Chapter 2

THEORETICAL AND CONCEPTUAL FRAMEWORK OF EDUCATIONAL COOPERATION AND TECHNICAL TRAINING PROGRAMME

Introduction
This chapter covers the theoretical and conceptual framework of educational cooperation and technical training programme between India and Kenya. The frame attempted here covers a brief analysis about western and Indian thoughts on education, functions of the education for the society as a whole and the functional relations between the education and others parts of the society, evolution of cooperation, meaning of education, types of cooperation, theoretical perspective on cooperation, game theory on cooperation, cooperation in education, India-Africa cooperation, Indo-Kenya Graduate Association, and south-south cooperation.

Meaning and Definition of the Education
Webster dictionary defines education as the process of educating or teaching and it is further defined as to “develop the knowledge, skill, or character of” persons. From this definition, it is assumed that the purpose of education is to make improvement in the knowledge, skill and character of students for the benefit of the society. Unfortunately, this definition offers little unless it further define words such as develop knowledge and character. Now it is very important to know the meaning of knowledge and its character. It is a body of information that exists as literature apart from the human thought processes that developed it. It looks at the standards and benchmarks that have been developed by many states. However, there is considerable research leading others to believe that knowledge arises in the mind of an individual when that person interacts with an idea or experience.

Encyclopaedia Americana viewed education as any process by which an individual gains knowledge or insight, or develops attitudes or skills. The education is divided in terms of how it is gained as formal and informal. The formal education is known which is acquired through organised study or instructions, as in a school or college,
whereas informal education is the way to get knowledge which arises from day to day experiences or through relatively unplanned or undirected contacts with communicational media such as books, periodicals, movies, pictures, radio or television.

The view of education as an aspect of society is very old, in fact, older than the psychological view of education which, by and large, takes the individual as the unit of action and study. The scriptures in all the religions and the classics of all the ancient societies have treated education as an aspect of formation, preservation and maintenance of society itself and the process of education as a means of reproducing the earthly society. In the western school of thought, Plato visualised education as a means to create the ideal state and planned a curriculum and a structure of education, which would produce his ideal Republic. During and since the Renaissance, when market economy and, later on, democracy developed in Europe, and the place of the individual as an important agent was recognized, the individual became the focus of the study of education.

For the present-day understanding, Emile Durkheim takes education as “the action exercised by the older generations upon those who are yet not ready for the social life. Its object is to awaken and develop in child those physical, intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially destined.”

In ancient Greece, Socrates argued that education was about drawing out what was already within the student. As many of us know, the word education comes from the Latin word *e-ducere*, which means to lead out. At the same time, the Sophists, a group of itinerant teachers, promised to give students the necessary knowledge and skills to gain positions in the city-state.

Eric Hoffer broadly explained the meaning of education and said that there is no age bar for the education. “The central task of education is to implant a will and facility

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for learning; it should produce not learned but learning people. The truly human society is a learning society, where grandparents, parents, and children are students together.²

It is considered that a human soul without education is like marble in the quarry, which shows none of its inherent beauties until the skill of the polisher fetches out the colours and makes the surface shine. What sculpture is to a block of marble, education is to the human soul. The philosopher, the saint, the hero, the wise, and the good, or the great, very often lie concealed in a plebeian, which a proper education might bring to light. Emma Goldman said that “No one has yet realized the wealth of sympathy, the kindness and generosity hidden in the soul of a child. The effort of every true education should be to unlock that treasure.”³

Education is the knowledge of how to use the whole of one. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty - how to open it, how to keep it sharp, and how to apply it to all practical purposes. Ayn Rand has also said that “the only purpose of education is to teach a student how to live his life – by developing his mind and equipping him to deal with reality. The training he needs is theoretical, i.e., conceptual. He has to be taught to think, to understand, to integrate, to prove. He has to be taught the essentials of the knowledge discovered in the past – and he has to be equipped to acquire further knowledge by his own effort.”⁴

The objects of true education are awakening of our best sympathies, the cultivation of our best and purest tastes, strengthening the desire to be useful and good and directing youthful ambition to unselfish ends, etc. Bill Beattie said that “the aim of education should be to teach us rather how to think, than what to think – rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.”⁵

³ Ibid.
⁴ Ibid
The main purpose of the education is defining the diversity of beliefs. If the same question on the purpose of education is asked to different people, it is likely that they will have five different answers. Some will place the focus on knowledge, some on the teacher, and others on the student. Yet people's beliefs in the purpose of education lie at the heart of the teaching behaviours. There is no definition of education that is agreed upon by all or even most educators. The meanings they define to the word are complex beliefs arising from their own values and experiences. To the extent that those beliefs differ, the experience of students in today's classrooms can never be the same. Worse, many educators have never been asked to state their belief or even to reflect on what they believe. At the very least, teachers owe it to their students to bring their definitions into consciousness and examine them for validity.

The educational process has been the subject of much comment by academics and writers. Their observations range from praise to cynicism, mostly the latter. Education is an easy target for criticism because its stated aims are often so nobly ambitious that they have little chance of being realized. There is a variety of thought-provoking observations on education.

However the education from the beginning itself has remained a source of intense intellectual discourse and debate. Whether the education is the source of the society or the vice-versa was a long contented issue, but what is agreed upon is that they are inseparable and interconnected. As they have been inseparable, so education is bound to reflect the social understanding. It is here that the various theories seek to answer the puzzle: “Wherever there is a system of social stratification, there is a corresponding differentiation within the educational system.”6 The much contended issue has sometimes revolved around the conflict with those having the access to education and those denied of that. The education being the subject of discussion in sociology and in the other areas has been dealt and understood broadly under the functionalist and Marxist theories.

**Functionalist Theory of Education**

Emile Durkheim, Talcott Parsons, Davis and Moore belong to this school of thought. According to them, the guiding principles of this theory are: firstly, what are the functions of the education for the society as a whole? And secondly, what are the functional relations between the education and other parts of the society? Functionalism answers to these questions: value consensus and the social solidarity are supposed to be the functions of the education for the society as a whole. Looking at a functionalist point of view, the very essence of the social system lies in the value consensus, because through this value consensus there lies the existence of the society and, hence, the maintenance in the coherency of the social functioning needs to ensured. This insurance could be done only with a system, which inculcates the understanding of the core and the pillars in the form of the value consensus. However, there is always a need of an instrument which enables the individual to internalize the accepted norm and the value system. Education as an instrument adopts the process of the primary socialisation in the school, and that is later on accepted and internalized to make them suitable for the future without any discontinuity or the deviance from accepted value consensus. The answer to the second question lies at the social integration.

The social integration is the pre-requisite of the social development and a by-product of the value consensus. The various segments and the sections of the society constitute the primary unit of the society; and for any understanding towards the higher destiny of the civilisation, the cooperation among such segments is required at its highest stage. This cooperation could be achieved only when the social integration is ensured by propagating the value consensus that it is rather the good for all, not for an individual per se and, hence, the good for the society that education becomes the strongest means to achieve the highest stage of such social integration. Education plays the role of the catalyst as well as the propelling fuel for the upward mobility as verified in almost all of the societies. Education empowers the member of the society for adapting to the social values, ethos and beliefs as the guiding principle to keep the society functioning from the time immemorial.
One of the famous proponents of the school of functionalist theory is Emile Durkheim, a French sociologist, who has extensively written over the various aspects of the society from social deviance to suicide. However, his most striking work gets reflected in his contribution towards the sociology of education, though less analysed and examined as compared to his other contributions. His writings on education constitute a new direction to understand the sociology of education under the classical approach of the sociology. His point of departure on education could be inferred from his own understanding of the education in the words “society can survive only if there existing among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in child from the beginning essential similarities which collective life demands.” Without these ‘essential similarities’, cooperation, social solidarity and therefore social life itself will be impossible to exist. Durkheim wanted to say that there was an inseparable relationship between the individual and the society threaded by means of the education.

Further he accounted the empirical evidences for his understanding that the education acts as the integrating agent by citing the example of the United States of America where he argues that the common and uniform academic curriculum in the educational sector has led to the highest degree of national integration among the Americans. This integration among the Americans has not only created strong nationalism but has certainly given a higher say at the international level.

Emile Durkheim, from the functionalist perspective, put forward the understanding that education besides giving the social coherence gives also the specific future skill so as to strengthen the national task force in terms of skilled human resource for the labour intensive market economy. What Durkheim said sometime in 1912 still seems true in the modern knowledge based economy where the highly educated are scarce in quantitative sense, but most and urgent needed. Thus to say that education increases the specific skill for future is the most relevant contribution of Emile Durkheim will not be an exaggeration.

Talcott Parson is supposed to be the most influential US sociologist in 20th century. Like other functionalists, he too believes in the functionalist aspects of the education. He has tried to capitulate under the two significant understandings in terms of, firstly, education as the “focal socializing agency”\(^8\) and secondly, education as the “bridge between the family and the society.”\(^9\) In order to justify his first observation, he puts the argument that the school represents society in miniature. Modern industrial society is increasingly based on achievement rather than ascription, on universalistic rather than the particularistic, on meritocratic principles that applies to members of the society. By reflecting on the operation of the society as a whole, the school prepares the young people for their adult roles. As a part of this process, schools socialize young people into the basic values of the society. Parsons, like many functionalists, argued that value consensus is essential for the operation of the society.

In order to justify his second observation that the education acts a “bridge between the family and the society,” he links the fact that the basic etiquettes of the familial socialisation are made more and more internalized to the young mind by means of the education as reflected in the course curriculum.

He goes one step further as compared to his predecessors when he links the education with the concept of the economic development. He believes that the education not only equips the young mind for the early childhood, rather it also gives the prior skill so as to meet the challenge of the adulthood where individual cries for the social security and wants to have the self sufficiency. It is at this stage that the individual utilizes his education from childhood to the adulthood, which is encased by the individual to meet the demand-supply dichotomy of the adulthood and the contemporary period in which one lives, while at the same time one is well equipped to understand the larger social system of which the individual is merely the basic constituting unit and the same social system regulates the behaviour of the


\(^9\) Ibid.
individual to control in turn the social system. He further argued that the lack of the education might lead to the dysfunction of the various social institutions and that could come under the danger not only internally but also from external behaviour of the social actor because of the social defiance and the social deviance. Thus, his understanding of the education lies in his understanding of the functional role and relation between education, economy, and society in closely inter related way, what he preferred to call as the social system.

Besides Emile Durkheim and Talcott Parsons, Michael Young and Moore too believe in the functional approach of the education. However what could be said about the functionalist theory of the education in nutshell is that the function of the education in industrial society lies in the transmission of the society’s norms and values; the preparation of the young mind for adult roles; the selection of the young people in terms of their talent and abilities for the appropriate roles in adult life; and the provision of the knowledge, skills and training necessary for effective participation in the labour force.

**Marxist Theory of Education**

Marxist theory derives its source from the philosophy and doctrine of Karl Marx and Frederick Engels, and also by other thinkers in this school. Marxist theory has been very critical to the theory propounded by the functionalist school of thought. The point of departure of the Marxist theory of education is that the nature of the society gets reflected in educational system as well. There is a causal relationship between the education and the society. If it is true that the society gets reflected in the educational system, the secondary question that automatically comes out is that who shapes the society, or to put it in more conventional term, how the societal norms get shaped. The answer lies in the economic explanation of Marxism. This gives birth to the logical corollary that the educational system is governed and shaped by the economic infrastructure. The same educational system gives birth to the workforce required by the capitalistic system. Marxist theory tries to establish a relation between the power, ideology, education and the production.
Marxist theory observes that those who are at the apex of the economic infrastructure mould the belief and the social norms so as to save their own personal score. This they do by propagating false consciousness of the social norms, which is further perpetuated and propagated by the educational system, because this educational system is going to create the skilled labour force to be adopted and absorbed in the economic institutions, working under capitalistic norms of the forces of production as well as the relations of production. What it implies is that the education system gets synchronized and starts reproducing the interests of the elite class. Hence, for Marxists the educational system itself is an exploitative agent for the capitalist system and the capitalists, and so such educational system is capitalistic in its nature.

An analysis of the Marxist theory of the education reveals that the education lies at the superstructure of the economic infrastructure. Any change in the infrastructure will have a corresponding change in the educational system too and hence it has been always an attempt of the capitalist force to maintain the status quo nature of the education so as to suppress any dissident against the capitalist system.

However, by saying the educational system as the exploitative in nature, Marxists do not want to leave educational system at the mercy and manipulation of the capitalists. Rather, they advocate a radical change in the educational system to make it more egalitarian in nature. A radical change in the education could only be possible with a corresponding change in the social system, which they mean the overthrow of the existing political institution. They understand the education as the most significant tool for the social and political change.

Marxism has been one of the most discussed and debated issue since its beginning and hence been understood with various dimensions and implications. It remains one of the core issues to be discussed by the experts for the time to come. To make the Marxist paradigm of education more clear, let us attempt to explain the education as observed by few eminent Marxists like L. Althusser, Samuel Bowels, and Herbert Gintis along with some other scholars who do not call themselves Marxist but shares the similarities in many fields, while standing in opposition to the functionalists.
One of the protagonists of this school is Louis Althusser, a French philosopher and is eminently known for his contribution in the sociology and political science and for his contribution to the Marxist discourse. His point of departure, like other Marxists, is that the education is very much a part of the superstructure shaped and regulated by the infrastructure. He argues that the education, culture, politics and the values are oriented by the capitalist intelligentsia in such a way that it best suits the capitalist interests. He is of the opinion that infrastructure, being composed of the mode of production by having the twin processes of force of production and the relation of production, prepares the skilled labour force who works for the big enterprises owned by the capitalists. Thus, he puts the argument in the form of the questions like there is no disagreement that the education creates an efficient labour, but the genuine question is that for whom and why they are created. He answers the question by stating that they are created for the ruling class ideology and the socialisation of the workers suits them. Thus, this leads to the reproduction of technically efficient workforces who are submissive and obedient.

He takes into account various conceptual terms such as the power, ideology, "Ideological State Apparatus"\(^{10}\) and compares the pre-capitalist and capitalist society. Althusser states that the holding of the power and maintaining the status quo is done in various phases. The said phases involve first and foremost the creation of the capitalist "Ideological State Apparatus," which consists of the mass media, the law, the religion and the education. These arms of the state apparatus perpetuate the propaganda that the good of some is the good for all. Once this propaganda reaches to its maturity it becomes the means of ruling class ideological control and gradually from this evolves the capitalist power. To prove his observation, he takes the example of the pre-capitalist society where the church (religion) was the main tool for the ideological control. However, in capitalist society the church (religion) has been replaced by the education. Althusser says, "Each mass ejected \textit{en route} is

\(^{10}\) Ibid.
practically provided with the ideology which suits the role it has to fulfill in class society.”

Besides Althusser, there are the other names like Samuel Bowels and Herbert Gintis (*Schooling in capitalist America*) who support the Marxism with the concept that education contributes to the reproduction of labour power. On the other side, we have Ivan Illich, though not a Marxist, who supports the Marxism with his empirical study, entitled *Deschooling Society*.

In the way the western scholars have given their own understanding on education, Indian thinkers also have enriched the study of education by giving their own understandings, which are analyzed in the following sections.

**Indian Thoughts on Education**

Taking advantage of the English education, Raja Rammohun Roy appealed to the national sentiments of the people and said that the aims of national education are “self-reliance, patriotic, expensive education, encouragement to vernaculars and a realistic curriculum.”

Great thinker Rabindranath Tagore has emphasized on natural environment and creative activity. He said that “in education, the most important factor must be the inspiring atmosphere of creative activity and therefore, the primary function of our university should be constructive work of knowledge. Man should be brought together and full scope given to them for their work of intellectual exploration and creation; and the teaching should be like the overflow of water of this spring of this culture, spontaneous and inevitable. Education can only become natural and wholesome when it is the direct fruit of a living or growing knowledge. The best function of education is to enable us to realize that to live as a man is great,

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11 Ibid., pp. 180-81
requiring profound philosophy for its ideal, poetry for its expression, and heroism in its conduct.”

Vivekananda studied the situation of education and came to the conclusion that only a handful of men enjoyed educational opportunities while the rest were denied that privilege and that this was the chief cause of India’s ruin. If we are to rise up again, Vivekananda thought, we have to spread education among the masses. The only service to be rendered to them is to give education to help them regain their lost individuality.

Thought of Vivekananda was further reinforced when he visited America and other western countries shortly after the completion of his Bharat Parikrama. He was moved to tears when he found how the common people of those countries had good food, good clothes, and good houses to live in as compared to his own countrymen of similar status. He observed that western people in general were conscious of their usefulness to society and hence lived a life of dignity. And the reason behind all this was that they had opportunities for education, which was altogether denied to the majority of people in India. The more he thought about these social differences, the more he became convinced that education should be given top priority in any programme for the uplift of the lower classes. Even social reforms will not be effective if people are not educated enough to appreciate the results.

Nothing can be created anew; only the nature of can be changed. In this regard, Vivekananda has given a remarkable thought on education and he said, “Education is the manifestation of the perfection already in man.” He elaborated his thought and stated that “all knowledge, spiritual and secular, is stored in the human mind, just as a huge banyan tree lies within a tiny seed. The function of the teacher is only to help that seed sprout and grow by offering suggestions. The relation between the

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teacher and the taught is therefore of utmost importance. There should be perfect understanding and mutual sympathy between them.\textsuperscript{15}

The educational philosophy of Swami Vivekananda proposes an ideal mixing of the heart and the intellect. Besides, faith, sympathy, and mutual respect between the learner, the guardian, and the teacher are also carefully developed in all the educational institutions run by the Ramakrishna Mission. In Vivekananda’s view, educated men and women do not try to uplift the poor and backward people. According to Vivekananda, assimilation of few constructive and noble ideas is more useful than getting by heart a whole library.

Vivekananda explains, the education is that which makes the whole society happy in relation to other societies; then it can be called the right type of education. Whatsoever removes misery and increases happiness and makes the happiness stable is real education. If education does not turn the joy of early life into the sorrow of youth, the merriment of youth into the sorrow of middle-age, and the happiness of the middle-age into the miseries of old age, then it is the right type of learning. The true meaning of education is harmonious development of head, heart, and hand, which is the man-making and character-building type.

Gandhi has explained his views about education and said that literacy or the capacity to read and write is not the education. Education is the overall development of the body, mind the spirit. The Gandhian system of education is linked to his understanding of the culture. Gandhi’s understanding on the education is broadly analyzed under the three levels of the education.

**Primary Education:** He was of the opinion that the primary or the basic education is compulsory to all. For him the basic education is ‘the why and the wherefore of every process’ of the craft in which a child may be initiated. He was of the opinion that the education should be self-supporting and he had said that the “such education

\textsuperscript{15} Ibid.
taken as a whole can and should be self-supporting; infact self-supporting as the acid test of its reality."

**Higher Education:** He said that the higher education must be based on the national requirement. The institution of the higher education should prepare the qualified personnel according to the requirements of trade and industry. These institutions should be self-supporting and need not be necessarily financed by the state.

**Religious Education:** He was against the imparting of the religious teachings in the school because he perceived that the each mind was different in perceiving the nature of God. However, he was in support of some sort of the ethical teachings in education, supposedly the fundamental ethics common to all the religion.

In the above analysis, an attempt has been made to know the various facets of the modern education under the broad parameters of the theoretical and conceptual understanding, and the prevailing theories and the concepts on the education have also been examined like the Marxist and functional, and the understandings of their advocates in the contemporary education system. We also did an overview of the education as seen and observed by the Indian thinkers such as Raja Rammohun Roy, Vivekananda, Tagore and Gandhi.

The changing meanings and interpretations of the concept of education basically can be seen in relation to changing history, because concept of education changes along with changing social forces. The variety of ideas, which paved the ways for changing the onus of the education from family to school or from physical to mental, can be seen historically. So, it is necessary to make a brief description of the history of education in terms of changing views about it.

**Changing Views of Education: A Historical Overview**

As Vedas are treated the oldest scriptures of the world, and hence the teaching and preaching in then form the oldest way of education. The Vedic verses are known as Shrutis, which are learnt through listening from one generation to another from Guru’s mouth. This Gurukul pattern of teaching necessitates a disciple to take part in
the routines activities of a teacher. This Ashram based education was given to the
selected section of people in a secluded atmosphere. Not only this, the "caste
system, closely linked as it is with education, also inhibits change and divides
society on the basis of heredity and occupation. Many subdivisions grew out of the
four original castes – Brahmans, who were priests and teachers; Kshatriyas, who
were warriors and rulers; Vaisyas, who were merchants and traders; and Shudras
who were the artisans and laborers. Caste training was planned to prepare
individuals for their jobs in life. Writing and arithmetic and some legendary lore
were taught to all classes except the lowest. Members of the warrior castes were
trained in martial discipline and the customs of the society. Brahmans study the
sacred Vedas, religious practices and national traditions."16

During the period of 6th century BC, due to the influence of Gautam Buddha,
endeavours were made to open monasteries in which education was imparted to the
common masses irrespective of their caste belonging.17 As the history of the
education in India has been covered in the first chapter of the present thesis, here,
the depiction will be made of the ancient trends in the west.

Western philosophy begins with the Greek philosophy and, as has been stated,
philosophies used to influence the pattern of education. While making a glimpse of
the philosophy of the Greece, one cannot skip the concept of justice by Socrates
which is discussed through the famous dialogue of Plato known as The Republic.
For Plato, the state is class divided and the judicious state is that in which each class
performs its functions. For this education is needed, which can impart different
character to different classes.

However, so far as the educationists in Greece were concerned, there were two great
educationists: Plato and Aristotle. Plato’s Republic took Sparta as the model of an
ideal society in which the workers were simply to learn suitable trades, the warriors
were to learn music and gymnastics, and guardians were to be trained in philosophy,

16 The Encyclopaedia Americana, Danbury, Grolier Inc., 1980, p. 615.
17 Ibid.
the sciences, and metaphysics. These philosopher kings were to rule. Plato hoped that this would be a stable and unchanging society. The society Aristotle had in mind was a democratic city-state in which a minority enjoyed the rights of citizenship. Education, as a branch of politics, was only for prospective citizens whose potential was to be developed through physical, moral, and intellectual training in that order. The end of education was moral virtue, and the achievement of virtue ought to be the goal of society.

Undoubtedly, the Greek education was also similar to the Indian education to the extent that it talks about giving a certain kind of education to a certain section of the society. However, it is silent about how to decide who is belonging to which section. Around 150 BC, the most famous educational systems were those of Sparta and Athens. The schools of Sparta were run by the state for the purpose of making each eligible individual the ideal soldier. On the other hand, the school of Athens was different from those of Sparta. Although physical education was emphasized, the chief aim of education was aesthetic – to develop a cultural soul in a graceful body.

Roman education was also influenced by the Greek culture. From 250 BC to 146 BC, Greek influence began and gradually increased; and from 146 BC to the fall of the empire, the culture of Rome was virtually Graeco-Roman. Little is known of the first period except that education was provided in the home, which was very practical and aimed at developing the good citizen through the study of war, politics, law and oratory. With the decline of the empire, the value of this kind of training diminished. Education became formal and artificial, but still served as a model for Europe. Many centuries had to elapse before the schools could again serve as agents of social change.

For centuries after the fall of Rome, education in Christian Europe was exclusively in the hands of the clergy, the religious agents. Learning was restricted and fixed in accordance with the interests and dogmas of the church. Obviously, they restricted education to the learning of religious sermons. Secular literature was regarded with great suspicion in the monastic schools until the 11th century. Subsequently, it had to be painfully rediscovered as part of the renaissance of secular learning, which was
accompanied by an explosion of scientific knowledge. Due to the impact of the renaissance and reformation, education could liberate from the clutches of the religion.

With the emergence of press, the education went in the hands of common people and that is why during renaissance and reformation, attempts were made to translate the religious books and other texts in the lingua franca. During the period of 19th century, such syllabus was developed to suit the need of almost all types of people. In this direction, a conspicuous role was played by Comenius who advocated the system of universal education that would meet the needs of rich and poor, boys and girls, novels and commoners, and townsmen and the villagers. He held the view that instruction should fit the child and not vice versa.

By the end of the 19th century, an idea of three level educational systems was propounded. It was initiated in the Europe and America. The first level was for all children continuing for some up to the age of about 14. At the second level, a proportion of young people went either to academic schools or to vocational schools. Students, who successfully completed a full course at an academic school, were qualified to attend universities and other institutions of higher learning. The characteristics of second and third level varied considerably from one country to another, but two issues were universal. One concerned the variety of schools at the second level of education. The second issue was the extent to which science should find a place in the curriculum of the academic schools in the face of the heavy emphasis on the classical languages and after these on modern language. Despite various additions and deletions, three level education is more or less existing in almost all the countries though with the passage of time, the schooling itself is divided into three levels, namely, primary, middle and secondary.

It is to be born in mind that the education frees the mind of the human beings to understand various cultures and societies, which ultimately leads to the foundation for understanding other cultures and societies by the process of the cooperation. Thus, it becomes not only necessary but inevitable to examine the various aspects of the cooperation, which we shall take up in this chapter.
Historical Views of Cooperation

Cooperation is the word and reality that the human civilisation gave birth. While dealing with cooperation, it should be born in mind that the humans and the animals came together for the sake of the convenience to meet the common end of the existence of the life. Had not there been the cooperation among the primitives, the human civilisation would not have been possible.

The coming together of the individuals led the invention of the fire and the wheel – the first invention towards the establishment of a new regime that we can call as the human empire over the nature, which was followed by the socially constructed theory of the various wings of cooperation in the form of the barter system, laissez-faire and other forms to serve the ancient system of economic institutions. This leads us to ask a question to the Homo sapiens, the modern man, that when our ancestors came together in the time of their origin, then why we cannot come together in the modern time in which the complexities in the social system has increased manifold along with the increase in necessities of the life, making cooperation more important than ever to overcome the various challenges posed to the modern period. Obviously the answer to this question is positive and hence we have various international organisations from League of the Nation to United Nations Organisation, European Union, various regional organisations, and so on. Thus, we can conclude that the having cooperation in modern time is not only necessary but the pre-requisite to converge together and face the globalisation in its logical positive ending. Given such a backdrop, the various aspects of the cooperation are dealt in the following passages, dealing with the meaning, nature, concepts and the theoretical perspective on the cooperation.

Meaning of Cooperation

There is nothing in the world, which can be made possible and effective without cooperation. But their contribution varies from each other. There is some need of cooperation like architectural plan, labour work, carpentry, etc. for constructing a building. Cooperation is everywhere. Cooperation is in our government, our cities, our schools, and at our homes. The head of the state and government officials must
cooperate in order to run a country. Teachers and students must cooperate in order for learning to take place. Fire-fighters must cooperate in order to save lives. A husband and wife must cooperate in their marriage. Cooperation must be shown everywhere. Life has its ups and downs, but we have to cooperate in order to live through them. It is stated that cooperation will always result in a happy ending. It depends on what pupil believes and what is in their heart. According to the American Heritage Dictionary, cooperation is defined as “working together towards a common end or purpose.”

To the best of my knowledge there are two meanings to everything in life; one is making believe and the other is truth. The make believe implies what everyone wants to hear. The make believe cooperation is the idea that everyone in a group will happily work together and always get the job done. The true meaning of cooperation is far more complicated. Cooperation is standing together, working in one accord, and trying to achieve the goal. Standing together is the first part of cooperation; standing together means sticking to the task, through thick and thin. In a group, when one person needs help or is down, another member comes to his aid. Standing together requires not leaving anyone behind. Standing together requires a shoulder to lean on. Standing together requires patience with others; even patience with those who are not admirable. Working in one accord is the second part of cooperation. It has described that “in church, when the choir is singing, they are all working in one accord. The director directs, the musicians play, and the choir sings the same song. Although they have different parts, they all have the same goal.”

Furthering the meaning of the cooperation, it could be defined as the “joint or collaborative behaviour that is directed towards some goal and in which there is common interests or hope of reward. Cooperation may be voluntary or involuntary,

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direct or indirect, formal or informal, but always there is a combination of efforts
toward a specific end in which all the participants have a stake, real or imagined."^20

There is no limit to the potential range for cooperation. It may be found in very
small groups, between two countries or as large as leagues of sovereign states. It is
the cooperation between the sovereign states which will be the subject matter of this
chapter. Before discussing the cooperation at the state level, it is pertinent here to
discuss the cooperation in general. This concept of cooperation is understood in
various senses and seen in different disciplines. "It is possible to regard cooperation
as an ethical norm, as a social process, or as an institutional structure. In ethics and
religion, cooperation has been among the most honored of values throughout human
history. Indeed, some philosophers and religious teachers have made cooperation
synonymous with the whole fabric of morality. Cooperation is stressed in all of the
major religions and moral systems of the world. It is at the very heart of Hinduism
and Confucianism and has a hallowed place even in such relatively individualistic
religions as Christianity."^21

In fact, cooperation is a process between two and more existing entities. Studies by
modern scientists of natural science have shown this in the plant and animal world
as in the human culture. Cooperative behaviour is one of the central mechanisms of
the evolutionary process; it is observed in conditions leading to change as well as to
stability.

As a social structure, cooperation is manifest in countless organisations created
expressly by man for the purpose of joint behaviour towards a given goal. Such
structures range in size from primitive hunting groups to modern insurance
companies and in kind from criminal conspiracies, to the World Health
Organization. They are as often religious, political, and cultural in character as they
are economic. The modern renewal of interest in cooperation as a process and
structure occurred in the nineteenth century, a century overwhelmingly preoccupied

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^21 Ibid.
by the impact of laissez-faire. Capitalism on the social order, can account for the
distressing tendency among social scientists even today to conceive of cooperation
and competition as processes primarily economic in significance.

Types of Cooperation
Generally speaking, there are five types of cooperation. These are: automatic,
traditional, contractual, directed, and spontaneous. Each can be found in all human
socio-political, religious, economic, and cultural spheres. While it is important to
distinguish the types from one another, it is equally important to emphasize that
rarely, if ever, does any one of them exist in isolation. For its proper understanding,
it is important here to discuss in details, the different types of cooperation.

Traditional Cooperation: It is regulated by traditional social norms. The joint
family in India, the Chinese clan, the village community of Asia and medieval
Europe, and craft and merchant guilds the world over in ancient and medieval times,
are instances. In the agricultural village community, which is one of the most
universal of institutions, such matters as the planting, cultivation, and harvesting of
crops are dealt with cooperatively by the villagers. In the medieval guild, prices,
techniques of craftsmanship, and standards of work were all established
coopatively and there were no any direct competition. In all such instances,
cooperation however might have begun in the first place as one of the mores, as
binding upon the participants as any other part of morality.

Spontaneous Cooperation: It is most natural form of cooperation. It depends on
situation in character and practically develops the essence of relationships within the
family, neighbourhood, playgroup, and other close-in personal forms of association.
Such type of cooperation suggests that it is peaceful and friendly relations between
the people or country. In army, corporation, or government, types of spontaneous
cooperation arise, given propitious conditions that may support the planned, directed
type; as every military observer has emphasized, "spontaneous cooperation is the
ultimate requisite of victory in battle. No matter what the sphere of activity, not even

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22 Ibid.
the most rationally and meticulously planned operation will altogether obviate spontaneous cooperation among participants."²³

**Directed Cooperation:** In the modern world, the large-scale business enterprise, labour union, school system and even religious organizations hardly survive without the form of cooperation that arises from direction. The source of cooperation here is only incidentally a common recognition of goal. "It would be difficult to find a more dramatic instance of directed cooperation than in the great atomic bomb project of World War II; tens of thousands of persons, at all levels of skill and responsibility, cooperated under remote direction in the making of a product known to but the tiniest handful of top leaders in the project. Such an instance, although dramatic, is far from unique in the contemporary age."²⁴ What Max Weber called "'rationalization' is a process in modern society that has had the effect of converting a great deal of human cooperation into the directed type. It is inconceivable that complex, large-scale organizations could operate today without directed cooperation, and we are witnessing an ever increasing amount of this type of cooperation as a result of the intricate and far-reaching operations of data-processing and computer systems."²⁵

**Contractual Cooperation:** The base of modern society depends on contract for a time period. In modern society, cooperation is more likely to be contractual than traditional in character. Terms of cooperation are specific and conditional upon the will of the participants. It is governed by legal expert and then refers an exact thing, rather than some thing vague. They are also precise both in terms of length of cooperation and of what is specifically required by the relationship. Contractual cooperation is one of the most basic patterns of contemporary western society. The extremely large of consumer and producer cooperatives, credit unions, cooperative apartment houses, profit-sharing plans, and the like make plain how dependent contemporary capitalism is on this type of cooperation. It is sometimes thought "that informal contractual cooperation tends to wane in mass society, but the profusion of

²³ Ibid.
²⁴ Ibid., p. 386.
²⁵ Cited in Sills, David L., op. cit., p. 386.
baby-sitting and car pools suggests that contractual cooperation at the grassroots is far from moribund.  

**Automatic Cooperation:** Automatic cooperation is a cardinal feature of the complex relations among the primary, secondary, and tertiary orders of the modern economy, and it is no less a feature of relations among ethnic and religious groups and of sovereign states. This type of cooperation is found in joint behaviour toward a common end that arises solely from the fact of strategic location in the ecological pattern.

Automatic cooperation refers to the varied types of impersonal coordination, joint behaviour, and mutuality of interest that arise directly from ecological position. Such cooperation in the plant and animal world is almost largely sexual in nature, although among the higher orders it is related to security. Automatic cooperation is also observable in the human world. To the eye of the social ecologist, human populations, both urban and rural, appear as directed in considerable part by processes that are unplanned and usually unnoticed by participants. Among these processes is cooperation.

**Evolutionary Theory of Cooperation**

Cooperation is as old as human thought. There are some most myths, which reveal that man's realization is not only of the importance but also of the elements of cooperation. From the days of Confucius, Lao-tzu and Gautama Buddha in the oriental philosophy and even the writings of the Old Testament, the focus of the ethic and psychology of cooperation decide that it is true on the basis of information and it is not just said on the basis of any presumption. “For both Plato and Aristotle, cooperation was the keystone of the good state, and what Aristotle called stasis, or political factionalism, was the infallible sign of civic degeneration.” In the writings of the Christian fathers, “the imperative of cooperation was based in part on their organism image of the world and society, but also on the remembered reality of

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26 Ibid.
early Christian cooperative communities often, indeed, communistic and on the kinds of brotherhood and interest associations that flourished throughout the Middle Ages.\footnote{Ibid.} The theme of cooperation remained powerful one irrespective of any age. The modernity added nothing but a sense of secularization.

From a sociological point of view, early modern theories of society may be seen as falling within either a cooperation or conflict orientation. On the one hand, there were those who, like Thomas Hobbes, saw the natural state of man as characterized by conflict and war of all against all, with the life of man left solitary, poor, nasty, brutish, and short, but on the other hand, there were protagonists like the great Johannes Althusius, who believed that "amity and cooperation were basic in the human species and that the social ties of family, community and association had long preceded the rise of the state."\footnote{Cited in Sills, David L., op. cit. p. 387.} Down through the nineteenth century, conflict theories of society were viewed with those based upon cooperation.

The nineteenth century witnessed a major change of interest in nature of cooperation. This change must be seen as a basically important reaction against three major tendencies of the age. These are: (1) hedonistic utilitarianism (philosophy relating to the importance of pleasure-based utility), (2) self-interestedness and (3) supremacy of conflict and competition.

The rise of the theory of cooperation is to be seen as an attack on all these propositions. In the writings of the historical jurists Henry S. Maine, Otto von Gierke, and Leon Duguit, the ethnologists Lewis Henry Morgan and George Laurence Gomme, and the political philosophers Francis H. Bradley and Thomas H. Green, a very different view of man and society emerged: one in which the social group, not the individual, was the element of society and man was understood in terms of his interactive ties with others rather than through instinct forces presumed to be resident within the solitary individual.
The rise of systematic sociology played a major role in praising men's minds of the priority of economic values and of the universality of competition. In contrast with this, Durkheim's great work emphasized not only the long history of cooperation that was embodied in mechanical solidarity but also the more ecological type of cooperation reflected by the sanctions of modern organic solidarity. He was also keenly concerned with the needs of modern society with respect to the creation of large-scale cooperative occupational associations, which would rescue worker and citizen from the anomaly and isolation of modern urban and industrial life.

From the viewpoint of the human action and theory, cooperation was a vital force in the nineteenth century. In this context, the name of the Rochdale Equitable Pioneers' Society in England was perhaps the best known, although it was far from exceptional in either size or influence. Consumer cooperatives were founded in Europe and the United States; producer cooperatives also arose, although these were fewer and had their chief impact on the Utopian movement. Literally, hundreds of colonies were founded on the principle of producer, as well as consumer, cooperation. They were an important part of the life of that period. In sum, despite the common conception of the nineteenth century as wholly individualistic and competitive, we have to conclude that cooperation, both in thought and practical affairs, was an important aspect of this period.

Cooperation enables living processes to do better in evolutionary terms. Whatever evolutionary challenges they face, organisms will do better by cooperating. And the wider the scale of the cooperation, the more effective it is – the greater the power the cooperators will have over their environment, living and non-living. According to evolutionary theory, when evolution discovers ways to increase the scale of cooperation, life progresses in evolutionary terms. "It is only in the last decade or so that much work has been done on the evolution of the more complex cooperation found within cells, within multi-cellular organisms, and within human society."

Provided the benefits of cooperation outweigh the costs, cooperators will end up in front, and will out-compete non-cooperators. The more distantly-related the individuals, the worse this gets. The pay off from cooperation has to be even higher for cooperation to come out in front. Though, this hypothesis of the evolutionary theory seems to dying in the case of the Indo-Africa relation. Furthermore, the whole system of reciprocity works only if there is a fair balance between the favours that are exchanged. Individuals whose favours cost more than the individuals receive in return will be out-competed. But most animals have little ability to judge whether reciprocal favours are similar in value, having to do so further complicate the critically important job of telling the difference between cheats and cooperators.

This condition is not generally met in modern large-scale economic markets. Individuals can readily leave a bad reputation behind them, and find new individuals to deal with who are unaware of their previous actions. Reciprocal altruism is therefore not the mechanism that has produced the large-scale markets that organize economic exchanges across human societies "where the benefits of a cooperative act impact on many individuals, reciprocal altruism cannot operate easily."^32

The mechanisms work to the extent that cooperators are able to capture the benefits created by their cooperation. To overcome the barrier to cooperation fully, a mechanism must also ensure that those who harm others capture the effects of any harm they cause. Harming others must be harmful to those who cause it. And to organize cooperation across generations, a mechanism must also ensure that all the effects of actions on others must be captured, no matter how distant in the future the effects may be. This is necessary to ensure that cooperation that benefits future generations will also be profitable to those who produce it.

**Game Theory on Cooperation**

International environmental trade and human rights problems raise particular issues for international cooperation. Usually, global environmental change problems are characterized as commons where the relevant metaphor is in terms of a resource to

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which everybody has free access and thus an incentive to use as much of it as possible without regard to what the other users are doing. If every user has the same attitude, the resource is rapidly depleted and the environment to which it belongs is no longer sustainable. This conclusion is also valid for global resources such as the atmosphere or the oceans which have therefore been referred to as global commons. Trade and Human rights issues present sometimes different and at other times similar structures. This theory becomes more important so as to understand the bargaining of agreements about resource use.

Game theoretical ideas and concepts have been applied to several critical issues, such as follows:

1. Determining the incentives of various relevant actors (states, corporations, individuals) concerned by commons under different conditions.
2. Solving conflicts generated by commons issues in which often actors see each other as preying on exhaustible or slowly renewable resources. How can such conflicts be solved?
3. Elaborating policies that would appear to be optimal to avoid the problems raised by commons.
4. Negotiating the regulation of the international environment. In these complex negotiations among international actors, governments are often caught between international and domestic pressures on these issues. The metaphor of two level games has been introduced by Putnam to analyze political situations characterized by such cross-pressures.
5. Accommodating different requirements of parallel environmental regimes. Environmental regulations and accords can create potential conflicts with other types of international arrangements such as for instance trade and financial regimes. How can such situations be avoided?
6. To what extent are trade issues of a different nature?
7. What are the game theoretical structures that characterize human rights issues?

Cooperation in Education

The massification of higher education beginning in the 1960s and increasing marketisation of education have quickened the pace and, in some cases, changed the
nature of international educational cooperation. Today, universities form linkages with each other for one reason or other; but most important, they strike alliance in order to be able to compete. Massification and marketisation of higher education have led to severe competition, and globalisation has also led to more and more strategic alliances among multiple partners across national borders. Coupled with the advancement of information technology, the forces of globalisation have transformed the concepts of time and space, and universities are now operating across spatio-temporal boundaries. But what are the models and approaches to international university cooperation today? Under what circumstances are institutional linkages most likely to succeed or fail? What are some of the strategies involved? What kinds of organizational structures are needed? These are some of the questions that need to be resolved within the ambit of educational cooperation.

**Technical Training Cooperation**

Technical training is the backbone of the present day economic set up in general and the post-globalisation trend supplemented with liberalisation in particular. The liberalisation measures are mainly directed towards export growth, but these are purely based on the Research and Development (R&D) of the technical expertisation of a firm at the domestic level and MNCs and TNCs or the big corporate players at the international level as the major actor to the international economic and financial institutions like the IMF and the WB. However, before dealing with the details of the technical training, it is necessary to have the prima-facie knowledge of the concept of the ‘technical’.

The term ‘technical’ implies the decline in the manual work with corresponding decline in the manual labour force. The period of the sustainable economics is receding gradually and in place of that the secondary and tertiary sectors have started taking place in the third world countries, especially in the African continent.

The period from 1990s is important in various senses; the white colour job orientation has come as the relation of production implying the ‘technical skill’ as bargain capacity for the recruiter. The said ‘technical skill’ has its root not only in the Information Technology, computer programming, but it also includes the
handling of the machine and its tool for various producing enterprises, at least in African continent. Africa still largely depends upon the agriculture for the economic survival though gradually moving towards the mechanisation of the economics. In Africa, the agricultural sector is heavily dependent upon the manual method. This has certainly caused the low production and the lack of the surplus value. Because of the lack of the surplus value the capital formation has not taken place. Now, if the capital formation is required for the overall growth of the continent, it has to adopt the latest technology for which the technical skill is required for handling such machines.

The technical skill could be obtained by two means either from the first hand information of the acquired knowledge or secondly from the second hand acquired knowledge that is being learnt from the other experts. As far as the case of the Africa is concerned, it is of the second type in its nature of enhancing the technical training. This is because the African continent’s experts are acquiring the technical training from some of the leading countries in which the name of the India is most significant, besides some of the European countries. However, the basic question in terms of the conceptual understanding of the technical training needs further understanding. According to the some of the scholars of the technical training, the term ‘technical training’ implies the enhancement of one’s skill by getting some of the advance form of brain blowing exercise instead of the simplified calculation to handle the mechanical and the analytical tools more efficiently and qualitatively having the direct bearing upon the vector of the resultant output in terms of the production applied to the vast area of operation like the enterprises, manufacture units and the agricultural productions. Technical training accelerates the various areas like military, nuclear, medicine, and other allied areas like the automation, agriculture, research and development, etc.

To conclude, the technical training could be said the basic of the development in a planned manner to enhance the productivity by acquiring the advance form of the knowledge in technical form to cope with the changing nature of the skill required to enhance the mechanical operation so as to have the subsistence surplus in the productivity of the engaged activities in the marketisation leading to the capital
formation and reaching the bottom-line of the enterprises, i.e., capital formation for additional investment to register the overall growth in all sectors.

In the above discourse, the various contours of the theoretical and conceptual background of the education, cooperation and the technical training have been focused, but the significance of any theoretical and conceptual understanding lies in its implementation and the verification for the future purpose.

India-Africa Cooperation
India and countries of Africa have shared common historical experiences. They are now called upon to jointly confront the challenges of the post colonial and post cold war era. The removal of the illiteracy and underdevelopment remain our foremost priorities. At the global level, the rivalry between east and west has given way to confrontation between north and south. Developing countries are not individually so stronger that can counter the adverse situation of western education policy. A rapidly increasing debt burden also reduces to take any decision on their own and compelled them to negotiate according to the needs of western countries.

In this critical situation, India stands solidly behind the countries of Africa in their efforts to achieve self-reliance and economic prosperity for their people. The government’s approach was articulated in the following words: “Africa cannot be viewed as a mere market for Indian goods and services. India and Africa are partners in the collective endeavours to achieve betterment of the people.”

South-south cooperation is not just a slogan, but it is the idea of new spirit, of alternative approach to development. Increased exchanges between developing countries help to diversify the pattern of their economic linkages, strengthen multilateral approaches, and increase their bargaining capacity with the north. The countries of the south do not seek to confront the north, but instead to promote meaningful cooperation for the establishment of a just and equitable world order.

33 Experts from Address by Secretary (West), Ministry of External Affairs, at the Concluding Session of the Conference of “Understanding Contemporary Africa: India and South-South Cooperation,” India International Centre, New Delhi, 17 February 1996.
Conclusion

Meaning of cooperation and education has been explained in detail. The types of cooperation, evolution of cooperation and south-south cooperation have also been described. The basis of cooperation between Government of India and the Government of Republic of Kenya is also pointed out.

In the next chapter, we are going to take up the different kinds of facilities, which are provided by the Indian Government for the students and trainees of Kenya in Indian universities and technical training institutions.