occur, interact with issues of resources to produce conflict. Among those who accept, whether wholeheartedly or reluctantly in the face of official ideology, that English language courses should exist at the university, there is the issue of limited resources. What, therefore, should these scarce resources be deployed to teach? Should the focus be on remedial English, aimed at correcting problems with students’ English that should have been dealt with at an earlier level of the education system? Or should these courses deal with higher-order English language communication skills necessary for study at university level accompanied by a study of the sociolinguistic situation in the Caribbean?

Attempts to address these English language curriculum issues date back to 1965, just two years after the old Use of English course was introduced as a survey course. In that year, the Board of the Faculty of General Degree Studies at Mona questioned “whether or not the treatment of standard grammar should be included in [the Use of English] course” (Allsopp 1965, 1). This

question resurfaced in the late 1960s and throughout the 1970s, and, in fact, the Use of English staff on all three UWI campuses did, as of 1965, make some provision for remedial English instruction; however, this remediation was accorded a peripheral role based on the justification exemplified by the following statement by the Use of English moderator at the St Augustine campus, Donald Winford:

We are aware that certain language skills other than those we attend to in the present course-structure are essential for University students, and that some students in fact lack certain of these skills. I refer to skills such as those involved in mastering the mechanics of Standard English (e.g. the grammar, conventions of spelling and pronunciation) as well as those involved in composition (coherence, paragraph structure, clarity of expression and the like). We are also aware that many members of the academic staff, and perhaps many students as well, regard it as part of the purpose of the Use of English course to inculcate and develop such skills in our students. The difficulty here is that the present structure of the course is based on the premise that students have already acquired a basic command of these skills before entry into university. Moreover, *we feel that the present course offers certain kinds of information, and addresses itself to certain more sophisticated types of language skill which, we think represent a vital ingredient in the academic programme of first year University students.* (Winford 1977, 1; emphasis added)

Strife over the role of remedial instruction in the Use of English course became intense in the 1970s. At this time, in response to a recommendation by Use of English staff in 1971 that an initial English language entry test be mounted for students and a separate remedial course be offered to those found to be wanting, the Faculty of General Studies committees on all three campuses and the senate took the decision to accept the proposal, but in modified form, allowing for students to be exempted from the Use of English course based on their test results.

This represented a difference of position between those academics responsible for teaching Use of English and their colleagues who taught students in their particular disciplines. The latter saw the course as a remedial English course from which students could be exempt depending on their test scores in an English proficiency test. The implication of the proposal to provide exemp-

tions from the Use of English course to students not needing remedial English was that such a move would release scarce resources for use elsewhere in the academic programmes of the university. The decisions of these bodies, made up solely or primarily of academic teachers, suggested a consistent position on the Use of English course of the time. They attached importance to remedial English instruction at the university level. However, they also did not consider the content of the Use of English course, involving English for academic purposes and a survey of the Caribbean sociolinguistic situation, as fundamental to the academic programme of first-year students.

The response of the academics responsible for teaching English language put them at odds with their colleagues, whose students, by means of the Use of English course, they were supposed to be serving: they discounted the decision of the faculty committees and the senate, claiming that the Use of English course was “conceived to be a habit-forming system” whereas the test was “an almost marginal check of performance” (Walker 1972, 5). They also refused to exempt students from the Use of English course, on the grounds that, given the content of that course, an English proficiency test pass could not be deemed to be equivalent.

With no resources being released as a result of exemptions, and with no new resources being provided by the university to allow for the teaching of both courses, the remedial course was not mounted on the basis of lack of an adequate level of teaching resources to service two courses (Walker 1972). The content of the Use of English course remained the same. In the following year, a new introductory five-week study of how language works, with specific reference to the Caribbean, and an expanded section on logical analysis were incorporated into the Use of English course. These additions moved the course even further away from the conception held by academics outside of Use of English, as expressed in the decisions just discussed.

What we see here is a historical inability of the academics responsible for teaching English language communication courses at UWI to make common cause with colleagues in the academic disciplines. Thus, English language teaching at the UWI has been plagued not only by a top-down approach to decision making but also by dissension among the academics, that is between English language teachers and teachers in the particular disciplines, as to how

scarce English language teaching resources should be deployed. In these circumstances, a broad consensus on how to create an integrated, student-centred approach to developing English language communication skills in students could not be arrived at. It was, in addition, impossible to develop the groundswell from among the academics as a community that would command the resources necessary to create and sustain an English language programme reflecting these characteristics.

Making Common Cause

The Writing Across the Curriculum (WAC) project constituted the outgrowth of another initiative spearheaded by English language academic staff: the establishment of a writing centre on the Mona campus. The Writing Centre was conceptualized as one that would offer a variety of writing-related services and programmes to the university community. Built in 2001, the centre lacked funding for staffing, management and maintenance. It nevertheless functioned by way of redeploying resources from the UWI Mona Department of Language, Linguistics and Philosophy, of which it was a part. The English Language Section sought to fulfil the mission of the centre through using its facilities to support the delivery of its existing English language courses. In addition, it embarked on a series of outreach events aimed at attracting the attention of the wider university community, in particular academics across the disciplines and faculties on the campus. The hope was that this would create a community that would support the centre and, in time, allow the Writing Centre to make a strong claim on dedicated university resources.

Coming out of a Mona campus strategic repositioning exercise, which began in 2003 and resulted in the 2005 establishment of the Mona Strategic Transformation Team, was a series of committees set up to focus on particular areas identified as critical to strategically repositioning the Mona campus. One of them was a committee chaired by Professor Yvette Jackson, which had as its responsibility the implementation of student-centred programmes. Significantly, these committees had access to funding in order to carry out their mandate. Professor Jackson, in addition, happened to be an academic in

the Faculty of Pure and Applied Sciences, which had been identified as one of the academic entities on the campus in need of support for student learning. She requested funding for a two-year project, which would be based in the Writing Centre and which would assist in enhancing the English language writing skills of students in the Faculty of Pure and Applied Sciences.

Someone from an academic discipline, and in particular from Pure and Applied Sciences, which could be stereotyped as not heavily “language intensive”, was convinced of the need to improve the English language communication skills of UWI students. They had also seen it as strategic to make common cause with the English Language Section.² Given the history of conflict and distrust between the teachers of English language and those in the academic disciplines, this was a major development.

One factor that had made this possible was that there was no longer an argument about whether English language teaching at the university should involve remedial English. There had been, as far back as 1997, an English language proficiency test administered to all applicants to the Mona campus. By 2005, the policy was that students who failed the test would not be admitted or, if they were admitted, they would be required to prepare themselves for the test at their own expense and pass it in order to successfully make their way through their academic programmes. This situation had removed a significant potential bone of contention, the funding of remedial English instruction, and had created the conditions for the forging of a common position on English language skills for students across the disciplines and across the curriculum.

The fact that an approach was made for an intervention in writing in the disciplines meant that the English Language Section had to reach for the conception of a type of intervention which was focused on the needs of the discipline. This meant collaborating with the academics within the discipline and developing with them both intervention strategies for their students and a research programme that would examine the impact of the interventions. The output would be jointly written academic articles involving both the disciplinary academic(s) and participating academics in the English Language Section.

It so happens that the structure of the WAC project represented a ready-

made framework within which to present the proposal being requested. WAC is a pedagogical movement which began in the 1970s. It is aimed at integrating writing into all courses and helping students learn disciplinary content. Innovators such as Art Young (1999, 8) believe that “writing [is] integral to a professional education . . . and not simply a generic skill easily mastered in one or two courses and then transferred effortlessly to all disciplines”.

The two-pronged “writing to learn” and “learning to write” approach reflected in WAC pedagogy purportedly promotes a closer integration of writing with education in all disciplines, and this not only serves to improve writing skills but also to facilitate better understanding of subject matter (Bangert-Drowns et al. 2004). Through writing, according to composition researchers such as Emig (1977), Kelly and Chen (1991) and Steglich (2000), learners become more actively engaged in the material being studied as they directly interact with ideas and integrate these into their thought processes. More recently, researchers such as Paul and Elder (2005) have also suggested that writing is critical to the learning process.

WAC, and its subsequent UWI counterpart Speech Across the Curriculum (SAC), also provided the ideal opportunity for academic staff other than English language teachers to complement the efforts of the latter to enhance students’ ability in writing and in speech. This assuming of responsibility for the development of students’ language competence within the context of academic disciplines – for example, the learning and use of disciplinary discourse conventions – is consistent with Craig’s call for university teachers to become aware of the “role of language and of complex linguistic skills in the subjects they teach” (1994, 131).

It is through the above-mentioned confluence of factors that we were able to launch the WAC programme, viewed by members of the English Language Section as a significant step forward in gaining recognition at the interdisciplinary level of the pivotal role of writing in the academic success and overall development of students. It also represented a “crack” in the hierarchical ceiling for those in the English Language Section who had consistently, and unsuccessfully, attempted over the years to gain the financial support of the university administration for similar ventures. The difference this time was that the section was involved in a truly collaborative enterprise with academ-

ics in another discipline in a mutually beneficial relationship, both for the students in the discipline and for the academic careers of the collaborating academics.

The First Front: Life Sciences

The WAC initiative at UWI involves the training of staff via a series of workshops. The actual implementation process, which started in January 2007, was a “bottom-up” phenomenon, involving both senior and junior academics. What became clear very quickly is that there was not going to be uniform engagement across all the disciplines and departments in the Faculty of Pure and Applied Sciences. The support received from the heads of department seemed crucial to the level of cooperation and engagement among the academics in a particular department. The engagement in WAC of the head of the Department of Life Sciences was exemplary, and this department showed the highest levels of interest and engagement among the academics. The question arises as to how crucial are the commitment and support of a head of department in an activity which sees itself as operating from the bottom up. An analysis consistent with the perception that the process was indeed bottom-up was that the head of the Department of Life Sciences, in cooperating and giving his fullest support, was responding to the concerns of his staff members regarding the poor writing skills of students.

Being aware of this dissatisfaction from below, once WAC presented itself as a possible solution to these concerns, he fully embraced it. In so doing, he was responding to pressure from below for change; however, even within this department, a positive response was not total. Of the seventeen academics involved in the teaching of life sciences, only seven (41 per cent) are on record as formally integrating WAC strategies into nine courses. In the case of heads who were less cooperative, there could be presumed to have been less concern in those departments. This can be taken to be confirmed by the fact that we were less successful in mobilizing such departments, even when the academics were approached directly. Not surprisingly, we were only able to encourage three staff members (18 per cent) in the Department of Chemistry to formally

integrate WAC strategies into their courses. We were even less successful in the cases of the Department of Physics and the Department of Mathematics and Computer Science.

The Second Front: Economics

The implementation of WAC in the Faculty of Social Sciences provides some fascinating confirmation about the role of senior academics in leadership positions in facilitating participation in the project. In this instance, it was the dean of this faculty who approached the Department of Language, Linguistics and Philosophy and the English Language Section with a request that a project be designed which would address the long-term English language writing skills of the students in that faculty.

He initiated the process of WAC implementation in November 2007 within the framework of implementing the 2007–2012 strategic plan to initiate curricular reform of the type which would enhance the quality of the graduate produced by the institution.

Implementation in the Department of Economics displayed the highest success rate, in that 40 per cent of the teaching staff fully incorporated WAC strategies into their teaching methodology and assessment procedures, while only 37 per cent of lecturers from the other three departments combined did likewise. This was undoubtedly due to the fact that both the head and the undergraduate coordinator in the Department of Economics strongly encouraged staff members to attend meetings with the WAC support team and to both implement changes in their courses in keeping with the programme's theory and practice and ensure that assessment measures were congruent with these changes.

In the first phase of implementation in the Department of Economics, seven courses designated as writing-intensive incorporated WAC strategies, and courses implementing these strategies are now being fully integrated into each level of the degree programme to incorporate the entire spectrum of the writing continuum.³ It is significant that, again, one department provides the strong response being hoped for. The dean, who is originally from this depart-

ment, reflected, we would argue, the priorities of the bulk of the academics in that department who were anxious for a solution; consequently, once the dean had discovered the WAC solution, they jumped at it. Other departments, without that groundswell of opinion, chose to participate to a much lesser extent than the Department of Economics. Very soon, there was pressure from the dean of the Faculty of Social Sciences to develop a SAC programme (to match WAC) geared towards improving students' speaking and presentational skills as well as aiding in their learning of disciplinary content through listening and speaking activities.

As with WAC, the SAC programme proposed in response to the dean's request was developed within the context of the strategic plan's call for graduates to be effective communicators. This programme relies on a two-tiered approach, the first tier being a two-hour foundation course in speaking, a means of introducing students to the elements involved in communicating effectively in an oral mode. The second tier is the infusion of speaking activities into disciplinary content. To achieve this, a set of courses is designated as "speaking intensive", and targeted for the inclusion of speech communication instruction, critiqued practice and evaluated performance.

During the first semester of the 2007–2008 academic year, the Department of Language, Linguistics and Philosophy and its English Language Section proceeded, without any significant financial outlay, to develop a pilot project involving the integration of a speaking component into the existing English for Academic Purposes course, which has historically been concerned with written English. The Guild of Students was approached for financial support and for their assistance in mobilizing the student body to champion this important cause, and to put pressure on the administration to institutionalize the SAC programme. The model was designed so it could sustain itself for a short time running on a small budget.

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Forward Ever, Backward Never?

All indications are that WAC and SAC have student support. Taking the case of the latter, 95.3 per cent of sixty-five students surveyed agree or strongly agree that all university students should be exposed to a speaking and presenting course; 98.8 per cent believe that good speaking and presentational skills will enhance their performance their in future careers; and 62.9 per cent believe that at least one course at each level should require that students do an oral presentation. In addition to these reports, there are oral commitments from the Guild of Students, the Instructional Development Unit and some of the students who participated in the pilot to support an appeal for the official implementation of SAC at UWI Mona.

The two-year WAC project in the Faculty of Pure and Applied Sciences, due to run from 2006 to 2008, has drawn to a close. There are no funds available to continue full-time coordination and implementation of this project. At this formative stage in its implementation, such coordination would be ideal for at least another three years. In spite of the concerns for the long-term viability of the programme, academics who have seen the benefits of WAC strategies continue, in the semester after the end of the project, to make use of these strategies in their delivery of course content. This is being done in consultation with the former coordinator, who is also co-authoring research papers with members of the teaching staff on the outcomes of WAC intervention in courses.

The Faculty of Social Sciences has managed to maintain funding for two academics to implement the project in its second year. The likelihood, however, given the financial climate on the campus, is that by the end of that year, the dean will be hard-pressed to find resources for the long-term or even medium-term support of the programme. Nevertheless, the research is proceeding with plans to report outcomes of the interventions via published papers undertaken by participating academics in the disciplines and to continue the revision of courses in keeping with the aforementioned objectives of WAC/UWI curricular reform. As in the Faculty of Pure and Applied Sciences, the WAC strategies have become a permanent part of the teaching strategy of many academics in the Faculty of Social Sciences.

In the case of SAC, we have not, up to this point, received any commitment for funding for further activities similar to the ones carried out via the pilot project. Neither has there been any response from the administration to our request for the endorsement of a campus-wide adoption of a SAC programme.

The model of implementation for WAC in the Faculty of Pure and Applied Sciences and the Faculty of Social Sciences and the SAC pilot project clearly demonstrate the strengths and weaknesses of academic and curricular activism. We have a case of members of the English Language Section making common cause with like-minded academics in the disciplines. This brings into reality programmes that are vaguely talked about in strategic plans but for which there is little commitment to implement, given the language ideology of the institution, via the provision of adequate resources. The pioneering pockets of adherents who have begun to employ WAC strategies set themselves up as exemplars who, by means of the work and results, will inspire imitation. They have the potential, as well, to so galvanize support for WAC/SAC across the campus that it becomes possible to demand the resources it needs. As Blummer, Eliason and Fritz (2001) contend, a primary advantage of the bottom-up approach is that teachers themselves become agents in making a WAC programme successful. This, they claim, is due to the fact that these practitioners, for specific, individualized reasons, see the benefits of writing, and continue using it in their delivery of course content, thereby promoting WAC.

In spite of this, the implementation of WAC and SAC at UWI Mona, has now reached what Jackson and Morton refer to as a “stasis point” (2007, 43). Can we, as the initial resources provided for what were essentially pilots run out, keep the momentum going to achieve a radical transformation of the curriculum via WAC/SAC?

Applying *Foco* Theory: A Model of Change from Below

The role of academic staff in implementing WAC at UWI Mona follows the pattern of its early implementation in the United States which, according to

Holdstein (2001, 42), involved “a bottom up phenomenon, with faculty initiating and sustaining quality efforts”. Similarly, at the UWI Mona campus, the foundation for WAC implementation was laid by junior and senior academic staff in the English Language Section and the Faculty of Pure and Applied Sciences. The problem is whether WAC/SAC can command the resources to make them sustainable.

In spite of the optimism and idealism behind WAC/SAC implementation at the UWI Mona, the conditions for cynicism and apathy are abundant within the university. A strategic plan has been developed out of the most widespread level of participation and consultation across the university ever. Despite the many flaws in the process of consultation, a vast array of groups, both within and outside of the university, including occupational groups, stakeholder groups and students, was given an opportunity to participate. The result was, in relation to student-learning outcomes, a very progressive set of objectives. Moreover, the process of consultation at the Mona campus had as a feature a solemn promise that (1) the community as a whole would be revisited before the final plan was sealed and (2) the agreed plan would be implemented. The plan was agreed to by the council of the university without, in fact, any second meeting with the wider Mona campus community. In addition, well into the second year of the plan, there are not many visible signs of any significant implementation of the plans as they relate to teaching and learning at the formal institutional level.

It is against this background that we need to seek to understand the process of change for the university through the lens of theories of social and political revolution. This provides a theoretical framework to understand the role of incipient efforts at change from below.

The 1960s saw an upsurge in Marxist-Leninist inspired insurgency across South and Central America. The insurgents were inspired by the success of the Cuban Revolution. Regis Debray (1967), in a book aptly named *Revolution in the Revolution?*, sought to be the theoretician of this upsurge in revolutionary political activity in Latin America. He sought to study these insurgencies with a view to understanding them against the background of the successful model of the Fidel Castro-led Cuban Revolution.

Theorists of revolution, from Lenin to Guevara, seek to address the ques-

tion of how a small number of relatively powerless people, armed in the first instance only with ideals, could take on an institution like the state, overthrow it and place power in the hands of poor and oppressed majority of workers and peasants. Debray (1967), by proposing the *foco* theory, sought to address how this could be achieved given conditions of widespread cynicism and apathy. How could they so change conditions within which they were operating that a mass-based revolution could take place?

The state has, within the context of an analysis of the implementation of strategic objectives within the UWI, its analogue in the form of the formal administrative and decision-making structure of the university. The producers become the academic teachers and researchers. There are, in addition, the students, who, within the participatory approach to education adopted in the strategic plan, become active producers of their own learning. The actual product is education.

The fact that the university is a hierarchical and unresponsive structure does not make radical change impossible. *Foco* theory addresses the question of how one creates the conditions for change rather than waiting for these conditions to appear. The *foco* is supposed to be the small motor which drives a larger motor, the people. Debray (1967, 119) elaborates as follows: “In order to express it schematically let us say that one must go from the military *foco* to the political movement – a natural extension of a political armed struggle; but only very exceptionally does one go from a ‘pure’ political movement to the military *foco*. One does not vanquish the bourgeoisie on its own terrain.”

Converted to the realities of the university context, writing proposals and making representation to committees and boards constitute the political struggle. However, the strategic plan represents the fruit of a political struggle that has already taken place. A plan has been produced which is not being

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implemented. More “political” discussion and representations play into the hands of the establishment. The military action that Debray talks about, when applied to the context of the UWI, represents the actual implementation of the programmes in the face of official indifference and/or resistance.

Foci involve a process by which one original group of active fighters split, with some being sent off to spawn a new group. Debray (1967) refers to two such columns: the original one, headed by Fidel Castro, and the newer, smaller one, entrusted to the leadership of Che Guevara. There should not be, however, a disorderly and unplanned creation of *foci*, since a strong central plan should coordinate the formation of new zones of action. Overall, the model calls for the systematic development of centres of activity, with these splitting to form new ones. The inspiration for the formation of new *foci* is the desire to emulate the action taking place in those that are already functional. Since experienced cadres exist in those *foci* already set up, the method is to divert some of these to leading in the setting up of new ones. It eventually reaches a point where these *foci* can be consolidated into a rebel army which can frontally confront the armed forces of the state, defeat it and create a new, revolutionary state.

The *foci* existing within the context of the UWI are the pockets of activity in the Department of Life Sciences and the Department of Economics. Will they wither and die, or will they become examples that create a demand for a more general implementation with all the necessary resources? Revolution is not a science. The *foco* model successfully worked in Cuba in 1958 but failed miserably in Bolivia in 1967. In the former situation, Che Guevara was one of the leaders of a victorious revolutionary army. In the latter, he was defeated and executed. As we speak, it is not clear whether our two *foci* will be the centre of a successful wider implementation or just die a natural death. What we do know is that it was better to have lit a candle than to have cursed the darkness.

Notes

1. A “survey” course is defined as one used to familiarize students with the historical, cultural, political and scientific foundations of their society.
2. Yvette Jackson’s initiative would have had the support of the leadership of the Faculty of Pure and Applied Sciences. As a follow-up to their participation in Writing Centre Day 2005, the then dean of the Faculty of Pure and Applied Sciences, Professor Ronald Young, and the current dean, Professor Kahwa, met with English Language Section staff to discuss collaboration between the faculty and the section/Writing Centre with a view to improving the English language competencies of their students.
3. The writing continuum refers to different types of writing, which range from low-stakes and mid-stakes to high stakes activities; for example, reflection to microtheme to research essay.

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The Administrative Challenge of New Curricula in Old Medical Schools

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Introduction

Medical curricula worldwide have received growing attention over the last few decades with strategies aimed at improving the quality of medical education. The work of the General Medical Council on “tomorrow’s doctor” (GMC 1993) has been one stimulus for such attention to curricula, providing a template for putting curriculum reform on the agenda of medical schools. A review of the literature on the success of curriculum change initiatives indicates varied success in transforming traditional medical schools. To date, curriculum governance and change initiatives have not been properly evaluated (Davis and White 2002).

The process of developing and implementing new curricula, if not managed properly, is fraught with risks of rejection similar to organ transplantation. How curriculum change is perceived and promoted influences the level of acceptance or resistance to the change. Hence, much curriculum change borders on tinkering and making just enough change to look different yet feel familiar for the traditional educational elite, who are often the power brokers in the system. The level of change often means, for example, changes in conceptual framework and thinking, shifts from pedagogy to andragogy, and integration of subject material. However, substantial curriculum change

cannot be truly successful if the supporting infrastructure is not adjusted to implement the change. Substantial infrastructural modifications are therefore an important part of the curriculum change process.

The Medical School

The infrastructure for delivering the complex training of medical education consists of a mix of manpower and material resources harnessed within an administrative structure. This system is geared at delivering a curriculum focused on building professional competencies. Traditional training environments for physicians have recognized this complexity and although usually housed within a wider university educational structure, the specific mix of resources and administration is selectively referred to as the “medical school”.

A medical school traditionally consists of medical students, medical teachers and a clinical teaching environment. Historically, the presence of the curriculum has been taken for granted with little documentation, perhaps a vestige of the Hippocratic call to teach our juniors through a kind of apprenticeship. The administrative system of the medical school is not usually highlighted in any detail but within this framework exists a group of decision makers, led by a dean and comprising deputy deans and heads of departments, who wield tremendous administrative clout in curriculum delivery.

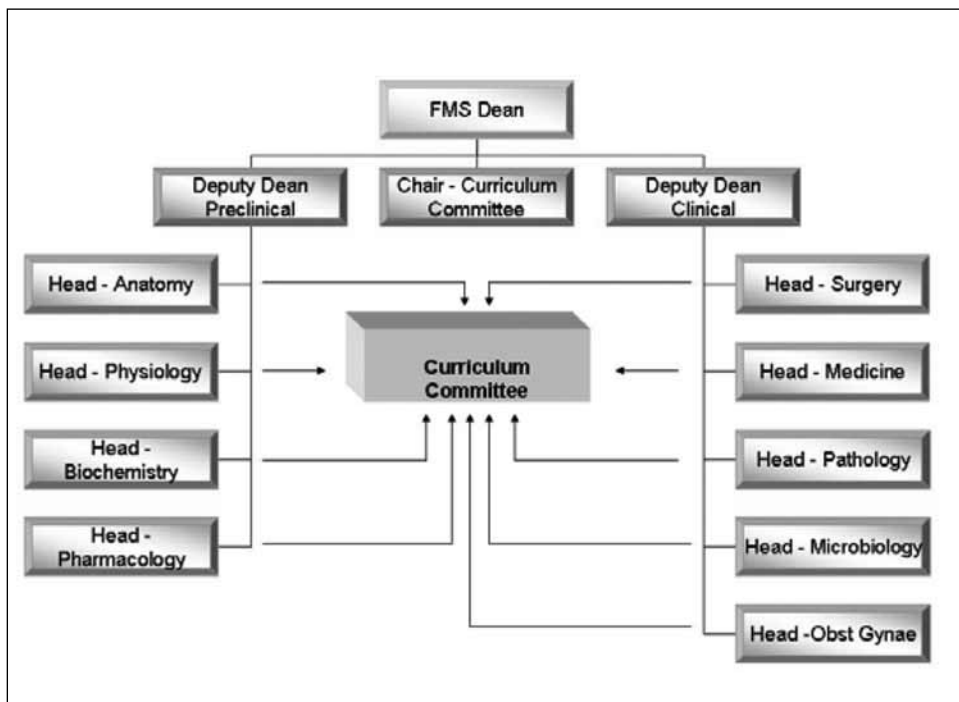
Given that the medical school is an organizational hybrid of hospital/clinical centres and university, the management structure involves a duality of command. In addition, the clinical professional environment leads to constant attention to both the academic hierarchy (assistant lecturer–professor axis) as well as the traditional professional hierarchy of medical student–intern–consultant. These factors, which are strongly acculturated in the medical school, can militate against curriculum change. This article takes a critical look at the administrative challenges and dynamics of implementing curriculum change in established medical schools.

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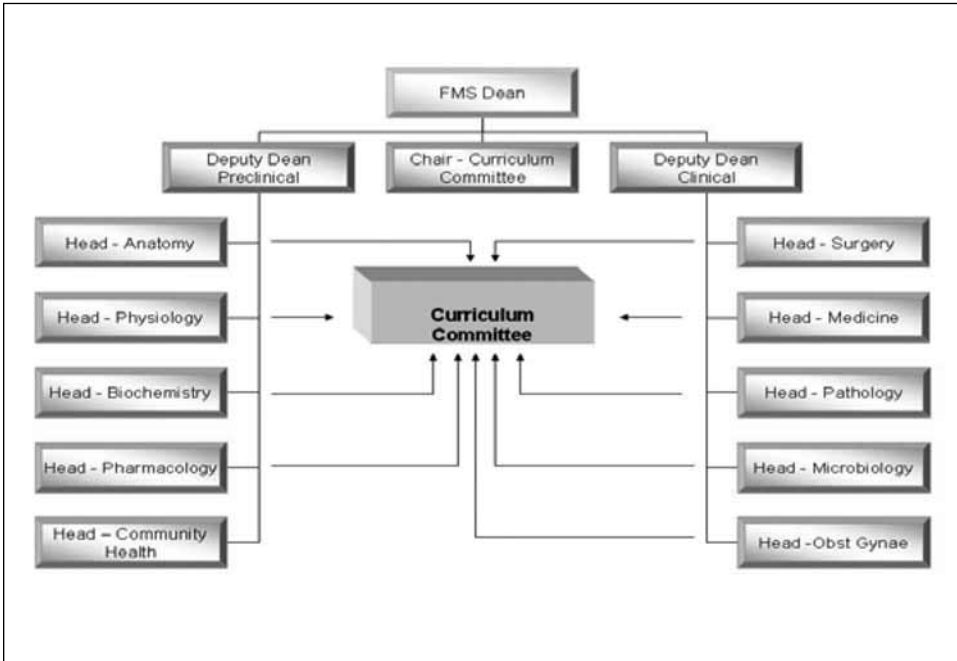
The Medical School of the University of the West Indies

The University of the West Indies (UWI) School of Medicine was established at Mona, Jamaica, in 1948 as a college of the University of London, and its graduates were recognized by the General Medical Council for full registration upon graduation. In 1962, UWI was granted a charter to award its own degrees and became a full-fledged university. However, close ties remained with institutions in the United Kingdom and for many years there was heavy dependence on UK-trained physicians as teachers in the medical school. The symbolic maintenance of ties with the United Kingdom over the decades has included reliance on external examiners, which has provided a source of quality assurance for the Bachelor of Medicine and Bachelor of Surgery (MB BS) degree, the exit qualification for medical graduates.

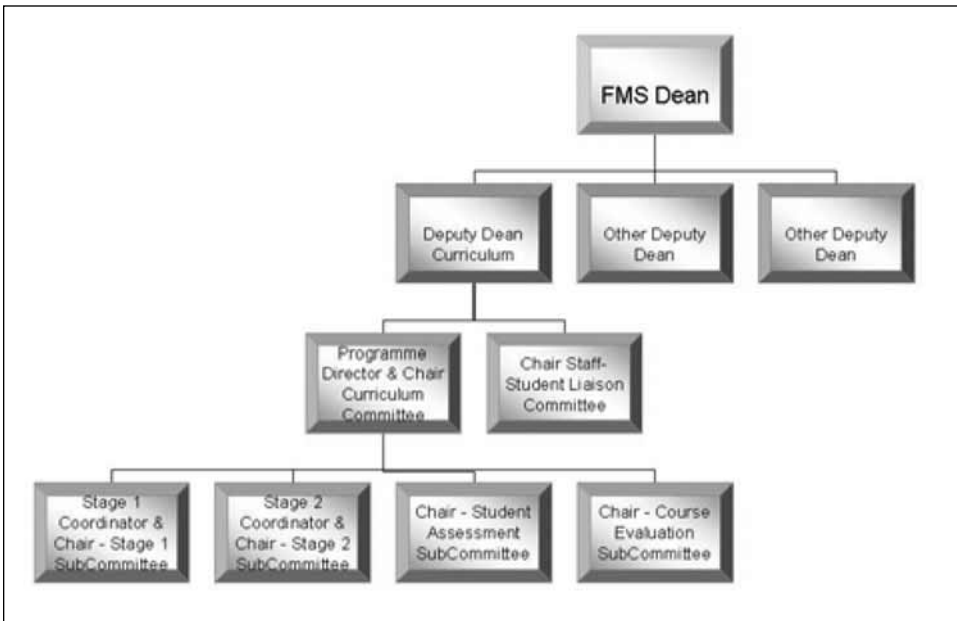
Figure 1: Administrative structure of the medical programme at the UWI Mona, 1948–2009



a. First three decades (1948–1977)



b. Fourth and fifth decades (1978–2000)



c. Current administrative structure for curriculum management (2001–2009)

Since its inception, the medical school has trained over fifty-five hundred physicians and has grown to become a recognized site for postgraduate medical training in a wide range of disciplines. For years the school has been the only one in the Caribbean region with multiple teaching sites in Jamaica, Trinidad, Barbados and the Bahamas.

Curriculum Reform at the University of the West Indies

The Faculty of Medical Sciences has grown, albeit slowly, in sophistication and capacity in its delivery of its undergraduate training programmes. Since 1948, there have been some significant efforts at curriculum reform with two main landmarks. In 1978, based on recommendations of the Caribbean Community, the faculty revised and adopted a “new” curriculum with greater emphasis being placed on orienting students to community health. This transition resulted in the situation where today students have community health-related teaching in all years of training.

In 2001, the Faculty of Medical Sciences saw another landmark curriculum reform initiative. The driving force this time was the faculty’s recognition of international demands for curriculum orientation to produce “tomorrow’s doctor”. The main emphases on this occasion were on approach to delivery of the curriculum recognizing the growing mass of content, the need for more student-centred approaches and for integration of various disciplines.

The main feature of the new curriculum was a switch from discipline-based to system-based courses and the integration of teaching between the clinical and pre-clinical disciplines in the first three years, complemented by the introduction of interdisciplinary assessments. Clinical exposure began in year 1 and community-health teaching was maintained in all five years.

The educational strategy was built around reducing the number of traditional lectures and increasing emphasis on student directed learning through a problem-oriented approach. Some of these changes are still being refined and consolidated. In 2006, the first batch of students from this “new” curriculum graduated. With annual reviews over the first five years of delivery of this curriculum, the Faculty of Medical Sciences has seen substantial and

significant initiatives which now call for consolidation and the setting of strategies for future development.

The selection process for entrants was altered one year prior to the new curriculum to add certified non-academic activities to the established academic criteria. Other initiatives included the following:

1. Training of staff in medical education, mainly through the University of Dundee
2. Staging of campus-based staff training in assessment
3. Restructuring the management and delivery of the MB BS programme
4. Integrating curriculum development across departments
5. Establishing tracking and evaluation mechanisms for students and the curriculum
6. Publishing ad hoc research in medical education
7. Expanding student intake significantly in a phased manner
8. Adopting the grade point average (GPA) system since 2006/7

The Curriculum Change Process

An examination of the process of curriculum change is therefore important as it considers not only the actual change but also the manner and sequence of those changes. Teaching staff who are not intimately involved in the change process may see the change as merely some sort of syllabus revision and, though wholeheartedly involved in the production of new course booklets, are oblivious to the systems changes which are necessary.

Loeser et al. (2007) speak of their experience of curriculum change as essentially one managed by eight different phases of leadership. In the early phase, the focus is on communicating a need for change and building a coalition with a bold vision of the new curriculum. The later stages take on the tasks of developing the curriculum and generating short-term wins as implementation takes place. The point to be made is that unless the change process is championed from the very top (the dean) with strategic leadership, there is the risk of derailment. In a medical school where the way of doing things has become

ingrained, it is hard to make system adjustments. If the early coalition necessary to champion the change is not broad based and strong enough, there will be strong inertia in moving the administrative sub-system. There is a less structured process of curriculum change to which educators have become accustomed and it is almost part of a natural evolutionary process in the medical school (Paul and Maharaj 1998). However, meaningful change or reform requires a proactive framework which looks at all of the supportive elements to ensure success.

The curriculum reform at Mona was initially driven by a newly appointed dean who immediately appointed a deputy dean with formal training in medical education to oversee the process. External support was obtained from medical educators in schools in the United Kingdom that had undergone similar changes, and a multidisciplinary working group was established to carry out the changes. This took almost four years to effect but it is clear that not enough dialogue took place with some heads of departments and staff development and training could have been instituted earlier.

Administrative Response to Curriculum Changes at the UWI

The administrative structure through which the educational programme is delivered (medical school) has itself undergone very little transformation compared to the depth and breadth of curriculum change at the UWI's Faculty of Medical Sciences. Where there have been administrative changes, it is noted that such have lagged behind the implementation of the curricular changes and have been less reformative from an administrative perspective compared to the curricular changes themselves. The effectiveness and efficiency of the various initiatives have been curtailed by very limited resources, limited changes in infrastructure, and overt and subtle resistance to curriculum change by teachers.

It would appear that there are gaps between the structure of the curriculum and the structure of the administrative sub-system for delivering and managing the curriculum. The main shift of the recent curriculum reforms has been towards integration and increasing multidisciplinary representation. This

means more centralized management and greater teamwork in management. The development of the Office of Curricular Affairs, led by a deputy dean for curriculum (see Figure 1c) has dealt with the need for strengthening centralized curriculum management. As medical education deals with organizational calls for centralized curricular oversight, programmes may be compelled to respond with highly vertical, stacked governance structures. The Office of Curricular Affairs has strengthened the governance structure. Stratton et al. (2007) note that although these models offer discrete advantages over the horizontal, compartmentalized structures they are designed to replace, they pose new challenges. One of these challenges has to do with ensuring curricular quality and the innovations that drive the curriculum. It is felt by the authors that individualized creative control is also important.

The revised curriculum developed a host of integrated courses with multidisciplinary inputs. Prior to the change, departments managed their own discipline-specific courses. Heads of departments could therefore easily exercise their power in curriculum management. The shift to a centralized management structure has threatened to derail departmental input at the higher level. This, however, is being addressed through augmenting the inputs from departments to the curriculum committee. This solution may yet be inadequate for heads of departments whose power has been traditionally exercised on the ground on a daily basis. The curriculum committee meets four times per annum and is more of a policy-adopting body than a hands-on working group.

The new curriculum calls not only for strong centralized management but also for strong facilitation of inter-departmental and interdisciplinary linkages. To achieve this, a measure of cross-fusion of departments must take place. Although all courses are now either orphans or have too many parents as far as departments are concerned, no administrative changes have taken

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place to allow for this necessary cross-fusion between clinical and pre-clinical or otherwise. The structure of departments remained the same after the curricular inputs were changed. The administrative structure is therefore still one of traditional stand-alone disciplines while the taught curriculum is one of integrated multidisciplinary teaching. Course leaders, who are given the job to put the courses together and deliver the teaching through a mixed team, are not usually heads of department but staff with limited power in the complex hierarchical structure of the medical school. Through this curriculum change, traditional departments have lost their status of true “teaching departments” to one of more brokers of teaching material. These changes were amplified by earlier changes in the governance structure of the university that saw a number of “unrequested” mergers between departments. To regain the status of true teaching departments matched by curricular objectives, the Faculty of Medical Sciences will have to dissolve the current administrative structure based on disciplines and create relevant cross-disciplined (partial or full) units or departments with management objectives to deliver defined courses.

In all of this concern for ownership and delivery emerges the challenge of developing and maintaining quality. With heads of departments holding traditional power, and course leaders searching for a footing to develop and deliver a newly structured product, there is the risk that quality slips through the cracks. A clear administrative system is needed to give responsibility commensurate with authority for the creation and delivery of the product. The articulation of power in medical schools, however, is more of an art than one based on scientific or bureaucratic management principles. Professional medical hierarchical power and reputational status power can blur the lines in an administrative structure. So there is still the question of whether defining or redefining the administrative system will be effective in such a complex organizational structure as the medical school. The Office of Curricular Affairs created for this new curriculum structure is still iteratively finding the balance between how much of its role is coordinating and how much is directing. Additional structures, such as an on-the-ground curriculum management team and an evaluation committee, can help to ameliorate some of the challenges emergent upon curriculum change in this environment.

Conclusion

Overall, there appears to be a mismatch between structure and function of the curricula-administrative nexus. For the already implemented curriculum changes to achieve maximum effectiveness and efficiency there is a need for administrative reform starting within the dean's office and infused throughout the school. The entity often referred to as the medical school needs to be properly considered, reviewed and analysed, as this can be at times both a hindrance to and a support for curriculum change.

Medical education administrators must give serious thought to reforming the administrative system when major curriculum changes are being considered. Given the complex nature of medical schools with rigid administrative mechanisms, the matrix relationship with health care systems, and university and staunch professional hierarchies, in order for old medical schools to effectively deliver new curricula, higher education administrators may have to respond in a Herculean manner to a cleaning of the Augean stables.

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A Congruence of Head, Heart and Hands

A New Curriculum for Training Emergency Medical Technicians in Jamaica

WINSOME SEGREE, TOMLIN J. PAUL and DELWIN FERGUSON

Introduction

With the growing recognition of the need for services to address acute and urgent/life-threatening situations, there has been the emergence of a rational and structured system of care to respond to this need. The system is one that interfaces with secondary and primary health care services, as well as with structured field events. However, its greatest value is to provide a rapid and effective medical response to persons in unpredictable and uncontrolled situations.

The goal of the service is to reduce mortality and morbidity and the impact of serious injuries and events, even as the providers work on the periphery of a well-established health care system. They are, in a sense, the advanced radar system of the primary health care or first contact with victims. When the first group of emergency medical technicians (EMTs) graduated from training and a modern emergency medical service was implemented by the Government of Jamaica in 1996, the reality of such providers was new to Jamaica. Prior to this there was no emergency medical service with trained EMTs. Ambulances

served as comfortable and at times not so comfortable means of transportation. The ambulances were not equipped and there was little attempt to render emergency care to the critically ill and injured. With the advent of the Health Sector Rationalization Project and Health Reform in the 1990s, the Ministry of Health revisited the idea of instituting a modern emergency medical service. The National Health Policy 1991 states the development of an emergency medical service as one of its priority programmes and services (Ministry of Health 1991). It was against this background that the University of the West Indies (UWI) was contracted to develop a curriculum and a training programme, and train fire fighters as EMTs at the basic level commencing in 1995.

The concept of training fire fighters as EMTs is not new, and in many countries the emergency medical service is part of the Fire Department. There are three levels of EMT training: (1) EMT-Basic (EMT-B), (2) EMT-Intermediate (EMT-I) and (3) EMT-Paramedic (EMT-P). The EMT-Basic training should be a minimum of 110 hours according to the United States Department of Transportation, but this varies from state to state and country to country. In Jamaica, the Department of Community Health and Psychiatry's training programme at the UWI is 240 hours (Segree and Matthews 1998).

EMTs represent a new addition to the Jamaican health care team. If this cadre of personnel is to develop and be a recognized part of the health care system, then a systematic approach to the institutionalization of EMTs as professionals must be taken. Training, autonomy and competence are important attributes of a professional of this type, who, on the frontline of urgent care, they has to integrate cognitive, empathetic and practical abilities (Raven 1995). Reviewing training content and approaches to autonomy and competence are important steps in the determination of professional paths for EMTs.

This article describes the development of training initiatives for EMTs in Jamaica and the subsequent demand for training (1995 to 2003). It also describes the structure of training and the scope of work provided by this new cadre of persons.

Methods

Documents and records pertaining to the training for EMTs in Jamaica were obtained from archives of the emergency medical service programme in the Department of Community Health and Psychiatry, which has been responsible for training of EMTs since its inception in Jamaica. These were reviewed and relevant data on curriculum development, content, and criteria for entry into the programme were extracted. Records of individuals entering the programme and their certification were reviewed, and personal observation and knowledge of the development of the programme served to validate the data.

Results and Findings

Course Outline

The EMT-Basic course consists of 240 hours of theory and practice, at least 16 hours of which is spent in a hospital setting. This course prepares the EMT to be proficient in skills in four main areas:

1. Controlling life-threatening situations, including maintaining an open airway; keeping lungs and heart functioning artificially; controlling severe bleeding; treating shock; administering oxygen; caring for victims of poison and substance abuse; and stabilizing, lifting and carrying seriously ill and injured persons, including those with spinal injuries.
2. Stabilizing non-life-threatening situations, including dressing and bandaging wounds; splinting injured extremities; delivering and caring for infants; and dealing with the psychological stress of the patient, family members, neighbours and colleagues.
3. Using appropriate communication skills; keeping careful and accurate records; applying correct extrication techniques; and coping with related legal issues.
4. Transporting patients safely and in a timely manner to the appropriate facility in the shortest time and in the best condition possible under the circumstances.

The objectives of the programme are that at the end of the training period students will be able to do the following:

1. Describe the emergency medical service chain of survival and the role and function of an EMT.
2. Demonstrate and describe the position and functions of the various organs and systems of the body.
3. Describe the common infectious diseases that pose a threat to EMTs and demonstrate the use of protective gear and other methods of protection.
4. Perform initial and focused assessments, recognize and relate signs, symptoms and causal events.
5. Recognize various levels of acute illness in patients and triage them appropriately.
6. Recognize, list and demonstrate the skills to treat common emergencies, including the delivery of a baby.
7. Demonstrate the skills appropriate for EMTs trained at the basic level to stabilize and monitor critically ill and injured patients.
8. Demonstrate the skills to lift, carry and transport critically ill and injured patients, including those with suspected spinal injuries.
9. Demonstrate competence in the use and maintenance of medical equipment used.
10. Describe and discuss the principles of triage and the management of mass casualty incidents.
11. Demonstrate competence in interpreting directions and reading simple road maps.
12. Demonstrate competence in communication and emergency medical dispatching.
13. Demonstrate the skills necessary to accurately record events and write reports.
14. Demonstrate disciplined, civil and compassionate behaviour.

The process of developing and implementing new curricula, if not managed properly, is fraught with risks of rejection similar to organ transplantation.

Entry Requirements

The scholastic requirements for entry are as follows: a minimum of four General Certificate of Education Ordinary Level subjects, grades A–C; or Caribbean Examination Certificate levels 1–3; or five Jamaica School Certificate subjects; or the equivalent in Mathematics, English and a science subject.

Potential EMTs must be

- Physically and mentally fit
- Presentable and personable
- Literate, numerate and able to write legibly
- Willing to follow orders and obey rules
- Civil and disciplined
- Intelligent, with understanding, initiative and a high level of correlative skills
- Sensitive, gentle, compassionate and kind
- Able to take control of a situation and give directions and orders
- Able to see that instructions and orders are carried out
- Not squeamish
- Able to complete successfully all aspects of the training course, with an overall grade average of at least 70 per cent

(The ability to drive a motor vehicle is optional.)

Training Methods

The training methods use a mix of didactic, case-based and student-centred learning styles. These include lectures/discussions, tutorials, scenarios and simulations. Students are also permitted to “ride along” in ambulances under the supervision of experienced EMTs in order to gain proficiency and experience. The period of observation in hospital provides first-hand experience of critically ill and injured patients. It also provides an opportunity for traditional health care personnel, mainly nurses and physicians, to get to know and recognize the role and value of EMTs.

During training, attention is also paid to discipline, deportment, personal development and interpersonal relations. Instructors strive to develop an ethos and ethic that reflects civility, professionalism, responsibility, accountability and commitment.

Output from Training

Since the inception of the training programme, the Department of Community Health and Psychiatry has conducted regular training programmes during the summer, training a total of 136 persons in the first six years. The department also conducts training on a contract basis with a minimum class size of ten persons. Recertification of EMTs is required every two years and the department conducts continuing education sessions on request.

Scope of Work

EMTs have responded to a variety of emergencies especially in the over-65 age group. Events have varied from fractured hips, stroke, myocardial infarction, diabetic hypoglycaemia and ketoacidosis, ectopic pregnancies, emergency obstetric deliveries in the ambulance, deranged behaviour, near drowning, gunshot wounds, tension pneumothorax, and fractured vertebrae among others. In the first eight months of operations, the trained EMTs in the Jamaica Fire Brigade in the western section of Jamaica (Ironshore, Negril, Lucea and Savanna-la-Mar) responded to a total of 1,299 calls, of which 55 per cent were classified as either medical or surgical, 28 per cent trauma, and 8 per cent obstetrical and gynaecological. Eight per cent were false calls and 1.3 per cent refused care. Twenty-five per cent of all calls were for visitors to the island (tourists). Since the inception of the programme, 532 persons have been trained to various levels and deployed islandwide.

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Response from Society

The service, both private and public, has been well received and although no hard data is at present available, favourable media comments and personal letters of appreciation have been received by both groups.

A few of the EMTs who have shown potential have been employed to instruct medical undergraduates, among others, on the management of the critically ill and injured in outside of the controlled environment of the hospital. They have consistently received high ratings from the students.

Discussion

The EMT training programme has not been formally evaluated. However, in 1998 the Pan American Health Organization conducted a limited evaluation of the service as operated by the Jamaica Fire Brigade and reported: “The programme is one of the first of its type in the region, and policy makers and educators have had to pioneer much of what they have accomplished. The ultimate success of this programme will be a model for other societies to follow” (PAHO 1998).

Over the first eight years of the programme, the training of EMTs grew incrementally. The mix of training opportunities and the response of individuals who have sought training, even outside of the public sector, suggest that the work of an EMT is becoming more visible as a career worth pursuing in Jamaica. A few EMTs in Jamaica have moved to either more advanced training or in parallel or related career paths. More advanced training initiatives and formalized continuing education programmes are being developed and implemented now that the basic level has become accepted and there is a critical mass of trained persons in need of continuing development. The department and the wider Caribbean now feel the need to institute a training pathway to the level of paramedic. The department has started training to the intermediate level, and Barbados instituted a paramedic programme in 2004. It is left to the governments to legislate guidelines to protect the EMTs, those who oversee them and the public. This legal framework is essential to ensure

that EMTs, as professionals, are recognized and are comfortable working within their boundaries.

With the new vision for health in the Caribbean (CARICOM Health Secretariat 1997) and WHO's vision for the future of emergency medical service, there is likely to be a redefinition of the role and function of EMTs. Areas that provide a level of specialization, such as responding to individuals with disabilities, can foster ambition in the young graduate and maintain career interest. Spaite et al. (2000) highlight a programme on training paramedics to deal with children with special health care needs that was developed as part of continuing education in the Arizona Emergency Medicine Research Centre. Haynes and Pritting (1999) have long demonstrated that rural EMTs can be trained in an effective and efficient manner to provide advanced life support. The scope of involvement of the EMT is wide, as is reflected in the words of Dr Ricardo Martinez, MD, administrator of the National Highway Traffic and Safety Administration:

As we look to the future it is clear that EMS [emergency medical service] must be integrated with other services and systems that are intended to maintain and improve community health and ensure its safety. We must also focus on aspects of EMS that improve its science, strengthen its infrastructure, and broaden its involvement in enhancing the health of our communities. The Agenda describes 14 EMS attributes and proposes continued development of them, enabling all of us to strive for a vision that emphasizes a critical role for EMS in caring for our nation's health. (NHTSA 1996)

If EMTs are to enjoy a rewarding career, then, as it is for any profession, environmental factors must support their service and their development. With the expected good infrastructure in the United States, issues such as availability of resources are a given. In Jamaica, and other developing countries, training of personnel and operating an emergency medical service is a major financial undertaking: the cost of training and of maintaining vehicles and personnel on a twenty-four-hour basis is dependent on the extent to which the public is aware of the service and is prepared to pay for it. In the public sector, where the service is free of cost to the client, cost recovery and resources are a major challenge.

Conclusion

Looking at developmental models, and at the theory of socialization, one finds (typical of professionals) congruence of head, heart and hand (cognitive, moral-communicative and pragmatic competence) (Raven 1995). The review of training of EMTs in Jamaica shows this congruence of competencies. However, what remains to be done is the strengthening of the infrastructure and framework so as to enhance the professional work of this new cadre of health workers and provide satisfaction.

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The UNIA Catechism

A Resource for Training Caribbean Christian Educators

MARJORIE LEWIS

Background

In 2003 when I was appointed as a lecturer at the United Theological College of the West Indies (UTCWI), one of the first tasks I had to attend to was the revision of two course outlines, one of which was General Principles of Christian Education. The revision took place within the context of measures by the college, under the leadership of the dean of studies, to improve the skills of lecturers in designing and delivering curricula and teaching/learning experiences, and in using strategies to improve the students' higher-order skills, for example those of analysis and application. The faculty development strategies included special sessions on designing educational objectives, using Bloom's taxonomy (1956); writing essay questions; and encouraging faculty to participate in training activities organized by the University of the West Indies (UWI) through its Instructional Development Unit.

The strategies for the improvement of the competence of lecturers also included deeper philosophical discussions about the desired focus of theological education in the Caribbean. What, if anything, was the ideological perspective of UTCWI's programme? This is of particular significance in light of international theological debates in which African-American theologians and other theologians from the South have critiqued the Euro-American missionary theology and have been intentionally engaging in theological reflection

from the perspective of those marginalized, for example, because of social class, gender, ethnicity (Cone and Gayraud 1993, 1998), and political systems of colonialism and domination. These theologies are identified by the broad categories of “theologies of liberation” and “contextual theologies”, and include black theology, Latin American liberation theology (Gutierrez 1988), and womanist theology (Mitchem 2002), to name a few.

Caribbean theologians have also added their voice to the debates, articulating a Caribbean theology that in the early stages of its formal expression in the 1970s was incubated within the conferences, objectives and publications of the Caribbean Conference of Churches (Hamid 1973) and the academics of the UTCWI, such as William Watty (1981) and Ashley Smith (1984). At a conference on Caribbean theology organized by UTCWI in 1999, the opinion was expressed that the initial fervour for radical Caribbean theology and ecumenical engagement had diminished and that the 1980s heralded the beginning of a “lost decade” of Caribbean theology (Williams 1999).

In Search of a Caribbean Christian Education Curriculum

In the context of the abovementioned debates, I sought to re-energize a debate on Caribbean theology by developing a curriculum that was faithful to Christian theology and embedded in the Caribbean context. The curriculum of Christian education is a strategic area for reflection on Caribbean theology, as the training of ministers to be competent Christian educators is a compulsory part of the programme of study offered at UTCWI. An attempt was made to reflect from a Caribbean perspective on the topic of the catechism, instruction in the basics of Christianity for new members. The term *catechism* is derived from a Greek word meaning “to resound, to echo, to hand down”, and therefore speaks of oral instruction (Groome 1980, 26). It is a summary of Christian doctrine organized in a question-and-answer format, in which the teacher asks the question and the candidate for church membership replies, ideally from memory, with the prescribed answers. This format ensured that a standardized, authorized account of the basic beliefs was handed on from one generation to another. Catechisms have been used from

the time of the early church and throughout the history of the church. In order to provide a specific Caribbean component to this aspect of the curriculum, I turned to *The Universal Negro Catechism*, developed by Reverend George Alexander McGuire (1921), chaplain general of the Universal Negro Improvement Association (UNIA), the organization developed by the Jamaican Marcus Mosiah Garvey.

The Catechism of the UNIA

The UNIA's catechism (Hill 1983–85) provided material that facilitated critical reflection on missionary theology and the traditional educational strategy of the church, as the catechism has an unapologetic focus on the perspective and needs of the marginalized black people for whom the catechism was written. The UNIA catechism is part of a broader corpus of explicitly religious material encompassed within the writings of Marcus Garvey and the organization that he formed for black people to promote self-sufficiency, self-confidence, knowledge of the greatness and nobility of their heritage, unity, and freedom of Africans in the continent and abroad.

The Universal Negro Catechism reflects the abovementioned themes within Garvey's movement as well as explicit faith in God, and, like other catechisms in the Christian tradition, is identified as authoritative and normative for the membership of the church. It is divided into four parts: part 1, Religious Knowledge; part 2, Historical Knowledge; part 3, Constitution and Laws of the UNIA; and part 4, Declaration of Independence.

The UNIA catechism was written in 1921, and one could, therefore, question its relevance for Christian educators in the twenty-first century. Are its four content areas applicable in the current Caribbean context?

The Goal and Objectives of the Christian Education Curriculum

In examining *The Universal Negro Catechism*, the students were required to reflect on the overall goal and the specific objectives of Christian education.

Two theorists were examined, with respect to the overall goal of Christian education, within which context the relevance of the UNIA catechism was placed. First, students reflected on the idea of Roman Catholic theologian Thomas Groome, who was of the view that the goal or ultimate purpose of Christian education is to lead people and all creation into the kingdom of God. Groome rejects the traditional, limited view of the purpose of Christian education, which seeks only to save the individual soul in an otherworldly sense. Current theological trends have critiqued the past tendency to neglect justice issues and privilege the “other worldly” dimensions of the faith, and now affirm that the life of Christians and institutions of society should, in the present, reflect the values of the kingdom of God. These values include justice, peace, love and reconciliation.

In addition to an explicitly theological perspective, the theory of a Latin American educator was examined. The second theorist examined by the students was Brazilian educator Paulo Freire. Freire, who in his work *Pedagogy of the Oppressed* (2003, 71–86) rejected the “banking” approach to education, in which the teacher is seen as the sole possessor of wisdom, a full “jug” who pours this wisdom into a passive, ignorant pupil as into an empty “mug”. Freire argues for an approach that has as its goal the radical transformation of the individual, the community, the environment and, ultimately, the world. This transformation is facilitated by a curriculum is built around the themes that evoke strong feelings in the students, in a process that replaces the “banking” approach with dialogue and problem-posing approaches, in a cycle of action and reflection. Freire acknowledges that there is no neutral education, and therefore recommends that the teacher’s role is to liberate rather than domesticate the students (Hope and Timmel 1999, 14–23).

In the general discussion on the goal of Christian education, students were encouraged to reflect on the perspectives of Groome and Freire with respect to *The Universal Negro Catechism* and in the process develop their own philosophy of Christian education. It is obvious from the content of its catechism that the UNIA’s philosophy had a similar theological perspective to the ideas of Groome and Freire. Is it possible that the UNIA’s catechism has something to teach contemporary Caribbean Christian educators? The UNIA catechism was also used in the General Principles of Christian Education course with the

specific objectives that students, in studying it, would know the history, structure and purpose of the catechism as a tool in Christian education; compare the UNIA catechism with select contemporary and historical catechisms; and assess the relevance of the UNIA catechism for the practice of Christian education in the Caribbean.

Methodology for Interrogating the UNIA's Catechism

Inputs were given to students on the history, structure and purpose of the use of catechisms in Christianity. They were then asked to compare the content of *The Universal Negro Catechism* with a catechism used by a Wesleyan missionary for slave boys in the Caribbean, and the contemporary catechisms of some denominations that train students at UTCWI. The catechism for the slave boys was based on the Biblical letter to Philemon, in which the apostle Paul was sending a runaway slave, Onesimus, who had become a Christian, back to the slave's master, Philemon. The catechism reads thus:

Missionary: Was [Onesimus] a good and dutiful slave?

Class of boys: No, he was a very bad one, for he was a thief and runaway.

Missionary: And how did the slave behave himself after his repentance and conversion to Jesus Christ?

Class: He behaved himself well and was profitable to his master.

Missionary: Does religion produce the same effect now on slaves that have it?

Class: Yes, they neither rob nor run away, but are good servants. (Turner 1998, 77)

The contrast between the UNIA's catechism and the catechism of the Wesleyan Missionary is stark. Therein lies unmasked the reality that education is not neutral but, rather, guided by a philosophy and a purpose. The Wesleyan missionary's catechism implied an approach to education that sought to domesticate enslaved Africans to their chattel status. The UNIA, in the framework of the same Christian religion, declared a black God who inspired and mobilized black people to affirm their identity as human beings

made in the image of God, and therefore with a divine mandate to resist racism and claim agency over personal and collective governance. For many of the UTCWI students the Wesleyan catechism and *The Universal Negro Catechism* were unheard of before the Christian education class. The revelation led to renewed reflection not only on the philosophy of education, but also on the content of the Christian message, especially for black people and for marginalized groups. Some of the students belonged to denominations that had catechisms, and the class compared the content of the UNIA's catechism with the catechisms of four denominations.

There were obvious similarities and differences between *The Universal Negro Catechism* and the four other catechisms that were examined. The contemporary catechisms were those of the Moravian Church in Jamaica (Moravian Church n.d.), the Anglican Church in the West Indies (Church of England 1995), *The Small Catechism* (Luther 1979) and the Methodist catechism (Trustees 2000). All of the catechisms referred to God in a Trinitarian formula of Father, Son and Holy Spirit, to salvation and to the duty of Christians. The glaring differences, however, surround the specific references to black people in the Bible and in human history, and specific reference to a black organization and the need for the liberty and self-governance of black people. The place of black people in relation to God and in the Bible is outlined in references in *The Universal Negro Catechism* such as:

Q. What is the color of God?

A. A spirit has neither color, nor other natural parts, nor qualities.

Q. But do we not speak of His hands, His eyes, His arms, and other Parts?

A. Yes, it is because we are able to think and speak of Him only in human and figurative terms.

Q. If, then, you had to think or speak of the color of God, how would you describe it?

A. As black; since we are created in His image and likeness . . .

Q. How many Magi came?

A. It is generally believed that there were three: Caspar, Melchoir, and Balthazar, and that Balthazar was of the Negro race . . .

Q. Upon whom did they lay His cross as He ascended Mount Calvary?

A. Simon, the Cyrenian, a man of Africa.

There is specific reference made to racism in the Bible:

Q. Was Moses' marriage pleasing to his relatives?

A. No, Miriam, his sister, who was a prophetess, and Aaron, his brother, who was a priest, both upbraided him for having married an Ethiopian woman. [Read Numbers 12:1.]

Q. What does this show?

A. That race prejudice is as old as the human family, and that even religious teachers are not free from it.

Q. What punishment came to Miriam for speaking against the Ethiopian woman?

A. She became affected with leprosy, and was placed in quarantine for seven days until Moses prayed for her restoration.

Q. What appears, then, to be the most effective cure for race prejudice?

A. Leprosy.

The four contemporary catechisms that were examined made no reference to the black presence in the Bible or to racism. With respect to historical reference, it is noteworthy that while Garvey's catechism refers to knowledge of the history of black people, not only in the Bible but also the great ancient civilizations of Ethiopia and Egypt. A Methodist student pointed out in a class that even though the Methodist catechism makes reference to the history of the Methodist Church, nothing is said about the work of black Caribbean people in the history of the Methodist church in the region, within the current Methodist catechism itself. For the laity and the black people in the Caribbean, their contribution to the establishment and development of the Methodist Church do not bear their names; they are among the unnamed who had started societies before the advent of Coke. Caribbean theologian Michael Jagessar (2007), however, highlighted the work of converted, enslaved Africans Sophia Campbell, Mary Alley, Bessie and others who were unnamed, in the early history of Methodism in Antigua.

The Moravian catechism, similarly, while speaking of the beginning of the mission in Jamaica, names the first expatriate missionaries but not the black people. In contrast to *The Universal Negro Catechism*, the Moravian catechism makes no mention of the situation of enslavement and the dire conditions of the majority black Jamaicans during enslavement and in the immediate post-emancipation period.

The other catechisms examined have even less historical detail than the Methodist or Moravian catechisms. The Lutheran catechism makes no reference at all to historical events in the denomination's development, while the Anglican catechism offers only scant information on the church's history.

For the UNIA, one's racial identity and vocation as a Christian could not be fully understood without reference to the black presence in the Bible and the triumphs and tragedies of Africans throughout history. Black identity as image of God and the fortunes of black people throughout history were part of the basic knowledge essential for incorporation into the church, and were not merely optional extras. Perhaps one could argue that with emancipation and political independence, there is no longer a need to include explicit references to black identity and history in modern catechisms used in the Caribbean. Others would argue, however, that racism is alive and well in the Caribbean and the world, and is seen in discrimination in treatment of black and in the persistence of practices such as skin bleaching, even glimpsed among some of the Rastafari, the self-proclaimed disciples of Garvey (Tafari-Ama 1998).

Why are issues of race and racism as well as explicit reference to the situation and role of black people in the respective denominations omitted from the contemporary catechisms when racism, in the form of bigotry, institutionalized and internalized racism, still exists? Scholars such as Maria Harris (1989), in speaking of the curriculum, have pointed to the existence of three forms of curricula: the explicit curriculum (what is consciously and intentionally presented); the implicit curriculum (patterns, procedures and organization of the subject matter expressed, for example, in the time and space and opportunity given to different persons and perspectives); and the null curriculum (which consists of areas that are left out altogether). The term "null curriculum" has been used by American theologian Russell G. Moy (2000) to

describe American racism with respect to religious education curriculum, notably in the Methodist Church.

Moy argues that religious educators, by failing to account for race in their work, have not paid attention to institutional racism and have thereby lost opportunities to help build attitudes of justice within the white majority population. Moy uses theories of the social and legal construction of race, historical evidence of the use of the Bible to encourage enslaved Africans to accept the status quo, and the racist attitudes of some American Christian educators in the twentieth century as points of departure to argue for a multicultural approach to Christian education, beginning with an examination of how multiculturalism is promoted in the Bible and how racial-ethnic cultures are featured in current Christian education curricula. He concludes:

Like other theological disciplines, religious education has been in captivity to a Euro-American ideology that avoids dealing with racism. This Eurocentric captivity is one reason why American racism has been the null curriculum in religious education. If European American religious educators are to break out of their Western ideological captivity, they must confront the painful issue of racism, move beyond their guilt, and educate their students about the social and legal constructions of race and the dangers of assimilationist ideology. Without struggling with the pivotal importance of race in American culture, it remains doubtful whether religious educators can play a public role in transforming a divided society through racial justice. (Moy 2000, 131–32)

While Moy's approach focuses on the task of challenging white Christian educators to recognize the need to attend to the null curriculum of American racism, other Christian educators, such as Anthony Reddie (1998) and Joyce Bailey (1989) focused on providing Christian education material for children and young people that explicitly aimed at linking the story of the Bible to the stories of black people in Britain and in the Caribbean respectively. Given the development of Sunday School literature specifically for black people, it seems

Moy argues that religious educators, by failing to account for race in their work, have not paid attention to institutional racism and have thereby lost opportunities to help build attitudes of justice within the white majority population.

that the introduction of *The Universal Negro Catechism* as part of the curriculum for Christian educators in training could create an opportunity for critical reflection on the relevance to black people of all curriculum areas of the church, and in particular the catechisms. *The Universal Negro Catechism*, in addition to highlighting issues of the intrinsic dignity and worth of black people, the existence of racism, leading to analysis of the different forms of curriculum in contemporary Caribbean society, also binds the members of the UNIA to a Christianity that is wedded to social action. Caribbean theologian Phillip Potter (1991, 161–62) expressed it in this way:

For me, the greatness of Garvey as a thinker, and especially as a religious thinker, is that he always related thought to strategy and action. The leitmotiv of his dedicated and incredibly productive life was, in the words of the Epistle of James, “faith without works is dead,” and thought and action without a transcendent grounding is a recipe for ideological and existential opportunism and mimicry. Garvey was a man of faith in God in Christ and he perceived this faith as a means of radically unmasking the enslaving religion of both Whites and Blacks, and of challenging black people to rise up with their risen Lord and take a firm hold of their heritage as made in God’s image, expressed in the soil of Africa, and act courageously to become fully human, inferior to none, and at the service in love to all. This radicalness of faith had to be constantly applied to our own self understanding as Blacks . . . in 1929 Garvey said . . . “We must create a second emancipation – an emancipation of our minds.”

Even as the struggle for the emancipation of and justice for black people occupies most of the UNIA’s catechism, these themes are absent totally (as, for example, in the case of the Lutheran catechism) or mentioned in a generic sense in the obligation of Christians to work for the coming of the kingdom of God and of justice (as is seen forever in the Anglican catechism).

In the general discussion on the goal of Christian education, students were encouraged to reflect on the perspectives of Groome and Freire with respect to *The Universal Negro Catechism* and in the process developing their own philosophy of Christian education. It is obvious from the content of its catechism that the UNIA’s philosophy had a similar theological perspective to the ideas of Groome and Freire.

Evaluating the Inclusion of *The Universal Negro Catechism* in the Curriculum

From time to time, educators review curricula in order to ensure its relevance to educational objectives. The debates about curriculum revision at UTCWI inspired me to seek material that is relevant to the Caribbean context, and one of the documents selected was *The Universal Negro Catechism*. Some of the strategies employed in analysing the UNIA's catechism were outlined above and these methods resulted in the acquisition of new knowledge by the students, as well as students engaging in critical analysis of both the UNIA's catechism and catechisms that are currently in use in the Caribbean. While all the catechisms shared a common belief in God as outlined in the Bible, the UNIA catechism had a greater weighting given to the black presence in the Bible and in history, as well as information specific to the UNIA, organizational structure, leadership and objectives. Although the modern catechisms are unrelated to the UNIA and its mission, the UNIA's approach led to critical reflection on the forms of curriculum that are present in the modern church, and students considered the intriguing question of whether or not racism remains an issue in the Caribbean society and in Christian education material in use in the Caribbean.

Students recognized the need to address the null curriculum, if not in the words of the catechism, then in other teaching and learning opportunities. The process stimulated discussion about the future direction of Caribbean theology and gave the opportunity to issue a challenge to the students about the possibility of their own agency in the future direction of Caribbean theology. The final evaluation of this revision of the curriculum awaits the action (or inaction) of the students once they leave UTCWI, and it is hoped that they will be creative in developing Sunday School material that will affirm all the people of the Caribbean and motivate all to engage in a process of transformation that ushers in the kingdom of God.

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