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CONSTITUTIONAL DYNAMICS IN A DEVELOPING NATION CONTEXT:
A CHRISTIAN PERSPECTIVE

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In recent times constitutional reform impulses have become global encompassing Britain, Easter Europe, the Indian Sub Continent, the United States, Canada, South Africa and some Caribbean countries. One explanation for the major impetus in regard to recasting citizenship and related constitutional issues lies in the 'pincerlike' pressure being placed on the nation-state of both a supra-national and subnational kind. This explanation is that impulses are being fueled by globalization (forces from above) and forces from below (factors specific to a nation-state.' Forces of a global nature take the forms of Multinational Cooperations (MNCs) - a worldwide integrated system of financial markets now made possible by developments in electronics and computer technology and near universal assess to television via satellite. Forces from below include upsurge of regional, ethnic and local demands for greater political devolution within. The twin pressures, Smith argues, have thus combined to bring about the current 'crisis' of the nation-state and have also prompted the ensuing debates about civil and human rights and the appropriate constitutional devices for securing them.

The 'end' of the Great debate between the market economy and socialism means that constitutional reform may become the over-riding issue for the next generation.

In this paper I propose to develop the argument that a Christian world view, especially a Christian perspective of God and the human being, is a critical ingredient in arriving at a proper constitutional framework for any society. In developing this argument I will firstly elaborate on the significant components of the Christian world view. Secondly, I will seek to deduce from this world view the implications for community living. Thirdly, the Christian world view will be used as a yardstick to measure good government - that is, what must be rejected and what ought to be accepted. The entire discussion is underlined by reference to constitutional discourse using Jamaica as a case study.

This paper does not explore ways in which faith and learning can be integrated in the political science programme of Christian colleges. Rather it is an attempt to demonstrate how Christian political scientists can respond to developments in their political communities using as the thrust of their argument, the Christian world view.

The philosophical framework of this paper is the idea that 'God has ordained a universal principle of justice as the law for political activity, but this principle becomes formulated and

culturally enacted in an actual legal structure.
Such legal structures are better or worse attempts to implement
God's laws for political life in his creation.' (Brian Walsh, 1984:
181) It therefore supports the notion that Christian thinkers
should be active participants in such debates and should have a
range of solutions to offer. Students at Christian institutions
should be encouraged to take an active interest in these
discussions. They must be armed with Christ-centered values to
take to the process of finding solutions.

The Christian World View

A world view is a "model for the world which guides it
adherents in the world. It stipulates how the world ought to be
and thus advises how its adherents ought to conduct themselves in
the world." "Each world view offers a vision of the future which
guides and directs life.(Brian Walsh, 1984: 181) A world view,
Holmes believes "is holistic and integrational." It is a
systematic understanding and appraisal of life. Walsh and
Middleton argue that a world view answers four basic questions:
Who am I? What is the nature of the universe I live in ? What's
wrong? What's is the remedy? Fowler (1996: 5) summaries a world
view as a "A construct about

> the make up of life as it struggles with the
> questions of reality, truth ethics, and history.
> It is a construct that provides a point of
> departure, a sense of direction, a focus of
> destination, and a strategy of unity for human
> thought, life, and action.

Christianity offers an all encompassing world and life view
consisting of four significant components: God, human beings,
environment, governments fallenness and destiny. "The Christian
faith enables us to see all things in relation to God as our
creator, redeemer and Lord."(Arthur Holmes 1994: 24) It therefore
stresses the interrelatedness of a multiplicity of issues affecting
the human condition. God and the creation is the starting point of
the Christian world view. God creates by uttering commands. He
structures the world through the giving of decrees. Having created
He was pleased with the order and complexity of His world. It
follows, then, that God has ultimate authority and that the power
and sovereignty of God must always be kept in focus.

But the sovereignty of God must be seen in tandem with the fact that "The God who is at the core of the Christian world view is not a distant, impersonal, absolute force or idea or mind, but that He is a person"(1994: 24).

From the Christian perspective man was made in the image of God to reflect his glory. This implies that he was made to have domain and freedom of choice. The human being, has delegated authority in his sphere, as God, in His sphere, has ultimate authority. The being, Holmes insist, " is equipped by God with rational, moral and artistic powers." The object of divine grace is to restore God's image and sanctify human power for God's glory. Fowler (1994: 24) writes that

> "Man is matter, yet not matter; he is a creature, yet above other creatures; he bears the image of God, yet is not God; he is not only conscious, but conscious that he is conscious; he can stand at the center of existence and survey the past, the present, and the future; history, action, and hope are part of his movements."

The individual then, created in God's image, must be seen as having dignity, his life precious, and his potential needing to be "developed, disciplined and invested in response to God." Being created in the image of God, the human being belong to God and should be equipped to think and act for themselves in the dignity of persons. Human beings are emotional, psychic and social creatures and their humanity is belittled when they are given no freedom or responsibility in their tasks (Brian Walsh 1994: 185). Certainly, then, Christianity places a level of importance and sacredness to the individual as a human being.

Human beings having been given dominion over the earth become stewards over resources. Thus, responsible relationship to the environment as foreseen in the Genesis account, is an essential ingredient to a Christian view of life. To quote Fowler, "Exercising dominion over creation from a Christian standpoint is to reflect God's creative and redemptive purposes: Work becomes a joy, wealth becomes commonwealth...." The Christian world view cannot just be concerned with the natural environment, given its multidimensional perspective, it is also interested in the social, technological, economic and political environments.

Given that the human being has delegated authority in his sphere, as God, in His sphere, has ultimate authority, Christian involvement in politics must be seen as acceptable and even desirable. Christ Himself laid the guiding framework; Render to Caesar the things which be Caesar's, and unto God the things which be God's. Paul argues rather similarly, 'Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God'. It must be deduced then that the Christian as a member of a political community, must be an active participant, though not of its evils.

From the Christian perspective, since has marred God's creation. Consequently, the whole man - physical, mental spiritual, emotional - is sin-polluted. In the context of the falleness of man, imperfections in human institutions must be expected.

A critical component of the Christian perspective is that God is engaged in a controversy with Satan, that God has taken the iniative to restore man through the redemptive activity of Christ and that God has guaranteed and will bring about ultimate restoration.

The ultimate solution to political and other problems is transcendent. The solution, in the end, is in God's hands. Fowler (1996) explains that Christ Jesus will confront the present age and all that it represents. He will pronounce judgement on a fallen and rebellious order and out of this apocalyptic purging, God's promise will be fulfilled: "Behold I create new heavens and a new earth" (Isaiah (65:17). With this anticipation the Christian is constrained 'to look beyond the present, to press for optimism in the midst of the opposite, to never despair when answers are not reedily available here and now' (Fowler,1996).

The Implications of a Christian World View for Living in a Political Community

Within this world view can be located and argued perspectives on a number of different areas of the human experience and life processes. Political engagement at the level of the nation-state is one of these critical life process which can benefit from such a world view. For example, in the Jamaican context, negative aspects of the political culture are acting as obstacles to its economic and socio-political development. Yet, if a political community truly embraces a Christian conception of the human being, then quite possibly, this can influence the political modus operandi of that community. For example, if the notion that man having been created in the image of God and his life precious, is accepted from the outset, then this will have profound implication for the treatment of people in the political community and the emphasis placed on justice, equity and morality.

Applied to constitutional discourse, this notion can transform the process of constitutional reform. It would have to place the human being at its center, guaranteeing him the human rights contingent on his being created in the image of God. Certainly, a consultative approach would have to be adopted before important modifications are made to the constitution.

Critical Values

The Christian perspective requires that economic and political life be guided by sound values which would emphasize norms of social justice, accountability and certainly, transparency. But, then, justice and righteousness are synonymous. It is Jeremiah who details the ethos of true righteousness/justice.

> "For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbour, it you do not oppress and alien, the orphan or the widow, and not shed innocent blood in this place, nor walk after other Gods to your own ruin, then I will let you dwell in this place, in the land that I gave to your fathers forever and ever" (Jer. 7:5-7 NASB).

Walsh and Middleton (1994: 190) explain that "Jeremiah names the alien, widow and orphan as his examples because they are the weakest people in the society of ancient Israel. They have no means of livelihood, no place, no inheritance. And Jeremiah tells people that their place, their inheritance of the land, depends on how they care for those who have no place. To do justice in this instance is to be a steward who assures that the blessings of the creation are shared by all." To whatever degree our economic and political structures inhibit such economic justice, they are unrighteous. Political and economic structures must guard against greed, exploitation and self-interest.

Therefore, the critical values that need support and protection include: compassion, honesty, self-discipline, good behaviour, social and economic justice, ecological responsibility, accountability, fairness and the protection of human dignity.

Involvement in Politics

There is the persistent question as to how the church can be involved in political debates without being seen as partisan. A neutral, constructive and valid place to begin is precisely by emphasizing those unchanging Christian values which, when applied can transform human institutions for the general good.
Syme (1973: 1) argues that Christians must not be separationists but must remain at the center of contemporary society in order to challenge it, witness against it, and, it is to be hoped, even challenge it. In the Jamaican context where the Seventh-Day Adventist Church is the largest single denomination, it should seek to contribute to political discussions.

One of the main political structures that can inhibit or ensure justice is the constitution. I will now attempt a detailed definition of the constitution bringing into the equation elements of the Christian world view.

The Centrality of the Constitution

The study of political constitution is a branch of political science or the science of the state. The study of constitutions must be located in the broad category of constitutional theory which is defined by McIntosh (1993:1-75)as:

> 'A theory of those central political practices which are of the most profoundly significant, shaping, and intrusive; indeed it regulates the life of the community. It is a theory about the norms that define in the relevant community the institutions of final and ultimate authority in governance, including the use and application of the legitimate coercive power over which the modern state maintains monopoly. Constitutional theory, as a theory of law of a particular community, must give an account of the ways in which a particular community defines and understands its final and ultimate authorities in governance.'

Lord Bryce (1960: 10) defines the constitution "as a framework of political society, organized through and by law, that is to say, one in which law has established permanent institutions with recognized functions and definite right." A constitution is a collection of principles according to which the powers of government, the rights of the governed, and the relations between the two are adjusted.

In a most compelling document, McIntosh (1993: 1-75) gives a detailed definition of constitution and what accepting a constitution implies. For him a constitution is a document of political founding or refounding - an architectonic plan for the founding and ordering of a political society - the state. A constitution, then, is a critical part of the process of bringing into existence a political community or even 'refounding' a community - its words narrate the polity into existence'. By an 'architectonic' plan is meant that the constitution entails a vision of a form of life for the people whose lives it must govern according to the moral principles which it either expressly or impliedly engages. Further, a constitution defines the arrangement of the essential powers viz the executive, the legislative and the judicial, that mark the sovereignty of the state and its authority over the countless other institutions of social life - familial, economic, cultural and the like(Lutz 1985: 15).

A constitution McIntosh continues affects to define how human beings are to live with one another in a society; more specifically, the politically ways in which people may live together. It addresses the problems of the ways in which certain fundamental claims and needs of human are treated in the society in which they live, questions of who are to be included as members of the political community and the consequent kinds of rights, liberties and responsibilities they are entitled to.
In a more fundamental sense, McIntosh (1993: 1-75)asserts.

> 'The term 'constitution' comprehends virtually the whole of what is sometimes called the 'form of life' of a human community, describing what that life should be like, and ordering the institutional design for achieving that life in a given society. In a word the constitution is a plan for a way of life. This contains on enunciation of those values that would support certain conception of the good life and also a certain conception of justice; an elaboration of those institutions by means of which this way of life is to be achieved; the range of activities on which these institutions will bear; and who, as full citizens, those holding full political rights, will share in the operations of those institutions.'

The constitutions, then, both conceptually and practically touches the lives of citizens as it is both concerned with the structure of power that is the way government may treat its citizens and also the ways in which citizens may treat each other. Barber (1984: 105) argues that the constitution has claims to legitimacy not only as positive law but also a document for political founding, which attends to its connection to principles of substantive morality – equality, justice due process and it requires continual affirmation through its interpretation and application as our best approximation to an ideal.

It is McIntosh who points out that a major task of constitutional theory is to justify the choice of particular constitutional arrangements of a political community and the 'system of constitutional practices and adjudication it purportedly informs.' Further, McIntosh continues, the acceptance of a particular constitution also implies the acceptance of its conception of the world and human nature; its procedures of speech, thought and action. The profound implication of these facts, to which McIntosh is edging, is the need for a truly Republican constitution grounded in, adapted to and compatible with the realities of the Jamaican/West Indian context. It is the assertion

of McIntosh that the legitimacy of the constitution must be based on some claims to a foundation in some principles of moral significance - justice, equality and due process. For McIntosh justice is the ultimate principle, 'the defining telos of the legitimate and just constitution' as justice is 'that universal principle on which all political authority must ultimately come to rest'. To write of justice is to bring into the equation morality and her McIntosh feels that the central question in politics must be the kinds of political regimes that are just and unjust and the kinds of public policies and constitutional practices that are right or wrong. The constitution which is grounded in justice is underlined by a certain conception of human personhood. The citizen, the human being, created in God's image, must be viewed as rational with the capacity for morals and with basic rights of civility, decency and respect. It is government which rests on the consent of the people and directed by the public will expressed through representative institutions, which is truly rational. Now, obviously, McIntosh draws inspiration from deontological theory, as he places much emphasis on the fundamental place of rights in political morality. Hohfield (1994: 50) argues similarly;

> 'The just constitution would incorporate and protect the liberties of equal citizenship - liberty of conscience and freedom of thought, liberty of person and equal political rights. These rights are the fundamental constraints on the scope of majority rule, the kinds of matters on which majorities have final authority, and the speed in which the aims of the majority are put into effect. A Bill of Rights, for example, may remove certain liberates from the majority legislation altogether, and the separation of powers with judicial review may slow down the process of legislative change.'

The foregoing discussion summaries the definition of a constitution. A just constitution must be based on reason and grounded in a proper conception of the human being - as worthy of having fundamental rights which must be protected. Constitutional theory is not far-fetched from the practical lives of citizens but is intimately related to their moral and political life. A rational constitution must serve as the basis of a democracy. The deepening of democratic practices, institutions and processes cannot proceed without alteration to that 'tectonic plan'. The constitution, that collection of principles, is thus of paramount importance and its study of central significance.

The Christian World View and Government: The Jamaican Context

It can be extrapolated from the discussion on the Christian world view, aspects of government which would have to be rejected. Interestingly, it is the these factors which are pushing the reform process these are outlined in the Stone Committee report (1992: 50). There is need for improved political representation. There is general dissatisfaction with the performance of Member of Parliaments who are sometimes described as 'absentee representatives'. The gaps in constituency management point to the need for full time MPs to properly discharge their responsibility of effective constituency management and representation. A full time representation role would allow MPs to widen their involvement in constituency management at the levels of: individual needs, representing community interests and representing organizations or interest groups that contribute to constituency management' (Stone, 1992).

There is, seemingly, general consensus that two-party rivalry, the root of the political system, has gone off track as has not served the interest of the Jamaican electorate. The party machinery is noted for doling out party patronage to activists and this complemented by a systemic dependency syndrome. The result is politicized distributive mechanisms because of the competitive nature of politics under the Westminsters model of governance. The patron-client relationship that develops is essentially symbiotic because each gets from the other but the relationship is essentially illicit because scarce resources one politically and thus subjectively distributed. Furthermore, the client is a cultured in waiting for short-term benefits instead of demanding opportunities to engage in long-term development. The patron too is conditioned into short-term planning instead of forging continuity between different administrations. In fact the patron needs to structure the process of governance and economic activity in a way that enhances entrepreneurial activity which is the key to employment creation, the formation of capital and general economic development (Smith 1995:100). The exaggerated majorities provided by the present electoral system reinforce the adversarial style of party politics leading to continuing emphasis on differences in policies rather than areas of agreement, to rapid changes of policy where stability and continuity were essential conditions of success and a failure to develop the consensus that would allow these conditions to be met (Cornford 1991:51).

The presence of garrison communities, that is communities ' in which the hegemonic party can, under normal circumstances, control the voting process' are testimonies of a foiled political culture in need of drastic overhaul. The presence of garrisons also reveals that political mobilization is not only done on an individual basis (clientelism) but also on a community level. Initial work done by some local scholars on this phenomenon have been helpful in detailing their negative impact on the general political process, way outside of their boundaries. Figueroa, (1994:10)for example, gives an extensive list, 'Political violence, intimidation, turf control, positional warfare, expulsion of political opponents and non partisan, use of implied threat of force to mobilize political supporters for specific actions, bogus voting, ballot stuffing, bogus registration, commandeering of poling stations, ballot box capture, recruitment of partisan electoral officers who break the law, provision of contracts to political friends, unqualified handyman, partisan use of state resources ...etc'

However, these studies are too locked in the domestic situation, though important, and so lacks comparative analyses. Furthermore, their focus on description leaves little work done on the logical procedures needed to deal with this phenomenon. Additionally, not enough emphasis is placed on revealing the perception of those who live in their communities as to their place in the scheme of politics. There is need for more research and refinement in this area. Clearly, though, there is an urgent need to reduce clientelistic/garrison building, welfare-based politics. There is a respected view that fundamental constitutional reform is critical to this process.

Tendencies in voting patterns have helped to diminish the role of parliament in government. The issue voter category has risen substantially since the second half of the 1970's and now represents over fifty percent the Jamaican electorate. Candidate influence on the vote is marginal given the tendency of the electorate to vote for the party to run the government rather than for the constituency candidates. The trend towards very large seat majorities further heightened the power and supremacy of the political executive reducing parliament to the role of mainly endorsing policy decisions. This discourages parliamentary opposition, criticisms of government policies and critical oversight and monitoring by parliament of what governments do by way of legislation and policies.'

Stone explains that the combination of the Westminster parliamentary system and a plurality 'first past the post' electoral system is the foundation of the constitutional arrangements that govern the management of power in Jamaica. The growth of a strong executive is facilitated by patronage politics, the tendency of voters to vote for a governing party rather than a local constituency candidate, a winner take all outcome to elections and thus dominance of the executive by a single party.

There is an influential perspective that executive power is epitomized in the vast amount of power embedded in the office of the P.M especially permitted by the doctrine of parliamentary sovereignty and government domination of parliament. The P.M., through leadership of the Cabinet and parliamentary party will decide the final shape of the government's legislative programme and will position the governments' appeal to the electorate. The P.M. has undisputed power in shaping the parliament and he extends his patronage to many other public offices with scarcely any formal limitations on the manner in which he exercises that patronage(Brazier 1991:453-459). The P.M. has the power to choose the date of general elections within Parliament's five year term giving him an advantage over the opposition parties and excludes the cabinet from a decision which will affect all its members as well as the P.M. himself.

Budgetary policy is under the control of the Minister of Finance and the P.M. Additionally, the P.M. is able to enhance his power through the committees in parliament. He decides when to set up a committee and when to dissolve it, appoints his chairman and members and decides its terms of reference. The government dominates parliament and knows it will get support for any policy and any legislation which it proposes. The Senate is not a rival to the House of Parliament for legislative power, nor does it represent a check on executive government – the will of the House of Representative prevails. Arising from these concerns is a body of opinion which favours major constitutional change to limit general executive power to the extent that citizens would be given greater rights.

The process is being driven by a sharp decrease in political trust and sense of efficacy. The populace is less trusting of elected officials especially as seen in the continuous decline in voting turnout which is a result of increase in political alienation. A combination of the consequences of significant errors made by successive administrations spanning the 70's', 80's and 90's combined with changes in the global political-economic

system, have served to reduce the standard of living of the majority of people. In the 70's, for example, public sector expansion affected negatively the macro-economic performance of the economy. Stone (1981:150-156)for example, has noted that inadequate amounts of foreign exchange thwarted successful keynesian management of the economy. Foreign borrowing was used to repay debt. Between 1974-80 real per capita income fell by 30%. Unemployment levels increased because of the thrink in the economy, in part a result of reduction in private sector activity. There was a dramatic fall in gross domestic formation during the period. Domestic savings fell by 35% and the dependence on foreign exchange increased from 30% to 68% in 1980. An increasing amount of available resources were used to service an ever increasing public debt. Furthermore, the government failed to construct a viable accommodation with substantial sections of the Capitalist, managerial and professional classes. Where discretionary funds were available, government policies were too distributionist, thus re-enforcing the clientelistlic orientation of the country.

The country is constrained by a debt of some 5.3 billion U.S. dollars requiring most of its earnings. A significant portion of this debt was accrued in the 1980's especially as international financial institutions such as the IMF and World Bank decided that support must be conditioned on the adoption by developing countries of market-oriented reforms. Significantly, the administration of the 90s accelerated the pace of economic liberalization and privatization in response to a one-sided gospel calling for government to end regulation of economic activity.

A combination of these factors operate to drive the movement towards constitutional reform. Clearly, there is an urgent need for good governance which becomes possible if grounded in Christian concepts of 'personhood', the rulership of God and stewardship of man who himself in the end will be judged by God. But before a summative statement of the profound implications of the adoption of the Christian world view in the Jamaican context, I will discuss the themes and perspectives in the constitutional debate.

Themes and Perspectives in the Constitutional Debate

What was intended for the erstwhile colonies of Britain was essentially the export of the British constitution, albeit in a significantly adapted form from what pertains in Britain. The barest bones of the Westminster model are well known:

a. a constitutional monarchy
b. a strong executive based in the legislature
c. a bicameral legislature
d. an independent and fearless judiciary

There is seemingly, an emerging consensus that constitutional monarchy should be abolished; that Jamaica should become a republic (Nicholson 1995:105). Republicanism as a political philosophy expresses the idea of government resting on the consent of the people and directed by the public will expressed through representative institutions. Again, McIntosh outlines the arguments for moving towards a republican constitution. Firstly, the image of constitutional monarchy imposes its constraints on West Indian Constitutional discourse making it very difficult for West Indian constitutional law to function as a tool of radical transformation of our constitutional politics. The symbols, concepts, language and categories in which the discourse is constructed are peculiar to a society unlike those of the West Indies. Our separateness from Britain, ethnically, culturally, politically, 'should rather lead us to question the legitimacy of a constitutional discourse that privileges language of 'crowns' and 'parliamentary supremacy' He concludes,

'We can no longer defend the grounding of post-independence West Indies constitutional law in a constitutional theory of parliamentary supremacy and a cluster of values, intellectual orientations and practices, that would lead to W.I. constitutional law a distinctly British cast.'

Postema (1986):4)agrees with McIntosh. British constitutional discourse is grounded upon common law and common law is common and immemorial custom, an 'ancient collection of written maxims, customs, recorded in the memory of the people. It is a body of practices, attitudes, conceptions and modes of thought, heralded down by tradition, use and experience'. In this context, the British constitution virtually constitutes a way of life. British constitutional law speaks a language peculiar to that society.

A more important reason for the interest in a republican form of government is because, especially the American type, embraces the idea of structural separation of powers that conduces to the freedom of the individual. There are several distinct arguments on behalf of the celebrated maximum requiring a separation of departments of powers. Gwen, (1950:150) for example, in the course of his work has identified five versions of the separation of powers doctrine.

> 'Separation of powers has been urged to (1) create greater governmental efficiency (2) to ensure that statutory law is made in the common interest, to ensure that the law is impartially administered and that all administrators are under the law (3) to allow the people's representativeness to call executive officials to account for the abuse of this power (4) to establish a balance of governmental powers.'

Off the five version only the rule of law version must be based on the distinction between legislative and executive functions of government. The efficiency version, he submits, must be used as a defense for small rather than executive organizations. The accountability version was essentially concerned not with the separate exercise of legislative and executive functions, but with government functions and the function of holding governors accountable for their actions. The notion of a balance of governmental powers used in the balancing version could be employed without bringing the legislative and executive (or legislative, executive, judicial departments into balance. The rule of law version, however, is meaningless except in terms of the concepts of law and the execution of the law. In this sense, Gwen insists, must be found the purest versions of the separation of powers doctrine. If men are to be governed by impartial laws those who make the laws must not also judge and punish violations of the law. If those who execute the laws also possess legislative power to change the legal limitations under which they act, then they are in effect unbound by laws and are arbitrary tyrannical rulers.

In an system of separation of powers the issue is not merely the influence of the executive over parliament but equally important the ability of parliament to check the executive. Under the present system, Parliament has no ability to check the executive which sits in the House as part of its majority and also appoints the majority of its members to the senate. It is only by a defection from the ranks of the parliamentary majority that the executive can be checked in the case of a vote of no confidence.

This has never happened. Increasing the number of back benchers, it would seem, is no substitute for a separation of powers.

The current constitutional debate in Jamaica is tending to pose three choices to the populace with regards to the most appropriate system of constitutional arrangement. Stone categories the choices to be between the radical and the conservative. The radical option is the adoption of the Presidential type system of the U.S. In this model the system of Presidential executive is quite different from that of cabinet government in Britain. In the U.S. constitution of 1787, separation of powers was clearly expressed to achieve a balance of powers by vesting each primary constitutional function in a distinct organ (Seaga 1995:15).

The Westminster models carry no 'separation' in the traditional sense but rather a 'symbiotic' relationship between the various organs. The development of the cabinet systems ipso facts implied a rejection of the theory of separation of powers. Herein lies one of the sharpest contrasts between the Constitutional Law of the Caribbean, U.K. and America (Brazier 1991:453-459). The Stone Committee notes though, that this radical option though it offers more fundamental, far reaching and effective solutions to our agenda of problems-runs the risk of failure. This option is being touted by the newly formed National Democratic Movement in Jamaica.

The second option 'the conservative choice' is content with incremental change preferring a gradualist approach to Constitutional changes (Stone 1992:50). The Jamaica Labour Party, which is nearest to advocating this approach has been noted for its incrementalist view of change, partly because, Stone explains, it begun as a workers movement seeking to provide a party political expression for its dominant and pre-eminent trade union base. Its modest view of change was rooted in the law levels of class consciousness of its mass base which was concerned mainly with a better distribution of income.

The third option is a mixture of the two but with more of the features of the Presidential type system with clearer separation of powers. The ruling People's National Party is tending towards this option.

CONCLUSION

It can be abstracted from the Christian world view that God who has ultimate authority and who is the supreme iniator of law and order, is interested in good governance in the human sphere. He has ordained a universal principle of justice as the law for political activity and is therefore interested in discourses which lead to the implementation of laws for political life in his creation.

Applied to constitutional discourse, good governance, in whatever power arrangement, is one which is underlined by a certain conception of personhood. The citizen, the human being, created in God's image, for his glory, must be viewed as rational with the capacity for morals and with guaranteed rights of civility, decency and respect. Certainly, political leaders who are constrained by the Christian approach would be seriously aware of the ultimate sovereignty and authority of God. They would therefore bring to the policy process the profound implications of this world view and apply it to the treatment of people in the political community and the approach to governance generally.

It was not the purpose of this paper to address in a specific way the teaching of the political science curriculum from a Christian world view context. It must be noted, though, that the Christian teacher of political science must be prepared to speak to the issues in his political environment but drawing from the Christian world view to inform his analysis. The comprehensive nature of the Christian world view readily allows for its integration in the political science curriculum.

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