CHAPTER II

NSS IN INDIA (A brief history)
The British Colonial Government introduced the Modern Education System in India on the basis of the Government of India Act 1835. The very intention of the British Government was not fair and free from their selfish colonial interest. Their main aim and objective of introduction of the modern Education System in India was to create a section of so-called parrot learning English speaking gentlemen of Indian blood and colour with British heart. Lord Macaulay's famous Minutes of 2nd February 1835 in the capacity of Law member reflects the British Government's hidden agenda behind the introduction of modern Education in India. Lord Macaulay wrote "We must at present do our best to form a class who may be interpreters between us, and a million whom we govern,—a class of persons, Indian in blood and colour but English in taste, opinion, morals and intellect."\(^1\)

This type of so-called modern Education was imparted to the Indians by our destiny maker, the colonial British Power till the date we became Independent in 1947.

The British Colonial Government laid the very foundation of the Higher Education in India since 1857 by establishing three Universities namely Calcutta, Bombay and Madras as a result of Wood's Despatch.

In 1947, when India won her freedom from the British Colonial Power, we had only 19 Universities and 636 Colleges with a student enrolment of about 1,06,000. Now, according to a Central Government latest statistical report, in India Higher Education is being imparted through 259 Universities throughout the country. 16 of them are Central Universities and 49 institutions are recognized as the deemed Univer-

sities under the University Grants Commission Act 1956, now 110 Autonomous colleges and a huge number of 11,089 Government and University affiliated Colleges are in India. The total enrolment of students is 7.4.18 lakhs while the number of teachers is 3.42 lakhs, as per the National Assessment and Accreditation Council (NAAC) assessment of 1995. The growth rate of Indian Higher Education is 4.5% per annum. The enormous size of the system can only be compared with the vastness of that of the United States of America. Now, it can rightly be claimed that her Higher Education has reached the masses with an access to a Higher Education Institution within a radius of 100 kilometres.

The Government of India has completely changed the educational scenario in the country and not only this, the Government has extended education to every nook and corner of the country through distant education through Universities and for this purpose, Open Universities are also set up for the people who have no time and facilities for attending regular classes.

The British Education is, as we have said earlier, is only a class-room education and confined to literacy and materialistic progress. It did not cater to the all-round development of an individual. The Lord Macaulay type education of the British Government brushed aside our age-old pre British ancient Indian Education where emphasis had been given on the principles of Self-reliance, Character building and Morality. But these were no longer in our so-called modern British Education.

To rectify and Indianise the whole Education System the then Indian Policy makers and Educational Planners of our newly independent country were of the opinion that the British modern Education was mostly academic and confined to literacy and it did not cater to the all-round development of a student. The National Educa-

---

2 Government of India, *India 2002*, Publications Division, MI&B, New Delhi, p. 93
4 G.W. Steevens, *In India*, William Blackwood And Sons, Edinburgh And London, p. 95
tion Commission (1964-66) also stressed the importance of forging a link between the Educational institution and the community. The Commission in its magnificent report ‘Education and Development’ has observed “The destiny of India is now being shaped in her class rooms”. In a modern scientific and Information & Technology world only class room education cannot determine the level of prosperity, welfare and security of the people. Today’s students are the citizens, policy makers and administrators of tomorrow.

So, the students must be exposed to the problems and intricacies which endanger the very existence of the individual and the society as a whole.

In India, the idea of National Service dates back to the time of Mahatma Gandhi, the father of the nation. Gandhiji is not only the greatest non-violent freedom fighter of the world but he was also a great innovator of the Indian Education System the country had ever produced. Gandhiji was well aware of the British Education and he was concerned about the increasing alienation between knowledge and action, between the head and the hand. Gandhiji always exhorted the Indian students to keep themselves away from the luxury education and white colour jobs and advised them to be self-reliant, self-confident and self-respecting citizens. Gandhiji’s clarion call to the students was to go beyond the campus, live with the community, offer social service with them and try to understand them, their problems and find out the means to solve them as possible as could be and should always prepare for the supreme sacrifice for the community as well as for the country if and when required. Gandhiji always wanted to make education a forceful medium for inculcating social and moral values and giving students a purposeful role in fighting against obscurantism, religious fanaticism, superstition, fatalism and all kinds of violent activities.

5. Government of India, *Campus to Community - 25 years of NSS Movement*, MYA & S, N.D. p 26
The architect of independent India Pandit Jawaharlal Nehru was also of the opinion of incorporating some sort of Centre-State partnership. Social Service in education curriculum, especially in the age group of 19-22. Pandit Nehru might have the idea about the Youth Service movement that originated in England in nineteenth century in order to provide leisure time activities to young adolescents. The main objective of the youth service was comprehensive enough and included health and happiness, under the guidance of experts to canalize the youthful exuberance of adolescent boys and girls. The idea behind such service as games and sports, clubs, boy Scouts and girl guides, Cadet Corps, Youth Clubs etc. is to satisfy the needs of pleasure-loving, aesthetic, artistic and creative ideas of the young adolescent. Besides, this type of youth service provides indirect training for development of virtues like sympathy, tolerance, co-operation, team-spirit, self-sacrifice, social sensitiveness in adolescent boys and girls.

In England, the policy makers are always busy to modify the Youth Policies since the date of its very inception in the context of the rapidly changing global scenario. The Parliament of England is also very much alert about the country's youth and the Youth services run by them. In recent years the British Parliament had discussed several times about their vital contributions. In one major debate in 1995, the noted Parliamentarian Mr. Simon Hughes gave a powerful speech. The summary of his speech is as follows; “Young people can learn many things at home, but the home is not the place where they want to be doing the learning. For many, it is not the school either. Of course, they both have their role, but the place where young people can most effectively develop is somewhere where they can do so with their peer group, and where they are not there under compulsion, where they

are not under parental authority, and where they can develop their skills in a structured way that responds to their needs. That work has been so well carried out by so many for about fifty years.

The first Prime Minister of India Pt. Jawaharlal Nehru was very much strict in his principle and he wrote letters to the Chief Ministers of Indian States and expressed his willingness and sought their help to introduce Social Service as a compulsory subject up to the intermediate level citing the example of compulsory military training imparted to the students in some western countries.

In the wee hours of our policy making period, the world witnessed some kind of peculiar unruly student movement in the Universities. University after University all over the world became the breeding ground for the anti establishment campaigns. The increasing irrelevance alienated and deteriorated the academic environment in the sixties. Prof. K.G. Saiyidain who was entrusted by the Govt. of India the responsibility to study the National Service rendered by students in foreign countries, also submitted his report under the title 'National Service for youth' to the Govt. of India. The deteriorating academic atmosphere and Prof. Saiyidain's report enormously forced our policy makers to think over the matter and immediately the Ministry of Education, Govt of India set up a Commission to formulate a proper youth policy for higher education. The University Grant Commission headed by world renowned philosopher Dr. S. Radha Krishnan and Education Commission headed by Dr. D.S. Kothari (1964-66) have also strongly recommended to introduce ‘National Service’ in order to provide creative outlets to youth energy and potentials. The State Education Ministers' Conference, the Vice-Chancellors' Conference and finally the Students' Representative Body thoroughly discussed the

matter and decided to formulate ‘National Service’ for students and named it as “National Service Scheme” or popularly known as NSS.

Mahatma Gandhi—the father of the nation was the first man who conceived the philosophy of Social Service for the students in India. Fortunately 1969 was the birth Centenary year of Mahatma Gandhi and on this auspicious occasion the then prime Minister Indira Gandhi on behalf of the people of India launched the ‘National Service Scheme’ on 24th Sept. 1969 as a tribute to the Father of the Nation. In this way after 11 years of marathon dialogues, discussions and debates the dreams of Mahatma Gandhi and Pandit Nehru came into reality. This is why people say National Service Scheme has combined Gandhiji’s philosophy, Nehru’s vision and Indira Gandhi’s action and dynamism.

Centre-State partnership National service Scheme was formally launched and dedicated to the student youths on the Occasion of Gandhiji’s Birth Centenary Year 1969 in 37 Universities with only 40,000 student volunteers with an outlay of rupees 5 crores with the primary focus on the development of personality of students through community service on purely experimental basis. The National Service Scheme has very successfully crossed its Silver Jubilee in the year 1993-94. Inaugurating the Silver Jubilee Celebration the then Prime Minister Mr. P.V. Narasimha Rao has rightly observed “The National Service Scheme (NSS) is a unique experiment in the sense that it injects and inspires the spirit of voluntarism among students and teachers during their studies. We would like to preserve and promote this experiment in future”.

The overall response of students to the scheme is highly encouraging. Today all

9. Government of India, ibid., p. 30
10. Government of India, ibid., p. 27
over the country National Service Scheme is functioning in 175 universities and Senior Secondary Schools and the students' involvement is 15.87 lacs i.e. 25% of the total students of the country. From the very inception of the National Service Scheme more than 1.52 crore students from universities, colleges and institutions of higher learning have been benefited from NSS activities as NSS volunteers. Due to its overwhelming popularity and demand, the scheme was extended to the students of +2 level in selected institutions.

NATIONAL SERVICE SCHEME
GROWTH OF NSS VOLUNTEERS FROM 1969 - 1999

The Government of India, Dept. of Youth Affairs & Sports has also opened new National Service Scheme for the ex- Programme Officers, Student volunteers and for non-student volunteers also named the Scheme as “Open NSS” 11

For further development and to make it much more encouraging for the students, Teachers and for the institutions also the Government of India has instituted a prestigious National Award since its Silver Jubilee Year, 1993-94.The National

NSS Award is instituted in the name of the late Prime Minister Indira Gandhi. The Award is given to the best Institution as Institutional Award, best NSS Units, best Programme Officers and the best Student Volunteers for their extra-ordinary NSS activities in their individual capacities.

In 1947 along with the Freedom we, the Indians inherited the British Education. The Education specially the Higher Education was of two-dimensional in nature i.e. teaching was first and research was added later on. The Education was individualistic in character. It must be noted that individual excellence cannot be the sole aim of education in a country pledged to Democracy, Socialism and Secularism. If the education is confined within the Campus only, its benefits will not go to the mass people and it will remain like an Island in an Ocean.

The country expended a huge public money for the educational improvement of the country and that is why the students as well as teachers must have a moral obligation, commitment towards the community and the nation.

The main concept of introducing the National Service Scheme in the Universities and the Colleges was to establish a meaningful linkage between the educational Institutions and the Communities by breaking all the barriers. In this process, the broom and the book and the pen and the plough became friends, the needles, bath-tubs, pickaxe and crow-bar became allies of the blackboard, globe, lab, and the libraries. The class room shifted to mass educational Centres, the campus reached out to the community. The National Service Scheme opened a new dimension in Higher Education, aligning it to the needs of the Community and simultaneously preparing students for their future role as sensitized, self-confident citizens.  

NSS - SILVER JUBILEE YEAR 1993 - 94
HEALTH EDUCATION IN NSS ADOPTED VILLAGES

NATIONAL SERVICE SCHEME
PROGRESS IN FINANCIAL ALLOCATIONS

Scale: 1 cm = Rs. 1 crore
The National Service Scheme-NSS, the experimental baby of 1969-70 now attained its adolescence stage crossing its Silver Jubilee Years in 1993-94 very successfully and now the scheme is not only thirty two years of age but it became a National Figure by reaching its goals and the scheme can proudly claim to have 25% NSS Volunteers of the total students enrolled in the Universities and the Colleges. Now the University Grants Commission (1997-98) recognized Extention as the third Dimension of Higher Education. The first dimension teaching and the second dimension research don't fulfill the common people's needs or their development. So, another dimension' Extension' was added. Extention means to extend, to spread or to disseminate useful information and ideas to rural and slum people outside the regularly organized class rooms. The education which is extended from campus to community is extension Education. Extension education is provided through informal and nonformal methods. Extension education covers a wide field from agriculture to health, youth development to national integration i.e increasing efficiency in agricultural production and marketing towards training distribution and utilization of agricultural inputs and outputs; conservation, development and use of natural resources, proper management of farms and homes, better family life, youth development, leadership development, community development and rural and slum area development, life style education, nutrition, family planning, cooperatives, HIV/AIDS education and in short improving public affairs for all round-development.  

Though the extension education courses have been introduced mainly in the Agricultural Universities for students of Agriculture, Veterinery Sciences, Home Science, Dairy, Engineering and Fisheries, within a very short time extension education has reached the general educational institutions. The University Grants Commission also recognized extension education as the third Dimension of Higher Education.

There are many agencies like Block Development Office, Gaon Panchayat or Charpangs under agricultural University or department imparting the extension education. NSS is one of such agencies imparting extension education in both agricultural education and in general education. NSS Volunteers of Agricultural Universities offer best agricultural information, to the farmers, NSS volunteers of Engineering institutions offer engineering services, the NSS students in Dairy, Fishery offer valuable and profitable information to the people. NSS student volunteers offer medical services, services at the hospitals, NSS Volunteers make the people aware about family planning, Life Style Education, Nutrition, Health hygiene, and inspire the people for blood donation and very vigorously campaign against HIV/AIDS Education. The general NSS volunteers such as general Science and Arts students gear up the mass people in all fields as much as possible. National Integration, political awareness, the value of votes, how to cast votes, how to choose proper candidate, area development, Socio-economic development, fight against corruption, social evils such as dowry, untouchability, campaign against terrorism, drugs, HIV / AIDS, Illiteracy and much more emphasis is given on the emergency works during natural calamity such as earthquake, drought, land slide, flood, havoc, fire etc. The working field has no limitation and binding. It basically depends upon the situation. The NSS students were the first volunteers who reached and rescued a lot of people from the horrible earthquake of Latur in Gujrat. Kottayam (Kerala) the first village made total literate by the NSS students. Now, these students have been entrusted with the highest responsibility to campaign against HIV/AIDS in the country and for that purpose they have been given special training under the caption ‘Universities Talk AIDS (UTA).’ The NSS which was providing

extension service to the community has got the recognition and became the most important Agency of Extension Service.

The NSS is a Centre-State partnership scheme and the Scheme is centrally prepared by the Department of Youth Affairs & Sports Govt. of India and extended to the State Governments, Universities (both central and State) and their affiliated Colleges and the Senior Secondary Schools through their Councils. Also, some schemes like Universities Talk AIDS (UTA) training to the programme officers are directly conducted by the National Service Scheme’s Regional Centres which have direct communication with the Government of India. The Regional Centres provided all the necessary information, and schemes adopted by the Government of India to the State Government and the respective Universities and the colleges. National Service Scheme is a scheme prepared by the Government of India with a national outlook. But there is no hard and fast rule to adhere to this. The institutions have full freedom to prepare its plan and programmes in the context of the need of the locality and the circumstances. There is a popular saying about the NSS programme that “think globally and act locally”.

NSS - SILVER JUBILEE YEAR 1993 - 94
ENVIRONMENT : TREE PLANTATION & GARDENS

■ ACHIVEMENT

TARGET

250

1049

SJY GARDENS
NSS. ITS CONCEPTS AND AIMS

National Service Scheme is basically an educational extension scheme from campus to community implemented by the students utilising their leisure time while they are studying in educational institutions. That means, education through community service and community service through education. The students of college and +2 both from village and slum constitute the majority of the population of the country and there is a general belief that these students may easily be misguided by the anti-social elements and as a result a tendency of separatism or alienation grows in their minds. To guide the students in a right way, to instill the idea of selfless social or community service in particular and the nation in general, NSS was introduced in the educational institutions of the country. In implementing the scheme NSS student volunteers have to make an attempt to break the barriers between educational institutions and the villages. Or we may say that today's students are the future of the country, the real policy makers and that is why an attempt has been made through NSS to introduce the real situation faced by the country in which we are living so that in future the student days' experience will help them to formulate a concrete useful practical policy for the country.

Besides the future expectation, in course of the social service some opportunities are given to those talented students and the village youth to come forward, develop their personalities and the society will be benefitted by them.

The broad objectives of National Service Scheme are

1. To understand the community in which they live,
2. To understand themselves in relation to their community,
3. To identify the needs and problems in the solution of which they can be involved,
4. To develop among themselves a sense of social and civic responsibilities,
5. To apply their education in finding practical solutions to individual and community problems,
6. To develop competence required for group living and sharing responsibilities,
7. To gain skills in mobilising community participation,
8. To acquire leadership qualities and democratic attitude,
9. To develop capacity to meet emergencies and natural disasters, and
10. To practise national integration.  

The Motto of National Service Scheme:

‘NOT ME BUT YOU’ is the Motto or watch word of NSS. ‘NOT ME BUT YOU’ expresses the essence of democratic living and upholds the need for selfless service and appreciation of the other man’s point of view and also to show consideration for fellow human beings. In a society the welfare of an individual is ultimately dependent on the welfare of the society as a whole. Therefore, the NSS volunteers should always be prepared to demonstrate this motto in their day-to-day activities.

The Symbol of NSS:

The Rath'wheel of the giant Sun Temple of Orissa is being taken as the Symbol of NSS. The symbol signifies the cycle of creation, preservation and release, and also portrays the movement of life across time and space. The Chariot wheel of the famous Sun Temple, primarily depicts movement. The wheel signifies the progressive cycle of life and stands for continuity as well as change and implies on the part of the NSS continuous striving forward for social transformation and uplift.

The Badge of NSS:

The NSS student volunteers have to wear the NSS badge while they are in NSS programme. The NSS symbol with the phrase ‘NOT ME BUT YOU’ is embossed on the NSS Badge. The Konark Wheel in the symbol has eight bars which represent 24 hours of the day. Hence, the badge reminds the wearer to be in readiness for service to the nation round the clock i.e. for 24 hours. The red colour in the badge indicates that the NSS volunteers are full of blood, i.e. lively, active and spirited. The navy blue colour symbolises the world as a cosmopolitan global village in which the NSS is also a tiny part always ready to contribute its due share for the welfare of the world community.

NSS Day:

On 24th Sept. 1969, on the auspicious occasion of the birth centenary year of the Father of the Indian Nation the NSS was formally launched in the educational institutions of the country. Therefore, every year NSS has observed 24th Sept. as the NSS Day with colourful NSS activities throughout the country.

---

17. Government of India, DYA & S, ibid., p. 8
NSS Song: ‘We shall overcome..........’ is the NSS song composed during the Silver Jubilee Year i.e. 1993-94. The NSS student volunteers should know the song and have to sing in every NSS celebration and in the NSS programme. The NSS volunteers get inspirations when they sing the song.

Duration of Volunteership:

The students enrolled as NSS Volunteers must work for two consecutive years and 120 hours each year along with their regular studies. The volunteers must participate in one Special Campaign programme of 10 days’ duration. On completion of 2 (two) years i.e. 240 hours a certificate bearing the joint signature of the head of the institution and the Programme Officer will be awarded to each volunteer. The volunteers who have already completed the previous 120 hours are only allowed to participate in the ‘10 Day Special Campaign Programme.’

Orientation of NSS student volunteers:

The NSS student volunteers must undergo 20 hours of social service or Orientation Programme during the 1st academic year in the following manner:

| General Orientation Programme | : 2 Hours |
| Specific Orientation          | : 8 Hours |
| Programme skill learning      | : 10 Hours |
| Total                         | : 20 Hours |

The Orientation Programme must be developed and organized by a team of experts or knowledgeable persons with special experience of the local field and local needs. The Coordinator or the organizer must try to involve the local authorities and the voluntary organisations in the training programme.
Programme and Activities of NSS:

As mentioned earlier the NSS programme is flexible with no rigidity. Any need based programme can be undertaken with consultation of the University and the state NSS Cell.

Two fold programmes: NSS programmes are mainly divided into two broad sections i.e.

(1) Regular Programme and (2) Special Programme.

The NSS programmes undertaken either under Regular or special campaign cover four aspects, (1) Rural Project (2) Urban Project, (3) Industrial Project and (4) Institutional work.

Some NSS Activities are -

(1) Social Service Programmes in the Campus, Adopted Villages or Slum areas, Parks or any other important places. Day camps may be organized as and when necessary.

(2) Tree plantation programmes in the above mentioned places during the rainy season for nourishment, enrichment and preservation of environment,

(3) HIV/AIDS awareness and campaign against drugs programme have been launched vigorously in the institutions, and in the adopted areas.

(4) Health and Sanitation, Cleaning of Ponds, Wells, Construction of Urinals, Latrines etc.

Farms, Small Scale Industries, Gardening, Sewing, Embroidery, Knitting, Carpentry, Weaving, and other skills wherever possible.

(6) Promotion of National Integration and Social Harmony is one of the primary objectives of NSS. The Scheme organizes National Integration Camps (NIC Camps) and the NSS student Volunteers of different parts of the country join. Youth Exhibition, adventure programme, cultural exchange, exchange of views, promotion of the bond of friendship.

Republic Day celebration, Independence Day celebration, Patriot’s Day celebration and the issues connected with the National Interest.

(7) NSS Campaign for eradication of social evils—Untouchability, Casteism and Dowry system is very much prevalent in some states of India specially in the BIMARU states i.e. in the Hindi speaking States of India. Every one knows that in Orissa and Kerala the high caste Brahmins did not allow the Harijans to take water from the well owned by them. Harijan students are not allowed to sit with the high caste students, and the same is done in case of the mid-day meals provided by the school authorities. Caste and Communal Politics reach its peak at the time of general elections. The recent (2002) conversion of Harijans from Hinduism to Buddhism in Uttar Pradesh is the brightest example of the evils of the Indian Caste System. In the Sahibpur district of Madhya Pradesh some hotel and restaurant owners usually keep two types of cup and dishes- one for the upper castes and another for the Harijans or lower caste. The Utensils kept for the Harijans are disposable or they themselves have to wash the utensils after having tea, lunch or dinner. One very interesting example
may be cited that once the upper caste people have abandoned a temple which the Chief Minister of a state who belonged to the Harijan Community visited. The burning of bride for dowry is also one of the most important social evils in certain states and communities. Hostility and Communalism between different Groups are also a rapidly growing phenomenon in today’s India. Terrorism in certain states such as Jammu & Kashmir, Madhya Pradesh, North-Eastern Region is also a challenge for the country’s National Integration. Narrow linguistic loyalties, regionalism, subjection of women, generation gap, rural and urban, division between the educated and the uneducated, the vast and widening gap due to economic inequalities, corruption, and drugging etc are also curse to India.

(8) NSS Campaign for Nuclear family norms. India is the most populous state in the World and its population is more than one Billion now. The over population will adversely affect the National Economy, Food, Education, Shelter, Family Life Style, Standard of Living in all respects. NSS through street play, drama, audio casseette, painting, essay competition, lecture in Public gathering, and selected Slogans try to making the people aware for small family norms.

(9) Environmental Study: Today the new global warning to save our environment from the pollutions in air, water, soil, sound etc, have been taken up. The NSS volunteers are also engaging themselves in the programme. The NSS Units are given free hand to chalk out their own plan and programme depending upon the local needs and on priority basis. The programmes are undertaken with the aim of....
(a) making education more relevant to the present situation to meet the felt needs of the community and supplement the academic education of the University / College students by bringing them face to face with the realities of the rural situation;

(b) providing opportunities to student to play their role in planning and accenting developing projects which would not only help in creating durable community assets in rural areas and urban slums but also result in the improvement of quality of life of economically and socially weaker sections of the community;

(c) encouraging students and non students adults to work together in rural areas and thereby develop a sense of social consciousness among them, a bond of friendship between the Campus and the Rural or Slum area grows.

(d) Developing qualities of leadership by discovering the talent potential among the campers, both students and the local youth (rural and urban) with a view to involving some of them more intimately in the development projects and also to ensure proper maintenance of the assets have been created as a result of the camps activities.

(e) Encouraging youths to participate voluntarily in the process of National development and promote national integration, through corporate living and co-operative action.

Adoption Scheme: NSS has undertaken a very very useful programme for the poor downtrodden people living in the interior villages or slums near by the institu-

18. Government of India, DYA & S, ibid., p.19
tion in its annual special camping programme. The scheme is popularly known as the NSS Adoptation Scheme. All NSS units of the country have to adopt a village in case of the institution is located in a rural place or a slum area if the NSS having institution is located in an urban area engaging 2/3 volunteer groups to bring out all round development of the village or the slum. Before adoption of a village or slum area for its uplift the NSS volunteers, programme officer, principal and the advisory body had to meet and thoroughly surveyed two or three villages or slums of their health, hygiene, sanitation, education, economy, standard of living, political awareness, social position etc. And on the basis of priority needs the strategy is being formulated and engaging a sizable number of local people the village or slum improvement scheme is implemented. Infact, adoption of village or slum is one of the pillars on which the NSS stands both conceptually and operationally. From the very inception of NSS, all over India had adopted some thousands of villages and slums and thus NSS has created some kinds of space for itself in the rural and urban milieu as agents of change. In a ten day NSS special camping programme the village or slum dwellers and the NSS students build roads, excavate tanks, cleaning of old tanks, construction of embankments, protection of flood erosion, establishment of local library, tree plantation, special seminars have been organised on health hygiene, HIV/AIDS, drugs, nutrition, breast feeding, puls polio immunisation, political awareness, value of votes in democracy, improve methods of agriculture, seeds, instruments, locally production of electricity (Gobar Gas Plant) income generating programmes like diary, piggary, duck farms, fishery, aquaculture, communal harmony, education for illiterate people and against the social evils depending the area. In the evenings, both NSS volunteers and the local people organised cultural functions and cultural exchange programme has been taken place and if any hidden talent, history whatever is found important is being
highlighted. The basic philosophy of the adoption of village or slum area is to extend the campus to the community and make the people aware with the fast advancing people and to make them aware of their rights and duties and give them a chance to live as proud and honourable citizens of India.

NSS's Special Camping Programmes:

NSS undertakes special campaign programme to focus some specific themes of the year and the theme may vary from time to time. Some special camping programme with the years and the themes are as under:

1. Youth Against Famine (1973)
2. Youth Against Dirt & Disease (1974-75)
3. Youth for Afforestation & Tree plantation (1975-76)
4. Youth for Eco-Development and Rural Reconstruction (1976-77)
5. Youth for Mass-Literacy (1992-93)
6. Youth for National Integration (1994-95)
7. Youth for Sustainable Development (with special focus on Watershed Management and Wasteland Development, 1995-96 onwards)

During the 10 day Special Camping programme the NSS volunteers are to stay in the camping field with the local people and after the day's work both local and the NSS student volunteers organize colourful cultural programmes. Every morning the students and the people of the adopted village or slum area take part in various activities such as cleaning and in the day time authoritative persons are invited to deliver speech on the theme and to popularize the awareness programme.

Quiz, Extempore-speech, Debate and Drawing competitions are also organized. In addition to these special programmes, NSS has regularly observed the National Calendar's Day with special programmes. The Days are.....

<table>
<thead>
<tr>
<th>Date/Month</th>
<th>Programme/Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>2) 26th January</td>
<td>Republic Day Celebration.</td>
</tr>
<tr>
<td>3) 8th March</td>
<td>Women's Day</td>
</tr>
<tr>
<td>4) 21st March</td>
<td>World Forest Day</td>
</tr>
<tr>
<td>5) 7th April</td>
<td>World Health Day</td>
</tr>
<tr>
<td>6) 23rd April</td>
<td>Khongjom Day (Blood Donation Camp, talks etc.).</td>
</tr>
<tr>
<td>7) 1st May</td>
<td>World Labour Day (Special Service Programme).</td>
</tr>
<tr>
<td>8) 5th June</td>
<td>World Environment Day (Talks on Conservation of Forest, Social Forestry Programme, Environmental Problems etc).</td>
</tr>
<tr>
<td>9) 1st to 7th July</td>
<td>Banamahotsav Week (Regular Day Camp and Tree Plantation in the Campus and the adopted areas etc).</td>
</tr>
<tr>
<td>10) 6th August</td>
<td>Campaign Against Nuclear Weapon (Peace Rally, Talks etc.).</td>
</tr>
<tr>
<td>Date/Month</td>
<td>Programme/Activities</td>
</tr>
<tr>
<td>-----------------</td>
<td>--------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>11) 13th August</td>
<td>Patriot’s Day (Observance, and blood Donation etc.)</td>
</tr>
<tr>
<td>13) 20th August</td>
<td>Sadbhawana Diwas (Sadbhwana Run etc.).</td>
</tr>
<tr>
<td>14) 5th September</td>
<td>Teacher’s Day.</td>
</tr>
<tr>
<td>15) 8th September</td>
<td>International Literacy Day (MPFL, Literacy Campaign etc.).</td>
</tr>
<tr>
<td>16) 24th September</td>
<td>NSS Day</td>
</tr>
<tr>
<td>17) 2nd October</td>
<td>Gandhi Jayanti</td>
</tr>
<tr>
<td>18) 16th October</td>
<td>World Food Day.</td>
</tr>
<tr>
<td>19) 24th October</td>
<td>U.N.Day (United Nations Day, Youth for Peace etc.)</td>
</tr>
<tr>
<td>20) 19th to 25th November</td>
<td>Quami Ekta Week (Integration, Concept of oneness).</td>
</tr>
<tr>
<td>21) 1st December</td>
<td>World AIDS Day.</td>
</tr>
<tr>
<td>22) 10th December</td>
<td>Human Rights Day.</td>
</tr>
</tbody>
</table>
| 23) 12th December| Nuptial Day and the NSS student volunteers are observing their own institution’s Foundation Day very colourfully.  
  