

Theological Education at Fulton

One hundred and ten years ago, the Seventh-day Adventist Church rented a block of land at Buresala on the Island of Ovalau to establish a small institution known initially as the Fiji Training Institute. It was established by John Fulton (Mission Superintendent) and Septimus Carr (Principal). Today Fulton College, an interdisciplinary University College registered with the Fiji Higher Education Commission and its Theology programs accredited by the South Pacific Association of Theological Schools, is located in Sabeto, Nadi, just 10 kilometres from Nadi International Airport. The story of the intervening years is as follows.

Beginnings at Buresala

John Fulton believed that the education of indigenous workers was an important part of mission and the greatest contribution expatriates could make to the



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mission of the church.¹ Consequently, the first Seventh-day Adventist Fijian Church Council in November 1903 decided to develop the Fiji Training Institute. It was an ambitious development for a newly-established organisation comprising just 150 members in four churches.² It is interesting to note that the decision came after the year when John Fulton was based at Avondale College, where he was translating books into Fijian. Seventh-day Adventists considered Avondale College as the model training school, thanks to the influence of the Adventist visionary, Ellen White.³ Her approach to education was holistic, with a focus on four key dimensions of education: spiritual, mental, physical and social. "Such an education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition."⁴



Although the church was initially based at Suvavou, a 276-acre property at Buresala on the island of Ovalau was selected as the site for the new Training Institute.⁵ This would provide land for not only the teaching, but also for activities associated with the holistic approach to education and a farm to develop sustainability.

In 1905, Fulton's house from Suvavou was dismantled and shipped to the new site, where it was reassembled and converted into two houses, one for Fulton, the superintendent of the Mission, and one for Carr, the principal of the institution.⁶ In addition, eight native houses were provided, with one for the printing press, one for supplies and six for students.⁷

The Fiji Training Institute opened later in 1905 as an industrial school with ten students.⁸ Fulton, with his first-hand experience of life at Avondale, and S. W. Carr, a recent graduate from Avondale College, would have ensured that the philosophy of Adventist education outlined above was embedded in the curriculum and culture of the new institution. Sales of farm produce were expected to have the institute self-supporting in a short period of time. In 1908, a women's residence was added, boosting capacity to 40 students,⁹ with 30—including nine women—attending. Visitors to the institution commented that the place was "a model of neatness and a credit to the Seventh-day Adventist Mission."¹⁰

As in other missionary societies where Christianity had been established—Samoa, Tonga and Fiji—the students of the Fiji Training Institute were commissioned to serve the Seventh-day Adventist Church, with many becoming pioneer missionaries in the western regions of the South Pacific.¹¹ For example, at the end of 1907, S. W. Carr, the first principal, and Peni Tavodi, one of the first students, became the first Adventist missionaries to Papua New Guinea.¹² Their holistic and generalist education proved invaluable in this task. Due to the partitioning of the territory of British Papua,¹³ the first Adventist mission station was a rubber plantation at Bisiatabu, on the Sogeri highlands, near the start of the Kokoda trail.

Thus the Adventist Church joined the other mission organisations in building a missionary school in the Pacific to train indigenous workers. Adventists, because of their emphasis on holistic education and lifestyle,

added health education to the typical curriculum of basic theology with an industrial or agricultural bent.¹⁴ Such education was appropriate for pioneer missionaries, who were expected to be “jacks of all trades” ... skilled in agriculture, building, education, evangelism, health, literacy, and ministry.”¹⁵ However, unlike many of the trends elsewhere in the colony, the Fiji Training Institute offered education for all—chiefly or villager, male or female, single or married—regardless of ethnicity¹⁶ or religious background.¹⁷

Students from the Fiji Training Institute commenced a number of village schools, attached to congregations throughout the country.¹⁸ The impact of this was to increase the demand for education among both church and community members. Consequently, teacher training programs were commenced in conjunction with three schools: Navuso, Wainibuka (1924); Samabula, Suva (1927); and Vatuvonu, Vanua Levu (1939).

Coming to Korovou, Tailevu

By the late 1930s three significant challenges confronted Adventist Education in Fiji. The first was the changing educational environment,¹⁹ with the government expanding its influence. New requirements were introduced for teacher training, whereby teachers were expected to have practical teaching experience. No longer could the church just consider its needs in the training of prospective employees,²⁰ assuming that every worker was a teacher. They now had to “conform to the crown.”²¹ The second challenge was the need to consolidate and develop resources. The church found difficulty in adequately staffing similar programs at the multiple institutions of Buresala, Samabula, Navuso and Vatuvonu.²² The third challenge was the change in population. While Suva continued to develop as the new capital, the church continued to grow on Viti Levu. This growth raised the concern about the centrality of the campus to its market and the ease of access for people to the Buresala property. Consequently, the church made a decision²³ to establish “a new training school that [would] fully serve both Fijian and Indian populations ...

in a locality which [would] provide all that Buresala [lacked]”.²⁴ The courses offered would include pastoral training, teacher training, and technical instruction. There would also be Indian and Fijian primary schools.²⁵ The church intended that this new institution would be the Avondale of the Pacific,²⁶ enabling Pacific Island students to be trained in the Pacific Islands in an environment that would resemble more their future working conditions.



Fulton College in Tailevu

In 1940, a lease property of around 400 acres, just 32 miles from Suva,²⁷ was purchased from Arnold Kellar. The Buresala Training Institute ceased operation at the end of 1939.²⁸

Under the direction of Arthur Dyason, construction of the new campus, including the dismantling, transporting and reassembly of buildings from Buresala and Navuso, was carried out in the latter half of 1940²⁹ by a gang of forty: 30 students and 10 staff and spouses.³⁰ The institution officially opened 28 April 1941.³¹

As the Church continued to grow throughout the region, a new regional Administrative structure, the Central Pacific Union, was created in 1949.³² At this time, the church transferred Fulton Missionary School from the control of the Fiji Mission, changed its name to Fulton Missionary College, and commissioned it as the senior educational entity of the Central Pacific Union, providing for the denominational training needs of the region.³³ To mark this change of status to a College, Fulton reorganised itself into Departments and also held its first graduation in 1949.³⁴ The Theology Department was initially led by C. E. Sommerfeld.

Becoming the senior training institution for the region led to an increase in the number of regional students at Fulton. This was to be of great benefit to the Cook Islands and French Polynesian territories of the Pacific who had previously struggled to secure appropriately trained indigenous employees.³⁵ Students began to arrive from Tonga, Samoa, the Cook Islands, Tahiti, the New Hebrides (now Vanuatu), Pitcairn Island, and the Gilbert and Ellice Islands (now Kiribati and Tuvalu). In addition to the usual Fijian teacher graduates, Tongans graduated in 1951, Cook Islanders in 1953, New Hebrideans (Ni Vanuatu) and Tahitians in 1955 and Gilbertese (i-Kiribati) and Samoans in 1958.³⁶

After the frugality of the war years 1939-1945, Fulton commenced a process of replacing the temporary structures with purpose-built facilities as time and money were available. First was a campus kitchen (1951), followed by a dining room (1960), combined chapel, classroom, library and administration block (1964), men's residence (1975) and ladies' residence (1977) as well as new staff and married student houses. In 1991 Kings Road was tar sealed, and the following year FEA provided a 24-hour electricity supply.

As the time approached for the second renewal of the lease for the land on which the college was built, negotiations commenced between Fulton College and the Native Land Trust Board. Although the lease,

due to expire on 31 December 2004, was renewed in December 2002 by the Native Land Trust Board for 75 years commencing 1 January 2003, this renewal was challenged legally by the landowners. The High Court initially upheld the claims of the landowners,³⁷ and while waiting for the Court of Appeal, the landowners issued Fulton with an eviction notice.³⁸ However, Fulton was able to gain a stay on the eviction until the appeal was heard in the Court of Appeal.

Relocation to Sabeto, Nadi

With such serious external threats affecting the college, the church looked for other options whereby it would be able to provide long-term stability for the college's operation. In consultation between the Church and Fulton College Board, a Relocation Committee was commissioned to explore alternative locations.³⁹

In February 2008, after consultation between the Church Officers, the land at Masimasi in the Sabeto valley was selected. This new property had a number of significant advantages over the Korovou location. First, it located the institution within minutes of Nadi International Airport, the gateway for regional students attending Fulton. Second, it would enable the institution to attract as well a larger day-student enrolment in the vibrant Ba Province. Third, it would provide improved infrastructure such as reliable high-speed internet for educational resourcing, teaching facilities with the latest technology, and opportunity to rebuild accommodation so as to provide individual responsibility within a community setting familiar to the Pacific. Last, it would enable the institution to rebuild on a level campus, making it easier for students with physical disabilities to be included.

Some initial construction commenced in 2011. The Multipurpose Hall followed in 2012 and the Main Building, Student Accommodation and Housing in 2013.

By the time the issue of the legality of the lease near Korovou was eventually resolved by actions of both the Court of Appeal (2010) and the Supreme Court (2011),⁴⁰ the church continued with its plans to relocate Fulton due to the significant investment already made, the advantages of the new property described above, the lapsing of the farm leases at Korovou and a desire to ensure the long-term viability of Fulton.⁴¹



The new Fulton College campus in Sabeto, Nadi

To commemorate the relocation, Fulton hosted an international reunion for alumni 4-9 December 2013. In a parallel event, a group of twenty students and staff walked the journey from Tailevu to Sabeto, a distance of 240 km. Teams of four walked for an hour (approximately 5 km) and then rotated. Adventist villages along the route hosted the students for meals and accommodation, as well as a Sabbath. As a symbol of continuity, the students presented the bell from Buresala to the principal on their arrival in Sabeto.

The new campus was officially opened on 12 February 2014 by Dr.

Ted N. C. Wilson, President of the General Conference of Seventh-day Adventists and Ambassador Filipe Bole, Minister for Education. Registration commenced on 12 March with lectures commencing on 17 March 2014. The facilities included an airconditioned library, nine teaching spaces accommodating between 40 and 120, a computer lab of 40 networked thin clients, an administration area, student accommodation for 120 ladies and 120 men, dining room and kitchen for 400, a married student village, faculty and staff village and the large multipurpose centre and conference room.

Theological Education

Throughout its history, education at Fulton has always been more than theological and ministerial training. The initial training at Buresala was more in line with the Mission Industrial Schools training students who would work as ministers in churches or teachers in church schools. In addition to this, with the relocation to Korovou, Fulton added school education to its program, which continued to expand according to the national trends culminating in Fulton introducing Form 7 in 1992. Some students at Fulton were entered in external exams such as the Cambridge Junior⁴² and the Cambridge Overseas School Certificate.⁴³ These were replaced by the NZ University Entrance in 1969⁴⁴ and later the Fiji School Leaving Certificate and the Fiji Form Seven Examination. As the Church developed other schools, the college focused more on tertiary education, with the secondary component eventually discontinuing in 2002.

Although Fulton experimented in the 1970s with some vocational training,⁴⁵ its training programs typically revolved around preparing future employees of the Church. These included Business-accounting and secretarial, Education-primary and secondary and Theology. These developments contrasted with other Christian missions, which, in the post-war years, separated teacher training from pastoral training. This article will now focus on the Theological Education at Fulton.

Ministerial training and theological education were always a part of Fulton. Soon after the commencement of the Fiji Training Institute at Buresala a book for the training of the ministers was printed in the Fijian language. This book provides an indication of the initial curriculum, which included Bible prophecy, studies of the books of the Bible, arithmetic, geography and physiology.⁴⁶ In 1914, the curriculum was expanded with the addition of drawing and singing. The co-curricular industrial work was considered to be very practical, with "entire work periods ... devoted to gardening, fencing, carpentry, boat-building, repairing, etc."⁴⁷ In 1917, the curriculum was reported to include regular school subjects like reading, writing arithmetic, English, geography, physiology, the life of Christ and biblical prophecies.⁴⁸ By 1943 all the classes were conducted in English except for the Bible classes for those who were going to be ministers in Fijian-speaking areas.⁴⁹

Graduate records since 1949 document the evolution of Ministerial and Theological Education. Initially there was a Ministerial program of which the majority of graduates were males. From 1962 there was also a Bible Worker program of which the majority of graduates were female.

In the late 1960s, as a result of rising standards, as evidenced by the establishment of both the Pacific Theological College (1965) and the University of the South Pacific (1968), Fulton was registered as a secondary teacher training institution⁵⁰ and Vocational School for Commercial courses.⁵¹ As a result of launching the two-year Secondary Education program, a new two-year Theology program was also launched,⁵² which operated alongside the Ministerial and Bible Worker programs.

The nomenclature of these awards changed in 1976 to *Diploma in Theology*, *Ministerial Certificate* (later Certificate in Theology) and *Bible Worker Certificate*. In the next year or so, Dr Alex Currie revised the Diploma of Theology to a three-year program.⁵³

In 1984 Pacific Adventist College (now University) in Papua New Guinea under the leadership of Dr. Ray Wilkinson commenced operation as the new degree and diploma granting institution for the Seventh-day Adventist Church in the South Pacific.⁵⁴ The initial program was designed as two years of study for a diploma followed by two years' field experience and a further two years of study for a degree.⁵⁵ The Church now considered Fulton as only a post-secondary educational provider as the certificates it offered—in primary education, theology, business and secretarial studies—required a minimum entry level of only Form 5. Even though these radical changes were not of Fulton's making, the institution was expected to be responsible for charting its new course.

However, Fulton continued to attract into its college courses a significant number of students with more than the minimum Form 5 entry level. Employers were also expecting students with increasing levels of education. Other concerns were also raised amongst people of the more-developed Eastern Pacific about traveling west to the less-developed Western Pacific for higher education. Not only was there the stigma of underdevelopment, there were also significant cultural differences. Stories abounded about life in Papua New Guinea, especially the need for a security fence around the campus. Additionally the cost of travel to Papua New Guinea was significant, and doubled if one wished to study for both the diploma and the degree. This became very expensive for mature students with families. Consequently, Fulton discovered that it still had a significant role to play in the Eastern Pacific. It responded by focusing on developing the academic quality of its offerings and raising entry levels.

In 1987 the Accrediting Association of Seventh-day Adventist Schools, Colleges and Universities visited Fulton for the first time.⁵⁶ Established in 1928, the Board of Regents had been accrediting Adventist institutions within the United States since 1932 and beyond the United

States since 1970. Since 1936, Adventist colleges had been encouraged to seek outside accreditation to complement their internal denominational processes.⁵⁷ Fulton's initial term of accreditation was until the end of 1990.⁵⁸ This marked the start of rebuilding Fulton's new identity.

In addition to this, Fulton's Theology Department, under the guidance of Dr. Arthur Ferch—the sponsor of Theological Education at the church's South Pacific headquarters—sought membership and accreditation from the South Pacific Association of Theological Schools. The SPATS visit to Fulton in 1989 confirmed that the 3-year theology program offered by Fulton met the requirements for the Diploma of Theology, and SPATS accredited this program for a period of five years.⁵⁹ With this regional recognition, graduates from the Fulton diploma would be eligible on academic grounds to enter the prestigious Bachelor of Divinity (Hons) offered by the Pacific Theological College in Suva.⁶⁰ SPATS has subsequently re-accredited the Diploma in Theology in 1995, 2002, 2007 and 2014.⁶¹

As a result, Fulton was able to negotiate similar recognition for its theology program from Pacific Adventist College and the South Pacific Division Tertiary Education Board in November 1989. With this recognition, Fulton graduates were able to enter directly into the degree component of Pacific Adventist College's Bachelor of Arts (Theology) program. This agreement also became the catalyst for starting a major revision of the denomination's theological curriculum across the Pacific. The new curriculum designed a common core, which would be taught in a similar sequence, and contain only a limited range of institutionally focused electives to allow for contextual differences. The revised diploma curriculum was formulated in Suva in 1990 and formally adopted by the Ministerial Training Advisory Committee (Union Missions) in March 1991. The degree curriculum was adopted in March 1992. Fulton introduced the core curriculum in 1991 and Pacific Adventist College the following year.⁶² This curriculum changed the characteristic two-year

diploma, two-year experience and two-year degree at Pacific Adventist College into a three-year diploma nested in the four-year degree, with the two-year work experience becoming optional.

In 2005, as result of the ongoing development of a relationship with Pacific Adventist University regarding Primary Education, where from 1999 Fulton offered the Bachelor of Primary Education on behalf of PAU, Fulton commenced offering the Bachelor of Arts Theology, also awarded by Pacific Adventist University.

Also in 2005, the Seventh-day Adventist Church in the South Pacific established a Commission on Tertiary Education in the Pacific. This commission was in response to a number of trends in Adventist education, including the decrease in the numbers of students from the territory of the Trans Pacific Union attending Pacific Adventist University. Several factors contributing to these trends were identified, including changes in exchange rates, increases in air fares, reduction in sponsorships, increased competition from USP and UPNG and a lack of promotion in these countries. Concerns were also raised about the long-term viability of Fulton College in the light of the land issues and perceived declines in enrolment and employment opportunities for graduates. The task of the commission was to review the structure of the current Adventist tertiary education system in the light of the potential challenges and possible opportunities, and propose a revised structure and strategy for implementation of this new structure.⁶³

Although the commission recommended an integrated system under the umbrella of Pacific Adventist University, the final arrangement reflected an affiliation of institutions that focused on three key principles: the transferability of credits between institutions; quality assurance for the institutions; and developing synergies in resourcing.⁶⁴ In 2013, these arrangements were superseded by the creation of the Adventist Tertiary Network (South Pacific) which includes Avondale College

of Higher Education (Australia), Pacific Adventist University (PNG), Fulton College (Fiji), Sonoma Adventist College (PNG), Atoifi School of Nursing (Solomon Islands) and Mamarapha College (Australia).⁶⁵

In October 2008, the Fiji Higher Education Promulgation was gazetted,⁶⁶ establishing the Fiji Higher Education Commission [FHEC]. Its mission was “to ensure that higher education institutions pursue an indispensable level of quality, excellence and relevance in higher education that is globally competitive and internationally recognized.”⁶⁷ The FHEC was also to work in conjunction with the Fiji Qualifications Council to provide a national qualifications framework to ensure international recognition for accredited Fijian qualifications.⁶⁸ In the light of the Higher Education Regulations 2009, gazetted in November 2009,⁶⁹ the FHEC established a process to accredit institutions. Institutional accreditation is a two-stage process: recognition and registration. Program accreditation of accredited institutions is a subsequent step. The Fijian process has run parallel with similar developments by the South Pacific Board of Educational Assessment (now the Education Quality and Assessment Program of the South Pacific Community) and its development of the Pacific Register of Qualifications and Standards for the South Pacific Community.⁷⁰

The FHEC recognised Fulton in December 2010 and registered Fulton as a University College in November 2012. Subsequently Fulton realigned its curriculum to match the volume and complexity of its awards with the Fiji Qualifications Framework. In a similar process, the SPATS Accreditation Commission also realigned its standards and processes with the standards and processes of national agencies.

As a result of this, Fulton has submitted documentation for the awards of Bachelor of Theology Honours, Bachelor of Theology and Diploma of Theology, as well as a Postgraduate Diploma in Theology and a Graduate Diploma in Theology. In April 2015, the Fiji Higher Education

Commission accredited the Diploma of Theology and recommended it be placed on the Fiji Register of Qualifications as a Level 6 award. The accreditation of the Bachelor of Theology and other awards is still in process.

In the last 65 years, Fulton has graduated over 3,300 graduates, of which 635 have been in Theology or a related area. Of these eighty five percent have been for denominational employment of which only five percent have been female. Interestingly, of the other fifteen percent of lay training graduates, twenty percent have been female. By far the largest ethnicity has been indigenous Fijians, followed by Samoans, Solomon Islanders, Tongans, Ni Vanuatu, French Polynesians, Fiji Indians and i-Kiribati.

Conclusion

In many respects, the development of Seventh-day Adventist Theological Education in Fiji is similar to the journey of other mission schools as they responded initially to the requests of the population and subsequently to the requirements of the government. At times, Fulton was a trend setter. At other times, its development ran parallel with that of similar institutions. It remains unique in the Fijian context as the only church-sponsored institution that has retained both teacher training and pastoral formation within the same institution.

Fulton continues to implement the philosophy of Adventist education with a holistic approach to education as a unique characteristic of its product. Students are encouraged to develop spiritually, intellectually, physically and socially. The integration of faith and learning, along with theory and practice, remains a core value of the institution in both its curricular and co-curricular functions. Fulton continues its tradition of adopting good practice to ensure a quality product.

Graduates throughout Fulton's history have made significant contributions to the church and the community within and beyond the Pacific. Although the name of John Fulton remains connected with the institution, the work of the many unnamed faculty and staff who have contributed to the development of Fulton's graduates and the operation of the institution for more than a century must also be acknowledged. Whatever changes may occur, Fulton will continue its century-long commitment to holistic education of Pacific Islanders for service to their church and community.

Notes

- ¹ John Fulton, "School Exercises in Fiji", *The Missionary Magazine [TMM]*, (November 1898), p.414.
- ² E. H. Gates, "Council Meeting in Fiji," *Review & Herald*, Vol 81. No.9, 3 March 1904, pp.14-15; and "Council Meeting in Fiji," *Union Conference Recorder*, 15 May 1904, pp.2-3.
- ³ Ray Wilkinson and Kuresa Taga'i, "The Adventist System", in Ron Crocombe and Malama Meleisea, *Pacific Universities: Achievements, Problems and Prospects*, (Suva: Institute of Pacific Studies, 1988), p.229.
- ⁴ White, *Education*, p.18.
- ⁵ The choice of Ovalau was consistent with the concept of centrality to the whole of the Fiji Islands. Levuka, the main town on Ovalau, had served as the initial capital of Fiji. At this time only a limited amount of land was available to lease or buy. See Stephen Currow, "Sawanika Saga" in Stephen J. Currow and L. Bruce Potter, *Fulton's Story: 110 years of Education*, (Sabeto, Fiji: Fulton, 2015). In 1894, the Roman Catholic Church also established St John's at Cawaci on Ovalau, "St Johns

College, Fiji" <http://en.wikipedia.org/wiki/St_Johns_College_Fiji> [accessed 16 February 2012].

⁶ Parker, "The Winds and the Waves Obey His Voice", p.3.

⁷ C. H. Parker, "Report of the Fiji Mission Field", AAR, 1 October 1906, p.33.

⁸ Currie, *Strategies*, p.30.

⁹ "The Stories of Our Missions for 1909: As Told by Our Missionaries in all Lands - Fiji Mission", RH Vol 87, No 24. p.46.

¹⁰ Martin J. Ward, *A Short Sketch of the Life and Work of H R Martin - Missionary to Fiji*, Unpublished paper, Pacific Adventist University, 1997.

¹¹ E. B. Rudge, "The Fiji Mission", AAR, 16 October 1922, p.41.

¹² Currie, *Strategies*, p.32.

¹³ This was a gentleman's agreement negotiated in Port Moresby on 17 June 1890 between the Governor of British New Guinea, William MacGregor, and the leaders of the LMS Mission, William Lawes, Methodist Mission, George Brown and Anglican Mission, Albert MacLaren, to define the boundaries between the specified areas of denominational missionary activity to ensure that there would be only one church in each village. This agreement was later ratified with minimal changes by the respective Mission Boards in Australia. The Roman Catholic Church which arrived at Yule Island in 1885 was not part of this agreement and challenged the concept as denying 'liberty to work as missionaries and the religious liberty of natives'. Gradually the impact of this agreement, which never was law, was relaxed through the Catholic Church's advance into the mountainous regions and pressure on the new Governor Sir Hubert Murray and culminated in them establishing the Parish of Our Lady in Port Moresby in 1915. See John Garrett, *To Live Among the Stars: Christian Origins in Oceania*,

(Geneva and Suva: WCC Publications and Institute of Pacific Studies, 1982) p. 231-52.

¹⁴ Alexander S. Currie, "In the Wake of *Pitcairn*: Establishing Adventism in the South Pacific Islands." *Spectrum*, 1988, pp.57-62.

¹⁵ Stephen J. Currow, ed. "Preface", *Revisioning Mission: Avondale's Greater Vision* (Cooranbong, NSW: Avondale Academic Press, 2000), p.6.

¹⁶ Mrs E. Meyers, "Our Indian Work in Fiji", *AAR*, 9 October 1916, p.3.

¹⁷ Pastor Branster notes the baptism of eleven young people from a village on Ovalau who had not been Adventists prior to coming to Buresala. See G. Branster, "Buresala and Wainibuka, Fiji", *AAR*, 1 Jan 1940.

¹⁸ The Fiji Mission Report to the 1922 Australasian Union Conference Session reported seven Church schools in addition to Buresala and the recently opened Navuso Intermediate School. E. B. Rudge, "The Fiji Mission", *AAR*, 16 October 1922, p.41.

¹⁹ The Marist Brothers in Suva were the only organisation operating a secondary school which was open to students of all ethnic backgrounds and prepared them for external exams. See Government of Fiji (1939). *Report for the Year 1939: Legislative Council of Fiji Council Paper No. 27 of 1938*. (Suva: Department of Education) as cited by Otsuka, *Cultural Influences on Academic Performance in Fiji*, p.19. It is important to note that in 1937, the Colonial Government decided to support the idea of funding academic secondary education for Indians, but not Fijians. See (CO83/218/4) as quoted by Helen Tavola, *Secondary Education in Fiji: A Key to the Future*, (Suva: University of the South Pacific, 1991), p.20. It is significant to note that although QVS was established in 1906, it only became a full secondary school in 1951. RKS was established in 1955 by amalgamating the six provincial

schools which offered an additional three years schooling beyond the normal five years of primary schools. See Tavola, *Secondary Education in Fiji*, pp.11-12.

²⁰ C. H. Watson, "Appointment of A G Stewart to Fiji", *AAR*, 27 January 1941, p8.

²¹ C. H. Watson, "Appointment of A G Stewart to Fiji", p8.

²² A. P. Dyason in interview recorded by Brian Townend in 1988 as cited in *Makosoi 50th Anniversary Special Souvenir Edition*, 1991.

²³ See the minutes of the Fiji Mission Committee No. 7, March 10, 1940 as quoted in "The History and Purpose of Fulton College", *Makosoi 50th Anniversary*, 1991.

²⁴ Watson, "Appointment of A G Stewart to Fiji", p.8.

²⁵ Halliday, "Training Primary Teachers", p.29.

²⁶ B. H. McMahon, *Education Department Report 1941*, p.5-6. See also Dr. Henry E. McMahon, "Fulton Missionary School, the Avondale of the Pacific", *AAR*, 9 December 1946, p.3.

²⁷ Rudge, "Our Island Fields", p.3. Gordon Branster, the Mission Superintendent appointed a subcommittee to find a suitable site. The subcommittee consisted of A. E. Watts, Walter Ferris and A. P. Dyason. See "Fulton College", Don F Neufeld, ed., Donald E. Mansell and Bobbie Jane Van Dolson, eds, rev.ed. 1976, Bobbie Jane Van Dolson and Leo R. Van Dolson, eds, rev. ed. 1996, *Seventh-day Adventist Encyclopaedia A-L*, 2nd rev. ed., Seventh-day Adventist Commentary Reference Series, Vol.10 (Hagerstown, MD: Review & Herald, 1996), p.576.

²⁸ "News Notes", *AAR*, 24 June 1940, p.8.

²⁹ E. L. Minchin, "Days of Blessing in Fiji", *AAR*, 8 July 1940, pp.3-4.

³⁰ See Pastor Dyason's handwritten list of the original team in *Makosoi 50th Anniversary*, 1991.

³¹ A. G. Stewart, "Fulton Missionary School", *AAR*, 7 July 1941, p.5.

³² Comprised the Pacific Island nations of Fiji, Cook Islands, French Polynesia, Gilbert & Ellice Islands (now Kiribati and Tuvalu), New Caledonia, New Hebrides (now Vanuatu), Nauru, Niue, Pitcairn, Samoa and Tonga. See David Hay and Eric Howse, "Decentralisation in the Australasian Division: Establishing the Central Pacific Union Mission (CPUM) in Suva, Fiji 1948 and Onwards." *JPAH*, Vol.3, No.2, December 2003, pp.19-28.

³³ Hay and Howse, "Decentralisation", p.21.

³⁴ C. E. Sommerfeld, "First Graduation at Fulton", *AAR*, 10 April 1950, pp.4-5.

³⁵ Dennis Steley, *Unfinished: The Seventh-day Adventist Mission in the South Pacific, Excluding Papua New Guinea, 1886-1986*, An unpublished dissertation (Auckland: University of Auckland, 1990), p.476.

³⁶ *Makosoi 50th Anniversary*, 1991, as cited by Halliday, "Training Primary Teachers", p.31.

³⁷ The High Court ruled on 18 July 2008, that the land on which Fulton College was built was Native Reserve and required the consent of the landowners prior to any new lease being finalised. See "Landowners issue eviction notice to Fulton College", *Fiji Times*, 1 January 2008, <<http://www.fijitimes.com/story.aspx?id=77712>> [accessed 29 January 2012].

³⁸ "Notice of Eviction", issued under the authority of Yavusa Salatu at a meeting on 27 December, 2007. This notice was signed by Ratu Neumi Leqataqa, Mataqali Duatua, Jonasa Turagarua, Mataqali Salatu and Evineri Misikana, Mataqali Batirara and witnessed by Sam Matawalu.

³⁹ SPD/TPU/Fulton action to relocate.

⁴⁰ In July 2010, the Court of Appeal upheld the right of the Native Land Trust Board to issue a lease for the Fulton property. In October 2011 the Supreme Court also rejected the landowners' application for special leave to appeal the Court of Appeal's decision.

⁴¹ In this uncertainty Fulton chose to allow the leases to lapse on the farm near Korovou. However, the Chief of Nailega Village and head of the Mataqali Navunikavika have agreed to permit Fulton to continue using some land for food production for up to 5 years until a relocation can be finalised. See the letter from Suliasi Daunitutu, Chief of Nailega Village, head of Mataqali Navunikavika 23 January 2009) Fulton College Board Agenda, 18 March 2009.

⁴² Halliday, "Training Primary Teachers", p.30.

⁴³ "Form Five", *Fulton Review* 1959, May 1959, p.19. See also Brian Townend, "Life in the 50s", *Makosoi 50th Anniversary*, 1991.

⁴⁴ Steley, *Unfinished*, Footnote 81, p.497 and W J Driscoll, "Education in Modern Fiji," in *AAR*, 1 June 1970, p.8.

⁴⁵ Allen Sonter, "Fulton College in the 1970s" *Makosoi 50th Anniversary*, 1991.

⁴⁶ F. K. Bera letter to A. S. Currie, 23 August 1976 as cited in Currie, *Strategies*, p.30.

⁴⁷ A. G. Stewart, "Central Polynesian Mission", *AAR*, 28 September 1914, p.41

⁴⁸ H. R. Martin, "Buresala, Fiji", *AAR*, 26 March 1917, p.3.

⁴⁹ Eva Edwards, Transcript of Interview with Eva Edwards, p.13, Dyason Tape, c1985.

⁵⁰ Steley, *Unfinished*, p.498.

⁵¹ Registration as a Vocational Institute for commercial studies

⁵² "We Remember the 70s: The Expanding Years", *Makosoi 50th Anniversary*, 1991.

^{53.} "We Remember the 70s".

^{54.} "Pacific Adventist College was founded in 1983 as a tertiary institution under an Act of the Papua New Guinea Parliament (the Pacific Adventist College Act, No.24 of 1983), and legally entitled to award certificates, diplomas and degrees. Under an Act of the Papua New Guinea Parliament (the Pacific Adventist University Act, No.34 of 1997) the College was officially upgraded to full University status and is legally entitled to award certificates, diplomas, degrees and other such awards as the University determines appropriate." *Pacific Adventist University Academic Bulletin*, 2009, p.12.

^{55.} Wilkinson and Taga'i, "The Adventist System", p.233.

^{56.} "The Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities (AAA) is the denominational accrediting authority for all tertiary and graduate educational programs and institutions owned by Seventh-day Adventist Church entities. ... The Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities and the Commissions on Accreditation evaluate the quality of the denominational institutions' programs and their implementation of the Seventh-day Adventist philosophy of education in order to foster the unity and mission of the Church." General Conference Working Policy, 2010-2011, p. 270 as cited on <<http://adventistaccreditingassociation.org/>> [Accessed 8 January 2012]. In 1928 the Association of Seventh-day Adventist Colleges and Secondary Schools was formed. It included an executive arm, the Board of Regents, to accredit Adventist schools. In 1932, Pacific Union College was the first institution to obtain denominational accreditation from the Board of Regents. Since 1936, Adventist colleges have been encouraged to seek outside accreditation to complement the internal denominational processes. 1954 Although the Board of

Regents extended its accrediting authority beyond North America in 1954 it was not until 1970 that Newbold College, UK, was the first institution to achieve denominational accreditation from the Board of Regents. See Floyd Greenleaf, "Timeline for Seventh-day Adventist Education", *Journal of Adventist Education [JAE]*, Summer 2005, pp.10-15. In 1996, the Board of Regents was superseded by the Accrediting Association of Seventh-day Adventist Schools, Colleges and Universities Inc. See <<http://adventistaccreditingassociation.org/images/stories/docs/AAAArticlesofIncorporation1.pdf>> [accessed 8 January 2012].

^{57.} Greenleaf, "Timeline for Seventh-day Adventist Education", pp.10-15.

^{58.} Email from John Wesley Taylor V 6 January 2012, *Minute from the Board of Regents* 1 June 1988. BR 88:05 Voted, To grant initial accreditation to Fulton College (C-4/S-1) for 3 1/2 years to December 31, 1990 subject to terms and conditions stated on report (2 items).

^{59.} After a preliminary meeting on 21 July, 1989, the SPATS Visitation team, Dr Jacques Nicole and Father Kerry Prendeville, visited the College 7-8 September, 1989. The recommendation of the team was approved by the Accreditation Committee of SPATS on 30 October 1989 and the College was given a five-year term from November 1989. See correspondence to Pr Colin Winch, Chair of Fulton Board from Father Kerry Prendeville the Secretary of the Visitation Committee (3 August 1989) and correspondence to Pastor Hedges, Principal of Fulton College, from Reverend Larry Hannan, President of SPATS (20 November 1989).

^{60.} Correspondence to Pastor S. J. Currow, Chairman of Theology, Fulton College from Dr Jacques Nicole, Acting Principal of Pacific