

CHAPTER 1X

ADULT EDUCATION

Introduction

Any scheme of education covering the whole people involves schemes for the education of the young and of the adolescent, and the adult. In the past there has been a tendency in Fiji to emphasise from time to time the importance of primary education or post-primary education. The education of the adult was left to the desultory efforts of individuals without any general aim or policy. It is, therefore, fitting that this study should take account of adult education and suggest a plan for its development. This chapter outlines a scheme for the development of adult education in Fiji under the following headings: adult education at present, purposes of adult education, organising adult education, and programme for adults.

Adult Education at Present

In his Annual Report for the year 1960, the Director of Education writes:

Adult education is provided through the medium of extension classes, adults comprising approximately half of the total enrolment. These classes were held at fifteen centres in 1960, of which the most important were Suva, Labasa, Levuka and Vatuloula. The subjects taken were mainly vocational as the majority of adult students (apart from those attending hobby classes) were tradesmen undergoing training, which would normally be given during an apprenticeship.¹

¹ Department of Education. Annual Report for the year 1960.
Op.cit. Para. 174.

It is evident from the above that the provision for adult education organised by the Department of Education in the Colony is very meagre and, moreover, it is based on an inadequate conception of adult education. The above scheme of the Department of Education can, at best, be described as "continuation education". There is a crying need for organised adult education in Fiji. Honourable B.D. Lakshman indulged in no hyperbole when he addressed the following words to the Legislative Council on 28th September, 1960:

I strongly feel that there is a big scope and a very big necessity, an immediate necessity, for adult education. This Bill (Education - Consolidation and Amendment) should provide with education in science and technology. We believe that we want to enjoy the benefits of scientific discoveries and other amenities that are available. But we have no technological studies here. There is no arrangement that we can enjoy the fruits of those benefits, but the Education Department is very reluctant to do anything about it. If there is a private project they say that is not in our books. In this planning, for instance, we came across, in our negotiations on behalf of the workers, that the worker can do almost anything that the university trained person himself can do in certain sections of our industries. We found that he cannot be certified that he is good. He can do the job, but simply because he does not held a certificate he cannot get the pay if he is doing the job. Somebody has to come from overseas and sit there and collects the salary so that this man can carry on with that work, because a qualified person is required. You should not be surprised. Every Member should know that we have men drawing up to £120 month, and they cannot sign their names on paper. They put their thumb mark on the paper when they take their salary. Some of these people are very keen and willing and wishing to learn. You cannot make arrangements for them, simply because somebody in the Department or in the Government does not take that liberal view that there are such things as arrangements which could be made for their education if they are willing people. We should wish to give them education, they ought to be given it.¹

¹ Hansard. Sessions of September-October, 1960. Op.cit. P. 194.

Another Honourable Member, Dr. A.H. Sahu Khan, on the same day, drew the attention of the House to the problems of illiteracy and lack of provision for adult education in the villages. He said:

I have not seen or read anything regarding village schools for adults in the way of combating illiteracy in the back-blocks... I think it is an important issue especially in view of the fact that illiteracy does play a very important part in the governing of a country. We feel that if people have more knowledge about more things they will have more time to think and sit back. They will not rush into ideas if given the opportunity to think for themselves.¹

Hon. Ratu K.K.T. Mara, as early as 1954 pointed out that provision must be made to educate the adults. He was more concerned with the education of the Fijian Chiefs on whom depend so much within the Fijian social framework. He argued that unless the Fijian Chief is able to efficiently look after the welfare of his people and give them the necessary leadership in economic, social and political areas, there is the danger that "he will be first disrespected, then deserted and discarded by his own people".² On 10th December, 1954, Hon. Ratu K.K.T. Mara addressed the following words to the Legislative Council:

Education therefore is the first requirement of the Chief today, and this education must not be limited only to the young and inexperienced. My eyes were opened during my travels to find the system of Adult Education very widely established throughout Europe. If perennial farming courses are found to be a good thing in Denmark and Sweden, why not the same thing here? If administrative officers require administrative courses before their tours and during their vacations, how much more necessary it is for Fijian officials to have courses in Fijian administration.³

¹ Ibid. P. 204.

² Hansard. Sessions of 1954. Op.cit. P. 329.

³ Loc.cit.

And on another occasion the same Native Member had this to say:

We also need in Fiji - and I have mentioned it time and again - a system of adult education. Perhaps it has not been underlined very clearly that in this Colony where there are so many cultures trying to live in harmony, the predominant culture is the Western culture, and it seems to be the culture upon which we have to depend for our contact with the other races of the world... Therefore there is a great necessity for mass meetings, lectures and demonstrations to the adults on the things which, as you know very well, it is not possible to teach in our primary system under which they learn the three Rs. There must be some system established by which not only technical subjects like business and agriculture can be demonstrated to the adult population. We need a lot more of this demonstration. There is a great lack of it, and if we go on concentrating on little more than primary schools we are only putting back the clock by our failure to tell the parents at home what they should do because they did not have the opportunity of learning that at school.¹

There is a felt need for organised adult education in Fiji.

In the under-developed countries desperate attempts are being made to educate the masses, adult education being regarded as an integral part of the education system. People in Fiji are becoming conscious of the fact that education is important and that the adults must be educated and yet no one seems to be doing anything about it. Unfortunately even the voluntary organisations such as philanthropic, cultural and religious bodies, in their desire to organise and promote primary and secondary education in the Colony, apart from isolated and sporadic attempts by one or two, have not as yet taken the field in adult education. Before we discuss the problem of organising adult education in Fiji, let us first look at the purposes that adult education must serve.

Purposes of Adult Education

The wind of change that is blowing over the colonies in Africa

¹ Ibid. Pp. 375-376.

is sure to blow over the colonies in the Pacific Ocean. The days of colonialism are over. The old order must change giving place to new. Today Fiji is a Crown Colony and enjoys the protection of the British Government. Most of those who wield authority have had their training either at Oxford or Cambridge. But if Fiji is to become an independent nation, the responsibility to manage the affairs of the government must increasingly be shouldered by the local people. The people must be trained if the job is to be done well.

In order to bring about this political development, it is necessary that Fiji must develop economically and socially. All spheres of her economic resources must be exploited - industries must be developed and agricultural production must be stepped up. A pre-condition to economic development in Fiji is the urgent necessity of bringing her diverse races together and thus creating a Fiji Point of View. The Indians and Fijians, the two major components of Fiji's plural society must learn to live together in peace and harmony and work shoulder to shoulder. Progress is dependent upon every member of the society contributing his best for the betterment of Fiji.

Adult education can contribute significantly towards the development of Fiji. To the educated everything is possible. No rapid progress is possible politically, economically or socially, if the large majority of the adult population is steeped in ignorance, superstition and poverty. In 1943, the United Kingdom Advisory Committee in its Report on Mass Education in African Society warned the colonial administrators:

The danger of partial development has been clear enough, and the Advisory Committee has repeatedly urged that attention should be paid not only to the school education of the young.

but also to that of the adult. If we are to secure the improvement of the life of the community we are brought face to face with the conclusion that improvement depends upon the training of the community as a whole and measures must be taken for the education of the mass of the community, more systematic and energetic than any which were contemplated in the past.¹

Adult education will affect the economy of the Colony in a number of ways; not only will it help improve the existing skills, but it will assist people to acquire new techniques. Moreover, it will help in destroying traditional attitudes which so impede progress,² and it will help link knowledge with methods of production. The people will have to be taught sufficient basic knowledge to enable them to learn modern production methods and how to adapt themselves to all the changing techniques.

There is yet a further reason why adult education scheme should be pushed ahead with vigour and urgency. This study advocates the introduction of free compulsory education. The scheme for compulsory education will not succeed without the active support and co-operation of adults. Fiji Government may enact a law making education compulsory but unless the people accept such a law, the Government would have to resort to "police measure" in implementing it. This fear was uppermost in the mind of the Director of Education when he warned the Legislative Council about the danger of introducing compulsory education in Fiji. Speaking on the Education (Consolidation & Amendment) Bill on the 28th

¹ Ministry of Education, U.K. Mass Education in African Society. London, HMSO, 1943. Para. 3.

² Burns Commission Report - 1959. Op.cit. Para. 221.

September, 1960, he said:

Compulsory education reminds me of two points. One is the immense cost of attendance officers. An awful lot of teachers' salaries would be spent in paying people to visit every part of these widespread islands to check that every child up to the age of 14 was actually attending school.¹

Fiji is an under-developed country and the majority of the families barely make ends meet. In such a condition, the smallest addition to the family income is very much a welcome contribution, and hence the employment of children at an early age. The decision to send a child to school often involves a conscious sacrifice on the part of the family. The adults must be educated in order to make them realise the need for such sacrifice. Moreover, the educated people will place heavier demands upon their schools to improve formal educational programmes and that they will increasingly learn to regard the regular school system as a necessary instrument for social betterment.

The ultimate purpose of adult education in Fiji, for that matter anywhere else, must consist in the awakening in the consciousness of every adult an awareness both of his personal responsibility and of his intellectual and moral fellowship with the whole community. Adult education in Fiji must attempt to fulfil the following purposes:

(1) To eradicate illiteracy and equip the people with basic skills necessary to adequately meet the increasing complexity of modern life. This purpose is no doubt "remedial" in that it attempts to make good the lack of formal schooling which the adults were denied when they were children.

¹ Hansard. Sessions of September-October, 1960. Op.cit. P.211.

(2) To make good men, better parents, better husbands and wives, better employers, better work people, higher standards in daily business. Every adult must know the fundamentals of hygiene and sanitation; the care of the young; the ingredients of a balanced diet. The efficient running of a home requires intelligence, common sense, imagination and the capacity every now and then to question the value of established routine.

(3) To help improve the economic status of every member in the community. This may consist in helping improve the existing vocational skills or imparting new skills. The adult living in the seclusion of an isolated hamlet in the mountain must be awakened from his dogmatic slumber and freed from the clutches of traditions, customs and habits which are inimical to change and progress. The farmer needs to learn the techniques and methods of modern farming in order to increase his productivity. This would mean more leisure, higher return and richer and happier life.

(4) The adult must be shown better ways of spending his leisure. He should be taught to economise his expenses and refrain from indulging in luxuries and pleasures beyond his income. In order that a person may develop himself fully, his creative as well as his aesthetic interests must be developed through recreational and cultural activities.

(5) The adult must be taught the elements of civic responsibility. Every member must learn to play his part effectively as a good citizen of the Colony. He must be taught how to differentiate between what is true and what is false, between fact and fiction. The adult needs to know that he can enjoy the fruits of his privileges and rights and that he has obligations also; that he must be prepared to subordinate his own welfare to the welfare of the group, the community and the country and do this joyfully.

It would be seen that the purposes of adult education outlined above are somewhat in line with the tremendous effort now being made in India "to educate the masters". In India the movement is given a new name and it is called "Social Education". Social education is based on the "five-pointed programme". The five items in the programme are intended to provide firstly literacy, secondly knowledge of the rules of health, thirdly training for the improvement of the adult's economic status, fourthly a sense of citizenship with an adequate consciousness of rights and duties and fifthly healthy forms of recreation suited to the needs of the community and the individual.¹

It may be mentioned that the scheme of "Fundamental Education" as worked out by the Unesco for the under-developed countries lends support to the scheme which this study suggests for adult education in Fiji. The Unesco Education Mission to Burma writes:

By fundamental education we mean all those basic knowledges and skills which all persons need to enable them to lead clean, healthy, happy, co-operative and satisfying lives. It includes such essentials of good living as: literacy - reading, writing, calculating; vocational skills - improvement in methods of work in economic life; domestic skills - the preparation and conservation of food, the care of children; health - the knowledge of methods to promote personal and community health; and a host of other activities designed to improve behaviour in relation to community relationship.

Organising Adult Education

The initiative to organise adult education must come from the people themselves. If adult education is to have its proper influence in Fiji, it must become part of the life of the people,

¹ Humayun Kabir. Education in New India. London, George Allen & Unwin Ltd., (third impression), 1961. Pp. 9-10.

² Report of the Unesco Educational Mission to Burma. Op.cit. P.47.

springing from their own felt needs, not something merely "laid on" by the government or government maintained agencies. There is nothing revolutionary in this suggestion. In England, for instance, the pioneers of adult education were voluntary bodies and it is only recently, that is, after the passing of the Education Act 1944, that the state has come into the picture. The present position of adult education in England and Wales rests upon a partnership between the universities, voluntary bodies, - predominantly the W.E.A. - local education authorities. Although under the Education Act of 1944 a duty is imposed upon local education authorities "to secure the provision for their area of adequate facilities for further education",¹ which includes the liberal education of adults, a recent official report points out that "by far the greater burden of liberal adult education is shouldered by responsible bodies and not by local education authorities".² The beginnings of voluntary bodies for adult education already exist in a number of under-developed countries. There is the Council for Adult Education in Singapore; the Nigerian Extra-Mural Association which organises classes for the extra-mural department of the University College of Ibadan; the People's Education Association of Sierra Leone, which works with the extra-mural department of Fourah Bay College.³

It would be asking the Government of Fiji too much if the task of organising and conducting adult education were entirely left to her. To expect the government to undertake free compulsory

¹ Government of the United Kingdom of Great Britain and Northern Ireland. Education Act 1944. London, HMSO, 1944. Section 41.

² The Organization and Finance of Adult Education in England and Wales. London, HMSO, 1954. Para. 26.

³ Robert Peers. Adult Education - A Comparative Study. London, Routledge & Kegan Paul, (second impression), 1959. Pp. 329-331.

education for the children up to the age of 14 and at the same time to shoulder the entire responsibility for adult education would be placing a very heavy strain on the Colony's available purse. Voluntary movements for adult education cannot be forced although they may be encouraged. The urge is there and also the time is ripe. Moreover, there are numerous voluntary bodies. How to mobilize all this for the active promotion of adult education? They can be inaugurated from an inspired conference of all those concerned, not as professional advocates, but as leaders and potential leaders in their various organisations and communities.

Adult education in Fiji will have to be a co-operative venture between the government and the people. But the major part will have to be played by the people themselves until Fiji's economic position improved. The Department of Education no doubt will have to play a very significant role in the development of adult education in Fiji. It will be discussed later in this section what assistance the people can reasonably expect from the government.

A large proportion of the finance to organise and conduct adult education must come out from the pockets of the people themselves. This may be done by taxing each family as is done at present in some villages for primary school education or by charging adult students fees as is done in secondary schools. The adults themselves may devise other means of raising funds such as by conducting bazaars and staging dramas, or some other fund raising projects. The cost will not be very high since there will be no initial capital expenditure, such as erecting school buildings and buying furniture. The existing school buildings in the villages and towns belong to the people themselves and these could conveniently be used for adult education purposes. Finance is required for meeting the teachers' salaries and other expenses such as for procuring

books for the library, teaching aids, etc. Since adult education is a co-operation between the government and the people, it is suggested that the government pay 25 percent of the trained teachers' salaries employed by the committee. 75 percent of the teachers' salaries must be found by the people themselves. (In a number of countries the entire costs of adult education are borne by the government. In Ceylon, for instance, buildings, equipment, materials, teachers' salaries are financed entirely by the government).¹ This will not be a very heavy burden on the adults because soon there will be free compulsory education and the adults would be spared the trouble of meeting school fees for their children.

In addition to paying 25 percent of the teachers' salaries, the government must undertake the following responsibilities:

1. Training adult education personnel.
2. Working out syllabuses and programmes in general.
3. Procuring/producing suitable texts and teaching aids.
4. Encouraging widespread development of literature and libraries without which there is little hope of making literacy permanent.
5. Supervising and inspecting adult education throughout Fiji.

It is suggested that the Department of Education create a new post of the Education Officer for Adult Education and that in each of the existing education districts one assistant field officer for adult education be stationed. The Education Officer with the assistance of these field officers shall be responsible for supervising and inspecting adult education. They shall also be responsible for co-ordinating the work of the various bodies.

¹ Financing of Education. Op.cit. P. 117.

Adult education centres must be established in villages and towns. In a village this step must be taken by the village school master with the help of the village school committee. The village school master is the most respected person in the village and, moreover, he is responsible for the education of the villagers' children. His call on the adults of the village will be eagerly responded. The village school committee shall, however, be responsible for organising, financing, managing and conducting adult education in the village. The village school should be the centre of adult education. Education of the children cannot progress unless it is supported by the effort of the adults. On the other hand, adult education cannot make the necessary progress unless it is closely linked with the normal educational activities of the community. That is why it is suggested that adult education programmes should be worked out through the village school so that the school may become the centre of community life.

In the town adult education must be organised by voluntary bodies such as the Rate Payers' Association, Municipal Workers' Association, Municipal Council, PWD Workers' Union, Junior Chamber of Commerce, religious bodies or movements, women's clubs or other cultural and sporting bodies. The school buildings in the town could be utilised for this purpose.

Teachers will play a very important role in making a success of adult education programme. The enthusiasm of a teacher will win him many a devoted follower and once a friendly rapport is established between the teacher and the adults, half the battle would be won. Therefore, it is paramount that the adult education teacher must be a man of deep sympathy, understanding, imagination, widely read and imbued with a strong sense of duty and devotion. Moreover, he should possess the necessary training and should know

something about the psychology of adults.

Until such time as properly trained teachers are available, the work must be undertaken by the primary school teachers in the villages and primary and secondary teachers in towns. The village "sardar" and the "headman" must also assist the village school masters in carrying out some of the programmes of adult education. Depending too much on the primary school teacher may at times prove detrimental to the progress of adult education. Perhaps, in this connections, we could learn a useful lesson from experience gained in India. In his article entitled "Social Education" in India, Mr. Sohan Singh points out:

The primary school teacher is mostly responsible for running literacy classes. Honourable exceptions apart, it is notorious that the primary school teacher seldom puts his best in this work. For one thing, he has little training for the work, he has even less guidance, and least of all he has any but the meagrest interest in the work, For, whatever we may say on the importance of the trinity of the school, the co-operative and the panchayat in the community development work, the school teacher has stood apart from its main current.¹

Each adult education centre must be staffed by, at least, one trained teacher and two or three part-time teachers. The adult education teacher must be given an attractive salary and also accorded the same privileges and status enjoyed by the primary and secondary teachers. The part-time teachers may be the primary or secondary teachers and their services must be adequately remunerated. Their terms of employment must be the same as those obtaining for the ordinary school teachers.

Adult education scheme must be planned to cover the age-group of 15 to 50 and it must be so designed that both the literates and

¹ S.N.Mukerji, ed. Administration of Education in India. Baroda, Acharya Book Depot, 1962. P. 259.

the illiterates are provided for. For a large majority of children primary school education will be the end of their formal schooling and unless they are given some sort of further education, there is the danger that the skills and knowledge that they have acquired in the school may fade out. Moreover, adult education programme must not be isolated from the general pattern of education in Fiji. What is planned for the adult must have some relation to what is planned for the child otherwise there will be waste and misdirection.

Illiteracy is a major problem among the adults in Fiji and its elimination is an urgent necessity. The Report on Mass Education in African Society stresses the need for adult literacy because of the following reasons:

1. It has been proved that the attainment of literacy make people aware of the need for social and economic improvements, and therefore they will co-operate more readily with welfare and other agencies working on these lines.
2. The rapid changes in family and village life make it imperative to give the people every possible means of understanding and controlling what is happening among them. Health measures in the home and village, enlightened training in children, correspondence with absentees, budgetting and account keeping - all become possible and in time acceptable to a literate people.
3. In order to progress towards self-government in the modern world colonial peoples must learn to read, and to understand, not only about their own local affairs but those of wider import. If control in local government is to be on a wide and democratic basis, it cannot now-a-days be in the hands of a mass of ignorant and illiterate people.¹

The above reasons are pertinent to conditions now obtaining in Fiji. The programme of adult education must give primary importance to the eradication of illiteracy amongst the adults.

¹ Mass Education in African Society. Op.cit. P. 41.

But mere literacy work, that is, teaching adults to read and write will not produce the "educated mind". The will to become literate is evoked among¹ illiterate adults only if literacy can be seen to serve some valuable purpose in the life of the individual and of the society. It follows, therefore, that adult education programme, if it is to succeed, must be based on the recognition of the adult's interests and must cater for them; it must as far as possible meet all the needs of the adult life. Adult education means education in the fundamentals of good living for all the people. It was a recognition of this fact that led to the development of "social education" in India.¹

A Guide to Social Education in Behar differentiates between social education scheme and mass literacy scheme thus:

Here (social education) the emphasis is not merely upon literacy but upon the dissemination of useful knowledge among the common people and their all round mental and moral development. The objective of social education is to make better citizens out of the people, to enable them to know more about their surroundings and the world they live in and to acquire a healthier, more prosperous and more harmonious way of life.²

Adult education must aim at creating and fostering "educated mind". The ignorant and illiterate adults are easily misled because they are unable to discriminate between^{the} true leader and the plausible self-seeking misleader. Instances are not unknown in the annals of Fiji's history of the astute adventurer exploiting for his own ends people lacking experience whom he professes to lead. The surest form of protection in such circumstances consists in the development amongst the adults the

¹ Ministry of Education, India. Teachers' Handbook of Social Education. Delhi, Manager of Publications, 1955. Pp. 1-3.

² A Guide to Social (Adult) Education in Behar. Patna, Behar, Adult Education Board, 1961. Pp. 9-10.

power of criticism and discrimination. The programme of adult education must make provision for free discussion and criticism. Free discussion in itself is valuable but it is not a substitute for being well-informed.

Every adult education centre should be a community centre where a fundamental part of the training in citizenship should be provided by participating in local community activities and that from such beginnings would grow an interest in the affairs of the government and the problems that confront us in the world today. All organised activities of the clubs, associations, social gatherings and meetings should be directed towards the production of consciousness of citizenship among the people and the promotion of social solidarity among them. The recent increase of political power of the people and the extension of franchise to women, make it all the more necessary, why determined effort should be made to educate the adults to become aware of the fact that the exercise of the franchise is not only a privilege but also an obligation. This implies an acquaintance with the working of the government and particularly of the meaning and value of the vote. How important and urgent it is to educate the adults in the elements of civic responsibilities is evident from the following extracts taken from the local daily newspaper:

THOUSANDS OF PEOPLE
DISLIKE REGISTRATION

Apathy - even, in some cases antipathy - to registering as electors is being shown by thousands of people who are entitled to register, states an official report.

Officially, it is calculated that about 75,000 Fijians, 85,000 Indians, and 10,000 Europeans are eligible to register.

Yet, after two months of exhortation to register, the numbers registered up to yesterday, were only 19,386 Fijians, 16,808 Indians and 2,002 Europeans...

"There is not only apathy but antipathy - antipathy by many Indian husbands and some Fijian husbands (especially, in the rural areas) to wives registering. Even at Suva this antipathy is marked.

"Of every nine Indians who have registered, only one is a woman; of every six Fijians who have registered, only one is a woman; of every three Europeans who have registered one is a woman."

Indian husbands who oppose their wives registering explain that they believe that their wives have insufficient knowledge or experience of politics to take part in voting and that in India the tradition is that women do not take part in politics...

There is less resistance to registration among the Fijian women... but many are approaching registration cautiously.

Among Fijian women's organisations, however, determined efforts are being made to stimulate interest in registration and voting.¹

Finally it may be stated that the press, radio and cinema can contribute significantly towards the progress of adult education. These media can help in stimulating and creating sustained desire on the part of the people for education. Every adult education centre must be provided with a wireless set. Adults would appreciate music items and be able to follow enough of the news service and broadcast talks to whet their appetites for more useful knowledge. A wireless set would not only attract people but would also have a definite educative value. Occasional cinema shows at such centres would be another great help in stimulating adult education. Portable projectors serviced from the office of the Education Officers could be sent to the various centres at regular intervals to give even the

¹ The Fiji Times. Suva, Fiji. 1st September, 1962. P. 3.

illiterate an educative type of recreation by means of carefully selected films such as news films, documentary films, films to demonstrate a technique or experiment and entertainment films.

Programme for Adults

As has already been discussed the scheme for adult education in Fiji must deal with two types of adults - illiterates and literates. Accordingly it will be necessary to plan out different programmes catering to the needs and interests of these two categories of adults. An attempt, therefore, is made in this section to lay down the general lines on which the programme for each type of adults may be planned.

Programme for Illiterate Adults. As pointed out earlier in this chapter, illiteracy among the adults is one of Fiji's most urgent problems and its elimination would undoubtedly occupy a prominent position in the programme for the illiterates. But experiences gained in other countries in this sphere of adult education show that emphasis on literacy alone failed to produce the educated mind in the masses. In India, for instance, it was realised after many years of experience that the conception of adult education which emphasised literacy alone and did not cater to the interests of the adults was inadequate. As a result of this new awakening which came after India gained its independence, a new conception of adult education emerged. It recognises that adult's various interests must be catered for if an adult education programme is to succeed. This broader conception of adult education which aims at the enrichment of adults in all directions, is called "Social Education." Social education has the following three objectives:

1. The spread of literacy among the grown-up illiterates;
2. The production of an educated mind in the masses in the absence of literacy education; and
3. The inculcation of a lively sense of rights and duties of citizenship, both as individuals and as members of a powerful nation.¹

The above objectives have been embodied in a five-pointed programme which was adopted by the All-India Education Conference in 1948. The five items in the programme which seeks as far as possible to meet all the needs of the adult are:

1. Meaning of citizenship and the way in which democracy functions....
2. Instruction in the laws of personal and public health.
3. Information to enable the adult to effect improvement in his economic status....
4. Training and refinement of emotions through Art, Literature, Music, Dancing and other Recreational Activities.
5. Instruction in principles of human brotherhood and Universal Ethics.²

In Fiji the adult education programme for the illiterates should be planned not only to reduce illiteracy but also to solve basic problems in fields such as health and sanitation, housing, community activities and citizenship. Its benefits should reach not only the illiterate population but also those who, in spite of literacy, still live in a rudimentary and deficient way. Thus the programme of adult education will seek to prepare people for a better way of life in accordance with their needs and aspirations.

¹ Government of India. Education in India, 1947-48. Delhi, Manager of Publications, 1951. P. 113.

² Loc.cit.

It is suggested that the programme of adult education for the illiterates include the following:

1. Literacy: reading, writing and simple arithmetic;
2. Health and Sanitation: the knowledge and methods to promote personal and community health; the care of children; the preparation and conservation of food; balanced diet.
3. Vocational Skills: the improvement of methods of work in life;
4. Citizenship Training: a sense of citizenship with an adequate consciousness of rights and duties; and
5. Healthy forms of recreational activities suited to the needs of the individual and the community.

Programme for Literate Adults. There are two categories of literate adults for whom opportunities for continuing their education must be provided. The first of this group will include those who have ^{had} some form of formal school education but who are in danger of lapsing into illiteracy unless some form of continuation ^{education} is offered them. The second group of literates will include those whose education was completed and may even include college graduates, who are desirous either to bring their knowledge up-to-date in their special field, to learn a new technological process or for mental stimulation. We shall discuss the programme for the former type of adults under continuation education and for the latter under university extra-mural studies.

(a) Continuation Education. The programme for literate youth and adults who have completed or partly completed primary education or have had one or two years of post-primary education, must include courses to make up education deficiencies and to improve employment prospects. Opportunities for such a wide type

of continuation education are provided in the county colleges of the United Kingdom.

It is suggested that the following programme which is based on the English practice (County College curriculum¹) be adopted for literate adults of the first category in Fiji:

1. Physical Education: The term "physical education" is used in preference to "physical training" because it covers something much wider than is normally suggested by the latter term. Its objectives are as much educational and sociological as physical and they may be briefly described as follows: to aid the complete development, both structural and functional, of the body; to cultivate the self-control, self-confidence and self-respect that a sense of physical efficiency gives; to develop the socially valuable qualities required by participation in team games and various kind of competitive activity; to provide a natural outlet for high spirit and to implant a taste for activities which in later life can be enjoyable recreation as well as the means of keeping healthy.

2. Practical Activities: Here again the term is comprehensive and includes much more than is normally covered by the words "manual instruction". The term "practical activities" as used here is to be understood as meaning the acquisition of a skill including the knowledge that forms the background of that skill, and as including vocational and non-vocational work. Home management and crafts, including food, dress and furnishing, gardening and the care of livestock, workshop crafts including

¹ Ministry of Education, United Kingdom. Youth's Opportunity - Further Education in County Colleges. London, HMSO, 1959(reprinted). Pp. 32-38.

wood and metalwork, drawing, painting and the lighter crafts, most of which have a long and world-wide tradition, music, drama and the film may be mentioned as the kind of activity that appear to be especially suitable. Other courses for building, engineering and clerical occupations may be added to the list of activities according to the needs and interests of the students.

3. General Activities: The third item of the programme has been given the intentionally somewhat vague name of "General Activities". Precisely what activities and studies are included under this item must depend upon the particular gifts and capabilities of the staff, upon the interests of the students and upon local circumstances and needs. Uniformity is neither desirable nor possible. As a general indication of the content of the studies under this heading the following may be mentioned: English, Hindi, Fijian, Citizenship, history, geography, science and mathematics. The syllabuses, whatever form they take, must be closely related to the needs and interests and experience of the students. The background of the students' lives, current events, recent discoveries and inventions, new application of science to home and factory, development in plant and animal breeding, local industries and undertakings, farms, dairies, and markets, museums, art galleries, and places of historical interest, among other things, should provide the initial material for study.

4. Elective Activities: This item on the programme is included in order to encourage the students to choose and plan some at least of their work. This will enable students to follow up or to take up activities and studies which especially appeal to them. There may/^{be} demand for additional physical education or for more practical work or for straight courses in English Literature,

or mathematics or science. The period will be specially useful for laying the foundations of social activities and of societies and clubs.

(b) University Extra-Mural Studies. The programme of education for the second category of adults, that is, those whose education was compelted, could best be organised and conducted by the Extra-Mural Department of the University College of Fiji. The universities and colleges throughout the world undertake a wide variety of extra-mural activities. Even the Asquith Commission - Report of the Commission on Higher Education in the Colonies - suggested that the universities and the colleges in the emergent colonies "take a leading part in the development of adult education".¹

Several of the universities and colleges in the British colonies have established full Department of Extra-Mural Studies. That in the West Indies began simultaneously with internal teaching. A full time resident tutor has been appointed in each of the seven contributing territories; these tutors with the assistance of part-time tutors and in co-operation with other existing agencies have built up elaborate programmes of sessional and terminal classes, weekend and summer schools, public lectures, broadcasts, and other adult education activities. The University of Malaya has given support to adult education movements in both Singapore and the Federation and has organised refresher courses, for example, for medical and dental graduates.² In 1956, talks on

¹ Report of the Commission on Higher Education in the Colonies.
Op.cit. P. 18.

² Inter-University Council for Higher Education Overseas, 1946-54.
Op.cit. Pp. 17-18.

the "Economy of Malaya" were broadcast in co-operation between the Economics Department of the University of Malaya, the Singapore Council for Adult Education and the Adult Education Association of the Federation of Malaya. The United Kingdom Central Office of Information publication "Education in the United Kingdom Dependencies" comments on this experiment thus:

This was the first experiment in South-East Asia in the teaching of economics to adults through the medium of radio. Over 300 'radio students' were enrolled in the course and many submitted a weekly essay to the university lecturers for comments and at the end of the course attended a seminary at the university. So successful were the results of this course that a new one was designed to follow it on the subject of law.¹

The University College of Fiji through its Department of Extra-Mural Studies should organise and conduct courses of studies for the benefit of literate adults. These extra-mural activities and studies should not aim at the provision of systematic instruction of part-time students in preparation for degrees or other qualifications, but should aim at offering opportunities for guided study and objective discussions for adults who wish to enlarge their intellectual and cultural experience. Opportunities should also be given, through refresher courses and "summer schools" to persons engaged in administrative work, teaching, the health services, agriculture and other activities, to refresh, extend and bring up-to-date their knowledge, and to think, learn and study anew.

¹ Education in the United Kingdom Dependencies. Op.cit. P. 32.

Conclusion

Adult education forms an integral part of the education system and must be organically related to the interests and needs of the adults and the community. No organised attempt is made to educate the adults in the fundamentals of good living. The Education Department's effort to provide continuation education to a small number of adults barely scratches the surface of the problem. Organisation of adult education in Fiji must rest upon a partnership between the Government and the various voluntary bodies. Besides paying 25% of teachers' salaries, the Education Department shall train teachers, prepare syllabuses, produce texts, encourage the establishment of libraries and carry out inspection and supervision. Voluntary bodies shall establish, manage and conduct adult education activities in villages and towns and contribute 75% of teachers' salaries and meet other incidental expenses. The services of the press, radio and cinema must be enlisted for creating, stimulating and sustaining the desire on the part of the adults for education. In Fiji adult education programmes must be directed towards the solution of the following problems: illiteracy to be eradicated and basic skills imparted; the inequalities of educational opportunity and standards of living to be remedied; mass ignorance affecting methods of agricultural and industrial production, dietaries and conditions of health and hygiene to be removed; peace, harmony, goodwill and co-operation amongst the various races to be fostered; loyalty to the Government and pride in civic responsibilities to be inculcated.