CHAPTER III

NSS: AN EDUCATIONAL EXTENSION AND COMMUNITY SERVICE

This chapter examines NSS as an extension component of higher education. As the UGC accepted the NSS as an extension component of higher education in 2006, it is imperative to study the philosophical and practical aspects of extension education, implemented through the NSS. The purpose is to examine the NSS as an extension of higher education, adopting and adapting Gandhian education and national reconstruction programme, with appropriate modifications. The study attempts to trace the origin of extension education from the ancient gurukul system up to the contemporary period. The ultimate objective is to channelize youth energy for the national reconstruction by revamping higher education using the facilitating medium of NSS in Kerala.

On the lines of “Lab to Land” programme, 1979 of Indian Council of Agricultural Research (ICAR), NSS is a “campus to community” programme under the Ministry of Youth Affairs and Sports, Government of India.\(^1\) Now, NSS has been accepted as one of the important programmes in the ‘New Education Policy’, 1986 and is a befitting tribute to the memory of Mahatma Gandhi, who inspired students to go beyond the campus, live with the community and learn from them.
Traditionally, teaching receives the utmost importance in colleges, and researches in universities. Extension is seldom considered significant with the exceptions of a very few courses. The higher education system has now recognized, in principle, the importance of extension work. However, it is yet to be institutionalized for academic acceptance and recognition of the society. Here, the attempt is to pay attention to the extension component of higher education, implemented through the activities of NSS in Kerala.

The National Service Scheme is a student–centered programme complementary to education. It is a noble experiment in academic extension. It inculcates the spirit of voluntary work among students and teachers through sustained community interaction. It brings our academic institutions closer to the society. It is a link between the campus and the community, college and village, knowledge and action. The overall aim of NSS is the Personality Development of Students through Community Service. It gives an extension dimension to higher education system and orient the student youth to community service.

Extension work, the third dimension of education, plays a vital role for bringing about a social transformation. The Extension Education Programme (EEP) has been introduced through National Service Scheme (NSS). Under the auspices of the NSS, teachers and students visit underprivileged sections of the community near educational institutions. Sometimes, they involve in developmental programmes at far-off places hit by natural disasters. For
example, recently, NSS organised relief and rehabilitation activities for Tsunami victims of Kerala in 2004. The programmes were service-oriented focusing participatory experiences and exposure to bring together “Campus” and the “Community”. Thus, as co-learners adapting extension work, it is certainly an effective educational opportunity, to develop student volunteers' personality.

The educational institutions and teachers have a well-defined role in this regard to offer their selfless services and also by their conduct inspire their students engage in NSS activities in pursuance of the mission. The students have to realize the dignity of manual labour and make themselves available for the service of the people in distress. The purpose of NSS is development of the personality of student volunteers through community service. It extends the fruits of higher education from the campus to the wider community. Community service is a voluntary affair and one spends time and energy apparently without any material compensation. The ultimate aim is to ensure that an attitude change has occurred practicing Educational Extension Programme (EEP) in the teaching learning process through NSS. The NSS in our social context has an added significance. Notably enough, NSS in professional education institutions has been transferring technology to practical use for the benefit of the community and ultimately for national reconstruction. For example, low cost shelter to people living below poverty line, through the houses built by the NSS. Imparting skills and professional competence through organizing special training programmes has broadly been understood as one of
the four areas of EEP. For example, personality development programmes like group discussion, interview skills and team building. The other components include: (a) creating public awareness in social issues, for example, environment enrichment programmes like cleaning of ponds like Valiyakulam in Chenkal Panchayth of Thiruvananthapuram. (b) Imparting education to the deprived sections through non-formal educational programme for example, involvement of NSS volunteers in the historic total literacy campaign of Kerala in 1996 and (c) developing curricular linkages between fieldwork and action. It is thus a welcome initiative of NSS units equally encouraging teachers are highly willing to contribute to social affairs to mitigate the sufferings of victims and eradicate social evils.4

NSS is a part of extension education focusing mainly on versatility of students using education for the betterment of society. NSS enables students to receive information of all social components society. It is one of the successful methods to have a glimpse of rural India through various NSS activities.5 The exponents of education examined the extension component of higher education and made attempts to link education with community through NSS activities.

In connection with the extension education, Prof. M. K. George, an eminent faculty of extension services and former Principal of Loyola College of Social Sciences, Thiruvananthapuram, has remarked:

The word extension means enlargement, prolongation, additional part, etc. The extension in the educational context, will therefore means
reaching out to a wider clientele through a process of extending knowledge, beyond the four walls of the university.  

Extension education also covers activities related to rural and urban community development that grows from the needs of the people, and thus considered community education. For example: sensitisation programme on blood donation. The extension education is being developed as a specific field including research, teaching and field activity.

Extension education as a discipline started in India in early 1950s. It was introduced as a part of undergraduate teaching programme in agriculture. Therefore, the need to train teachers in the domain of the extension knowledge was felt. Consequently, large number of teachers from Agricultural Colleges was sent to USA under Technical Cooperation Mission (TCM) programme. Most of them returned with masters degree in Extension. Thus, the foundation for beginning the science was properly laid down. The systematic approach in the development of the discipline can be traced from the first M.Sc (Ag) programme started in Bihar Agriculture College, Sabour 1958, a landmark in the history of Extension Education in India.

Almost a century ago (1873) the term “Extension education” was used by Cambridge University to connote the off-campus educational role of the institutions. The word “extension” was allied to “Cooperative Extension Services” in USA apparently following the practices of British University, of
having education away from the university. This later programme was described by adding the word ‘Extension” to “Education”. It came indeed, as an educational innovation, a discovery. Today, it has grown into a full-fledged discipline with its professional dimension, educating clients for acceptance of scientific innovations leading to increased production, better income and richer life. In Kerala, the NSS is the most popular agency of extension education, which immensely contributed for the enrichment of campus and community development.\(^7\)

The Advisory work in Britain and some parts of Europe was established around 1905, earlier than the Cooperative Extension Service in the U.S.A. Britain thus initially made contributions to agricultural science, education and extension. Extension efforts had been simultaneously made sporadic in U.S.A. It has the distinction of developing body of knowledge that mapped Extension Education as applied social science. At present, most of the countries have some form of Extension System.

**Objectives of Extension Education**

Extension is generally conceived at two levels: extension education and extension service. These two levels of extension are interrelated, simultaneously maintaining their separate identity. For example, the NSS extension work provides learning experience to student volunteers and service to the community at the grassroot level. However, the fundamental objective of extension is to develop the rural people economically, socially and culturally by
means of education. The general objectives of extension are:

- To assist people to discover and analyse their problems and identify their felt needs.
- To develop leadership among people and help them in organizing groups to solve their problems.
- To disseminate research information of economic and practical importance, useful for the people.
- To assist people in mobilizing available resources.
- To collect and transmit feedback information for solving management problems.\(^8\)

**Philosophy of Extension Education**

The philosophy of extension education includes guidelines shaping the developmental programmes related to the field. It provides an extension worker base for working out the policies to be adopted in extension work. The philosophy of extension is explained in the following statement:

Extension has a philosophy of culture and it respects the culture of the people and brings about cultural change through cultural development.\(^9\)

For example, cultural activities conducted in the NSS special camps is part of the campus-community interaction. Similarly, extension has a philosophy of social progress. It works based on people’s needs. For example, the NSS units of Farook College, Calicut, Kerala, in association with the
Danida Project of Netherlands, constructed 40 toilets for people, below poverty line at Kundugal in the coastal area of Calicut.\textsuperscript{10} Moreover, the extension has a philosophy of education for spreading knowledge. Regardless of personal, social and economic characteristics, the NSS units of Kerala were instrumental in facilitating the \textit{each one teach one} programme initiated by the Government of Kerala in the 1990s. One of the characteristic features of the NSS extension philosophy is teaching by doing. For example, for the environmental protection programme for water conservation in SSA Arts and Science College, Areacode thought differently and created history by publishing an exhaustive study on the river Chaliyar,\textsuperscript{11} as part of the ten-day NSS special camp. In addition, NSS imbibed the philosophy of extension and practiced it in different fields, as

- The NSS reaches people to practice them.
- Teaching is inadequate until the knowledge is put into practice.
- Teaches, educates, and stimulates people through local leaders.
- Utilizes assistance of voluntary leaders.
- Solves the problems based on the felt needs through group action.
- Dignifies farm, home and family.
- Holds that changed man is more important than changed practice.
- Extension personnel have the right attitude, integrity and sense of service.

Extension personnel have deep faith that man does not live with bread alone.
Historical Background of Extension

India has a tradition of extension education of Gurukul system. A 'Gurukul' (Sanskrit Guru "teacher" or "master"; kul domain, from kula, "extended family") is a type of residential school in India where, pupils (shishya) live near the Guru, often in the same house. In a gurukul, shishyas live together as equals, irrespective of their social standing, learn from the guru and help him in his day-to-day life, including the chores such as washing clothes, cooking, etc. The guru-shishya tradition (parampara) is a hallowed one in Hinduism and appears in other religious groups in India, such as Jainism, Buddhism and Sikhism.

Typically, a guru does not receive any fees from his shishyas. At the end of studies, a shishya offers gurudakshina before leaving the "gurukul" or ashram. The gurudakshina is a traditional gesture of acknowledgment, respect and thanks to the guru, which may be money or something the teacher wants the student to accomplish. While in a gurukul the students stay away from his house and family completely.\textsuperscript{12}

Life at the Gurukul was tough, disciplined, and full of hard work and concentration. However, at the end of their training, the students emerge responsible individuals learned and capable of facing the toughest challenges of life. In those times, GURU did not admit anybody and everybody as their ‘disciples’ or “SHISYAS”. The GURU first tested and identified the capacity of shishya. Only then did he agree to teach them.
After attending their duties and classes, shishyas used to go to nearby habitations to seek food and other essential items for their teachers (Gurus) and themselves. The aims of this practice seem, not just save unnecessary economic burden, but also maintain the link between the academic community and society. It appears that the practice facilitated knowing the needs of the community. Despite the possession of wealth in the form of cows, dakshina, voluntary contributions of disciples and donations and patronage by rulers, the practice of sending disciples to villages was to know the life of the people-their pain and pleasures. In this context, one can assume that it was a prototype of campus community relation, as propounded by NSS in our education system. The National Service Scheme is one of the important links that foster interaction between the campus and the community extending higher education system. In this circumstance, one can conclude that NSS is a version of ancient extension education practices of the gurkul education system right from Vedic, late Vedic and Maurya/Buddhist periods.

Rabindranath Tagore, probably, was one of the first Indians to emphasize self-help and mutual help and present education as an experience meant for all. He envisaged the educated lot rising in collective action for freedom. Mahatma Gandhi, with his commitment to basic education and village development thought and worked in the same line. Acharya Vinoba Bhave’s approach was also oriented towards addressing the social and economic problems of the village. The community development programs initiated in the 1950s and the agricultural education system had a strong base in India.
The Education Commissioner’s Report (1964-66) states that,

The image of the university as a closed academic community of scholars, creating and disseminating knowledge and perpetuating its own type is a thing of the past. The walls which divide the gown and the town have crumbled and the life of the university and that of the community can be vitally linked for their mutual enrichment.13

UGC Concept of Extension

The higher education system is indisputably obligated to disseminate knowledge to a multitude of people. The policy statement of the UGC declares that if the higher education system has to discharge its responsibilities to the entire educational system and to the whole society, it must assume extension as the third important responsibility and offer same status as given to research and teaching. Extension primarily aims at establishing links with the community to identify their needs and problems so that science and technological knowledge, ethics and morals, politics and administration, business and trade development generated in higher education institutions is best utilized in fulfilling public demand and resolving their problems.

University extension represents attempts to extend educational opportunities to those who were unable to attend higher learning institutions and to render specialized educational services to different sections of society.
The UGC policy statement (1982) divides extension activities into two broad categories, extension services to schools and colleges. The University should work with the colleges, which, in turn, work with the secondary, and elementary schools in their neighbourhood and help improve standards by in-service teacher education, sharing facilities, student enrichment programme and talent discovery. The development of Research and Development programme for the education system is also a special responsibility of the universities.

In the higher education system, the functions assigned are based on production and sharing of knowledge within the system, increased access to theoretical knowledge and much less testing of their socio-economic viability. If knowledge sharing has to be broad based and the knowledge generated has to be tested, extension must be considered a major approach to accomplish the objectives.

The extension services envisaged by the UGC include development of relationship of mutual services of the local communities. In effect, the NSS activities with the local people contribute substantially for the cited extension services.

**The Kerala Context**

After three decades of UGC policy statement, the colleges in Kerala felt the need for reviewing levels of achievement in extension. Representatives of various state colleges, and four universities met together and considered the
current extension practice in the socio-political context of Kerala. The participants shared the innovative experience at the national and international levels and proposed new models of interventions.

V. Reghu in his essay ‘The Concept of Extension and Its Application in the University Education System’ proposed the concept of extension and its application in the university education system. Extension is emphasized as part of an organic link with the community. It is expected that at least 25 percent of time in higher education should be allotted for extension work. Extension is not a one-way process. It is not simply a process of higher education institutions moving to the community with its resources and services, but also an idea of taking the community into the higher education system in India. As a result of the extension process, students, teachers, and the community are equally benefited. The NSS is a facilitating agency of the process. For example, the community centers of Kerala Agricultural University and the NSS units of Polytechnics of Kerala.

The different models available are the institutional model, extension part of the curriculum, extension linkage model, and the service/participant level. In the cited models, the NSS acts as a service-participant model. Each of these models offers a variety of programmes and services within the general goal matrix linking with the community. Some of the important activities are: (i) Extension of knowledge, resources and manpower; (ii) transfer of technology and social services; and (iii) the concept of Community polytechnic,
for example, the NSS units of polytechnics of Kerala repaired hospital equipments, plumbing infrastructure and electric wires. There are major problems in integrating the extension dimension to the conventional processes of education, which are identified, and proposals are made to handle them.

Dr. K. Sivadasan Pillai, an eminent exponent of Kerala adult education, discussed new approaches in extension re-emphasizing the relevance of extension. He presented the proposal for extension activities at college and community levels. Community Education Centres, especially, in the disadvantaged regions and communities, are a relevant and urgent possibility. Programmes like Adult Education, Population Education, Legal Literacy, Science for the Masses, Planning Forum, Rural Development, Environmental Education, Human Rights Education, Peace Education and National Integration Programmes are already initiated yet to become widely accepted. The NSS is generally known to the people at grass-root level as an agency of community service for local development. It is yet to deliver goods effectively as it was done in the early decades of formation. NSS for Development Education is the broader framework within which all programmes should operate. Ultimately, all these should help build up an enlightened humane society. Dr. B Vijayakumar, a Kerala extension educationalist highlighted extension concepts, as the third dimension in his article ‘The Third Dimension’. He explained extension education as education extended to the deserving and the needy. It is need-based and flexible, short or long-term. It is a two-way process between experts
and the community. The areas covered range from values, ethics, rights, empowerment, poverty alleviation, and skills formation.

Programme planning is a major step in making extension realizable. Dr. V. Girijadevi, another extension educationalist, presents objectives programme development process and the steps involved making a programme. Dr. Rajani R. Shirur, another scholar on extension education of Kerala, in her essay ‘Extension in Higher Education: Accomplishing Socio-educational Goals of the Community’, notes that a developing society essentially demands a validated transmission of cumulative knowledge and experiences through formal and informal modes that the higher education system is not disassociated from the community. Formal teaching-learning transaction at higher education level is highly structured and limited to a very small privileged group. At the most, it reaches the lower middle class and the upper middle classes. Research activities attempt to create new knowledge or clarify existing problems. Extension, on the contrary, is unique informal mode available for transmitting a wide range of knowledge generated in different areas to many people. It uses academic knowledge for the community and indigenous time tested wisdom in higher education sector. In a way, it is an exchange of theoretical knowledge for grass-root level practical experiences, facilitating educational exposure for the NSS volunteers. The final output is the national development through local participation.
Cultural Programmes

The NSS conduct cultural programmes as part of its special camping programmes projecting various social problems and evils. This facilitate in shedding the ignorance among the masses. Dowry, alcoholism, drug addiction, unemployment, family planning, child care and nutrition, health and hygiene, HIV/AIDS awareness Programmes and blood group camps and blood donation programmes were the main themes of cultural programme. The cultural programmes conducted during the NSS camps are local cultural event. Non-student youths were also participated. A good deal of ideas were exchanged between the student and non-student youth for healthy reciprocal relationship. Consequently, knowledge and experience are exchanged, ultimately producing positive results for the nation at the local and institutional level.

Critique of extension

One of the important criticisms levelled against the extension education is that the implementation of these programmes lowers the dignity of the universities and interferes with more important and legitimate work of advancing genuine scholarship and research. All these arguments carry little weight and such arguments have no place in the present setup of modern universities. Moreover, the counter argument is that no university would justly exist if it ignores demands of the local community. Almost all universities in advanced countries have realized the value of extension education programme of one kind or another. The idea underlying all extension programmes is that,
education is a continuous process, not be equated with studying for a degree. Any extension education programme serves to impart vocational skills. For example, tailoring units of the Government College Attingal, University of Kerala, organised by the NSS unit enables people of marginalised sections in the community to find a source of income.20

Based on empirical data and proven experience, the NSS has the conceptual base and human potential to act as a meaningful and relevant extension agency of Higher education in the country. Extension of higher education through the medium of NSS is the process by which institutions of higher education enter into a healthy and productive relationship with villagers in their vicinity.

Extension Services to the Community

The UGC envisages that all universities and colleges should develop close relationship of mutual services and support with local communities. All students and teachers must be involved in such programmes as part of their education. NSS programme should be expanded to cover all students. NSS Programme Officers are obliged to give extension lectures to interpret recent trends to the community to create scientific awareness, participate in adult education and workers education programmes. Universities can also help in the preparation of developmental projects for the rural community around them.

Extension is a two-way process benefiting learners as well as those
involved. Traditional tertiary education is primarily intellectual convergent education. Extension, on the other hand, is divergent education leading to an understanding of the common people. Through extension, especially of the NSS, the Universities move out of their ivory towers. By reaching out to the people and trying out new models, extension promotes flexibility diversification, newer techniques and a wider horizon. Extension is the platform where education continuously interacts with society. In short, Extension is knowledge application and research addressing the needs of the society.\textsuperscript{21}

In the 1980s, the UGC acknowledged that universities have largely been involved in teaching and research. At the same time, there was a growing realization that the universities also have an obligation to involve in community development. In Indian context, where higher education is accessible only for a very limited number (12.4 percent), reaching the knowledge resource to the vast majority became a social responsibility. The UGC acknowledged that the country which has accepted democracy, socialism and secularism as its national goals to achieve development, cannot afford to restrict knowledge only to a privileged few. The plans to realize objectives for improving life standard narrowing the inequalities must work towards an education system, which will achieve maximum spread of knowledge and skills to underprivileged sections of population. This way it is imperative that the universities and colleges become sensitive to the needs of the community and respond to the same through relevant learning programmes. Thus, the UGC unequivocally states the relevance of extension, as the third essential function of the universities and the
relevance of NSS as an agency of extension education, practically, involving
the developmental aspects of the nation.

The UGC envisaged both new structures and restructuring of old ones in
order to facilitate extension education. The Departments/Centres of Continuing
Education and Extension Work, with appropriate facilities were proposed and
mooted. The extension work was to be integrated with continuing and adult
education on traditional approaches and innovative method, participatory and
work centered in content were proposed.

The UGC set the following objectives:\textsuperscript{22}

- To enable the universities to establish the necessary linkage with the
  community to foster social change through meaningful relationship and
  interactions, which are mutually beneficial by offering need-based and
  relevant educational programmes that may ultimately facilitate self-
  reliance.
- To provide opportunities for disseminating knowledge in all walks of
  life in different segments of population to enable individuals and groups
  to fill up the gaps in their intellectual growth, professional and technical
  competence and understanding of contemporary issues.
- To cater the needs of all sections of society but specially the needs of the
  underprivileged sections in order to secure effective participation in
  development process.
- To enrich higher education by integrating continuing and adult
education programmes and extension work in the system and thus providing opportunities to remove isolation.

- To provide an opportunity to the faculty and the students to an exposition of field experiences and to sensitize them with the problems and realities
- Faculty and students participation in Extension Research and Action Research in selected areas in relation to major problems of development in cooperation with Government agencies.

Strategy-wise, they propose an eight-fold approach

- Programs for SC/ST/backward Classes
- Continuing Education for women
- Workers’ Education
- Continuing Education for professionals and Para-professionals
- Continuing education for business executives
- School drop-outs and unemployed youth
- Continuing education for slum dwellers and migrant workers
- Social development education for all citizens

The review report of the UGC concluded with a call to develop an “Extension Culture”. The college has to become a catalyst in the future learning society, a centre of education and development of the students and community through both formal and non-formal means. The students would use the community as a social laboratory for their practical, moral and attitudinal
education and learn by working in and serving the community. Extending education beyond the campus to fulfill the needs of the cited eight segments of the developmental problems of the community, the NSS has been discharging its duties in Kerala dealt in detail in the chapter 4 namely *Activities, Achievements and Success Stories.*

**Public Image of Extension**

Extension is often mistaken for community social service. In fact, it is a participatory interactive learning where all the participants are in the learning process. The teachers, students and the community members are benefited through exchange of experiences, experiments, expertise and exercises. It aims at:

- Developing relationship between colleges/universities, the school systems and the communities;
- Working collectively for identifying the needs and problems fulfilling the needs and resolving problems are facilitated by exchanging locally available resources.
- Bringing about effective learning exchanges for all teachers, students and community.

In other words, extension is a learning process, a process in which knowledge with the teachers and students, and the community, are exchanged for mutual benefit. The socio-cultural milieu of the community, their needs and
problems are studied by the teachers to work towards generating knowledge required by community. Similarly, the knowledge generated and gained through learning and research in the higher educational institutions are experimented and tested for utility.

**Status of Extension**

Extension was confined to the Department of Adult and Continuing Education. The concept of extension was limited to adult literacy and non-formal education like literacy programmes and awareness generation programmes on specific issues like population, legal rights, environment, health care, etc. It was not been viewed in a broader perspective to explore various other disciplines which will contribute to the total development of the society. The status of extension is much to be desired in the centres of higher education.

Prof. M. K. George identified the reasons for the low status of extension. They include:

- The concept of extension was not properly understood nor the goals of extension. A narrow view restrained its acceptance among the teachers and higher education administrators because service, not learning, is considered as the goal of extension.
- Extension fails to enjoy academic status because academic course work designed is weak.
Proper institutional measures are not taken nor are adequate infrastructure facilities created for undertaking effective extension programmes by the colleges and university departments. There need be adequate funding and administrative structures for organizing field visits, training and orientations, providing audio-visual aids and library resources.

There are no clear policy directions provided at any level.

No weightage is given to extension activates in the admission into different courses.

There is a lack of conceptual clarity to integrate the curricular work of every discipline with extension programmes.

**Misconception about Extension**

Rural people have different interests and needs, and extension education has to be broad and varied to meet the interests of the people. It provides an increased amount of useful information and understanding. It also provides new and improved skills, improves abilities and habits of people such as how to avoid loss of vitamins while cooking vegetables, how to harvest and transport vegetables for the market or spraying the correct type of insecticide for killing a crop pest. It develops desirable attitudes and ideas in rural people such as a balanced diet is useful for human body or the importance of controlling soil erosion or that yields can be increased by adopting improved farm practices. The NSS units of Medical Colleges and Agricultural Colleges are doing
remarkable service in this regard. The NSS units of professional education institutions of Kerala have been instrumental in making practical application of extension education.

The National Service Scheme, the largest student youth programme engages 3.2 million volunteers in the national level and 1,72,000 volunteers in Kerala. In the NSS, students are encouraged to go to work in rural areas to understand village/slum life and to bridge the gap between the rural and urban areas and improve the life in the slums, by conducting summer camps and involving themselves in a number of fruitful and worthwhile activities. However, this NSS programme involves only a limited number of students from each college where the extension activities involve not only the entire student community but also maximum number of teaching faculty from a college. In these circumstances, the only hope is the reflection of NSS activities in the campus with the interaction of NSS and non-NSS students.

Extension activities hand in hand with the NSS, contributes the goals of state and national development. The role of educational institutions to use its science and technological resources and apply them for surveying the rural areas of its choice to be followed by executing projects which do not require large capital resources.

The National Policy on Education 1986 modified in 1992, envisages that opportunities will be provided for the youth to involve them in national and social development through educational institutions and other agencies.
Students will be required to participate in one or the other existing schemes, namely, the National Service Scheme or National Cadet Corps. In pursuance of the above recommendations, the programme of Action 1992 on National Policy on Education provided special incentives for encouraging teachers' interest and participation, quite apart from incentives to sustain student participation in these programmes. Possible incentives may include the following:

- Recognition of the outstanding contribution of teachers to NSS as an extension work under the third dimension of the university system as equivalent to research work.
- Special incentives for teachers for outstanding contributions under NSS.
- Special incentives for students with outstanding records under NCC, NSS etc. at the time of their admission to college and university and also for promotion within colleges and universities.

Extension education is largely the process of teaching rural people how to live better by learning ways to improve their farm, home and community institutions. It is ‘helping people to help themselves’ changing their behaviour (knowledge, attitude and skills). Hence, an extension educator must simultaneously wear multiple hats - that of a teacher, guide, friend and philosopher. To be a successful extension educator, one must not only have a sound knowledge and understanding of the subject, but also an interest and ability to work for and with villagers. The challenging profession can also be very satisfying. The extension component of higher education implemented
over years through NSS activities are highly beneficial to the NSS volunteers and the community.

**Benefits to Students**

- **Dignity of labour:** As part of the camp students serve the fulfillment of the campus project. This has been an opportunity to sensitize them on the dignity of labour.
- **Awareness on village life.**
- **Rural students learn from camps in the slum area.**
- **Living together for Ten/Seven days make them learn more about human relationship and mode of interaction required at different levels of association.**
- **Talented students who organize and work with people are usually elected leaders for various camp functions thereby learning leadership qualities.**
- **Opportunity to know the needs, problems and way of life of the people during camp days.**
- **Sense of achievement**

**Benefit of the community**

- Construction of new road to link villages and the main road.
- Repairing of already existing road
- Cleaning of tanks
- Deepening tanks for water storage and to solve problems of water scarcity.
- Improved cleanliness and sanitation through construction of toilets, cleaned drainage system and drugged soak pits to keep the surroundings clean.
- Medical facilities were made accessible to the villages through government voluntary agencies.
- Awareness on importance of education and literacy through cultural programs.
- Awareness of rights and responsibilities.

The NSS is aimed at providing opportunities to the students to gain valuable practical experience in community service and to break the walls that divided the institutions of higher learning from the common people that the students are moulded better citizens. After a thorough analysis of the extension dimension of higher education, it is well established that as a single and all India level agency, the NSS has been contributing significantly in making higher education at the doorsteps of the common people. Thus, NSS is actively engaged in the process of national development facilitating benefits of higher education to the less advantaged citizens of the country. It is to be specifically noted that higher education is attainable only to 12.4 percent of Indian youth. In the above circumstances, NSS is discharging yeoman service to fill the wide gap of education. Thus, NSS can be considered as a gap filling mechanism of higher education intending the integrated development of the country. Therefore, the NSS is to be promoted by the Government and the public.
References


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