Chapter 1

HISTORICAL BACKGROUND OF EDUCATIONAL SYSTEM OF INDIA AND ITS COOPERATION WITH KENYA

1.0 Introduction

The history of education in India and its aim are very interesting. The aim of education is to understand the ideals of society. The main objective of education in any society requires those prevalent characteristics and ideals, which in turn shape the very process of education.

Education in the ancient India was an outcome of the epistemology, philosophy and life values prevailing then in the country. Social organisation in ancient India was individualistic and sectarian, as its chief concern was to make full-fledged development of the personality of an individual. In any case, if the teachers were interested to teach something about the society, it was sectarian as education was, more or less, given on the basis of the social section or varna to which the pupil belonged.

The ancient Indian education has been seen divided as belonging to four periods of history. The first period begins from ancient days and culminates in 1000 BC. Most of the ancient literature got composed during this time. The second period has covered the years from 1000 BC to 200 BC. It is described as the age of Upanishads, the Sutras and epics. The third period has been delineated from 200 BC to 500 AD. It is termed as the age of Dharmashastras. This period also has got recognition as one of the most powerful periods of its time. The fourth period has taken in its fold the years from 500 AD to 1200 AD. And it is described as the age of Puranas. The writers of the Indian history differ in their opinions over this issue. Following are some of the views of the representative scholars.

V.P. Bokil has mentioned the period from unknown date to 3000 BC as Vedic age; the period from 3000 BC to 1000 BC has been termed as the epic age, as Ramayana and Mahabharata are written during this period. The next period begins from 1000
BC to 100 AD and described as the age of rationalism. The period extending from 100 AD to 1000 AD is described as *Pauranic* age.¹ R.C. Dutt classifies the periods as Vedic Age (2000 BC to 1400 BC), Epic Age (1400 BC to 1000 BC), Rationalistic Period (1000 BC to 320 BC), Buddhist Period (320 BC to 500 AD) and *Pauranic* Age (500 AD to 1000 AD).²

1.1 Education in the Ancient Age

Learning in India, through the ages, has been always valued high. Ancient education was sought as the means of self-realization. The process of education used to continue till the end of one's life. The ancient people engaged themselves in widening the spheres of knowledge and considered education as means of self-improvement. Though the education was imparted for the development of one's personality, but its ultimate aim was to prepare an individual for a particular community in terms of performing his duties therein. Hence, in real sense, the education was given to the people to solve the problems of community in particular and society in general.

Education was obtained for sharpening the intellect, enabling people to understand various viewpoints in reasonable way and keeping people away from doing errors. The concept of education and its ideals were the transformation of people's nature and harmonious development of individual's physical, mental, spiritual and emotional faculties. It made people to live nicely and behave as useful citizens of society and promote the status of their material and spiritual standards. It made people to live as self-supporting citizens and to prepare for better subsistence.

1.1.1 Educational System in Gurukul

The Gurukul pattern of the education was not positive in itself. Commenting upon this, it is said that “it was never opened to the majority of masses. About 85 to 90 percent of population was outside the pale of Gurukuls. Only 15 percent population was being catered by Gurukuls. Only the boys were admitted and not the girls, thus

bringing the total possible population to be only about seven percent. There were no criteria for admission apart from the caste and whims and fancies of the teacher. Examples of denial of admission to very meritorious candidates on the basis of caste are seen. Glaring example is of Eklavya. Not only the guru Dronacharya denied admission to Eklavya, but demanded Eklavya’s thumb as gurudakshina for education not imparted by him.”

Irony of the fate lies in this fact that we develop Ekalavya Award in the name of the best student despite the fact that this best student was denied education in Gurukul and was bound to learn things without telling anybody. His revelation of truth led to the cutting of his thumb.

Similar example can be found of Kama whose caste was unknown and by chance went to a guru who was only imparting education to the Brahmins and, to fulfil his cherished desire, he told a lie to his guru. When his caste was revealed, he was cursed by his guru who told him that he would forget all the education relating to weaponry at the time of dire need which led to his death. Not only this, the decision of the caste normally rested on the guru’s whims and fancies. In this regard the example of Satyakama can be cited. “Example of Satyakama Jabala is mentioned by many orthodox people to erroneously show that education in Upanishadic times was open to low caste people. This is a wrong inference drawn from his story. Satyakama was asked by his guru his caste. His mother sent a word to the guru that she did not know the exact father of the child as she had relations with many people. This frank statement, the guru declared, can only be a statement of a son of a Brahmin. So the admission to the Gurukul was done on the basis of Brahmin caste. Not only that, the test applied by him, and his presumption of Brahmin caste, was derogatory to non-Brahmins, because it was his belief that only Brahmins could speak such a truth and non-Brahmins could not have uttered such truth.”

In the light of above mentioned facts, whatever quality is highlighted by various writers, it should be borne in mind that those qualities were reserved for the handful of persons and it is the truth of the life even today that these handful persons who

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4 Ibid., p. 3.
may be called the elite decide the patterns of the education with the difference that the present education has enhanced its paraphernalia by involving variety of castes, religion and people in its fold. However, irrespective of these shortcomings, it is pertinent to mention some of the facilities that were given to that handful segment of the society by the then Gurukul.

One of the features of ancient education was the residing of their pupils in the family of the guru. The Chhandogya Upanishad speaks of the students as “residing with the family of Acharya or in the neighbourhood of Guru’s family.” The main purpose of this system was to send the students under the care of the guru during their study period. The family, where from the student came, had less intellectual calibre which was insufficient for overall development of the student’s personality. It is stated that the boy might come in contact with the surroundings, which would not have been conducive to his healthy moral and mental development. During the stay at the residence of the teacher, the pupils were supposed to live a restrictive life by “duly controlling all his organs, in order to increase his spiritual merits.”

P.H. Prabhu states that “under the Hindu system of education, the raw material of the child was given over, for proper emotional and intellectual shaping, to the care of the experts who were equipped for their special tasks, were full of character and were famous for their reverence to learning.” In the hermitage of the Acharya, pupils were instructed to control their senses. “The young student was, therefore, enjoined to abandon lust, anger, greed, vanity and conceit overjoyed.” Keeping him away from the bad habits, it was stated that “the student ought to keep himself away from gambling, backbiting etc.”

More care was taken to find the fitness of an individual for imparting any particular kind of education. It was thoroughly realised that knowledge was given to deserving

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5 Chhandogya Upanishad, II, 23, 2.
9 Singh, B.P., op. cit., p. 9.
individuals. The teacher surcharged the mind of pupils with novel concepts of life so that their mind might not be entangled with dishonourable things, and he might not do anything which would blur the sacred culture.

The aim of the education in ancient period was the development of useful powers of child. It is beautifully described that the true education “means a development and training of all useful powers which the pupil possesses and repression of all bad prepossessions which he has inherited.” These moralities should also be seen in contradiction with the sectarian morality of that period where ethos was the words of some so-called learned persons whose learning was based on living secluded from the society.

It was believed that most of the Gurukuls were located in forests. The majority of the teachers of the philosophy lived throughout and taught their spiritual theories. The same was the case with celebrated teachers like Valmiki, Kanva and Sandipani, who used to stay in forests and they had made arrangements in their Ashrams to teach hundreds of students in the subjects like philology, grammar, astrology and civics, in addition to Veda, religion and philosophy. This segregated method of teaching also reveals this fact that they were preparing such students who might fit in only the ruling cadre and have no humanitarian sense. This pattern of alienated education cannot be praiseworthy as it failed to understand the reality of the society and was meant only suitable to dominate and serve the class interests of the dominating group.

1.1.2 Selection of the Gurus in the Ancient Time
As a matter of fact, there was no central authority controlling the appointment of teachers. There was no fixed syllabus. The main purpose of this learning was to preserve the vedas and guard them from non-Brahmins. Each and every person by virtue of being a Brahmin had an inherent right to be a teacher. He could open an Ashram and take pupils as and when he liked and he could give certificate of

11 For details, see, *Mahabharata*, I. 91.
completion of studies as and when he chose. He was not bound by any law of land and not any convention of teachers’ body. There used to be guilds and bodies of merchants and craftsmen, but there is no information if some institution was established to supervise the teaching and conduct of the teacher in such Gurukuls. Most of the Gurukuls were single teacher residential ones free from any royal or academic control. What was the guarantee of quality under these circumstances? It is a matter of egotism, vanity and conceit to think of quality in such teaching institutions. These had no respect in foreign lands and never attracted any foreign students.

There seems to be misconceived idea that a student coming out from such a school had all the requisite qualities of a good citizen. This is far from the truth. He used to have by heart the Brahmanic sastras, which hardly made him versatile. He could never think of outside matters. What was not in his books did not exist for him. Alberuni, for example, said that Indian scholars had no knowledge of civilization abroad, and they disbelieved if somebody told them about it. Their thought process was centred on the rituals, vratas and ceremonies. After education, their main task involved in seeing that nobody transgressed the caste rules, no widow got remarried, and that all girls married before puberty. If anybody did transgress these rules, then this product of gurukul was to sit as the judge to punish the guilty by excommunication and things like that, so that supremacy of Brahmin was maintained and the divinely ordained system of chaturvarna worked smoothly to the advantage of some and peril to the rest.

However, there are some pseudo pundits who are of the view that the ancient system of education prescribed certain criterion about the dress and meals. “Eating morning and evening is an ordinance of the God. It was noticed that no one should take anything between these periods.” The logic behind these restrictions was the development of the idea of simple living and high thinking among the pupils. Ancient student had to learn habit of simple life, honesty, modesty and cleanliness. He had to control his material needs and to observe same rule of discipline, whether

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12 *Mahabharata*, Shanti Parava 193, 10.
he was a son of king or a pauper. The basic feature of the ancient system of education was the principle of equality of status and treatment and habit of simple living. However, this simple living can be questioned as it was not in the interest of the society at large. It was almost on the grounds of the so-called Karma theory, which preaches that today’s hardship can provide you heaven and for them, the heaven is nothing more than achieving good and high post to exploit the masses.

This pattern of living can be understood from the fact that Manu prescribed that “Higher Varna to which the student belonged, the less luxurious piece of garment in regard to its quality is to be worn by him.” Of course, this is a typical anticlimax style of proving that equality should be among the equals. In the modern age, for such equality, certain concessions and relaxations are given to bring the so-called downtrodden at par with others. But in the case of the then educational system, an attempt was made to advise the persons from the higher strata to come down to the standard of the ordinary persons. This is one of the rarest examples of the ancient age about which one can debate either way.

In the ancient time, people realised that association and intimation played a great role in modelling the character and improving the calibre of a pupil. Even a dull pupil could improve his intellect if he was in close contact with a brilliant scholar and imitated his method of study. The Gurukul system, which necessitated the stay of the students away from their home at the house of a teacher, was one of the most important features of the ancient Indian education system.

1.1.3 Relation between Teacher and the Taught
The relation between the teacher and the taught was direct. There was no intervention of any institution as such. In fact, during the period under the study, the teacher used to be an institution in himself. The students usually went to a teacher on the basis of his reputation and scholarship. The teacher preferred to select only such students who appeared to him shining, zealous and well behaved. They generally lived under the roof of the teacher and his direct supervision. He nursed him if he

\[13\] Cited in Prabhu, P.H., op. cit., p. 114.
was ill. The students naturally lived as a member of the family of the teacher and helped him in doing household work. Under such circumstances, the relation between the teacher and the students was very cordial and intimate. It also reveals that under these circumstances, the order of the teacher was treated as the last word and the same was obeyed by the pupil even at the peril of his life. Needless to say, the teacher and the taught had very cordial and reciprocal relationship. They always set a new ideal for the society to emulate.

The pupils were supposed to give due regards to their teachers. That is why it was said, "A student shall first reverentially salute that teacher from whom he receives knowledge, referring to worldly affairs, to the Veda, or to the Brahman."\(^\text{14}\) It was the period when importance was not given to the bookish knowledge. It can be understood from the fact that "A Brahmana who completely governs himself, though he knows the Savitri only, is better than he who knows the three Vedas, (but) does not control himself, eats all (sorts of) food, and sells all (sorts of goods)."\(^\text{15}\) In a way, during this period, emphasis was laid on the practical education, which suited to the ideals and values of the then society.

The intimacy and respectability of the mutual relation between teacher and taught can also be understood in terms of the fact that "They call the teacher (the pupil’s) father because he gives the Veda; for nobody can perform a (sacred) rite before the investiture with the girdle of Munga grass."\(^\text{16}\) In the ancient time, people realised that association and intimation played a great role in modelling the character and improving the calibre of a pupil. Hence even a dull pupil could improve his intellect considerably if he was in close and constant contact with a brilliant scholar. Hence the Gurukul system and it formed the very backbone of ancient education system of India and it was also the unique feature of transmission of teaching and learning processes in ancient India.

\(^{14}\) Buhler, G., op. cit., p. 51.
\(^{15}\) Ibid.
\(^{16}\) Ibid., p. 61.
1.1.4 Daily Routine of the Student
There was variety of students taking different kind of subjects for the studies. In the given space, it is not possible to take care of the daily routine of each and every student. However, one can understand their routine by depicting some of the representative activities and their timings. The students taking religious courses used to get up early in the morning before the birds had begun to stir, at about 4.30 a.m. Then they used to attend to morning functions, take their bath and offer their prayers. Vedic students used to spend a good deal of the morning time in performing various morning rituals connected with fire sacrifices; this afforded them practical training in the rituals they were expected to perform in their life after the studentship. Other students connected themselves with their prayers and spent the rest of the morning either in learning new lessons or in revising the old ones. At about 11 a.m. this work would come to an end and students used to break off for their meals. After the noon meals, there followed a period of rest for an hour or so, and teaching restarted at about 2 p.m. and went on till the evening. Evenings were probably spent in physical exercise. At sunset, they offered usual prayers. There was little of homework possible, except the revision and recapitulation of the lessons learnt in the teacher’s presence. Students of sculpture, architecture, painting, smithy, carpentry, etc. spent most of the day in the teacher’s workshop. The teachers were very strict in the observation of the daily routine of their pupils, and that is why, “A twice-born student, who has involuntarily wasted his manly strength during sleep, must bath, worship the sun, and afterwards thrice mutter the Rik-verse (which begins, ‘Again let my strength return to me’).”

1.1.5 Size of the Class
The actual number of students under a teacher does not seem to have been large. For, all available evidence shows that the strength of the class under one teacher was usually about 15 in number. Nalanda used to have about a thousand teachers for its student’s population of not more than 9,000. In the eleventh century, each teacher had only about 20 students under his charge. At Banaras, during the 17th century, a

17 The facts given in this Para are summarized from Altekar, A.S., *Education in Ancient India* (Varanasi: Nand Kishore and Bros, 1965), p. 64.
18 Buhler, G., op. cit., p. 63.
teacher used to focus his attention on 12 to 15 students. In the 19th century, the number of students under one teacher in Sanskrit schools at Nalanda varied from 10 to 20. The normal strength of the class was never more than 20.19

1.1.6 Night Classes
During the later stage of the Vedic period, there were some students who could not afford the expenditure of the studies and thus they compensated the cost by serving the teachers in one way or the other. They naturally could not be present throughout the school hours during the day. This compelled them to spare time in the nights. The teachers used to hold night classes as per their convenience. "There is a definite evidence to show that this practice prevailed at Taxila."20

1.1.7 Taxila
During the ancient period, Taxila was undoubtedly the most important place of learning in India. Different from earlier Gurukuls, Taxila and Nalanda attracted foreign students. It was the capital of Gandhar and its history goes back into hoary antiquity. "It was founded by Bharat and named after his son Taxila, who was established there as its ruler."21 By the 7th century BC, it was a famous seat of learning, "attracting scholars from distant cities like Rajagriha, Banaras and Mithila. It was famous for its philosophers in the days of Alexander, the great."22

1.1.8 Specialized Subjects
Taxila provided only higher education and students went there for specialization. Vedas, Grammar and Philosophy were the principal subjects selected for specialization at Taxila. Later on, some other subjects were included like medicine, surgery, archery and allied military arts, astronomy, astrology, divination, accountancy, commerce, agriculture, convincing magic, snake charming, the art of finding treasures, music, dancing, painting so on and so forth. There was no varna restriction on the choice of subjects; Kshatriyas used to study the Vedas along with

19 The figures given in this Para are taken from Altekar, A.S., op. cit., pp. 84-85.
20 Jataka, No. 252.
21 Ramayana, VII, 101, 10-16.
Brahmins and latter used to specialize in archery along with the Kshatriyas. Remember that this varna mobility was limited among the top two varnas only. "A Brahmin royal priest of Banaras had once sent his son to Taxila not to learn the Veda but to specialize in archery." Some such examples can also be seen during the regime of Bimbasara. "Prince Jivaka, an illegitimate son of Bimbisara, spent seven years at Taxila in learning medicine and surgery."

1.1.9 Nalanda

Nalanda, in Bihar about 55 miles southeast of Patna, was a famous Buddhist place since the early times. "It was the place of the birth and death of Sariputta, the right hand disciple of Buddha." This university enrolled a variety of students. Remarking on this, it is said, "There used to be a great rush for admission to the Nalanda University. Students from all parts of India and also from distant foreign countries were anxious to get the benefit of its institution. Fa Hien, Yuan Chwang and I-tsing were not the only Chinese scholars who were attached to Nalanda by its fame as a centre of learning. During the short interval of 30 years between the visit of Yuan Chwang and I-tsing, Thon-mi, Hiuem Chiu, Taou-hi, Hwui-nieh, Aryavarman, Buddh Dharma Taou-Sing, Tang and Hwui Lu, hailing from distant countries like China, Korea, Tibet and Bokhara had visited Nalanda and spent considerable time there in studying and copying manuscripts." High level of competition in admission had been reported by scholars. Commenting on the standard of the institute, it is said, "The standard of the admission was naturally high, of those from abroad, who wished to enter the schools of discussion, the majority, beaten by the difficulties of the problems, withdrew, and those who were well versed in old and modern learning, were admitted, only two or three out of ten succeeding."

23 *Jataka*, No. 522.
24 *Jataka*, No. 498.
26 *Life Institution*, pp. XXVII-XXXVI.
27 Watters, II, p.165.
1.1.10 Foreign Reputation
In the 9th century the university continued to enjoy international reputation; Balaputradev, a king of Java and Sumatra, being attracted by its fame, built a monastery there and induced his friend and ally, King Devapala of Bengal, to get five villages for its upkeep. Nalanda continued to be a famous centre of learning down to the 12th century AD. An eighth century inscription describes "how it was then excelling all other towns and cities on account of its scholars who were well versed in sacred texts and philosophy." 28

1.2 Education in the Later Ancient Period
This period was known as an age of specialization. The whole span of life of a student was regulated by planning and discipline. "The objective of education continued to be the attainment of knowledge which enables a person to realise the complete identity of his self with the supreme absolute." 29 As commented by Mazumdar, "the aim and purpose of education was to expend the life of individual until it should comprehend this existence through participation in all pervading spiritual activity." 30

Some writers opined that the purpose of education in the later ancient period was to provide perfect freedom to the individual. It looks like an idea of supporting the individualism, similar to the philosophy of Bentham in the modern west. It aims at the greater development of the individuality despite suppressing it. They attain their real individuality, infinitely beyond their little selves, which we now think of with so much importance. "No individuality will be the last, an infinite and eternal individuality will be realised. Pleasure in things will cease. We are finding pleasure in little individuality but how much greater the pleasure will be when this whole universe appears as our own body? The man who has realised this, has attained to freedom, has gone beyond the dream and known himself in his real nature." 31

28 Mahavagga, Chapter. VI.
29 Mazumdar, B.P., op. cit., p.145.
30 Mazumdar, B.P., op. cit., p.145.
It was also viewed by some writers that the purpose of the education of this period was to provide social happiness. The activities performed by the pupils of that time were described thus: "The teacher felt his paramount duty of transmitting the knowledge and preserving national culture. Through begging the sentiments and desires of pupils were brought to the level of reality and a harmony was established between the individual self as well as group self. Begging of food was treated as a religious duty, as inferred in sacred texts from the Vedic period downwards. It had been further declared that no food was pious for the pupil as the food he got from begging. Begging was essential to develop a sense of humanity and to make him learn that it was owing to the sympathy of the society that he was granted a chance of studying the racial heritage. The rule of begging in a broader term was useful in bringing education to the approach of the poorest. The process enabled pupil to learn adjustment in the society which was bounded to extend support to every needy and poor. After finishing the education, he was expected to follow a profession that would help him in securing a living."  

Some change in the emphasis of the education was witnessed during this period, which can be seen by the fact that "Whoever learns by heart, writes, observes, asks questions and waits upon the learned, has his intellect developed like a lotus by sun's rays. Just as well rescued learning brings on enlightenment and helps to the formation of character." The education was thought to develop man physically, intellectually, morally and spiritually accomplishing on practical lines.

If both the periods are critically analysed, it is found that despite couple of changes in the educational pattern, the ancient education in essence was fundamentally a sectarian and dogmatic endeavour enhancing the continuance of social divisions on varna and caste lines. It can be understood from the fact that "If a Sudra arrogantly teaches Brahmins their duty, the king shall cause hot oil to be poured into his mouth and into his ears."  

32 Singh, B.P., op. cit., pp. 36-37.
33 Ibid., p. 38.
34 Manusmriti, VIII, 272.
1.3 Education during the Buddhist Period

The aims of Buddhist education were to make all-round development of man, the formation of his character, inculcation of social responsibility, promotion of social welfare, spread of vigour of national culture and harmonisation of secular and religious elements of institutions. The Buddhist education was centred on the teacher. It is said that “He was the guardian of his pupils and was responsible for their health and studies, morals and their spiritual progress.”

According to the conceptions of the theoretical pedagogy, education is the action of one man upon another, and includes three acts. For instance, according to Tolstoy, these are:

“1. The moral or forcible influence of the educator, - mode of life, punishment,
2. Teaching and instruction, and
3. The direction of the vital influences upon the person under education.”

In Germany there exists a clear supervision of the concept as education and instruction. It is assumed that “education includes instruction, and that instruction is one of the chief means of education, and that every instruction has in it an educational element.”

The centre of the Buddhist education was the monastery and “Buddhism included in it the non recognition of the Vedas and of the Brahma hierarchy as well as of the religious aspect of the caste system. Buddha carried no crusade against any of these but the opposition was implicit in his system. Hence the Buddhist education was not based on Vedic study and its teachers were not Brahmans, except those who had become converted to Buddhism.”

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37 Ibid., p. 105.
Buddhism gave importance to women’s education. Rajasekhara makes a statement in his Kavya-mimansa that may hold well: women also become poets like men. For the accomplishment comes together in soul; it does not consider a female or male distinction. “Women were then admitted to full religious rites and consequently to complete educational facilities.”39 It is also noted that “Women of the upper classes and certain other women apparently enjoyed some education in all periods of Indian history.”40

Democratic procedures were followed at the time of performing ordination ceremonies. The existing need of society was to advance the spiritual and social levels of monks. Education served as the agency of advancing spiritual powers and contributing to social happiness. It was spoken very well of the ancient kings who deliberately, as a matter of policy, proposed for their sons such a course of discipline and education as their best training in manners and morals and as a powerful democratizing influence, so that by this means they might learn to quell their pride and high mindedness.41

Buddhist monistic colleges were neither sectarian in the outlook nor purely theological in their courses. Buddhist philosophy played an important role in their scheme of education but due attention was also given to study of the religion and philosophy of the different sects in Hinduism and Jainism. More than 40 percent of the time of Yuan Chwang was spent in studying Hindu religion and philosophy in Buddhist monasteries in India. That is why, it is said: “The education was not confined only to theology, philosophy and logic but Sanskrit literature, medicine, astronomy-cum-astrology, and works on law, polity and administration were also taught for benefit of the lay students. Students were naturally encouraged to commit important texts to memory. This stood them in good stead in debates and controversies. But Buddhist education was far from being mere cramming of texts.

40 Ibid., p. 199.
Individual attention was paid to students at Nalanda. Each teacher had not more than ten students under his charge.\(^{42}\)

The main objective of the Buddhist education was spreading the vigour of Indian culture, which was nothing but the spread of Buddhism because it was the then dominant philosophy. It is true that intellectual success is of no worth without the cultural background. It is said that "a merely well informed man is the most useless bare on God’s earth. What we should aim at is producing a man who possesses both culture and expert in some special direction. Their expert knowledge will give them the background to start from, and their culture will lead them as deep as philosophy and as high as art."\(^{43}\) The aim of the Buddhist education was also to develop people both educationally and culturally. Of course, the onus was on the development of ethical norms of the masses at large.

The demand of Buddhist society was not only for spiritual and religious education but also for scientific and practical education. Keeping the welfare of society in view, Buddhist monasteries synthesized the technical and religious education. The student had to undergo practical course of the particular subject even after completing his study. In this connection, the example of Jivaka, the surgical expert may be cited. That is why, it is remarked, "It is evident, therefore, that the learning centres breathed national culture and to make society happy, the demand for the knowledge of technical and scientific education along with religious and general education was satisfied. The element both the secular and religious knowledge, of practical and philosophical subjects thus enters the curricula of Buddhist monasteries. Such knowledge was very essential for the service of humanity."\(^{44}\) To sum up, it can be said that the education of the Buddhist period was one of the progressive education of its time as it was independent of the shackles of religion and rituals of the Brahminical age.


\(^{44}\) Singh B.P., op. cit., p. 57.
1.4 Education of the Medieval Period

The medieval period in Indian history begins from the battle of Tarain near Thaneswar in 1192 AD. In fact, this is from when Muhammad of Ghaur from Ghazni crushed the Rajputs under the Prithviraj, the powerful Chauhan king of Ajmer and Delhi, to the battle of Plassey when the East India Company of Great Britain defeated Siraj-ud-daulah, the Nawab of Bengal. The same medieval period is often identified with the rule of Islam in India. The Islamic rulers brought about many changes in India to meet their socio-religious and political needs and requirements. Different types of dynasties ruled India during this period and they are commonly known as Ghulams, Khiljis, Tughlaks, Syeds, Lodis and Moghuls.

Education in ancient period was not Islamic and it came into existence after Prophet Muhammad had started giving of knowledge relating to science and literature to the Arabs after the fall of Mecca. A host of foreigners from Persia, Greece, Syria, Iraq and Africa came and gathered around him at Medina to hear him on the subject. The teachings of the prophet on the subject of knowledge formed the nucleus of an educational institution, which after years grew into universities at Baghdad and Salerno, at Cairo and Cordova. In Islam, quite in keeping with the philosophy of the prophet’s life and teaching, acquisition of knowledge came to be looked upon as the fulfilment of the Islamic religion. It can be called as “spread of the religion in the non-Islamic lands.”

In the age of medieval period Persian was the medium of instruction in the Islamic educational institutions. Persian was not merely the language of court, of public business, of diplomacy and elite society. Persian tastes and ideas came to profoundly influence arts and crafts in contemporary India. It was stated that “Persian language, the language of Islamic rulers in Medieval India came to acquire a position similar to the one achieved by the English in colonial India.”

As a matter of fact, it was described that “the entire Islamic system of education was geared to the acquisition of knowledge without the rigours of Brahmacharin in a Vedic school or the renunciation of the world as in a Buddhist Vihara and was open

45 Ibid.

to all the followers of Islam, rich or poor, orphan or destitute. In medieval India there were usually three conduits through which this knowledge was acquired. These were Maktab, Madrasa and Khanqah. 47 While Maktab was a place where elementary education was imparted, higher learning was pursued at a Madrasa and theological education was chiefly discussed at a Khanqah, the birthplace of spiritualism in Islam (Sufism). Maktab occupies a very important place in the Islamic scheme of learning. Those parents, who could not afford to teach their children at home, sent them to this institution. A religious preceptor was appointed patron of the mosque where the Maktab was situated. After the completion of his study at Maktab, one could be eligible for admission to a Madrasa where higher education was given. A course at the Madrasa depended upon the calibre of a student in acquiring proficiency in it. It could be seven years or more. At the end, teacher conducted the examination to satisfy himself about the student’s mastery over the subject. Teacher had great role to make the character of student’s life. The contribution of teacher can be understood from the fact that “a successful student was often rewarded not only with sanads, imams and tamghas but also with a suitable position in the state administration on the recommendation of his teacher.” 48

In this period each Madrasa was provided with a hostel for its students and apartments for its teachers. The life of a student in a hostel was free from any hardships. The students lived comfortably as could be seen from contemporary accounts such as those of Allam Shibli who said that “students of a Madrasa were not only provided with room, carpet, oil, pen and paper but also with sweets and fruits daily. Each student used to receive an Asarfi or gold coin per month to meet his monthly expense.” 49 Similarly, Ibn Batuta who visited India during the reign of Muhammad bin-Tughluq said that “a big Madrasa with 300 rooms for the residence of the students who daily studied the Quran and were provided with daily allowance for food and annual allowance for clothes. In other Madrasa where he stayed for sixteen days on its campus, he marvelled at the beautiful and costly diet of its

47 Ghosh, S.C., op. cit., p.20
49 Ibid.
students. They were provided with four kinds of food daily that is chicken loaves, Poloo and Korma, which were special meat dishes and a palate of sweets.\textsuperscript{50}

The Islamic educational institution was practical in sense of arts and crafts. The various arts and crafts including music, medicine and painting contributed to the marking of a glorious civilization in the age of the Guptas and which were not taught in Vedic school but through Guru Shishya Parampara connections where the father was often the teacher, came to be boosted greatly by lavish patronage and in course of time came to be influenced greatly by the tastes, ideas and interests of the Muslim rulers in the medieval period.

One of the great Moghul Kings, Akbar was known for making concerted efforts in maintaining the communal harmony. In this context, it will be pertinent to mention here his unique concept of dharma, which finds a beautiful expression in Din Ellahi that contains the essence of both Islam and Hinduism. It was his broad outlook and holistic approach towards life and religion that made Akbar popular among Muslims and Hindus alike. However, some of the writers opine that “Reign of Akbar is important not only for administration he built up to consolidate his conquests but also for the spread of Islamic education in the different parts of his empire. There is no doubt that public works department entrusted with the task of building schools and colleges were very active during the reign of Akbar.”\textsuperscript{51} Akbar built many colleges at Agra, Fatehpur Sikri and other places. Ain-i-Akbari informs about the very big Madrasa at Fatehpur Sikri and in some other places. The Madrasas at Agra were under the charge of learned professors from Shiraj, the famous centre of Muslim learning in Central Asia.

In the age of Akbar, education was made more relevant and useful not only to the needs of the students but also to those of the rulers. In keeping with his policy of religious toleration, he threw doors of the Maktabs and the Madrasas open to the Hindus and appointed them to high posts as Sher Shah. For the first time in the

\textsuperscript{50} Ibid.
\textsuperscript{51} Ibid., p. 66.
history of education in Medieval India, "Hindus and Muslims were seen studying in
the same schools and colleges later aspiring for the positions in the Muslim
administration."52 Akbar also introduced far reaching changes in the curricula and
modes of study. It was the first time that "Hindu learning was included in the
curricula of a Madrasa."53 Hindu student now had an opportunity to learn Arabic and
Persian literature, Jurisprudence, Islamic law and the art of administration.

In a nutshell, it can be said that during the medieval period, initially the education
was confined to the Muslims but later on, it was opened for all members of the
society. It is this age when so-called different communities were learning the ideas
of each other through the intellectual interaction. Whatever the reason may be, it was
a progressive step as the barriers of the stereotype way of education were removed
and a vista was open to the prospects of a secular education.

1.5 Education in the British Age
India remained the focal point for its educational system from time immemorial.
May be in the form of Gurukul, Madarsa or even the schools of the recent age,
education remained an affair of "uninterrupted succession of teachers and
scholars"54 in the country. These scholars – may it be the saints of the Gurukul,
monks of the Bauddha Viharas, Maulanas or Ustads of the Madrasas, or the teachers
of the present school – were spreading the message of love and fraternity through
their education which was being taken not only by the students of this country but
also obtained by the learners of far off areas. Hindu and Muslim rulers considered it
a religious obligation to provide help for spreading the education.

After the death of Aurangzeb, last great Moghul, the Muslim empire collapsed. It is
described, "Since that year till the establishment of the British power, India was a
scene of bloodshed due to foreign invasions and internecine wars. The whole
subcontinent was a congeries of monarchies, distant chiefs were fighting and jostling

52 Ibid.
54 Thomas, F.W., History and Prospects of British Education in India (London: George Bell and
with one another, and there was no strong person in the imperial city holds the sceptre." 55 There was no way to start a secular education. Towards the end of the eighteenth century, Indian education was largely humanistic and philosophical. "Muslims like the Hindus were fond of traditional outlook and empathetically stressed the religious and philosophical education rather than secular education." 56 It was stated that "of course, one should not forget that secular education received an emphasis even in Western Europe only after the nineteenth century, and more recently since the nineteenth century." 57 Christian missionaries attempted to introduce new type of education in Indian society, which went through the various systems of thought. It faced revolutionary change in ideas. The education affected society, because education developed with the society and for the society. The revolutionary changes in the systems of thought entirely affected the educational pattern of the country. It is true that in spite of all difficulties, Indian education made rapid advancement.

The main objectives of French company were the establishment of political power, spread of Christianity and consolidation of the powers of kingdom. It was described that "non-Christian children were also admitted and temptations in the shape of free food, clothes, books, etc. were offered." 58 It was essential for every school to have a teacher for propagation of Christian doctrines. It was pointed out that "the missionaries who earn along with their established schools not only to give secular education to the Indian education but also to convert them to Christianity ... thus, through their desire to propagate Christianity they also laid foundations for the modern methods of learning languages." 59 The spread of Christianity as the objective of education is explicitly theological in its definition of good life.

It was a part of the activity of any missionary to spread the religion of Christianity and they were committed for it. The missionaries supported converted Christians in

56 Ibid.
58 Mukerjee, S.N., op. cit., p. 17.
59 Kappuswamy, B., op. cit., p. 103.
their education. That is why, it was remarked, "The education of the child who was baptized by the church aimed at forming the perfect components of Christianity." The final aim of such a religious education was a supernatural man. Thus, he was "the supernatural man who thinks, judges, and acts constantly in accordance with right reason illumined by the supernatural light of the example and teaching of Christ." It did not give people breath of vision and proper perspective. East India Company sent some priests to India for spreading Christianity among the people because of which "Indian education was outlined and planned in England and as such it was very natural for it to be influenced by the prevailing conditions of England." The enthusiasm of spreading Christianity found good support in contemporary England when the church was experiencing religious revival.

The English education system led to the defeat of old system. Their aim was to educate the masses but within certain limitations. Adam was fully convinced that a national system of education could not be developed without the foundation of the indigenous institutions. It was asserted that "whatever extent such institutions may exist, and in whatever condition they may be found stationary, advancing or retrograding, they present the only true and sure foundations on which any scheme of general or national education can be established. We may deepen and extend the foundations, we may improve, enlarge and beautify the superstructure, but these are the foundations on which the building should be raised." Modern education led to the foundation of English system of education in India. People realized the importance of new education because of the futility of the old pattern of the educational system.

Establishing charity schools and liberally expanding education was tinged with political interests and motives. It became essential for them to develop sympathetic atmosphere as to stabilize their empire in Indian political solidarity as the aim of

60 Singh, B.P., op. cit., p. 104.
education. The Company wanted to educate the sons of influential Indians for higher posts under Government and, thereby, win the confidence of upper strata of society and consolidate its power in India. This led to establishment of Calcutta Madrasa and Banaras Sanskrit College. It was stated that "it aimed to preserve and disseminate knowledge of Hindu law and to supply Hindu assistants to European Judges."  

The Indian reformists took the best of British education and convinced the masses to change them as per the needs. In this direction, one of the reformists Raja Ram Mohan Roy wanted to reform Hinduism through the intake of best elements of the west. The society was in demand of acquiring the knowledge of western sciences and methods. Raja Ram Mohan Roy gave very high sounding notes in favour of English. He did not aim to make Indians intellectual pigmies but to make them aware of their political rights and the discoveries of modern science.

The social reform movement led by Raja Ram Mohan Roy popularised the rapid growth and effect of western knowledge. Persons eager to obtain profitable posts under government found that capacity to speak and write English materially helped them in their object. People started thinking that the education leading to job was real education. Herbert Spencer described in his article that self preservation is one of the educational objectives. Education must enable the public to earn a living and secure the necessities of life. It was quoted that "education helps in preserving life, money is not life, but it is necessity in maintaining life. Education should train directly for success in this important function."  

The views of orientalists and occidentalists were placed before Macaulay. Meaning of an orientalist is "someone from the west who studies the language, culture, history, or customs of countries in eastern Asia." Occidental means "relating to the

countries of Europe and America. Macaulay discarded the arguments of orientalists and favoured the spread of western knowledge through the medium of English language for education. Emphasizing the unity and importance of English he wrote that “in India English is the language spoken by the ruling classes. It is likely to become the language of commerce throughout the seas of the East.” He strongly propagated the cause of English but this support was also felt to be guided by the political motive. As per the understanding of the British, it was only possible through English education to bring about a class of persons Indian in blood and colour, but English in tastes, opinions, in moral and in intellect. The main aim of such education was to use English language as a connecting link between the ruler and the ruled and to train the English educated Indian servants to assist the government. This was a clear-cut scheme of the British rule to treat India under their rule with a farsighted perspective and such effort had yielded them the result which was not only economically viable but also otherwise manageable to prove the dictum of ‘diamond cuts diamond’.

The aim of spreading western knowledge through English was based upon the concept of superiority of western culture and its civilization over the East. However, Raja Ram Mohan Roy welcomed the Christian challenge to Indian society and replied that “the ‘ray of intelligence’ for which the Christian says we are indebted to the English, he means the introduction of useful mechanical arts, I am ready to express my assent and also may gratitude, but with respect to science, literature, or religion, I do not acknowledge that we are placed under any obligation. For by a reference to History it may be proved that the world was indebted to our ancestors for the first dawn of knowledge, which sprang up in the East, thanks to the Goddess of Wisdom.”

However, the aims of Wood’s dispatch was that “We have moreover always looked upon the encouragement of education as peculiarly important, because calculated not

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67 Ibid. p.1061.
only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of this advantages and so to supply you with servants to whose probity you may with increased confidence commit offices of trust.”

The objective of the education which led to the establishment of universities was the extension of European knowledge and making the English language as a means to study the higher branches of science. It was stated that “The teaching of English must for the reason is regarded as the most important matter in the curriculum. Notwithstanding the prominent position given to English throughout the course, the results are most discouraging.”

Stressing upon the aim of ‘bread and butter’ of education which is amounting no less than the employment oriented education, it was concluded that “What we desire is that, where the other qualifications of the candidates for appointments under government are equal, a person who has received a good education, irrespective of the place and manner in which it may have acquired should be preferred to one who has not…”

The increasing demand to educate the masses draw the attention of Hunter Commission to pursue with full strength the major programmes of social justice in the field of education. It is of utmost significance that the aim of education to some extent was also to promote social justice by giving adequate emphasis to raise the quality of education at all levels.

Educational policy of 1913 aimed at the formation of character, and the need for imparting moral and religious education was specially emphasized. But this move was partly educational but mainly political and they wanted to make education more bureaucratic. The education did not serve the interest of the people and could develop prejudiced feelings among the masses. The character development as well as the moral boosting of people was proposed, but such ideas received very low priority. Institutions were not able to develop such a character among the peoples as might be called the core of personality.

70 Wood’s Dispatch, para 3.


72 Wood’s Dispatch Para.77.
1.6 Education during the Post-Independent Period

Education in British period was quite unrealistic with needs of the life. It was said that “the aim (of the education) was to train men for positions of authority and power.” With independence of India on August 15, 1947, the history of education ushered in anew era. Great changes took place and education system was expected to keep pace with them, and the entire basis of education demanded revolution. The aim of education in India became enabling the students to realize their responsibilities and liabilities of the society as a whole. They may be awakened to bear in mind that education has to provide a platform to represent democratic feelings in every walk of life. The constitution did not discriminate people on the basis of community, race, religion and sex, and the responsibilities of the citizens in the budding democracy increased. The constitution of India prescribes: “No citizen shall be denied admission into the any educational Institutions maintained by the state or receiving aid out of the state funds on grounds only of the religion, race, caste, language or any of them.”

Educational conditions in India possessed large gaps and inadequacies both in quantity and quality. The existing pattern of education was loaded with the spirit of Macaulay’s feelings about the British superiority. It was based on the ideals of diffusing western knowledge. Though the expansion of universities was one of the marked features of social life in present age, but the People of free India were not satisfied at all by the education given in the universities. “The chief object of the universities was to prepare students for examinations.” In view of the changed social conditions of the democratic country, this aim could not remain free from very sharp criticism. Simultaneously, demand came up from various sections of community for the spread of university education. In this backdrop, the responsibility of the universities had increased since independence. It was stressed

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75 Singh, B.P., op. cit., p. 160.
that "it is for the universities to create knowledge and train minds who would bring together the two, material resource and human energies."\textsuperscript{76}

Universities in India have special responsibility to deal with the problems of social and natural development. It is stated that "a university stands for humanism, for tolerance for reason, for the adventure of ideas and for the search of truth. It stands for the onward march of the human reach towards even higher objectives."\textsuperscript{77} If these ideals can be realized for the well-being of the society, it would help in the process of development. Referring to the role of the British universities in Indian circumstances, Russell says, "University education should therefore be regarded as a privilege for special ability, and those who possess the skill but no money should be maintained at the public expense during their course. No one should be admitted unless he satisfies the test of ability, and no one should be allowed to remain unless he satisfies the authorities that he is using his time to advantage. The idea of the university as a place of leisure where rich young men loaf for three or four years is dying, but like Charles II, it is an unconscionable time about it."\textsuperscript{78} The time used by the students in universities and the expenses incurred are significant as far as the nation is concerned. But situation of higher education in India is alarming and quite unsatisfactory. In the present situation, the institutions of higher learning need to be overhauled, changing the traditional society into a new one and providing in real sense opportunities for living.

It was essential to make the students know and understand their responsibilities toward the community. To meet the requirements of new social order, a plea for reorganization of education system was made by Professor Nurul Hasan, former Union Minister for education. In his address at the Indian Philosophical Congress, New Delhi, he told that "it need the creation of a new man of understanding vision,


\textsuperscript{77} Nehru, Jawaharlal, Convocation Address to the University of Allahabad, 1947, Nehru Memorial museum and Library, Teen Murti Bhawan, New Delhi.

\textsuperscript{78} Russell, Bertrand, op. cit., p. 165.
efficiency, basic human values and commitment to science as well as to a moral and just order."  

Since the political freedom, educational problems of India have taken new dimensions. Education is an instrument of bringing about desired social change. Being a democratic state, India stands for equality, justice, liberty and fraternity and unity. It was said that "the school cannot immediately escape from the ideals set by prior social conditions. But it should contribute through the type of intellectual and emotional disposition which it forms to the improvement of those conditions."  

Social services are responsible for establishing relationship between schools and society. This relationship certainly bridges the gap between national behaviour and material character. One author, H. Kabir stated that the purpose of education is:

- To give him knowledge of the world in which one lives.
- To develop the personality of the individual.
- To develop skills needed to sustain and advance social life so that one can be creative member of society.
- To satisfy the individual's search after values.

He emphasised self-realization as the aim of education, which is really very useful for the present day in the Indian context. The above aims, as drawn out by the author, are useful to the social conditions.

So far we have seen the history of education system in India since ancient times to the present. Now, we shall see the educational relation between India and Africa in general and particularly Kenya, historically.

1.7 Ancient Indo-African Relations

There is no doubt that India had attracted Europeans long before the time of Alexander the great (356-323 BC), though subsequently the Egyptians, Persians,

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81 Kabir, H., Education in New India (London: George Allen and Unwin Ltd., 1956), p. 82.
Arabs and Turks had relations with India. According to C. Hromnik, "India had seaworthy ship and must have left a deep mark on all the coasts of the ocean that bears its name i.e. the Indian Ocean. The works of the early writers make it amply clear that Indian ships sailed regularly to the coast of East Africa at the time. The arrow-heads, the first tools made in Africa, had Indian origin and the linguistic evidence, as the best recorder of history, further makes us believe that the area which is called in modern times as a Sub-Saharan Africa was in fact Indo-Africa." 82

The puranas, chronicles of Indian history, reveal that "Hindus, even in the early centuries before Christ (BC) had accurate knowledge of many East African localities. They had been trading with Rome, Greece, Egypt and Eastern Africa before the birth of Christ." 83

There are some evidences which demonstrate that Africans were living in India, as slaves from the thirteenth century. These slaves were transported from Africa to India. East African slave trade thrived once, as Africans were taken from the east coast of Africa to the Western Asia (Middle East) and westwards across the Indian Ocean to South Asia. Indian bankers financed for the slave trade and few Indians were directly involved in trading slaves. There is, however, no evidence of great numbers of African slaves in India. Africans also visited India as free people - as merchants and ambassadors from East African states. 84 Africans living among communities on the west coast of India were called Sidis, and those living in the interior were referred to as Habshi. They are called Habshi or Habashi in India. Habashi is the Arabic word for "Ethiopian". Numerous Habshis achieved political and military success in South Asia. 85 These people were also involved in many occupations such as soldiers, sailors, traders, bureaucrats, clerics and bodyguards. They functioned as security forces for the Muslim fleets in West India and were famed for their bravery as "guarantors of safety on the Indian Ocean" (in the words

84 James, V. Allen de, Swahili Origins, p. 137.
of Ibn Battuta). Their commanders were titled Admirals of the Moghul Empire and received an annual salary of 300,000 rupees.\textsuperscript{86} The Siddis were active up to the end of the 19th century.

As early as 1459, the Muslim king of Bengal maintained an army of 8,000 African slaves. In 1530, a Habshi commander and army defended the west coast settlement of Daman against the Portuguese. Despite being enslaved, some Africans occupied positions of power; one of these was Malik Ambar. Malik Ambar was born a slave in 1550 and got educated by his master. When his master died, he was sold to a slave trader and thus came to India. In India he was purchased by Chingiz Khan, Prime Minister to the King of Ahmadnagar, who was also of African descent. Khan was very impressed with Ambar’s education and promoted him to a high military rank, but again, Ambar was sold when the Prime Minister died. This time he became the property of the king of Bijapur. And here, too, Ambar became a successful military commander.

1.8 The Slave Trade and After
The East African slave trade increased dramatically in the late eighteenth and nineteenth centuries. At this time, as many as 3,000 African slaves per year were brought to South Asia to meet a growing demand for workers to work on the docks, as domestic servants, and as soldiers. Britain became the colonial ruler of India in 1834 and outlawed slavery in 1842.

However, trading in slaves continued for decades. The British attempted to find employment for slaves that had been released and transported some back to Africa. Many freed slaves formed communities. One of these was called Siddi Risala, and this community is still in existence today. It is located in the Hyderabad province of India. Sidis married other Indians who were not Sidis, and even Sidis living together did not always speak the same African language and used Indian languages to communicate with one another. With time, the Sidis’ connections with Africa faded.

During the same period, as mentioned earlier, Ambar, an Ethiopian slave,

commanded Arab troops for the king of Bijapur. In 1590, Ambar broke away from Bijapur and built an independent mercenary army of over 1500 African, Arab and local Duccani men. He eventually joined the state of Ahmadnagar and later imprisoned King Murtaza II, naming himself regent minister. Ambar promoted minorities of various ethnic groups to key positions and implemented financial, educational and agricultural reforms. Ferista, and contemporary Arab historian, praised Ambar: “he appears to have been the most enlightened financier of whom we read in Indian history.” Ambar also organized a 60,000 horse army and successfully beat back the Moghuls for the next 20 years. The Moghuls could not conquer Duccan until his death.

1.9 Heritage of African Decent
Today, many Indians of African descent live in many parts of India who still suffer from many of the disadvantages like having the complex of being former slaves. They are relatively poor, and their communities are small. They no longer speak African languages, nor do they identify themselves as descendants of Africa. Occasionally, in areas where Sidis live, they perform African-style dances during celebrations or ceremonies. It is however true that they have been successful in adopting the mosaic culture of India to an extent that they have lost their indigenous identity. It indeed speaks volumes of their ability for accommodation and integration of new values and ethos, as a result of which they form the part and parcel of the broad Indian culture.

From the above description it can be said that, historically India has had age old relations with many parts of Africa. Due to the outcome of the industrial revolution and the consequent hunt of areas which could be used as source of raw material and also could work as a market of prepared goods, the countries of Asia and Africa were used as colonies. As both India and most of the African countries were being colonised by the British Empire, they had similar experiences of anti-colonial struggles.
By the 19th century, "Indian traders were holding the dominant position and near monopoly of whole trade of southern Red Sea."\(^{87}\) Trade relations, in turn, increased cultural contacts, intermigration and intermingling with far-reaching consequences for the development of Indo-Africa relations. It may be said that what is existing today in the Eastern and other coastlines of the Indian Ocean manifests the point of historical and cultural contacts in food, music, art, architecture, language and religion. Until the 20th century, India's relations with Africa were mainly cultural and economic. There was trade between India and Africa, particularly, with eastern Africa during earlier era too. For thousands of year, the Indian Ocean has served as both highway for commercial and cultural contacts between India and Africa.

In the post-independence period, India and African countries faced identical problems of under-development and challenges of nation-building. The economy of India and many other countries are complementary to each other and, therefore, they stand to benefit from greater economic cooperation. The compulsions of south-south cooperation make it necessary to strengthen the relationship between India and African countries. The struggle against apartheid in South Africa developed a strong and intimate African tie with India, which had indeed opened up new opportunities for enhanced south-south cooperation. The recent establishment of the Indian Ocean Rim Association for regional cooperation has added a new impetus to the growth of south-south cooperation.

1.10 Kenya – Land and People

Before dealing with the history of education in Kenya, a bird's eye-view is made on its geographical and demographical conditions. This country lies across the equator in the East African region. It is bordered by the Indian Ocean in the southeast, the Republic of Somalia in east, Sudan in the northwest, Ethiopia in the north, Uganda and the United Republic of Tanzania in the south and Lake Victoria in the west. The landscape rises from the sea level in the east to the peak of Mount Kenya.

The total area of the republic Kenya is 580,367 sq km (224,081 sq miles) or 569,137 sq km (219,745 sq miles) excluding inland waters (mostly Lake Turkana and part of Lake Victoria). Kenya is bisected by the equator and extends from approximately 4 degree N to 4 degree S and 34 degree E to 41 degree E. The area covers 580,367 square kilometres, ranging from high potential land on the slopes of Mount Kenya, Mount Elgon and the Aberdares to the Savannah grasslands. Three quarters of the country lies in the arid and semi-arid lands and wastelands in the north and northeast regions. The arid and semi-arid regions experience dry spells, often leading to prolonged drought.

Mineral resources make negligible contribution to Kenya’s economy. The high rainfall areas tend to be intensively cultivated on a small scale semi-subsistence basis with varying amounts of cash cropping. Foods crops are in great variety, but most important and widespread are maize, sorghum, cassava and banana. The principal cash crops, which provide the majority of exports, are tea, coffee (mainly Coffea Arabica), pyrethrum and sisal. The herds of cattle, goats, sheep and camels of the dry plains support a low density of mainly subsistence farmers.

Fisheries are of local importance around Lake Victoria and are of great potential at Lake Turkana. Soda ash is mined at Lake Magadi in the Rift Valley. Deposits of Fluorspar, rubies, gold, salt, vermiculite, iron ore and limestone are also exploited. There is negligible contribution of natural resource to Kenya’s economy.

Total population of was recorded 28,686,607 at census of August 1999. This population can be further divided in terms of gender. Its female population is comprised of 14,481,018 (about 51 percent of its total population) and the male population amounts to 14,205,589 (about 49 percent). Over 50 percent of the country’s population is composed of dependent youth under 15 years of age, thus raising the dependency ratio and putting considerable pressure on social and welfare

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89 Ibid.

services. At mid 2001, the population was officially estimated at 30,493,792. Resultant overall density of population, 52.5 inhabitants per sq km, is extremely unevenly distributed. A large proportion of the population inhabited only 10 percent of the area, densities approach 400 per sq km on the small proportion of the land that is cultivable. It is said that "nonetheless, by 2001 about 33 percent of the population resided in urban areas, principally in Nairobi (population estimated to be 1,346,000 at the 1999 census) and Mombasa (465,000 at the 1989 census). The towns also contain the majority of the non-African minorities of some 89,185 Asians, 45,595 Arabs and 34,560 Europeans (1989)."91

1.11 Political History of Kenya

Kenya was declared a British protectorate in 1895 primarily to secure a route to Uganda. Formerly it was known as British East Africa. As a result white settlement met with significant African armed resistance by 1914. By the early 1920s some African political activity had begun to be organized. In 1944, the Kenya African Union (KAU), an African nationalist organization, was formed for demanding African access to white-owned land. Leadership of the movement passed in 1947 to Jomo Kenyatta which drew its main support from the Kikuyu people. During 1952-56 a campaign of terrorism was conducted by the Mau Mau, which was a predominant Kikuyu secret society. British authorities declared state of emergency. Kenyatta was detained and a ban on all political activity remained in force until 1955. During this period, two Luo political activists, Tom Mboya and Odinga, came to prominence.

Following the removal of the state of emergency in January 1960, a transitional Constitution was introduced, legalizing political parties and according Africans a large majority in the legislative council. The KAU was reorganized as the Kenya African National Union (KANU), and Mboya and Odinga were elected to the party's leadership. Following his release in August 1961, Kenyatta assumed the presidency of KANU, which won a decisive victory at the general election of May 1963. Kenyatta became Prime Minister in June and independence followed on 12

91 Ibid.
December. As Mrs. Indira Gandhi remarked once, "While any country is still under a colonial power, it cannot develop, and we believe that prosperity and progress are as invisible as freedom and peace." The country was declared a Republic exactly one year later and Kenyatta became the first President. As reported, by "1965 KANU had become divided into a 'conservative' wing, led by Mboya, and a 'radical' group, led by Odinga, who left KANU to form the Kenya People's Union (KPU), which accused the government of furthering the interests of a small privileged class. Kenyatta moved swiftly to curtail the activities of the KPU, introducing legislation giving the Government powers of censorship and the right to hold suspects in the detention without trial." Following the assassination of Mboya in 1969, the KPU was banned and Odinga was placed in detention, where he remained for 15 months. At general election in December only KANU members were offered as candidates. During the early 1970s, President Kenyatta became increasingly reclusive and autocratic. He was elected, unopposed, for a third five year term in September 1974. Kenyatta died in August 1978.

1.12 History of Higher Education in Kenya

Although Kenya is a multi-ethnic country, Kiswahili, a language that is spoken widely in the country, is the lingua franca; and English is the medium of instruction in the Kenyan education system, as well as the country's official language. The system of education inherited in 1963 had been designed to serve colonial and minority interests. Educational opportunity was very unevenly spread across the country and Kenyan Africans did not even form a majority of those enrolled in secondary and higher education. Its curriculum was infused with British content, practice and ethos and was administered and indeed taught largely by expatriates at the secondary level. Even the examinations, which crucially determined career prospects, were set and marked in Cambridge. Finally there was very little technological, agricultural and adult education.94

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92 Speech delivered by Mrs. Gandhi at the Africa Day celebration, New Delhi, May 25, 1974.
93 Morgan, W.T.W., op.cit, p.549.
In the 1940s and early 1950s, Makerere College in Uganda was the only college that was providing university education in East Africa which was then expanded to meet the needs of the three East African countries, i.e., Kenya, Uganda and Tanganyika and Zanzibar, as well as Zambia and Malawi. The University of East Africa offered programmes and degrees of the University of London till 1966. In 1970, the University of East Africa was dissolved to create three autonomous universities of Nairobi, Dar es Salaam and Makerere. The first Kenyan higher educational institution was The Royal Technical College of East Africa, opened in Nairobi in 1956. In 1961, the Royal Technical College was renamed the Royal College of Nairobi and turned into a university college. In 1963, when Kenya attained its independence, the Royal College became the University College of Nairobi. In 1970, the University College of Nairobi was renamed the University of Nairobi. Kenyatta College, a teacher-training institution situated on the outskirts of Nairobi, became a constituent college of the University of Nairobi in 1972 and was elevated into a full-fledged university in 1985.95 Since then, the government strengthened the University of Nairobi, as a conscious effort to provide university education to all qualified Kenyans.

1.13 Expansion of University and Enrolments
Kenya placed considerable importance on the role of education in promoting economic and social development after the achievement of independence in 1963. This resulted in the rapid expansion of the education system to provide qualified persons for the growing economic and administrative institutions, and to undertake some reforms to reflect the aspirations of an independent state. Throughout the 1970s the government strengthened and expanded the University of Nairobi, the only one then, as a conscious effort to provide university education to all qualified Kenyans and as a move to develop the necessary human resource for the private and public sectors. As years went by, the number of Kenyans seeking university education exceeded the capacity of the University of Nairobi. This led to the establishment of Moi University in 1984 as the second university in Kenya following the recommendations of the Presidential Working Commission – the

Mackay Report – which collected views from many people and found an overwhelming support by Kenyans for the establishment of a second and technologically oriented university in the country. From then, university education in Kenya has expanded with a rise in student enrolments, expansion of universities, diversity of programmes and setting up of new universities and campuses. Kenyatta University which had operated as a constituent college of the University of Nairobi since 1972 became a full-fledged university in 1985. A previous agricultural college also gave way to Edgerton University in 1988.

Over the last four decades, the social demands with respect to higher education in Kenya have clearly intensified the tremendous growth in the number of universities and enrolment of students in Kenya. In 1984 Kenya had only two public universities and in 2003, it has six. Private higher education is also flourishing in Kenya. Presently, there are about ten private universities. Student enrolment in public universities in Kenya increased very rapidly from 600 in 1964 to 2,502 in 1982 then to 20,873 in 1990 and then to 40,000 in 1995. According to the Ministry of Education, presently student enrolment in Kenya’s universities stands at 55,200. The universities have had rapid increases in student enrolments. Moi University, for instance, started with only 83 students in 1984 and by 2002 it had 7,500 students.96

Below the given table described the Undergraduate Student Enrollment at Kenyan Public and Private Universities 1996-1997 through 1999-2000 (Academic Year)

As the table on undergraduate enrolment at the public and private universities from 1996-97 to 1999-2000 academic years given below shows, there are 13 private universities, of which only 5 are accredited. The other 8 are mainly small religious institutions that award degrees through larger universities based in the West (mainly the United States).

## Undergraduate Student Enrollment at Kenyan Public and Private Universities


<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Public Universities</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
<td>M</td>
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<tr>
<td>Nairobi University</td>
<td>10,102</td>
<td>3,558</td>
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<tr>
<td>Moi University</td>
<td>-</td>
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<td>3,588</td>
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<td>1,739</td>
<td>859</td>
<td>1,860</td>
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<tr>
<td><strong>Subtotal</strong></td>
<td>24,624</td>
<td>10,228</td>
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<td>10,940</td>
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<tr>
<td><strong>Private Accredited</strong></td>
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<tr>
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<td>727</td>
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<td>Baraton University</td>
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<td>-</td>
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<tr>
<td>U.S.I.U.</td>
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<td>901</td>
<td>868</td>
<td>940</td>
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<tr>
<td>Scott Theological Coll.</td>
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<td>14</td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td>2,534</td>
<td>2,676</td>
<td>1,971</td>
<td>2,053</td>
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<td><strong>Other Private Universities</strong></td>
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<td></td>
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<td>NEGST</td>
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<td>39</td>
<td>67</td>
<td>28</td>
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<tr>
<td>EAST</td>
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<td>PAC</td>
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<td>92</td>
<td>13</td>
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<tr>
<td>Methodist University</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td>558</td>
<td>196</td>
<td>671</td>
<td>275</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>27,716</td>
<td>13,100</td>
<td>30,228</td>
<td>13,268</td>
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</table>

**Source:** Ministry of Education, Science and Technology, Statistics Section, Kenya, 2000
The growth of the private university sector in Kenya has been fuelled by several factors, including the limited opportunities available in public universities; the constant closures of state-funded universities; the need to complement government-managed higher institutions of learning; and the determination by some religious organizations to open higher learning institutions largely for their followers. In spite of this massive expansion, gender and regional imbalances have shaped and continue to shape the development of higher education in Kenya as in other African countries. The proportion of girls' enrolment declines as they move up the educational ladder. As a result, female students make up about 30 percent of total enrolments in the public universities. Female students' under-representation is higher in engineering and technical-based professional programmes. Gender parity is evident in all the accredited private universities, with women comprising 54.5 percent of the 1999-2000 total student enrolments. Most women enrol in private universities because they fail to secure admission in the public universities, and also due to the fact that the course offerings in these institutions are in the social sciences, education, arts, business administration, accounting, and computer science.

1.14 Private Universities
Kenyan private higher education has a longer history, compared to most of Africa, and antedates the public privatization movement. The Kenyan public universities have recently started Privately Sponsored Student Programmes (PSSP) due to the public system's failure to meet the demand for higher education. Private higher education has registered steady increases in enrolment. Some universities in Kenya - such as the United States International University (USIU) are the largest of the private ones. The majority of these institutions are also limited in capacity with a total student enrolment ranging from 500 to 2000. Private institutions in Kenya depend for their revenue on the tuition fees they generate from their students. Such heavy dependence on tuition coupled with lack of alternative income sources has made these institutions expensive and thus unaffordable for most Kenyans, in effect, limiting their services to the children of high socioeconomic status.
The private sector’s accelerated expansion, rising status, and official recognition from the late 1980s led to concern and reaction from the public sector. Private universities in Kenya grew in number, going from 3 to 17 in just two decades. The students in these programmes meet the full cost of their education. The response to these programmes has been overwhelming, and now these pose new challenges to the standards. They reflect a shift towards directly fulfilling job market needs. Another venture towards income generation is the establishment of companies by the universities to manage their income generating activities. The University of Nairobi Enterprises and Services (UNES) Limited is a leading example and the university generates 40 percent of its faculty salaries from the revenues generated by the company.97

<table>
<thead>
<tr>
<th>University</th>
<th>Academic Staff Student ratio</th>
<th>Support Staff Student Ratio</th>
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</thead>
<tbody>
<tr>
<td>Nairobi</td>
<td>1:9</td>
<td>1:9</td>
</tr>
<tr>
<td>JKUAT*</td>
<td>1:9</td>
<td>1:9</td>
</tr>
<tr>
<td>Moi</td>
<td>1:12</td>
<td>1:6</td>
</tr>
<tr>
<td>Egerton</td>
<td>1:14</td>
<td>1:14</td>
</tr>
<tr>
<td>Kenyatta</td>
<td>1:16</td>
<td>1:14</td>
</tr>
<tr>
<td>Maseno</td>
<td>1:18</td>
<td>1:12</td>
</tr>
<tr>
<td>Average</td>
<td>1:13</td>
<td>1:12</td>
</tr>
</tbody>
</table>


*Jomo Kenyatta University of Agriculture and Technology

Table given above describes the Staff Student Ratio in the Public Universities during 1994-97. From the above table it is clear that the support staff-to-student ratio in public universities is about double available in other universities. Applying a realistic ratio of 1:6 indicates that the University of Nairobi is over-employed by about 2,517 support staff. If one applies a ratio of 1:18, which is the average in the Commonwealth universities, then the University of Nairobi is carrying an excess baggage of 739 academic members of staff. The strain of gross over-employment at the University of Nairobi applies to all public universities in the country.

97 Ibid.
The effects of the rapid increase in enrolments are dramatic. The share of the public budget devoted to higher education has continued to decline leading to critical consequences for the universities. It is said that "the level of quality of teaching and research was declining as a result of overcrowding, inadequate staffing, deteriorating physical facilities, poor library resources, and insufficient equipment." There were some other difficulties existing in the institution such as inadequate resources, low staff remuneration, poor living conditions for students, etc.

The President of Kenya has pleaded high quality of higher education available at the private institutions, and cabinet ministers and permanent secretaries have defended their standards. There have been complaints reported in the national press about instructional conditions in some institution but no allegation that poorly qualified students are being admitted or that academic requirement at any of the major private institutions are inferior to those in the public universities. The commission for higher education has given close scrutiny to the institutions. Its inspectors have recommended changes in curricula, increased attention to staff development and better academic and financial planning. Nevertheless, the commission has been satisfied with the progress of most of the private colleges and universities.

1.15 Financing Higher Education

By 1974, provision of education in general had expanded dramatically and the number of students seeking university education had grown to an extent that it was very difficult to provide them adequate scholarships and grants by the Government. The Government therefore introduced the University Students Loans Scheme, which was managed by the Ministry of Education. Under the scheme, there was some provision that "Kenyan students pursuing higher education at Makerere, Nairobi and Dar es Salaam universities received loans to cover their tuition and personal needs, which they would repay on completion of their education."
Due to financial constraints, both the public and private universities had started to develop ways for getting additional revenues. According to Jowi James Otieno, “during the 2001 / 2002 financial year, government recurrent expenditure for universities was 11.9 percent, a total of Ksh 6.382 billion which was an increase compared to 5.09 billion for the previous year. It was still far from meeting the institutions adequately.”

So, the authorities had resorted to income generating activities, cost reduction strategies, outsourcing of non-core activities and new governance strategies. But even with these, it was clear that the institutions were in dire financial constraints. That is why, with regard to direct funding to students, after the introduction of user fees in 1990, the Government of Kenya had to establish the Higher Education Loans Board (HELB) in 1995. Currently the board gives Ksh 42,000 as the highest amount of loan and bursary of a maximum of Ksh 8,000 to very needy cases. The students have always complained that the loan is not adequate and have been agitating for its increase.

Due to the harsh economic situations, Government support to these institutions has seen a steady decline, and the universities have been forced to operate under very tight budgets. The situation has not been made any better by the structural adjustment programmes prescribed by the bilateral partners. The universities have therefore been forced to rethink their strategy, and possibly look for extra sources of financing including establishing income-generating activities. Many professors have decamped to other countries in search of better pay, which affects the teaching needs of Kenyan universities. Demand for better pay has often led to standoffs between the government and the university academic staff union (UASU).

1.16 Challenges Facing Higher Education

According to UNESCO World Conference on Higher Education (1998), university education has led to a number of challenges like low funding from the exchequer, increased enrolment, limited access compared to the population level, increased enrolment without commensurate improvement in available facilities, gender

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inequality, and a low research capacity. These are some of the basic problems facing universities in the region. These problems have led to fears of the low quality of education.

University councils are charged with the responsibility of policy formulation, creation of faculties and departments, and approval of the appointment of university staff. The university senate is responsible to the council for academic affairs, and financial and administrative management of the university. Senates are presided over by vice-chancellors and are dominated by heads of departments who are potential vice-chancellors. Under the senate, faculty boards and departments oversee instruction and also administer examinations. Except for the faculty deans, staff, and student representatives on university councils, all the other officers are appointed. So, administration is one area of challenge.

Until the early 1970s, university education in Kenya was free and the full cost was borne by the government. During the 1991-92 academic year, the government introduced a cost-sharing scheme that required students to pay direct fees of US $ 80 to US $ 107 annually per student and total charges were raised to US $ 667. The funding of public universities in Kenya is currently based on unit cost. The current unit cost of US $ 1,600 is comprised of tuition of US $ 1,147 and catering, accommodation, and other costs that amount to US $ 453. The method does not take into account differential costs of the various degree programs.

In the 1970s and early 1980s, the volume of research carried out at the University of Nairobi, the oldest and biggest public university in the country was one of the highest in Africa. One of the key factors that have stunted the growth of research in the Kenyan university system is lack of adequate research funds. The large portion of support (although inadequate) for postgraduate, staff training and research work comes from donors and international organizations. Lack of adequate qualified researchers constitutes another major constraint to research expansion.

In terms of expenditure, the proportion of the government budget that has been allocated to education sector rose from 10 percent in 1964-65 to about 38 percent in
1990-91. Today, more than 6 million Kenyans are enrolled in various educational institutions and adult literacy rates are estimated at about 60 percent for men and 40 percent for women.¹⁰²

1.17 Structure of National Education System

Kenya has developed educational infrastructure both in terms of coverage and organization. It is based on 8 years in primary education, 4 year of secondary and a minimum of 4 years of university education. University courses like Medicine and Architecture take longer than four years. The formal education system is widespread in the country, both in terms of resources devoted to it and the proportion of Kenyans involved. The current enrolment in the entire formal education is about 25 percent of the total population.

University education is at the peak of Kenya’s formal education and training. Apart from preparing high level manpower for national development, the universities are also undertaking research, development, storage and dissemination of knowledge. Other than the universities, post-school education and training is also provided by middle colleges such as the National Polytechnics, Teacher Training Colleges, Institutes of Technology and the more specialized institutions run by some technical Ministries.

There are 20 Technical Training Institutes in Kenya (TTIs), which also offer training at both craft and diploma level. These are generally the oldest technical and vocational institutions, some of which were started as early as 1913. The total enrolment in these institutes varies between 8,000 and 12,000 students. In recent years, the student enrolment in many courses has tended to decline due to steep increases in tuition and boarding fees, thus affecting the majority of students who are boarders.

Non-formal education is provided by several Government departments through extension services and the literacy programme for adults. Notable among the

Government agencies are the Board of Adult Education, Department of Adult Education in the Ministry of Culture and Social Services which coordinate non-formal education activities. There are also Non-Governmental agencies which collaborate with the Government agencies in providing non-formal education. Their educational programmes, among others, are aimed at enhancing the participation of target communities in projects for income generating activities.

Despite the importance of investment in higher education for economic growth and social development, the sector is in crisis throughout Sub-Saharan Africa, including Kenya. In most of the countries, "higher education is heavily dependent on government funding." The crisis is acute in Kenya; both because of harsher fiscal adjustments and because the country has found it difficult to contain pressures for enrolment expansion. The result has been the compression of the student expenditure since late 1970s, "from an average of US $ 6,300 in 1980 to approximately US $ 1,200 in 1995. To the extent that it results from a more efficient use of resources, lower spending per student is desirable, but the quality of teaching and research has deteriorated." 104

1.18 Political Background of Indo-Kenyan Cooperation

It is not just the culture and trade, which became the uniting force between India and the African countries. It is the common history of political struggle, which became a legacy for the present political ties between them. The Indian nationalist leaders, particularly, Mahatma Gandhi and Jawaharlal Nehru and their techniques of non-violence and Satyagraha greatly influenced many African nationalist leaders. In this regard, the then long and heroic struggles against racial discrimination in South Africa under the leadership of Mahatma Gandhi during 1893-1914 are well-known. Gandhiji's 8 years of long passive resistance movement (1906-1914), became universally acknowledged as "a powerful new weapon to be used by the oppressed everywhere." 105

104 Ibid.
105 Ali, Shanti Sadiq, op. cit., p. 133.
For the African nationalists, the Indian National Congress became a model for waging successful nationalist struggles. References to Mahatma Gandhi and his ‘Satyagraha’ became common thing among African nationalist leaders. Leaders such as Casey Hayford, Dr. Kwame Nkrumah (Ghana), Chief H.O. Davies, Obafemi Awolowo (Nigeria), Tom Mboya (Kenya), Kenneth Kaunda (Zambia), Julius Nyerere (Tanzania), Alfed Luthuli and Nelson Mandela (South Africa), among others, are known to have been greatly influenced by Gandhian ideals and inspired by the Indian nationalist movement. After his return to India in 1914 from South Africa, Gandhiji was often visited by many African leaders who sought inspiration and guidance in their struggles for freedom and independence.

No other country in the world knows the depth of anguish and sorrow of Kenya. The humiliation and indignities that Kenya has suffered have left deep wound on her body and soul. Apartheid, the doctrine of racial inequality, is still holding ground in Kenya. Jawaharlal Nehru had talked about that tragedy of Africa at the concluding session of the conference at Bandung in 1955. He said that there is nothing more terrible than the infinite tragedy of Africa ever since the days when million of Africans were carried away as galley slaves to America and elsewhere, half of them dying in the galleys. “We must accept responsibility for it, all of us, even though we ourselves were not directly involved. But unfortunately, in the different sense, even now the tragedy of Africa is greater than that of any other continent, whether it is racial or political. It is up to Asia to help Africa to the best of her ability because we are sister continent.”

Commenting upon the condition of India, he said, “The west has still been dominating our academic and intellectual life. All our orientations come from the west. The west has always underestimated the East. But now the wheel of history has turned. The west is gradually realising the eastern countries and cultures cannot be ignored any longer. The west is still the centre of the world. It is going to be the centre of world for quite sometime in future. Today, America is the most

106 Ibid.
domineering factor in the international relations. In present situation, Asian and African countries need to take their rightful place in the global politics. That is the reason why they should come closer to another. Studies of Afro-Asian countries should gain ground, therefore, in our universities now. The United States of America has realised the importance of such studies. Some of the American universities are spending a substantial part of their budget on the studies of the societies and cultures. But their approach to other societies and cultures are largely ethnocentric. Our approach to different societies and cultures on the other hand, are humanistic. Indian approach has always been human centric. It is our faith that the heritage of other peoples too is our own heritage.”

As Dr. S. Radhakrishnan said, “Mankind has stemmed from one root, though it is split up into different communities. It is striving for the recovery of its basic unity and the reconciliation of different cultures. The history of the new world, of the world, promises to be rich in range, and majestic in its scope.”

1.19 Kenyan Students in India

Kenya is among the earliest beneficiary countries of India’s gestures of educational cooperation with foreign countries. In 1947, Jomo Kenyata wrote a personal letter to the Prime Minister Jawaharlal Nehru about the lack of facilities for higher education in the East Africa. Nelson Mandela had also written a letter to ICCR about Jawaharlal Nehru and said that truly Jawaharlal Nehru was an outstanding man. It said, “A combination of many men into one: freedom fighter, politician, world statesman, prison-graduate, master of the English language, lawyer and historian. As one of the pioneers of the non-aligned movement he has made a lasting contribution to world peace and the brotherhood of man.” Jomo Kenyata requested Nehru to make available such facilities in Indian universities. Realising the need, the Prime Minister Jawaharlal Nehru took the initiatives in this direction. To further broaden the scope for Kenyan students and trainees, the Indian Council for Cultural Relation (ICCR) was given specific responsibilities to ensure inflow of

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107 Ibid.


Kenyan students under various Schemes. Since then Indian Government has been fully supporting the education and training of Kenyan students and trainees in a selective way through the award of scholarship administered by ICCR.

Self-financing students seek admission to the liberal arts programmes, and to limited extent to some professional courses. India takes advantage of the high academic reputation enjoyed internationally by some of its institutions of higher education and opens them to students of other countries.

Following are the reasons, which attract the Kenyan students towards Indian educational and training facilities:

- India has the second largest network of higher education in the globe and the third largest reserve of scientific and technical manpower. Hence, students of the developing countries make their priority to join higher education in India.
- The students from abroad prefer to come to India because the education and maintenance cost are low compared to the western countries.
- The foreign students prefer to join higher studies in India because English is the medium of instruction in it, which makes the cultural environment similar to that in their home countries.
- In the modern time, international students turn out to be most effective ambassadors of our culture, ideals and thoughts. Hence, national interest can be effectively served by having persons in decision-making positions, who during their sojourn in other countries like India, have learnt to appreciate our ways and methods, and developed personal relationships with other citizens.

Following are the gains to our education system and infrastructure, if foreign students come to India for their education and training.

- With an increased base of individually supported international students, there is positive incentive for our institutions to maintain and improve them.
- International students help in generating financial resources required for maintaining and improving infrastructural facilities of the educational institutions if they are charged differential fees.
• The preference of international students on our campuses broadens the horizons of Indian students by exposing them to their counterparts from other countries. The international students promote cultural and intellectual enrichment and foster mutual understanding.

• Last but not the least, the involvement of the foreign students will lead to the internationalisation of the higher educational institutions.

### Admission of Students to Indian Universities from Some of the Representative Countries of Africa during 1964-68

<table>
<thead>
<tr>
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<tr>
<td>Zanzibar</td>
<td>42</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Others African countries</td>
<td>377</td>
<td>176</td>
<td>89</td>
<td>382</td>
<td>80</td>
<td>107</td>
</tr>
<tr>
<td>Total</td>
<td>1855</td>
<td>1921</td>
<td>2474</td>
<td>2643</td>
<td>2994</td>
<td>3290</td>
</tr>
</tbody>
</table>

Source: *International Students in Indian Universities* written by K.B. Powar et al., 1997.

The number of students and trainees from the developing countries continued to rise steadily in recent times from about 12,200 in 1989-90 to almost 13,000 in 1990-91 and to 14,000 in 1993-1994. A large number of students and trainees from Kenya look for training and guidance towards India. Kenya has a vast number of alumni from Indian universities who provide a special link of friendship and goodwill between the two countries. In 1993, these alumni formed the ‘Kenyan-Indian Graduate Association’ with the twin objective of promoting goodwill for India in Kenya and helping Kenyan students in India. Over the years the number of African students in Indian Universities and technical training institutions has grown remarkably, as indicated by the table above for the period of 1963-68. At the outset,

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it can be said that the above table shows the increasing trends of the inflow of the African students. In all through the years, Kenya has maintained a continuous increase in flow of their students to India.

**Conclusion**

In sum, this chapter has focused that education in the ancient India was an outcome of Indian epistemology and life values. Then, education was sought as the means of self-realisation. The process of education used to continue till the end of one's life. The concept of education and its ideals were meant for the transformation of people's nature and for the harmonious development of individual's physical, mental, spiritual and emotional faculties. There seems to be the misconceived idea that a student coming out from Gurukul or Ashram had all the requisite qualities of a good citizen. This is far from the truth. He used to have by heart the Brahmanic sastras, which hardly made him versatile.

Buddhist monasteries in India taught both Hindu religion and philosophy along with Buddhism. Students were naturally encouraged to commit important texts to memory. Individual attention was paid to students at Nalanda. Keeping the welfare of society in view, Buddhist monasteries synthesized the technical and religious education. The education of the Buddhist period was one of the progressive education of its time as it was independent of the rituals of the Brahminical age.

In the age of Akbar, education was made more relevant and useful not only to the needs of the students but also to those of the rulers. For the first time in the history of education in Medieval India, Hindus and Muslims were seen studying in the same schools and colleges, aspiring for the positions in the Muslim administration. Hindu students now had an opportunity to learn Arabic and Persian literature, Jurisprudence, Islamic law and the art of administration.

In the British period, Christian missionaries facilitated education. The final aim of such a religious education was a supernatural man. East India Company sent some priests to India for spreading Christianity among the people because of which Indian education was outlined and planned in England and as such it was very
natural for it to be influenced by the prevailing conditions of England. The main aim of such education was to use English language as a connecting link between the ruler and the ruled and to train the English educated Indian servants to assist the government. The objective of education in this period was the promotion of European knowledge through the medium of English.

Having a common history of political struggle, both India and Kenya had similar problems to start with on the eve of their independence. African countries, especially Kenya looked forward to India for educational cooperation. Over the last four decades, the social demands with respect to higher education in Kenya have clearly intensified a tremendous growth in the number of universities and enrolment of students. In 1984, Kenya had only two public universities and in 2003, it has six. Private higher education is also flourishing in Kenya. Presently there are about ten private universities. According to the Ministry of Education, presently student enrolment in Kenya’s universities stands at 55,200.

Medium of education in English, cheaper maintenance and less cost of education in India attracted Kenyan students towards Indian educational and training institutions. Moreover, India through ICCR has instituted promotional avenues for education in aid of the African students, of which Kenya is seen to have taken the maximum advantage.

Next chapter describes the theoretical and conceptual framework of educational cooperation and technical training programme between India and Kenya.