CHAPTER 111

AN APPRAISAL OF THE EXISTING SYSTEM OF EDUCATION

Introduction

This study is chiefly concerned with problems of educational reconstruction in Fiji. But, before setting out suggestions for reorganisation, it is necessary to examine the defects of the existing system. The purpose of this chapter is to examine the main defects of the primary, post-primary and higher education in Fiji and the discussion is based on control of schools, adequacy of provision, curriculum and teachers.

PRIMARY EDUCATION

General Control

In Fiji we have three distinct streams of education, none of which merges at any point. The administrative problems of education of each race - Fijians, Indians and Europeans - are dealt with in isolation.[1] It will be necessary in the sequel to consider whether in the interests of the future development of the Colony and of inter-racial co-operation, such a policy should continue. Not only is there a separate system for each race but within each of these subdivisions the detailed work of teaching is entrusted to various types of institutions each with its own hierarchical structure and each working in isolation from the others.

The responsibility for Fijian education, for instance, is divided between the government which runs several higher grade

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[1] Hansard. Sessions of 1954. Pp. 110, 179, 306-308.

primary schools, the Provincial Councils, and the missions. The administration of Indian schools is undertaken by the government, the christian missions, Indian religious bodies, the Indian Association, the Then India Sanmarga Ikiya Sangam, and ad hoc committees, each of which is responsible for certain schools. European schools in turn are under the control of the government, private commercial bodies such as the Colonial Sugar Refining Co. Limited, Gold Mining Co., Nadi Airport Authority, ad hoc committees and the christian missions. Such co-ordination as does exist is exercised by the Department of Education through the District Education Committees and the Education Advisory Council. The Education Advisory Council is required to approve the commencing of schools, lays down the syllabuses to be followed in primary schools, gives certificates to teachers, and in theory carries out a regular inspection of schools. The result is in the words of F.B.Stephens:

> In the maze of controls it is not surprising that many misconceptions are current. Diffused responsibility has led to laxity and a tendency to blame somebody else for the lack of efficiency.[1]

An unbiassed investigator is bound to give the various christian missions operating within the Colony considerable credit for the work they have carried on in the education of Fijian children.[2] For many years the missions were to all intents and purposes left entirely alone and received little encouragement and support from official quarters to continue their work. The Methodist Mission which was first in the field has of recent years surrendered most of its village schools to

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[1] F.B.Stephens. Report on Education in the Colony of Fiji. Wellington, New Zealand, Government of Fiji,1944. C.P.No.18 of 1944. P. 7.

[2] Report of the Education Commission 1926. Op.cit. Para.16.

the control of the Provincial Councils of the Fijian Administration. It has, however, retained certain central stations such as Davuilevu where more advanced primary education is given to a selected few, but in general its policy seems to have been to retain such places where European missionaries are stationed.

The Roman Catholic Mission which entered the education field somewhat later than the Methodist Mission, has in general concentrated on central boarding schools, normally one for each province. The Catholics also maintain day schools in larger centres. These schools are generally staffed as far as the senior teachers are concerned, by Europeans although in a few cases junior staff consists of Fijians and Indians.

The Seventh Day Adventists entered the field comparatively late and their work is not nearly as extensive as either of the other two missions mentioned above. Although the teaching staffs of all their schools do not necessarily contain a European teacher, yet their schools are usually so sited as to be under the direct supervision of a European missionary.

These three missions also maintain schools at various places for Indians, except the Methodist Mission, the work does not compare quantitatively with the work in the Fijian field. The Anglican Mission also conducts schools for the Indian population, their efforts being confined to Vanua Levu and in particular to the area around the township of Labasa. This mission, however, is also interested in the education of other Pacific islanders, and both in Levuka and in Suva a school is maintained for them.

For administrative purposes schools are classified as European, Fijian and Indian according as they cater specifically for

Europeans, Fijians and Indians respectively. In addition to these, there are mixed schools, where Fijians and Indians are educated together. It is common, however, for odd children of one race to be educated at schools catering for children of other races. For instance, a few European children attend Indian schools, and so on. In the ensuing discussion, the terms Fijian schools, Indian schools and so on will be used as above described.

Fijian Schools

In 1960 there were 35,703 Fijian children (18,856 boys, 16,847 girls) attending 325 Fijian primary schools (10 government, 300 registered and 15 recognized) and 21 mixed schools (1 government, 17 registered and 3 recognized).[1]

District Schools. For Fijian Administration the Colony of Fiji is divided into 14 provinces and each province is under the control of a Provincial Council. Provinces have a certain financial and administrative autonomy and among their responsibilities is the running of Fijian district schools. Provinces themselves are divided into native districts, relatively small compact areas each under the control of a native chief who is a paid government servant.[2] These native districts correspond largely to minor tribal boundaries. The general aim is to have one co-educational school for each district. This aim cannot always be achieved as geographical considerations make it sometimes desirable to have two or more schools in a district. Such schools as are in existence have been approved by the Education

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[1] Department of Education. Annual Report for the year 1960. Op.cit. Para. 17; P. 27, Table 1.

[2] Regulations made by the Fijian Affairs Board. Suva, Government Printer, 1948. Pp. 4-37.

Advisory Council either as registered or recognized schools. For each of these schools there is a committee of local residents whose responsibility it is to see to the physical requirements of the school and generally to hold a watching brief over the functioning of the school. The local chief (Buli) who may or may not be a member of the school committee, must see that the committee does its work and it is his responsibility to provide where necessary, communal labour for the manual work required for the school.[1] These district schools are the administrative responsibility of the District Officer who for the purposes of the Education Ordinance is the manager of each of these schools, and as such receives the official correspondence from the Education Department concerning the progress and development of the schools.[2] He is responsible for the staff and staffing of the school, and generally in a non-technical sense must carry out periodical inspection to see that efficiency is maintained.

That the standard of education in district schools is very low is admitted on every hand.[3] European teachers in such Fijian schools as those run by missions in Suva (the standard of which is much higher than that of the district schools) frequently receive pupils from district schools, whose parents desire for them better schooling than provided by the district schools. Such teachers maintain that practically all the childrenwho come to them from district schools have to be put down at least one class lower than they were in the district schools so that it would probably be correct to say that the Fijian children receiving

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[1] Ibid. P. 143.

[2] Hansard. Sessions of September-October,1960. Suva, Government Printer, 1960. Pp. 200, 208.

[3] Hansard. Sessions of 1954. Op.cit. P. 306.

primary education in district schools reach on an average a standard not higher than Class 4.[1] To claim, therefore, that the Fijians are literate seems rather strained. Such a standard does not under the circumstances measure up to the desideratum of education for citizenship which has been laid down above as the aim which should be strived at, and if this is the aim then undoubtedly the standard of the district schools must be raised very considerably. This cannot be achieved overnight nor is it a simple problem. It raises immediately questions of the standard of the training of teachers, the availability of teachers, the financial question and the general effectiveness of provincial control. These issues receive attention in the sequel.

Provincial Schools. Superimposed on the district schools are the provincial schools. These schools are in general so located as to cater for children from particular geographical areas. The district schools which these provincial schools serve are clearly defined and the provinces within the sphere of influence of each provincial school make a contribution to the maintenance and expenses of the school. The contribution is calculated somewhat on the following basis: the number of boys from a particular province who would normally attend the school is estimated and then the province makes a financial contribution for each boy entitled to go to school. This naturally means that from each of the provinces the number of students who attend the provincial schools each year tends to be fixed. Admission to the provincial schools is not open to all. Students are normally chosen from those who pass the "intermediate examination" conducted by the Department of Education. The provincial schools

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[1] Department of Education. Annual Report for the year 1960. Op.cit. Para. 27, 84.

are boarding establishments to which day students are normally not admitted.[1]

The general theory is that each provincial school is so sited as to have available arable land so that sufficient crops to feed the boys can be grown and the necessity for large purchases of food avoided. The reason is essentially a financial one and the suggestion that the growing of food crops is an agricultural training is open to question.

At one time the provincial schools catered for boys from Class 3 and took them through to Class 8. They were thus only a good high grade primary schools. As from 1955 this practice has ceased. Ratu Kandavulevu has become an "intermediate school" recruiting boys who have passed the intermediate examination which is taken at the end of Class 5. Other provincial schools also followed suit.[2]

The provincial schools prepare their pupils for the Secondary Schools Entrance Examination which is taken at the end of Class 8 primary education. Those who pass join secondary schools, while those who fail remain one or two years at the provincial schools and undergo intensive training in agriculture and arts and crafts.[3]

It is admitted, however, that the boys attending these schools have been taken away from their villages and implicitly, if not explicitly, given to understand that they are just a little better than their fellows, and because of their training at provincial schools will undoubtedly get a "white collar"

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[1] Loc.cit. [2] Loc.cit.

[3] Report of the Board of Enquiry into the Post-Primary Education for Fijian Boys in Government Schools. C.P.No.26 of 1953. Suva, Government Printer, 1953. Para. 47-58.

position and will not be required to perform the chores associated with village life. A disillusionment must and has come to many of these students. As F.B.Stephens says:

> The jobs which they hoped for have not been available to them. Their training has been largely academic and therefore to some extent has unfitted them for village life so that when they return to their villages they are disgruntled and do not take kindly to the discipline required for smooth running of the village community. Many begin a life of drift and tend to gravitate to the centres of population. Undoubtedly they have learned a few things which should be valuable in village life, but in the short run at least, the consensus is that they present a serious disciplinary problem, a fact which probably is a reflection on the character of the training.[1]

From the above conclusion it is evident that one of the cardinal principles which has been laid down at the beginning of this study as being basic to an efficient education has been broken, namely, that the system should be designed with a view to the absorptive capacity of industry.

To complete the survey of provincial schools it is necessary to say that all moneys (apart from the provincial contributions mentioned earlier) are provided from the general revenue. The management is the direct responsibility of the Director of Education who appoints and controls the teachers. It is the policy to have a European headmaster in charge of each school.

The Methodist Mission Schools. This mission has to all intents and purposes withdrawn from rural education and at present confines its attention chiefly to the main centres of population on Viti Levu, Ovalau and Kadavu, where as stated above its work can be supervised by Europeans. Usually there is on the staff

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[1] F.B.Stephens. Op.cit. P. 10.

one European teacher who also acts as the headmaster or headmistress.

Methodist primary education for the Fijians is headed upon the ' side by the Davuilevu primary school which was started as arding establishment. The academic work is at least equivalent hat of the provincial schools although the physical environ- is perhaps not quite so good. This school maintains a fairly sfactory boarding institution run on lines similar to the incial schools. The Ballantyne Memorial School occupies for girls the same place as the school at Davuilevu for boys. To s institution where more than half the students are boarders, ls are sent from all over the group to complete a higher mary education than is available in the district or local sion schools. On the boys' side therefore it can be seen that Methodist Mission maintains a system of its own which has tle organic connection with the government school system. le it cannot be said at present that there is duplication of ort (due to the fact that there are not sufficient educational cilities for all children of the group), yet the lack of co- lination as between the school system run by the Methodist ssion must in the long run lead to conflict to the detriment the children. (The same is true of the Catholic Mission and the venth Day Adventist Mission systems.)

The Roman Catholic Mission. This mission operates rather fferently. The thesis of the Roman Catholic Church is that on e one hand the church has the responsibility to provide church chools for the children of catholic parents, and on the other and the catholic parents must, where possible, have their hildren educated in schools run by the Catholic Church. In urtherance of this thesis, the Catholic Church has, as stated

above, erected central schools in most of the provinces, and to these schools children are transported from all parts of the province and are boarded. Most of these institutions are in isolated parts, and usually fairly difficult of access, a factor which reacts at once on the transporting of the children to and from their homes, and also on the difficulty of obtaining supplies. On practically all these stations two completely separate schools are maintained, one for boys and one for girls.[1] There seems to be no fundamental reason for this division of boys and girls, particularly when it is remembered that district schools are co-educational. In most cases the teachers in the girls' school are taking two or more classes together, and similar conditions obtain in boys' school probably less than one hundred yards away. In view of the relative smallness of these schools, co-education right through the primary school should be instituted. Those who oppose this for Fijians maintain that the relatively early development of the Fijian girl makes co-education after ten or eleven years of age undesirable. On the other hand, these children do meet and play together in their villages and there is no attempt at segregation in the district schools or in the villages. It appears quite uneconomical to retain two parallel institutions on the same compound, since, as a result, the academic work must be less efficient than would be possible with a single school.

In addition to these central schools, several other institutions are run by the Catholic Mission. In Levuka, Ba, Lautoka, Nadi, Sigatoka and Suva convent day schools are maintained by Sisters. In Suva such schools are for girls only, the corresponding schools for boys being maintained by the Marist Brothers.

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[1] Ibid. P. 11.

The standard of Fijian Catholic schools in Suva particularly is considerably higher than that of the district schools.

Indian Schools

As discussed earlier, the responsibility for Indian education is divided among the government, the christian missions, Indian religious, social and cultural organisations and numerous ad hoc committees. It would appear desirable, therefore, to give some account of the workings of these institutions. In 1960, there were 35,987 Indian children (20,123 boys, 15,864 girls) attending 166 Indian schools (9 government, 152 registered and 5 recognized) and 21 mixed schools (1 government, 17 registered and 3 recognized).[1]

Committee Schools. A very large proportion of the primary education of Indian children is given in "committee schools". The relative smallness of the number of recognized schools is due to the fact that the Indian population is much keener on education than the Fijians and makes much more strenuous efforts to obtain qualified teachers.

The normal arrangement is that parents in a given district who desire to establish a school for their children form a committee from among their own ranks and this committee puts up a definitive proposal to the District Education Committee. The District Education Committee which meets three times a year, considers the proposal for the establishment of a new school, and, if satisfied, forwards the committee's application along with its own comments to the Director of Education. The matter is referred to the Education Advisory Council whose chairman is the Director

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[1] Department of Education. Annual Report for the year 1960. Op.cit. Para. 17, P.27.

of Education. If and when the proposal is approved by the Education Advisory Council, the school committee proceeds to raise from the residents of the district funds for erecting the school building. Sometimes the government subsidises to the extent of 50 percent of the cost of a new school building. The committee then engages a teacher, usually from among those certificated Indian teachers scattered throughout the Colony. If the teacher is a registered one, the government pays his salary and the committee is required to refund to the government 25 percent of the salary. The committee raises funds from fees and from voluntary donations and sometimes from a voluntary rating system amongst the residents of the district. The committee nominates a manager, a secretary and a treasurer. The manager must be approved by the Director of Education as being qualified for the functions which he undertakes. The functions of the manager are similar to those discussed under the heading of Fijian district schools.

The above description rather over-simplifies the general structure because among the Indian population there are several religions and several sects of each religion and each sub-division tends in general to work in isolation from others. Thus, the Muslims like to have their own school principally because under these conditions they can guarantee the teaching of Urdu and Arabic. The Arya Samaj, a North Indian sect, are very active in educational work and have numerous schools scattered all over the Colony. The Then India Sanmarga Ikiya Sangam, a South Indian sect, are responsible for many schools, particularly on the north coast of Viti Levu. Quite a number of schools on the other hand are essentially district schools, the committee members of which are made up of residents of the district regardless of religion.

In such cases, however, there is very frequently internal friction among committee members. Each of these different types of organisations has a different point of view and it is very difficult to get a common denominator of values and attitudes of the Indian population. Because of these differences as between the various religions, the committee system has proved and is proving most unsatisfactory. F.B.Stephens has this to say about conditions in committee schools:

> Teachers are dismissed for causes quite unrelated to their efficiency as teachers, and frequently because of some strife among the committee members arising from matters quite unconnected with the school. Each committee can offer to its teachers such salaries as it thinks fit, and in order to attract teachers committees will offer wages slightly in excess of the salary the teacher is at present receiving in order to attract him to its school. As a consequence teachers tend to move from school to school very frequently; in one case that was brought to my attention, a small sole-charge school had had five teachers during the year 1943. Further there was ample evidence to show that although many of these schools promised fairly high salaries they were unable or unwilling when time came, to pay the higher salaries, and in quite a number of cases large sums of money are owing to teachers from the committees.[1]

The position is very much the same today except in the case of registered teachers. The committee has no power to dismiss a registered teacher but it can cause his transfer. The registered teacher comes to a committee school on secondment from the Education Department. But the fate of a recognized teacher is entirely in the hands of the committee.

The religious differences themselves bring many problems. For instance, at Nausori within a stone's throw of each other are the Muslim Boys' School, the Arya Samaj School and a school for the Hindoo girls conducted by the Sanatan Dharam, while a mile of two

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[1] F.B.Stephens. Op.cit. P. 13.

away is a co-educational Methodist Mission Indian School. The Indian community itself is loud in its condemnation of the committee system and is very anxious that all Indian schools should be administered directly by the government, although some feel that within each district a liaison committee of the Indian community should be established to maintain a parent relationship with the Department of Education.[1]

It would probably be correct to say that a larger percentage of the Indian children attending schools attain Class 6 than the Fijian children. This does not touch the question of the adequacy in general of Indian education, nor does it affect the question as to whether additional facilities should be made available, but it is relative to the question as to the effectiveness of Indian schooling, at least as compared to that of the Fijian. Some Indians, pseudo-politicians, argue that because fewer Indian than Fijian children are at school, therefore, Indian education is of a lower standard than that of the Fijian children. This is a "non sequitor". The quantum of Indian education may be inadequate, but this does not affect the quality of such education as is given.

Government Schools. The Department of Education administers certain Indian primary schools. 3,733 Indian children attended 9 government managed schools in 1960.[2] These are not comparable with the Fijian provincial schools. Such Indian primary schools as

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[1] Memorandum for Sir Alan Burns G.C.M.G., Chairman and Members of the Commission of Inquiry. (Also popularly knownas the Indian Community Memorandum; hereafter this document will be so cited). Presented by: The Five Indian Members of the Legislative Council and Other Signatories. Unpublished. Suva, 4th July,1959. Para. 127.

[2] Department of Education. Annual Report for the year 1960. Op.cit. Loc.cit.

are run by the government are full primary schools, and except in the case of the Vatuwanga Girls' School in Suva, are merely district schools run by the government instead of as usually by committees. They have their origin not so much in policy as in expediency. The government was directly maintaining certain Fijian schools, and in the matter of supposed equity it undertook to construct and maintain a certain number of Indian schools.[1]

These Indian government schools cater chiefly for a particular district, and with the exception of the Vatuwanga Girls' School in the suburbs of Suva all are mixed schools under the direct control of Indian teachers. Vatuwanga used to be under the control of a European headmistress, but recently an Indian lady has been appointed to this post.

In general the standard of work in government primary schools is higher than in committee schools due chiefly to the facts (a) that there is direct and regular supervision and inspection from the Education Department, and (b) that the teachers are more carefully chosen; these government schools do the work of the same character as the committee schools. The chief difference is to be found in methods of finance. In the case of the committee schools, 25 percent of the finance is raised by the residents of the district, whereas in the government schools all the finance is met by the government. Both in government and committee schools tuition fees are charged. Tuition fees in committee schools are higher than those prevailing in government schools.[2] With the exception of the Wainikoro school in Vanua Levu, all government schools are adjacent to large centres of population, and are in the nature of

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[1] F.B.Stephens. Op.cit. P. 13.

[2] Department of Education. Annual Report for the year 1960. Op.cit. Para. 46-48.

political sop rather than an indication of the government policy towards Indian education. Probably the establishment of the Wainikoro school was an indication that the Indians on Vanua Levu were not forgotten!

Mission Schools. All the christian missions operating in Fiji have some interest in Indian education. As with the Fijian mission schools, the missions generally receive salary grants for registered teachers in registered schools. In most cases fees are charged and any deficit is made up from the mission funds. The teachers are appointed by and are directly responsible to the mission authorities, and when possible are members of the faith of the church for which they are teaching. The mission schools for Indian children are organised on similar basis as those for the Fijian children, but on a smaller scale. The missions also maintain a few boarding establishments for the Indian children.

European Schools

In 1960 there were 3,573 European children (1,835 boys, 1,738 girls) attending 20 primary schools (6 government, 12 registered and 2 recognized).[1] No schools in the Colony are reserved for those who are of pure European blood. The term "European" is defined as far as government schools are concerned, to include those who are part-European in whose homes the English language is spoken and whose general standard of life is European rather than Fijian. In all government schools such part-Europeans as measure up to the standards indicated above are admitted.

Almost all these European schools are staffed by European teachers recruited from overseas such as Australia, New Zealand

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[1] Ibid. Para. 77, P. 27.

and the United Kingdom. The standard of education in these schools is high and would be comparable with that of any other educationally advanced countries of the West.

Mixed Schools.

There were 21 mixed schools (1 government, 17 registered and 3 recognized) catering for 6,047 Fijian and Indian children in 1960. Most of these mixed schools are situated in large centres of population.[1]

The fact that so large a proportion of the children do attend mixed schools suggests some interesting possibilities as to future development. It is of particular interest to note that in some of these mixed schools the medium of instruction from Class 1 onwards is English and the success which has attended proves that such instruction is not only feasible but can actually be carried out with success.[2]

Adequacy of Provision.

Except on the remote island of Rotuma, education is not yet compulsory, though Fijian Affairs Regulations require that every Fijian child between the ages of 6 and 14 shall attend a school if one is available within a distance of three miles. In the case of European children practically all who are any way handy to a school attend, and attend regularly. For the Indian population there are not sufficient schools to cater for all the children. Many rural areas are without facilities for schooling and although in most of the urban centres there are schools, they are usually so

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1 Loc.cit.

2 F.B.Stephens. Op.cit. P. 15.

overcrowded that many children are excluded.[1] As far as the Fijian is concerned there are more facilities of a kind for more of the children and although it is true that a much greater proportion of the children attend schools there is a general laxity which prevent really good work. With both the Indian and the Fijian irregularity of attendance is very serious.

There is yet another very distressing feature. A large number of children leave primary schools without completing the full eight-year course. The heavy wastage rate during the eight-year course, especially in the upper classes, as the following figures of enrolments in Fijian and Indian schools between 1955 and 1960 show, is appalling.

TABLE 8

Wastage During 8-Year Primary Course (1955-1960)*

	Fijian Schools			Indian Schools		
Year	Class 1 Enrolment	Class 5 Enrolment	Class 8 Enrolment	Class 1 Enrolment	Class 5 Enrolment	Class 8 Enrolment
1955 ..	5,090	4,188	691	4,447	3,195	1,379
1958 ..	5,137	4,470	1,587	5,651	3,641	2,065
1959 ..	5,175	4,380	1,685	5,836	3,635	2,316
1960 ..	5,130	4,557	2,163	6,025	4,012	2,492
%age increase '60/55	0.8	8.8	213.0	35.9	25.6	80.7

* Department of Education. Annual Report for the year 1960. Op.cit. Para. 26.

In the absence of compulsory education it is not practicable to give accurate figures concerning the number of children of school-age not attending schools. The following statistics,

[1] Hansard. Sessions of September-October,1960. Op.cit. P.198.

however, give a reasonably sound indication of the position in 1960:

(1) Taking 6-13 as the normal age span for the 8-year primary course, the number of children aged 6-13 in 1960 (according to the 1956 Census) was:

Fijians and Rotumans	...	...	35,848
Indians	...	...	48,382

(11) There were 35,703 Fijians and Rotumans attending primary schools in 1960, of whom 4,221 were either five years of age or over 14. Therefore:

(i) the total Fijian/Rotuman roll (35,703) represented 99.6 percent of the total number of Fijians/Rotumans aged 6-13 (35,848);

(ii) the total number of 6-13 year-old Fijians/ Rotumans in primary school (31,482) represented 87.8 percent of the total number of Fijians/ Rotumans aged 6-13 (35,848).

(111) There were 35,987 Indians attending primary schools in 1960, of whom 2,615 were either five years of age or over 14. Therefore:

(i) the total Indian primary roll (35,987) represented 74.4 percent of the total number of Indians aged 6-13 (48,382);

(ii) the total number of 6-13 year-old Indians in primary school (33,373) represented 69.7 percent of the total number of Indians aged 6-13 (48,382).[1]

Speaking on the Education (Consolidation & Amendment) Bill on 28th September, 1960, in the Legislative Council, four Honourable Members, inter alia, commented on this issue as follows:

Hon. B.D.Lakshman: As things stand at present we have thousands and thousands of children who are not attending any school and that is a very sad state to reflect upon.[2]

Hon. A.I.N.Deoki: We know that at present many children cannot go to school because there are not enough schools.[3]

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[1] Department of Education. Annual Report for the year 1960. Op.cit. Para. 27

[2] Hansard. Sessions of September-October,1960. Op.cit. P.193.

[3] Ibid. P. 198.

Hon. Semesa K.Sikivou: I agree with the two Honourable Indian Members who have spoken on this Bill when they say that there is a large number of children of school age, 6 to 14, who are not going to school because their parents cannot pay the fees.[1]

Hon. H.B.Gibson: Sir, like other idealists I have to confess that I believe that the time will come when we must introduce into Fiji a system of free and compulsory education. I have said that every time education has come up as a subject for debate in this House over a period of nearly 23 years...

During the past two or three years the Indian Members have been crying for more education for Indian people. The Fijian people have not been as vocal, but I will say that in so far as the Fijian Members have been vocal in this Council, mostly they have been vocal about the need for more education. Of course, they are both quite right, and it hurts me and grieves me - every time I travel around Vanua Levu to see the hundreds of part-Europeans who have not had any form of education and many of them are of the fourth generation in the European history of Fiji.

If we do not educate them we will be faced with increases in expenses of Police Force, and of doing something about security. I estimate that in Labasa in the next ten years there will certainly be something like eight to ten thousand youths growing up and wanting jobs. This year I consider there will be a thousand young people looking for work. Of that number probably only three hundred will have a smattering of education. It is a big problem, and one that some day we will have to face up with.[2]

It is clear from the above statistics that the problem of non-attendance is primarily an Indian one. The number of Indian children attending primary schools since World War II has been increasing steadily, and this fact is illustrated in the table below:

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[1] Ibid. P. 201.

[2] Ibid. Pp. 204-205.

TABLE 9

Indian Primary Roll as Compared with Indian Population (1946-1960)*

Year	Indian Children Attending Primary Schools			Total Indian Population	Total Primary Roll as percentage of Indian Population
	Male	Female	Total		
1946 .	9,447	5,148	14,595	120,414	12.1
1957 .	17,806	12,679	30,485	177,247	17.2
1958 .	18,638	13,428	32,066	184,090	17.4
1959 .	19,759	14,801	34,560	191,328	18.1
1960 .	20,123	15,864	35,987	197,952	18.2

* Department of Education. Annual Report for the year 1960. Op.cit. Para. 28.

Another encouraging feature evident from the above table is that the proportion of Indian girls attending primary schools has risen from 35.2 percent of the total Indian primary roll in 1946 to 41.5 percent in 1957 and to 44.1 percent in 1960.

In Chapter 11, Table 5 at page 57, sets out the various educational agencies that provide and/or control education in Fiji.[1] Of the total of 534 primary schools in the Colony in 1960, government directly controlled and was responsible for only 26 schools - 10 for Fijians, 9 for Indians, 6 for Europeans and 1 mixed. This is only 4.9 percent as against 95.1 percent of the total number of schools that were controlled directly by educational agencies other than the government.[2]

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[1] Supra. P. 57.

[2] Department of Education. Annual Report for the year 1960. Op.cit. P.27.

Curriculum

The most important person in any educational system is the child or student. Every consideration must be based upon the development of his character - his intellectual and moral growth and his industrial competence. The current primary school curriculum, as will be shown presently, does not suit the great majority of the primary school population. It is dominated by a mistaken notion that all children have the qualities necessary for academic type of post-primary education, despite the fact that a very small percentage of the output have either the desire or the capacity to profit from such a type of post-primary education. That there are those who should be provided for in this way is conceded. It is also agreed that the primary school curriculum should provide for the assimilation of a certain amount of knowledge and mastering of basic skills. But it is also certain that secondary school requirements should not dominate primary school curriculum to the exclusion of those subjects and activities more suitable to the vast majority of school children.

The course of study for the primary schools in Fiji has been detailed in a book issued by the Department of Education under the title "Primary School Curriculum Classes 1 - VIII" and purports to provide a graded syllabus of instruction for the eight-year primary course. The book sets out in detail syllabuses in English, arithmetic, social studies, history, geography, health and hygiene and natural science.[1] There is no provision in the curriculum for such activities as art, music, homecraft, handicraft, physical education and gardening, nor does it include vernacular subjects (Hindi and Fijian languages). The

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[1] Department of Education. Primary School Curriculum Classes 1 - VIII. Suva, Government Printer, 1959 (reprinted). Pp. 2-30.

curriculum is defective in that it does not provide a means of satisfying physical, emotional and easthetic and spiritual needs of the children.

A very sound criticism of the curriculum is to be found in the Harlow Report which reads as follows:

> The present curriculum is unsuited to school conditions in Fiji. It is overloaded, and is not in accordance with modern educational principles and practice... many of the difficulties which have confronted Fijian education during the past few years can be traced directly to the impracticability of the curriculum imposed upon the schools by the Department of Education. Although the primary school course was designed to be covered in eight years, it has been unanimously conceded that it cannot be covered in less than ten years. It is this overloading and the resultant cramming which have affected the system as a whole and which create the difficulties experienced by the post-primary institutions. The average Fijian teacher does not know the subject matter of the primary curriculum well enough to be able to teach it and there are, as a result, a very significant number of district primary schools which are not able to take pupils beyond Class VI at the least, some indeed not beyond Class IV, though the school course extends over the period of eight years.[1]

If one visits a primary school in Fiji one will see instances of work given to pupils which has little or no reaction upon their daily lives. Arithmetical problems based upon a commercial practice of a highly developed country such as England, are surely out of place in a Fijian school in a primitive environment. The aim of the arithmetic lesson in a native school should be to give every child the power to make, accurately and quickly, the simple calculations he is likely to need in daily life. It is of course easy to adopt a text-book from England or New Zealand and work to that, but for one native pupil who succeeds in mastering the subject, dozens will fall by the way.

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[1] Report of the Board of Enquiry into the Post-Primary Education for Fijian Boys in Government Schools. Op.cit. Para.22.

The extent to which the curriculum is overloaded and unrelated to the interests and abilities of the children is evident from the following history syllabus for Class Vll:

1. History of Fiji -
   (a) Fiji under the tribal system; Tongan expansion; the struggle for supremacy among the chiefs.
   (b) Missionaries; Traders; the influence of each; American influence in Fiji.
   (c) Events leading to Cession and the Deed of Cession 1874.
   (d) Organisation and Administration after Cession.
   (e) Present Fijian Administration.
   (f) Development of Agriculture and Industry - the C.S.R.Co.; the growth of local industries.
   (g) The coming of the Indians.
   (h) The spread of education.
   (i) Increase in trade.
   (j) The discovery of gold.

2. Expansion of British Empire from the Elizabethan age -
   (a) The beginning of the Colonies.
   (b) England during the 19th Century, and a simple treatment of the Industrial Revolution; Trace the change from Agriculture to Industry.
   (c) Colonization of Canada, South Africa, New Zealand, India, and Australia (in broad outline)
   (d) Sources of raw materials and markets for English and European manufactured products.
   (e) Current Affairs. discussions related to any happenings of importance either locally or in the world as a whole. These discussions should be kept as simple as possible and within the mental grasp of the children concerned.

3. Civics. The beginnings of self-government; City Council; Town Boards, the Good Citizen, Scouts and Guides.[1]

A Class 7 pupil of 12 years of age is expected to go through this history syllabus in one academic year! How can the items listed under (a) to (d) under division 2 above interest a 12-year old pupil in Fiji is something best known to the Director of

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[1] Primary School Curriculum Classes 1 - Vlll. Op.cit. P. 21.

Education. Little wonder that the primary school teaching is subject-centred and book-centred.

Fiji Secondary Schools Entrance Examination. The goal of primary school course is the Secondary Schools Entrance Examination which is taken in Class VIII. The subjects of this examination are English (composition, comprehension and grammar), Arithmetic and General Knowledge. So much prominence is given to this examination that passing it is generally considered as the sole criterion of school success and teaching proficiency. A pass in this examination is a passport to post-primary education. Since a teacher's promotion and the reputation of a school are dependent on the number of examination passes, a premium is placed upon cramming all sorts of notes, guides and model answers. The three examination subjects English, arithmetic and general knowledge receive particular attention at the cost of other subjects and activities.

The present primary school course is unrelated to the interests, abilities and aptitudes of the vast majority of primary school population. That they are unable to profit from this type of education is clear from the following table which lists the results of the Fiji Secondary Schools Entrance Examination for the period 1954 to 1960.

TABLE 10

Fiji Secondary Schools Entrance Examination Results 1954-1960*

Year of Examination	No. of Candidates	No. Passed	Percentage Passed
1954	1,198	214	17.8
1955	1,622	266	16.4
1956	1,961	468	23.9
1957	2,123	601	28.3
1958	2,456	572	21.5
1959	2,710	664	24.5
1960	2,758	919	33.3

* Department of Education. Annual Report for the year 1960. Op.cit. Para. 103.

POST-PRIMARY EDUCATION

Secondary education since World War 11 expanded rapidly. In 1946, there were only four secondary schools (1 Fijian, 1 Indian, 1 European and 1 mixed), but in 1960 there were 45, an increase of 41 schools within a span of 15 years. The increase in the post-primary roll over the past six years along with the roll in 1946 is shown in the following table:

TABLE 11

Post-Primary Roll in 1946 and 1955-1960*

Year	Chinese	European	Fijian	Indian	Total
1946 ..	12	116	191	211	530
1955 ..	60	356	667	1,369	2,462
1956 ..	60	329	673	1,650	2,713
1957 ..	94	390	1,041	1,955	3,480
1958 ..	75	384	1,382	2,153	3,994
1959 ..	114	426	1,468	3,010	5,018
1960 ..	157	408	1,662	3,211	5,439

* Department of Education. Annual Report for the year 1960. Op.cit. Para. 102.

This phenomenal growth of post-primary education was due to several factors. During the war years, 1939-1945, a large number of American and New Zealand soldiers were stationed in Fiji - Fiji being used as the Pacific "operating theatre". The people of Fiji came in close contact with the soldiers and this impact with the outside world had far reaching consequences. Fiji no longer remained an isolated Colony in the Pacific Ocean. Air and sea communications developed with kaleidoscopic rapidity. For six long years, the influence of the outside world was felt in Fiji. The Colony as a whole went through a period of unprecedented boom and everyone benefitted. Even the cane-farmers, as a rseult of 1943 strike, were placed on a better footing and began to receive a fair share for their produce.

Moreover, there was the declaration by Her Britannic Majesty's Government:

> It is the declared policy of Her Majesty's Government to encourage the progress of the peoples of the Colonies towards the control of their own affairs. If this policy is to be a reality, the public services of the Colonies must be adapted to the local conditions, and be staffed to the greatest possible extent by local people. Overseas staff therefore are in general recruited only for those posts in the Colonial Service for which sufficient, suitable and qualified local candidates are not available.[1]

As a result of this declaration, local people with the necessary qualification and experience were being appointed to positions of responsibility in the various departments of the government. This practice was emulated by the commercial concerns. Thus was opened for the first time, the various avenues of employment for those who possessed post-primary education.

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[1] As quoted in the Indian Community Memorandum. Op.cit. Para. 134.

In order to meet this demand for further education a number of mission and independent committee post-primary schools were opened. These schools sprang up spasmodically and were all centred in towns. Two or three schools came into being in a town where one could have sufficied to meet the need. Classes were conducted in improvised sheds and stuffy rooms with little regard for the canons of health and hygiene. Facilities such as libraries, laboratories and workshops were conspicuous by their absence. Exorbitant tuition fees and "buildind funds" were charged. There was no prescribed post-primary course of studies. The schools were geared to the Oversea Junior and School Certificate examinations conducted by the Cambridge University. Subjects which could be taken for these two external examinations formed the core of the school curriculum. And since the schools had made no provision for the teaching of "practical subjects", all post-primary schools offered academic subjects such as English Language, English Literature, History, Geography, Health Science, Mathematics, Hindi/Fijian, and in mission schools Scriptures.

Pupils were admitted indiscreetly. Some post-primary schools conducted their own entrance examination and it was a common practice for pupils desiring post-primary education to sit for as many as five or six different entrance examinations in an endeavour to gain admission to one of the post-primary schools. As for post-primary school teachers the position was even more deplorable. Anyone who attended a post-primary school and passed the Cambridge Oversea School Certificate could easily secure a teaching post in a post-primary school. A large number of primary teachers deserted their schools and joined post-primary schools

"because the pay was good". Some independent bodies imported teachers from India.

The government during the years 1946 to 1954 concentrated on the development of primary education and teacher training and made no provision for post-primary education. The Governor in his address to the Legislative Council, on 26th November, 1954, inter alia, commented on this issue thus:

> The present education system of the Colony is based on the 1946 Education Plan. The emphasis in this plan was on the development of primary education, and teacher training; and it is apparent that the time has now come for our policy over the next few years - say up to 1960 - to be formulated. The great need is the provision of adequate facilities for a balanced scheme of post-primary education, including academic, agriculture, handicraft, homecraft and commercial courses; and training in crafts for a reasonable proportion of those boys and girls who complete the primary course satisfactorily.[1]

The upshot of this was 'Report on Education in Fiji' by the Director of Education. Between 1947 and 1955, the report says, the dominating feature was the expansion of primary education with little improvement in the quality of applicants coming forward for teacher training and without any corresponding increase in government provision for post-primary education. The missions and independent bodies endeavoured to fill this gap but met many difficulties in the way of finance and teachers. The overall result was, the report continues, that a balanced series of post-primary courses "embracing academic, modern, technical and agricultural education" was not available.[2]

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[1] Hansard. Sessions of 1954. Op.cit. P. 178.

[2] Report on Education in Fiji - 1955. Op.cit. Para. 9.

In order to improve facilities for post-primary education and to provide for a balanced series of post-primary courses, the report recommended:

1. Modern schools to be started.
2. Two-year inter-racial higher education courses to be started.
3. Post-primary agriculture and trade courses to be started.
4. Existing Fijian Provincial schools to continue and additional schools to be opened.
5. Existing Mission Fijian girls' intermediate schools to be offered special capital grants.
6. Queen Victoria School (Fijian boys') to be enlarged to provide for an academic and modern streams.
7. Adi Cakobau School (Fijian girls') to become a full secondary academic and modern school.
8. The Girls' Grammar School and the Boys' Grammar School (both for Europeans), Suva, to be rebuilt in close proximity in order that specialist facilities may be shared.
9. Building grants to be made available for non-Government secondary schools.
10. Subject to certain set conditions non-Government secondary schools to become eligible to receive a recurrent grant-in-aid.
11. Provision to be made in government and aided secondary schools for a balanced series of academic and modern secondary courses for boys and girls having due regard to the needs of the Colony.
12. Fiji Technical College to be built in Suva.[1]

A five-year (1956-1960) plan was drawn to implement these recommendations. The five-year plan came to an end in 1960, the main development during this period being the inauguration of

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[1] Ibid. Pp. 32-33.

a capital and recurrent grant-in-aid scheme to a few selected mission and independent post-primary schools, the development of agriculture at Navuso and Ratu Kandavulevu School, the introduction of multi-racial higher education courses for both boys and girls. Unfortunately a balanced series of post-primary courses is still a far cry. As the Report on Fiji for the year 1960 says: "Most of the Colony's post-primary schools provide academic courses only."[1]

Control of Schools

In 1960, 5,439 pupils (3,651 boys, 1,788 girls) were enrolled in 45 post-primary schools. Of these 45 post-primary schools, 8 were managed by the government, 25 by ad hoc committees, 6 by the Catholic Mission, 4 by the Methodist Mission, and one each by the Marist Brothers and the Seventh Day Adventist Mission. 8 of these schools admitted boys only; 9 admitted girls only and the remaining 28 were co-educational. Of the 37 non-government post-primary schools, 13 received grants-in-aid.[2]

Each of these 13 aided post-primary schools was managed by a board of governors one member of which was the Director of Education or his representative. These grant-aided schools are satisfactorily managed and maintain a reasonably high standard of education. The schools are provided with adequate buildings and equipment including libraries and laboratories. The teachers are carefully selected and possess requisite qualifications to teach in post-primary schools. Moreover, they admit only those pupils who have done well in the Fiji Secondary Schools Entrance Examination.

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[1] Fiji - Report for the year 1960. Op.cit. P. 53.

[2] Loc.cit.

In contrast the 24 unaided post-primary schools present a deplorable picture. They are grossly mismanaged in that their standard of education is lamentably low; they admit pupils who are clearly unfit for academic training; they charge exorbitant tuition fees and some collect building funds from pupils; majority of teachers they employ possess neither the requisite academic qualifications nor the training; they are housed in inadequate premises; they are used as political plat-forms; they are organised on a profit-making basis; and they are managed by ad hoc committees, majority of the members being illiterate, and consequently there is a free play of power politics, clash of vested interests and stark nepotism. Suffice it to say that these unaided post-primary schools ruthlessly exploit the parents and students alike and that some form of control must be exercised over them.

Admission to Post-Primary Schools. In the past, as has been stated earlier, it had been a common practice for pupils desiring post-primary education to sit for as many as five or six different entrance examinations in an endeavour to gain admission to one of the post-primary schools. The Fiji Secondary Schools Entrance Examination which was introduced by the Department of Education in 1954 and which is supported by post-primary schools throughout the Colony makes it possible for a Class 8 pupil to sit for a single examination and be considered for entry by up to three schools which he is required to list in order of preference.

Admission to government secondary schools is normally dependent on a 50 percent pass in this examination, while grant-aided schools are permitted to admit any pupil who has scored 40 percent or more of the aggregate marks. There is, of course, no

control over the academic standards of pupils admitted to unaided post-primary schools. Again, while entrants to government and grant-aided schools must conform to certain age limitations (a maximum of 14 years and 11 months in government schools and 15 years 11 months in aided schools), no such limitation is placed on entrants to unaided schools.[1] The extent to which sub-standard pupils are enrolled in unaided schools is shown in the following table which compares the number of 50 percent passes in the Fiji Secondary Schools Entrance Examination with the number actually admitted to Form 111.

TABLE 12

Fiji Sec. Schools Entrance Passes & Form 111 Enrolment*

Year of Examination	No. of Candidates	No. Passed	No. Admitted to Form 111 Sec. Sch.	Year of Admission
1954 ...	1,198	214	1,100	1955
1955 ...	1,622	266	1,100	1956
1956 ...	1,961	468	1,400	1957
1957 ...	2,123	601	1,400	1958
1958 ...	2,456	527	1,710	1959
1959 ...	2,710	664	2,290	1960
1960 ...	2,758	919	.....	1961

* Department of Education. Annual Report for the year 1960. Op.cit. Para. 103.

Regarding admission of pupils to an unaided post-primary school, the Director of Education in his Report on Education in Fiji, 1955, wrote thus:

> Study of the records of individual candidates selected for entry reveals that one school has selected 34 pupils,

[1] Department of Education. Annual Report for the year 1960. Op.cit. Para. 103.

each with an aggregate mark of less than 100 out of 400 for the examination. One pupil, aged 19, who obtained 73 marks out of 400 has been selected for entry to a secondary school.[1]

Secondary education is essentially academic. A large majority of the students who proceed to secondary schools are unable to profit from the academic type of education is evident from the following two tables which list the results of the Fiji Junior Certificate and the Cambridge Oversea School Certificate examination.

TABLE 13

Results of the Fiji Junior Certificate (1955-1960)*

Year of Examination	No. of Candidates	No. Passed	Percentage Passed
1955 ...	520	311	59.8
1956 ...	716	389	54.3
1957 ...	1,105	591	53.5
1958 ...	1,414	440	31.1
1960 ...	1,585	453	28.6

* Department of Education. Annual Report for the year 1960. Op.cit. Para. 104

TABLE 14

Results of the Cambridge O.S.Certificate (1958-1960)*

Year of Examination	No. of Candidates	No. Passed	Percentage Passed
1958	352	202	57.4
1959	386	190	49.2
1960	488	261	53.5

* Department of Education. Annual Report for the year 1960. Op.cit. Para. 105.

It is apparent from the above tables that many pupils who were quite unfit for post-primary academic education had been

[1] Report on Education in Fiji - 1955. Op.cit. Para. 60.

admitted to post-primary schools. Unfortunately the position continues. One possible reason for the admission of pupils below standard has already been mentioned, that is, that large classes are necessary in order to raise sufficient revenue to pay for the teachers.

The admission of pupils below standard who will undoubtedly fail in their courses, whether academic or modern, can only result in a feeling of disillusionment, frustration, resentment and even bitterness on the part of many boys and girls and their parents.

Curriculum

Pupils selected for entry to post-primary schools begin a four-year study leading to School Certificate. All post-primary schools prepare their candidates for two external examinations, the Fiji Junior Certificate Examination which was first held in 1955 and is of a standard approximating to that of the Cambridge Oversea Junior Certificate, is taken after first two years of post-primary education, and the Cambridge Oversea School Certificate Examination which is taken at the end of the fourth year of post-primary education. The course of study in all post-primary schools is, therefore, governed by the requirements of the Fiji Junior Certificate and the Cambridge Oversea School Certificate syllabuses.

Fiji Junior Certificate. The Fiji Junior Certificate Examination was first introduced in 1955 to fill the gap left by the abolition of the Cambridge Oversea Junior Certificate Examination in 1953 and is taken by pupils at the end of their second year at post-primary schools.[1]

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[1] Department of Education. Annual Report for the year 1960. Op.cit. Para. 104

The purpose for which this examination was introduced, in the words of its architect, W.W.Lewis-Jones, Director of Education, was:

> This examination will include a wide range of academic and technical subjects. This Junior Certificate is intended to become the minimum requirement for entry to the teacher training college and to the clerical grades of Government service and to provide a qualification, recognized in Fiji for those who do not wish to remain at school. The examination will also provide a means of eliminating those secondary school pupils not fit to proceed to higher education.[1]

The syllabus for the Fiji Junior Certificate Examination contained, as originally intended, " a wide range of academic and technical subjects". The detailed syllabus besides the traditional academic subjects included subjects in Art and Craft, and Technical and Commercial subjects.

This was a laudable step that the Department of Education took in encouraging the teaching of non-academic subjects in post-primary schools. Some schools offered commercial subjects, some technical subjects and some others were planning to include non-academic subjects in their school courses. Since pupils can offer technical, commercial and aesthetic subjects in the Cambridge Oversea School Certificate Examination, the schools felt that there would be continuity of study and that pupils with a more "practical" bent of mind could do better in the non-academic subjects.

This expectation, however, was short-lived. The Director of Education's circular Letter No. 1/60 dated the 11th December,1959, addressed to "All Principals" of post-primary schools, shattered all hopes of fostering the teaching of non-academic subjects in

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[1] Report on Education in Fiji - 1955. Op.cit. Para. 19.

post-primary schools. The circular letter reads:

> As foreshadowed at the recent Principals' Conference, the Fiji Junior Certificate Examination will be drastically overhauled with effect from 1961. This overhaul is not only desirable on educational grounds but has become administratively essential.
>
> 2. The two main difficulties can be summarised as follows:
> (a) The choice of subjects is far too wide. There are papers in 32 separate subjects, nearly half of which have to be set, moderated and marked for a very small number of candidates at disproportionate cost.
> (b) Because of the wide choice of subjects the examination has to be spread far too long a period and necessarily conflicts with the School Certificate. This not only complicates the accommodation problem but greatly increases the cost of supervision.
>
> 3. It has therefore been decided that the number of papers to be set will be reduced to between ten and twelve; that the number of papers to be sat by any one candidate will be a minimum of Four and a maximum of Five; and the examination will be held in accordance with a permanent time-table in the week immediately prior to the beginning of the Cambridge Oversea School Certificate Examination.[1]

In Circular No. 4/61 dated the 20th January, 1961, appears the final list of subjects:

Section A (Compulsory)

1. English
2. Arithmetic

At least one from each of the next two sections but not more than three altogether, provided that candidates offering General Science may not offer Physics, Chemistry or Biology.

Section B

3. History
4. Geography
5. English Literature
6. Mathematics

Section C

7. General Science (Physics, Chemistry, Biology)
8. Health Science
9. Physics
10. Chemistry
11. Biology

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[1] Circular No. 1/60. Director of Education. Suva, 11.12.1959.

It is clear that technical, commercial and aesthetic subjects and vernaculars are not included among the list of subjects for the Fiji Junior Certificate. Regarding these subjects the Director of Education writes:

> I have deliberately omitted:-
> (a) all vernaculars other than English, partly because it is difficult to know where to draw the line in the various Indian Languages, and partly because vernacular papers are unfair on Rotuman, Chinese and part-European candidates.
> (b) all "commercial" subjects, because the speed level attained at form 4 are too low to obtain commercial employment because candidates can in any case enter for the appropriate Royal Society of Arts examinationat form 4 level.
> (c) all homecraft and handcraft subjects.
> (d) subjects like Agriculture, Animal Husbandry, etc. which are taken in special schools which can in future hold their own internal examinations. I have also omitted French and Latin... because those leaving school at form 4 level, neither French nor Latin has any value to a potential employee.[1]

The schools have once more reverted to academic subjects. Non-academic subjects if included in the school time-table are given scant attention. The argument goes that since candidates cannot offer non-academic subjects in the Fiji Junior Certificate Examination neither the pupils nor the teachers are seriously interested in them. Post-primary teachers are so examination-minded that anything outside the prescribed syllabus is either dropped or passed on to the junior teachers. Any pupil who possesses aptitudesfor practical subjects soon loses interest in them because the senior teachers "couldn't care less" about these subjects. Unfortunately it has not yet dawned among the post-primary teachers in Fiji that apart from examination value

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[1] Loc.cit.

subjects can also be taught for cultural and recreational purposes. The overall result is that the school time-table for Form 111 and Form 1V is heavily weighted with examination subjects and these are usually academic subjects such as English Language, English Literature, mathematics, history, geography, health science, and where laboratories exist science subjects are also included.

The architect of the Five-Year Education Plan 1956-1960 intended, among other things, to provide for a "balanced series of post-primary courses embracing academic, modern, technical and agricultural education" and in the Fiji Junior Certificate a partial implementation of this scheme was to be realised. The original conception of the Fiji Junior Certificate Examination to include " a wide range of academic and technical subjects", however, died with the expiry of the plan-period in 1960. It is a great pity that such a well conceived scheme to encourage and foster the teaching of non-academic subjects should have been allowed to die.

Cambridge Oversea School Certificate. As stated earlier the goal of post-primary education in Fiji is the Cambridge Oversea School Certificate. The course of study followed in the upper Forms VB and VA of all post-primary schools is based on the Cambridge Oversea School Certificate syllabus. The following which is extracted from the "Joint Examination for the School Certificate and General Certificate of Education, Regulations 1961," sets out the various subjects of the Examination and the manner in which a candidate is required to make a choice of his subjects:

A. The subjects are grouped as follows:

1. 1. English Language (compulsory subject for entry for the School Certificate).

11. General Subjects: 2. English Literature; 3. Bible Knowledge; 4. History; 5. Geography.

III. Languages: 6. Latin; 7. Greek; 8. French; 9. German; 10. Spanish; or other approved languages.

IV. Mathematical Subjects: 11. Mathematics; 12. Additional Mathematics.

V. Science Subjects: 13. General Science; 13(a) General Science (second subject); 14. Agricultural Science; 15. Physics; 16. Chemistry; 17. Biology; 18. Physics-with-Chemistry; 19. Botany.

VI. Arts and Crafts: 20. Art; 21. Music; 22. Woodwork; 23. Metalwork; 24. Needlework and Dressmaking; 25. Cookery; 26. General Housecraft.

VII. Technical and Commercial Subjects: 27. Mechanics; 28. Engineering Science; 29. Surveying; 30. Technical Drawing; 31. Commercial Studies; 32. Commerce; 33. Principles of Accounts; 34. Health Science.

B. Choice of Subjects. All candidates for the School Certificate must enter and sit for six, seven, or eight subjects; these must include English Language and subjects chosen from at least three of the groups II, III, IV, V, VI, and VII.[1]

From a scrutiny of the above, one would concede, Cambridge Oversea School Certificate Examination syllabus is balanced, thorough and well conceived and that it contains a wide range of subjects in the various spheres of human endeavour to cater to the needs of different aptitudes. It, in fact, provides for diversified courses of study. And from a judicious choice of subjects for the Examination one can be assured of a thorough general education.

Unfortunately post-primary schools in Fiji, as yet, are far from providing such a compehensive ideal. Few post-primary schools in Fiji would be able to cover adequately the requirements of the

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[1] University of Cambridge Local Examinations Syndicate. Joint Examination for the School Certificate and General Certificate of Education, (Oversea Centres only) - Regulations 1961. Cambridge, University Press, 1959. P. 5.

Cambridge Oversea School Certificate syllabus in two years. Therefore the range of subjects a school offers in the Oversea School Certificate is perforce conditioned by what it can offer in the Fiji Junior Certificate Examination. Since provision does not exist in the Fiji Junior Certificate Examination for technical and commercial subjects and arts and crafts subjects almost all schools offer academic subjects in the Oversea School Certificate Examination.

Technical Education

Fiji has no post-primary technical school as such. There are, however, two post-primary schools where technical courses are provided: the Methodist Mission Lelean Memorial School at Nausori and the Government Secondary School at Labasa in Vanua Levu. The Labasa Secondary School which has a predominantly Indian roll, provides, " a four year secondary modern course with emphasis on technical, homecraft and commercial training".[1]

The Suva Technical Centre is a manual training school rather than a technical institution. F.B.Stephens commented on the activities of this Centre thus:

> On the boys' side a very effective training is given in woodwork and I doubt if even in the more advanced countries a more efficient set-up can be found. Much of the idle routine work which in the past made manual training a drudge has been done away with and the boys are encouraged to be constructive.. There is, however, a lack of training in the craft work of kinds other than woodwork.
>
> On the girls' side the domestic training is concerned largely with training in cooking and the preparation of meals, together with an elementary appreciation of food values and general cleanliness... Whether the training in European cooking and in European domestic arts is the most suitable for Fijian

[1] Department of Education. Annual Report for the year 1960. Op.cit. Para. 42.

and Indian girls is open to question.[1]

From the above it would appear that there is no effective technical training in Fiji. Skilled workmen are in great demand everywhere. The Director of Education in his report wrote on this subject as follows:

> It has been agreed by all employers who have been consulted that the standard of craftmanship in all trades is deplorably low and that an immediate need for the Colony is to establish a system of technical education which will contribute towards better workmanship and more economical production.[2]

Agricultural Education

The only post-primary agricultural schools are the Methodist Mission School at Navuso and the Ratu Kandavulevu Intermediate School. The Navuso Agricultural School recruits boys at any level after Class 6, provided the boys are 14 or 15 years old and it has been found necessary, because of the low academic standard of the boys to have a four-year course including general farming, animal husbandry and general science. Since 1955 Ratu Kandavulevy School began to provide a course in general farming and animal husbandry. The Director of Education in his 1960 Annual Report says:

> At Ratu Kandavulevu School and Navuso Agricultural School, at both of which intensive four-year residential courses in Agriculture are provided, the main emphasis is on thorough scientific farming; and while much of the agricultural work at these institutions is necessarily linked with food production, animal husbandry also receives special consideration.[3]

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[1] F.B.Stephens. Op.cit. P. 20.

[2] Report on Education in Fiji.- 1955. Op.cit. Para. 88

[3] Department of Education. Annual Report for the year 1960. Op.cit. Para. 133.

The Colonial Sugar Refining Company Limited maintains a training farm at Drasa in the chief cane producing area. The Drasa Training Farm is intended mainly for training Fijian youths in cane farming, although general farming and food production is also taught.[1]

Ratu Kandavulevu is a Fijian intermediate school and children belonging to other races are not admitted. Although Navuso Agricultural School is open to all races, its pupils are predominantly Fijian with a small number of boys from other Pacific territories.[2]

All these courses provide mainly for Fijian boys. Indian boys seem to have kept away from the agricultural school at Navuso, as Burns Commission observes: "Although 120 places are available at Navuso for Indian students, we were disappointed to learn that none have passed through the school since 1930".[3] And the Director of Education in his 1960 report writes:

> Indian boys have shown little interest in agricultural education although some have attended the Koronivia Farm Institute where a two-year intensive course may lead to positions on the field staff of the Agriculture Department.[4]

There are several reasons why Indian parents are reluctant to send their sons to the Navuso Agricultural School. The most important one is concerning land. The Deed of Cession of the 10th October, 1874, by which Fiji became a possession of the British

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[1] Burns Commission Report. Op.cit. Para. 473-474.

[2] Department of Education. Annual Report for the year 1960. Op.cit. Para. 134.

[3] Burns Commission Report. Op.cit. Loc.cit.

[4] Department of Education. Annual Report for the year 1960. Op.cit. Loc.cit.

Crown, is regarded by the Fijians as a guarantee of their racial identity, and especially of the ownership of their land. Paragraph 4 of the Deed reads as follows:

> That the absolute proprietorship of all lands, not shown now to be alienated, so as to have become bona fide the property of Europeans or other foreigners or not now in the actual use or occupation of some chief or tribe, or not actually required for the probable future support and maintenance of some chief or tribe, shall be and is hereby declared to be vested in Her Majesty, her heirs and successors.[1]

Since the Cession, repeated assurances have been given by the British officials that all the land in Fiji, other than the Crown lands and freeholds, is recognised as belonging to the Fijian people.[2]

Indian section of the population own a "trifling portion of the land". The Indian farmer is a tenant holding on an average ten to twelve acres of land. This is barely sufficient to support the farmer and his family. The son is expected to earn his livelihood elsewhere. The farmer therefore argue where is the future if his son also takes up agriculture as his lifelong career. Ultimately the son would come back to the farm after the training in agriculture, and increased pressure would be put on the small holding to support more heads. Secondly the father argues that if his son is to become a farmer the best training in agriculture can be given by him on his farm. At the Navuso Agricultural School the boys are, after all, required to do routine farm work and, in fact, maintain the Methodist Mission Estate.

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[1] Infra. Appendix A.

[2] Burns Commission Report - 1959. Op.cit. Para. 82.

The other reason is, perhaps, a psychological one. The father desires his son to have a 'gentleman's' education with all its accomplishments. He has been a farmer all his life and why should his son be required to go back to the farm - the son should chalk out a new occupation for himself, in fact, a white collar job.

Despite the above an attempt should be made to provide agricultural education to the Indian youths. Fiji is an agricultural country and "the growing of sugar-cane is almost entirely (92 per cent) in the hands of the Indians".[1] An endeavour must be made to enlighten everyone as to what science has contributed towards the improvement of agriculture. The Indian peasant requires immediately a basic economic security. He is unaware of how co-operative societies in other agricultural countries have revolutionized country-life.

HIGHER EDUCATION

Multi-Racial Higher Education Courses

Students who have passed School Certificate and hope to proceed overseas for university or other training, privately or on scholarship, are provided two-year multi-racial higher education courses at the Boys' and Girls' Grammar Schools in Suva. In Form VI, i.e. first year, the pupils take various courses based on the New Zealand University Entrance Examination syllabus. No examination is taken in the Upper Sixth, (2nd year), the main purpose of this course being not only to raise the academic level of its pupils but, more important to provide a gradual

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[1] Ibid. Para. 50.

introduction to university methods of study, and being free from the necessity of detailed study along the lines of rigid syllabus, more attention to be paid to the wider aspects of education. As the architect of the scheme writes:

> A course, designed to bridge the gap between the formal disciplined classroom teaching at secondary schools and the freedom of university life, is essential, if such pupils are to obtain the maximum benefit from their university or other training overseas. In addition the change, at the same time, from life in a village and a boarding school in the country to the environment of a busy city is also very great. In Suva, there are opportunities for social contacts and cultural activities, such as those of the British Council, the Fiji Society and the Fiji Arts Club, which will do much to assist this transition and enable young men and women to acquire self-confidence and poise before proceeding overseas.[1]

Fiji Medical School

This school has its origin as far back as 1888 when organised medical education officially began in Fiji with the training of Public Vaccinators, known as Native Medical Practitioners. This experiment proved so successful that training arrangements were reorganised and in 1926 the school was officially opened as a medical training centre for all the British dependencies in the Pacific. The New Medical School, now known as the Fiji Medical School, and hostel buildings, built with the aid of Colonial Development and Welfare funds at Tamavua, a few miles from Suva, were occupied in 1954. The school is administered by the Fiji Medical Department.[2]

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[1] Report on Education in Fiji - 1955. Op.cit. Para. 49.

[2] Higher Technical Education in the U.K.Dependencies. London, Central Office of Information, 1959. P. 11.

In recent years additional courses of training have been organised and the school now provides training in the following courses:

TABLE 15

Courses of Training at Fiji Medical School*

Courses	Length of Course
Assistant Medical Officers	5 years
Assistant Dental Officers	3 "
Assistant Pharmacists	3 "
Assistant Laboratory Technicians	3 "
Assistant Health Inspectors	2 "
Assistant Radiographers	1-2 "
Dietitians	3 "
Assistant Physiotherapists	3 "

* Fiji - Report for the year 1960. Op.cit. P. 59.

Its field of recruitment has now been extended to include islands under the administration or trusteeship of Australia, New Zealand and the United States of America. The student-body in 1960 numbered 93 and they came from the following Pacific territories: Fiji (29), Cook Islands (3), Nauru (1), New Hebrides (3), Eastern Samoa (4), Western Samoa (5), Tokelau (2), Tonga (2), the United States Trust Territories (10), British Solomon Islands Protectorate (6), Papua and New Guinea (19), Niue Island (1), Gilbert and Ellice Islands Colony (7), Dutch New Guinea (1).[1]

The minimum qualification for admission to the Fiji Medical School is the Cambridge Oversea School Certificate or its equivalent. Training is without cost to the student - all tuition and boarding expenses being paid ultimately by the administration concerned. In addition, each student is provided with uniforms free of cost and receives an allowance per month "pocket money" - again

[1] Fiji- Report for the year 1960. Op.cit. P. 59

ultimately borne by the administration of the student's country of origin. As an experiment in external co-operation scheme this is particularly interesting and perhaps points the way to possible developments in other fields.

The training received at the Fiji Medical School does not entitle the recepient to practise medicine anywhere, nor does it entitle him to practise privately. The scheme is entirely state-controlled and "upon graduation, the students are appointed to the medical service of their respective Government".[1] If they do not so work for the administration, their certificates are automatically cancelled.

In Fiji these locally trained medical officers are doing excellent work and that much of the advance in health standards of recent years has been due to the very effective service which these men and women have rendered. 14 rural hospitals and 44 dispensaries, some of them situated in remote corners of the islands, were, in 1960, staffed by the locally trained medical officers.[2]

University Education

University education is not available in Fiji. Students who desire university education or similar training must find admission in overseas institutions. There are, however, a limited number of scholarships and bursaries offered locally or otherwise, available to Fiji students to prosecute university education in overseas countries. In 1960, 71 scholarship and bursary holders were reading in overseas Commonwealth countries. Besides these scholarship and bursary holders, a large number of Fiji students go overseas for university education at their own expenses. In 1960, more than 366

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[1] Higher Technical Education in the U.K. Dependencies. Op.cit. Loc.cit.

[2] Fiji - Report for the year 1960. Op.cit. Pp. 58-60.

Fiji students were studying in universities in various overseas countries.[1]

The overseas education is very expensive and many Fiji students who eagerly desire university education are denied because their parents are poor and are unable to meet the expenses. Moreover, many students who have the means to proceed overseas for university education are finding it increasingly difficult to gain entry into the country or college of their choice.

TEACHER EDUCATION

Teacher Training Colleges

There are two teacher training colleges in Fiji - Corpus Christi Training College, and the Nasinu Training College. The total output of both colleges is about 120 teachers a year.[2]

Corpus Christi Training, run by the Roman Catholic Mission which was opened in Suva in 1958, provides a fee-free three year training course for primary school teachers. The minimum qualification for admission to this college is a pass in the School Certificate. Government does not give any financial aid to this college.[3]

The teaching staff of the Corpus Christi College, in 1960, consisted of six members: 4 trained graduates (2 men and 2 women) and two trained School Certificate holders (both women). The following table gives the racial distribution of students at Corpus Christi College in 1960:

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[1] Department of Education. Annual Report for the year 1960. Op.cit. Para. 140-142.

[2] Ibid. Para. 51

[3] Ibid. Para. 31.

TABLE 16

Racial Distribution of Students in Corpus Christi College 1960*

	First Year		Second Year		Third Year		Total
	M.	F.	M.	F.	M.	F.	
European ..	.	.	.	.	.	1	1
Part-European	.	1	.	1	1	.	3
Fijian ..	.	.	1	.	3	.	4
Indian ..	.	.	.	1	1	.	2
Other Races	1	.	.	3	1	1	6
Total	1	1	1	5	6	2	16

* Fiji - Report for the year 1960. Op.cit. P. 55

The Nasinu Teacher Training College is a government institution and provides a fee-free two-year residential training course for primary school teachers. The primary school curriculum forms the basis of work at the College. The teaching staff of the college in 1960 consisted of 14 members: 4 trained graduates (all men), 2 untrained graduates (both women), 4 trained School Certificate holders (2 men, 2 women), 1 untrained School Certificate holder (man), 3 trained but not completed secondary education (all men). The racial distribution of students on roll in 1960 was as in the following:

TABLE 17

Racial Distribution of Students in Nasinu Training College in 1960*

	First Year			Second Year			Grand
	M.	F.	Total	M.	F.	Total	Total
Part-European	2	2	4	-	2	2	6
Fijian	29	22	51	30	21	51	102
Indian	37	23	60	34	21	55	115
Other Races ..	2	-	2	1	-	1	3
Total	70	47	117	65	44	109	226

* Fiji - Report for the year 1960. Op.cit. P. 55.

Qualifications for admission to the Nasinu Training College varies from a mere primary school Class 8 standard to the New Zealand University Entrance Examination standard. The present objective, however, is to make a pass in the Fiji Junior Certificate Examination, the minimum qualification for entry to the College, and the extent to which this objective is being achieved is shown in the following table (which includes 1954 statistics for purposes of comparison):

TABLE 18

Academic Qualifications of Entrants to Nasinu Training College*

Academic Qualifications	1954 Intake	1958 Intake	1959 Intake	1960 Intake
Passed University Entrance (NZ) ..	-	-	3	3
Passed School Certificate	4	11	48	35
Passed Fiji Junior Certificate (or completed post-primary education).	-	57	48	67
Two years post-primary education ..	11	30	9	9
Primary education only	69	12	3	3
Total	84	110	111	117

* Department of Education. Annual Report for the year 1960. Op.cit. Para. 52.

Emergency-Training Courses. The number of children in schools is growing faster than the number of qualified teachers available to teach them, and the employment of untrained ('recognized') teachers is therefore on the increase - there were 396 in 1960 compared with 316 in 1957. The academic background of most of these recognized teachers is weak, but with their class-room experience it was felt that, after intensive four-month residential training course they could probably be turned into reasonably effective teachers of infant or junior classes, thus releasing better qualified teachers for service in higher classes.[1]

[1] Ibid. Para. 145.

The "emergency training scheme" began in 1956 when the Supervisor of Infant Method conducted a 4-month course in the teaching of Classes 1 and 2 for 10 Fijian men at the remote centre of loma-loma in Lau group. Similar courses were conducted in various other centres and by the end of 1959, 80 teachers had been trained in these emergency training courses. At the end of the course the trainees returned to the schools from which they had been drawn and though not employed as Civil Servants, received grants from the government which were supplemented by these employing bodies.

Teachers

There are four main categories of teachers in Fiji:

1. Trained teachers in government service employed in government schools.
2. Trained teachers in government service but seconded to non-government schools.
3. Trained teachers reserved for service of particular educational agencies.
4. Untrained ("recognized") teachers.

In 1960, 2,516 teachers were employed in the Colony and they were distributed among the various categories of education as in the following table:

TABLE 19

Distribution of Teachers among the various Categories of Education*

School	Government		Aided		Unaided		Total	
	M.	F.	M.	F.	M.	F.	M.	F.
Primary	105	92	1,162	771	37	21	1,304	884
Secondary	46	22	50	31	78	24	174	77
Tech. and Vocational	15	4	9	5	-	-	24	9
Teacher Training ..	10	4	-	-	2	4	12	8
Visiting Teachers .	-	-	-	-	-	-	22	2
Total	176	122	1,221	807	117	49	1,536	980

* Department of Education. Annual Report for the year 1960. Op.cit. P.31.

In his Report on Education in Fiji, the Director of Education, has this to say about the efficiency of primary schools in Fiji: "The primary schools are not as efficient as they should be owing to the low academic standard of the majority of those coming forward for training as teachers".[1]

The best material is not available for training. At the present time there are very real difficulties in securing teachers of the character required. Fiji comes under the category of those countries which now-a-days are usually referred to as under-developed. As such the wage structure, for most categories of workers is far below that enjoyed by comparable groups of workers in New Zealand or Australia. The only exceptions to this are those groups which enjoy "economic rent" by virtue of their relative scarcity whether they be of foreign or local origin. Herein is to be found an immediate explanation of the discrepancy in remuneration within the ranks of the local teachers themselves, but more so between the locals in general and the extra-territorials. Since the latter are usually imported to fill specialist or semi-specialist positions, they are in that respect scarce "commodities" in high demand (e.g. science teachers) and therefore must be given greater inducement in the form of higher salaries. Similarly local language teachers, for example, enjoy comparable privileges by virtue of the paucity of their numbers.

Now the number of teacher trainees offering locally is always greater than could be absorbed by the present training colleges in Fiji. Hence to the numbers of poorly qualified teachers who have received some kind of teacher training, there are being added an

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[1] Report on Education in Fiji - 1955. Op.cit. Para. 9.

increasing number, rejected applicants for training colleges, who thus become available locally as untrained teachers and their numbers are increasing year by year. It is no wonder that the demand for their service is not high; and the supply being what it is, their remuneration must perforce remain low. Accordingly promising young men and women look forward either to become "white collar" workers in government or commercial offices, to enter the much-sought after local medical school, or to proceed overseas with a view to higher qualifications.

MAIN DEFECTS OF THE EXISTING SYSTEM

This chapter portrayed in some detail the confusion of purpose and practice implicit in the present educational system in Fiji. Whatever the merits of the system may be it has become abundantly clear that a somewhat radical reconstruction is now called for. The need arises not only from developments within Fiji itself but still more from the vast and profound world wide changes in the basic conditions of life which leave no people exempt from the task of a thorough going readaptation of its educational provisions. Other countries realised this and have taken suitable measures.

In order to promote self-government on secure economic and social foundations, Fiji must offer greatly enlarged educational opportunities of all kinds. The highest attainable level of general education among the people is a necessary condition of the introduction and expansion of any measures of self-government worth the name. Healthy political development requires not only the selective education of the keener intelligences, it demands also a people sufficiently instructed to be capable of both the competent criticism and the self-discipline which are the necessary correlatives of governing leadership.

Although 20.4 percent of the people are at school, little success has come as yet either in producing a sufficient group of trained specialist leaders or in reaching the people where they live, in terms of basically improving their daily lives. The graduates turned out by the post-primary schools are academic and theoretical and require more experience in practical work before they are really valuable to the agencies which they serve. The low material standard of living in the communities of Fiji, while in large measure attributable to lack of economic resources, is also clearly a function of the prevalence of poor habits and old traditions in matters of health, sanitation, diet, shelter, and the like, all of which are within the reach of an education suitably designed and executed.

It may be helpful to gather together the main defects and insufficiencies of the present educational system and its working has revealed.

1. The control of education in the Colony is divided among so many independent bodies and the government that there is no integration whatsoever, and as a consequence conditions are unsatisfactory. In addition, the education of each of the three major races is considered in isolation from the others and there is little co-ordination of effort.

2. Many Indian and Fijian children do not attend school either because their parents cannot afford to pay school fees or because there is a shortage of facilities for schooling. In 1960, 13.4 per cent of Fijian children and 30.3 percent of Indian children of school going age were not receiving any form of education.

3. The primary school curriculum is overloaded, subject-centred and book-centred, divorced from children's environment, and little related to their interests and activities. Thus primary

education lacks meaning and purpose, and a sense of relevance to life.

4. The work of primary schools is unduly dominated by the Fiji Secondary Schools Entrance Examination, and examination subjects English, arithmetic and general knowledge are given prominence in Classes 7 and 8. The result is that cramming all sorts of notes, guides, digests and model answers is encouraged.

5. There is no organic connection between primary school system and such post-primary schools as do exist. The majority of the Colony's post-primary schools are controlled by independent bodies. Conditions in 24 unaided post-primary schools are very unsatisfactory.

6. Admission to post-primary schools is not rigorously controlled; unaided schools admit sub-standard pupils and keep overcrowded large classes in order to raise fee-revenue. Many pupils who are quite unfit for academic type of education have been admitted to post-primary schools, and their failure can only result in a feeling of disillusionment, frustration, resentment and even bitterness on the part of many boys and girls and their parents.

7. Most of the Colony's post-primary schools provide academic courses only; a balanced series of post-primary courses embracing academic, modern, technical, commercial and agricultural education is not available. In a territory as small as Fiji, and particularly in one so dependent on primary production, there is an obvious limit to the extent to which academically trained youths can be gainfully employed.

8. The two external examinations, the Fiji Junior Certificate and the Cambridge Oversea School Certificate, dominate the content of the post-primary school curriculum. The Fiji Junior Certificate

Examination has an adverse effect on post-primary education in Fiji in that it limits a student's choice to a narrow field in academic subjects only, and this obviously brackets the choice of subjects a school may offer in the Oversea School Certificate. The school curriculum is subject-centred and book-centred. The curriculum thus conceived is separated from the rest of the life of the community and therefore post-primary education has become artificial and remote from the real things of everyday life. Today, however, when the school undertakes the responsibility of preparing its students for the life outside its walls, the separation of school from life, and the unreality of the subjects studied, are matters of grave concern.

9. Moreover, the subject-dominated curriculum is narrow and one-sided, and trains the intellect alone. Games and practical and aesthetic subjects so necessary for the education of the student's total personality are not given due weight in the curriculum.

10. Because of the pressure of the external examinations and large overcrowded classes, classroom teaching is mechanical, stereotyped and rigidly uniform. There is no close contact between the teacher and the taught; the benign influence of the teacher's personality, so important in the training of character and the inculcation of proper discipline, is seriously impaired.

11. The teaching profession does not attract a sufficient number of the right type of teachers with requisite personal qualities and aptitudes and a spirit of devotion to their work. This is so because of the poor salary, insecurity of employment, lack of social prestige, and unsatisfactory service conditions, and, moreover, the key positions in the profession are reserved for imported "white" teachers.

12. A curriculum becomes alive and effective only as teachers succeed in making it a reality in their day-to-day work with children. If teachers are ill-paid, insufficiently educated and inadequately trained, given little social recognition, and compelled to work under depressing conditions, the quality of the service they render, and are capable of rendering, will not be of high order. Unless curriculum revision is accompanied by action to enhance the economic and social status of school teachers, to give them a better general education and an adequate professional training, to improve their conditions of work, and to build up their professional self-government and a sense of professional responsibility, it can in itself accomplish little.

13. Fiji is short of primary and post-primary teachers, and an increasing number of ill-qualified and untrained teachers are being employed. A vast number of primary teachers have had only primary education. The problem of teacher education in Fiji must, therefore, be tackled from two fronts: to train more teachers for primary and post-primary schools and at the same time to improve the educational and professional competence of those already in service.

14. There are quite a number of Fiji students studying at universities and colleges overseas who are finding it increasingly difficult to gain entry into the country or college of their choice and very considerable sums of Fiji money is spent on their education overseas. The overseas education is expensive and students with poor financial background are denied the opportunities of university education.