



THE NATIONAL SERVICE SCHEME (NSS) THROUGH THE LENS OF RABINDRANATH TAGORE'S CONCEPT OF BRATIDAL: A PHILOSOPHICAL ANALYSIS

Dr. Prosenjit Saha 

RESEARCH ARTICLE



Author Details:

Assistant Professor of Education,
Vidya- Bhavana, Visva-Bharati,
Santiniketan, West Bengal, India

Corresponding Author:

Dr. Prosenjit Saha

DOI:

<https://doi.org/10.70096/tssr.250306014>

Abstract

Inspired by Gandhiji's notion of serving humanity, the National Service Scheme was adopted by the Government of India on 24th September 1969. In time, NSS became integral to the higher education and school curriculum. Its main objective is to selflessly develop a positive attitude towards work, social activity, and social services within the Nation's young, energetic future generation. It also aims to engage the students in rural development and, hence, the nation-building process. Rabindranath Tagore established *Sriniketan*, a Centre for Rural Reconstruction, in 1922. The main goal of *Sriniketan*, as set by Tagore, was to ensure holistic rural development, mainly in the villages in and around *Sriniketan* and *Santiniketan*. Along with different kinds of activities, Tagore in *Sriniketan* engaged the school students as "Scouts" and named them *Bratidal* (the committed group) in October 1923 to develop a positive zest for social service within the young minds. This paper attempts to analyse the spirit of NSS in light of *Bratidal*.

Keywords: *Bratidal*, National Service Scheme (NSS)

Introduction

The development of any nation or society demands the selfless services of each citizen for its communities. Therefore, developing a positive attitude about social work among the Nation's future generation is important. They must be trained in that way from the beginning of their childhood. It may bring revolutionary changes at the micro level, mainly in fields like health, education, economy, etc. Organization of this young workforce for volunteering their services can also be an important step toward sustainable development. At the same time, such kinds of social services will play a pivotal role in developing leadership qualities among the nation's young citizens. The enthusiastic and passionate participation and contribution of the young people will significantly contribute to creating a positive, inclusive, resilient society and Nation.

Realising the potential of the young age group and its significance in rural development, mainly at the micro-level, Rabindranath Tagore 1923 introduced *Bratidal* in his experiment on rural reconstruction in *Sriniketan*. It was a time when the British government ruled India, and the freedom struggle was at its peak. Empowering the nation's rural areas was basically the need of that hour to strengthen the nation's backbone and widen the way the nation's freedom movement was. Therefore, the *Sriniketan* experiment may be called a micro-level attempt to find the best possible way in that direction. Hence, the role of *Bratidal*, as framed by Tagore, can be an initial effort to engage the young workforce in this productive process constructively. Later, Mahatma Gandhi also focused on the same direction and put his effort into engaging the youth in serving humanity and ensuring their participation in rural development.

The Government of India formally introduced the National Service Scheme on 24th September 1969 in light of the Gandhian idea of serving humanity. In broader, it can be set that Gandhiji implemented the micro-level attempt at *Bratidal* by Tagore at *Sriniketan* at the national level in the pre-independent period, which ultimately evolved into the mission of the National Service Scheme and incorporated duly with the formal educational system of the Nation.

Considering the importance of building skills among the Nation's students related to social services, National Education Policy 2020 has also recommended incorporating community engagement as a part of the educational system, mainly at higher educational institutions in India. It mainly targets developing an ethics of social engagement and responsibility among the nation's future generations, which will ultimately widen the way of "*Viksit-Bharat 2047*".

Review of Literature

J. Vikram (2023), in the study entitled “Role of National Service Scheme (NSS) in Creating Social Responsibility among the Students of Higher Education Some Preliminary Observation”, pointed out that NSS is an important activity to impart the institutional educational system mainly with higher education. It contributed significantly to developing the student’s overall personality, hence, in rural development and the development of the entire society. This study concluded with remarks that NSS can play a pivotal role in the overall rural development process.

M. Sanjay and S. Tuhin Kumar (2024), in their research entitled “The Impact of National Service Scheme on the Social Norms and Values of Higher Education Students”, discussed the role of the NSS in reshaping the social norms in Indian society. This study also pointed out the different spheres that can be developed at the individual level through the different activities of the NSS. In conclusion, this study highlights with due focus that the student has a significant role in the progressive and transformative process of Indian society, and the NSS can contribute significantly to preparing the student in that particular direction.

S. Kashmiri and S. Rajlakshmi (2022), in their study “Analyzing the Impact of National Service Scheme in the Social Skills and Emotional Management Skills by the Volunteers”, empirically try to establish that the activities of NSS contributed positively to developing different social skills within the students and most importantly different challenging situations that the student volunteers experience during these activities can be count with emphasis in their ability to manage their own emotion, stress and to act more efficiently overcoming the bindings of any emotional forces.

D. Sunil Alone (2023), in the study titled “The Role of National Service Scheme and National Cadet Course in Nation Building”, pointed out the prominent impact of these two youth-oriented program in the nation-building process. The study’s main findings highlighted that these two programs encourage patriotism within the future generations of the Nation and thus develop a very emotional blend among the students towards any activities related to service of the Nation.

Research Gap

After going through the different studies, mainly in electronic media, it is found that the study on *the Bratidal* model of Tagore has almost not been found. In contrast, studies on NSS are quiet in number. If we go through the different activities of *Bratidal* and NSS, then an underlying similarity in the philosophy of both schemes is quite prominently visible. No such study on this aspect has been conducted yet. This aspect is the central pillar of the study and will explore the different asymmetric philosophic aspects in both *Bratidal* and NSS with the vision of national development.

Objectives of the Study

1. To portray the journey of *Bratidal* to the National Service Scheme or NSS.
2. To Point out the various activities of *Bratidal*
3. To find out the different practices of NSS.
4. To explore the philosophical asymmetry between the *Bratidal* and NSS.

Methodology of the Study

This study is a quantitative study. Mainly table survey had been conducted to construct the study. Various e-sources were consulted to find the research gap and frame the objectives of the study. Additionally, different books and reports on *Bratidal*, available from different sources, were also consulted to gather information and develop insight about the *Bratidal*, its activities and its importance as an initiation of founding step for NSS, mainly in the context to the rural development as an important aspect for nation building. Based on these aspects, the conclusion of the study has been drawn.

The Transition from *Bratidal* to National Service Scheme (NSS)

Rabindranath Tagore was an eminent educationalist and creative social reformer. Along with several experiments in education, Tagore also made innovative efforts for rural reconstruction. *Sriniketan*, a Centre for Rural Reconstruction, was formally established by Tagore in 1922, around 3 Kilometers from *Santiniketan*. However, the efforts for rural construction started much earlier, from the first decade of the 20th century. Development of the social and economic life of the village around *Sriniketan* was the prime aim of this pioneering effort of rural development made by Tagore. After several experiments, Tagore prepared a comprehensive blueprint of activities to ensure overall rural development. This effort is a micro-scale attempt on an experimental basis to develop an effective model for rural development that might apply to the whole Nation. So, the mission and attempts to develop rural areas initially started in *Sriniketan* under the guidance of Rabindranath Tagore. *Sriniketan*, from its inception, has gone in two different directions in its activities: academic activities and extensional or community development activities.

Eventually, various academic departments and courses were introduced in *Sriniketan*, and *Sriniketan* became the second campus of Tagore’s higher educational institution, Visva-Bharati. Some of the important educational departments of *Sriniketan* were as follows:

- Siksha-Satra (Established in 1924) – A School for rural children.
- The Department of Agriculture and Village Economics (Established in 1922)
- Shilpa-Sadana (Established in 1922) – Pioneer institution in India for developing cottage industries in India
- Loka-Siksha Samsad (Initiated in 1936) – An attempt for Adult, Mass and Distance Education

- Siksha-Charcha (Established in 1937) – Primary Teacher’s Training Institute

The curriculum of all the academic courses is directly connected with the day-to-day rural life and aimed for the overall holistic and inclusive development of the rural areas. Empowerment of rural folks by capacity building and skill development was mainly targeted as it could be the key factor not only for rural development but for national development and for widening the way for national freedom struggle. It demanded the awareness and active participation of the rural dwellers in the process of the rural reconstruction. Leonard. K. Elmhirst, one of the close associates of Tagore in the effort Sriniketan, initiated the formation of *Bratidal* (The Committed Group) or *Bratibalakdal* (Boys Scout Group), which Tagore also planned in the form of an organised association of youth as “Gram-Sahayak” (Village facilitators). *Bratidal* was a unique creation of Tagore to inspire, introduce and engage the young rural youth minds, mainly the students, with the idea of social services and the development of their “limbs and mind”. Tagore, through *Bratidal*, wanted to channel the local youth’s power in the overall development of their villages. Thus, this committed, skilled, energetic youth was planned to be groomed in an army that was supposed to play a key role in rural development and, hence, in the nation-building process.

Mohandas Karamchand Gandhi, the “Father of the Nation” or Gandhiji, visited Santiniketan several times from 1915 onwards. Gandhiji was also closely associated with Rabindranath Tagore in his efforts to transform educationally and reconstruct rural areas. Gandhiji also viewed rural development as the key factor for the Nation’s overall development. Therefore, he had a key interest in Tagore’s effort of rural reconstruction in *Sriniketan*. Gandhiji highly appreciated the multidimensional activities that Tagore arranged in *Sriniketan*, and Gandhiji’s different plans for nation-building reflected such principles. In one of his visits to Santiniketan in 1915, Gandhiji elaborated on the need for the students to be involved in their day-to-day activities. Gandhiji believed in the active participation of the students in their day-to-day life and different social services. This principle was also followed in the Phoenix Ashram in South America. The main aim behind this was to motivate the students to enhance their self-dependency within them and strengthen “Atma-Shakti”.

Therefore, an intellectual synthesis between the ideas of Tagore and Gandhiji can be visible in the effort to engage the young in the development process. Group effort, cooperative attitude, leadership quality, positive attitude towards social services, humanity, etc., were targeted to develop within the students to initiate a social revolution. So Tagore, in the form of *Bratidal*, incorporated the students’ involvement and participation in social services, while Gandhiji advocated its importance and incorporation with the development of society. That means both Tagore and Gandhiji emphasized student community engagement, which would play a key role in keeping school-community or educational institution community relation healthier. The University Education Commission (1948-49) was the first Educational Commission after Indian Independence. The Commission, in its report, had recommended with emphasis that “No discussion of students’ activities and welfare would be complete without some mention of the Social Cadets, those boys and girls from the universities, colleges and schools who are dedicating themselves unselfishly to education and improvement of the standard of living in the villages of our country.” (P.323, The University Education Commission, 1948). Keeping in mind the importance of involving social services in students’ lives, the Commission believed that a voluntary period of social service should be required by all students for a stipulated period as a prerequisite condition for their degree. Subsequently, the Commission also mentioned the need for social service training. Activities related to agriculture, social services, entertainment, health and sanitation, education, games and sports, etc., were planned to be incorporated into the training programme. All these were planned to ensure the overall development of the nation’s youth and, hence, national development.

So, it can be mentioned that the mission started by Tagore in the form of *Bratidal* on a micro-scale as a part of the Visva-Bharati educational system and a letter emphasized by Gandhiji, was incorporated formally with the Indian education according to the recommendation of the University Education Commission, the first Education Commission formed for the reconstruction of Indian Higher Education.

The Central Advisory Board of Education in India, in its 16th meeting held on 8th – 9th January 1950 at Cuttack, had taken up the issue of student engagement in social services. In its proceeding of the same meeting, the board emphasised the importance of engaging students and teachers. It also recommended for constituting a community at the Central Level to deal with such schemes of student participation in physical work, which would be voluntary and compulsory. (CABE-1950)

The Secondary Education Commission (1952-53) recognised the view of the University Education Commission (1948-49) about the student’s participation in social services. It is recommended that the “Scout and Guide Activities” be incorporated at the school level in India. In its report, the Commission mentioned that “scouting is one of the most effective means for the training of character and the qualities necessary for good citizenship. It has great merit because it appeals to pupils of all ages and taps their main Ford energies. Through its various games, activities, and technical skills, it can lay the foundation for social service, good behavior, respect for leaders, loyalty for the state, and preparedness to meet any situation.” (P.104, Report of Secondary Education Commission 1952-53.). Subsequently, the Commission recommended the following:

- Financial assistance from the state is responsible for scouting and training.
- Training of teachers from each school to organise, supervise scouting and guide activities.
- Appoint trained teachers for each school to provide proper guidance for scouting and guiding activities.
- Training of the students.
- Organising camps like summer camps and other activities for the students every year.

So it can be said that the Secondary Education Commission (1952-53) on the spirit had accepted the significance of “Scouting and Guiding Activities” for the school students as it could help mould their character by making them self-reliance, enabling them to respect labour and introducing them with the spirit of team effort and social services. In 1952, this effort of introducing the Nation’s young minds to social services was also emphasised in the draft of the First Five-Year Plan of India.

The same endeavour of incorporating social work with formal education was also noticed in 1958 when the Government of India communicated to all the State Governments to do so as a prerequisite for graduation. Accordingly, the Ministry of Education, Government of India, was instructed to prepare a Framework for introducing NSS. Accordingly, a committee under the leadership of Dr. C.D. Deshmukh was constituted. On this committee, on 28th August 1959, had submitted a report which was not accepted mainly because of financial involvement. In 1960, Prof. K.G. Saiyadian submitted another report entitled “National Services for the Youth”, an important milestone in incorporating social services with formal education.

“The Educational Commission” under the chairmanship of Professor (Dr.) D.S. Kothari (1964-66) submitted its report entitled “Education and National Development” on 29th June 1966. Prof. Kothari, the Chairman of the Commission, in the forwarding note of the report, had mentioned with importance the “introduction of the social services as an integral part of the general education at more or less all the levels of education.” (P.vi. Report of The Education Commission). It depicted the mindset of formally incorporating social service into the Indian education system. Further, in its report under the heading “Social and National Service” (P.11, Report of The Education Commission), the Commission mentioned two forms of social services, which were as follows.

Community Living in School or College Campus- It included the participation of the students in daily activities on the campus and in the hostels like cleaning the classroom, preparing and maintaining the school garden, decorating the classrooms, school, and hostel, preparing meals and other necessary hostel works. The main aim of including such activities was to inculcate a positive attitude within the students towards the dignity of labour.

Participation in Community Development- This category recommended the inclusion of community engagement activities as “obligatory for all the students and should form an integral part of education at all stages.” (P.11, Report of The Education Commission) Developing a sense of social responsibility, dutifulness, and positive attitude towards social services and, hence, social development and national development was mainly aimed at achieving this. The recommendation of engaging well-trained teachers was also made in this regard. Activities related to public sanitation, education of small children, helping elderly and sick people, etc., were listed and recommended. The Commission recommended that voluntary social service be compulsory regularly for all students and teachers.

A cross-sectional study of the practices in Santiniketan from the early 20th century and the recommendations of the Kothari Commission exhibited a resemblance in incorporating student participation in community living, on campus and participation in community development. A mission initiated by Tagore in his educational institution at a small scale with the aim of village and national development was adopted with its full grace for its application across the Nation by the Indian Education Commission (1964-66).

In 1967, in the meeting of the State Educational Ministers, it was resolved that the students of higher education would have to choose any of the following:

- National Service Scheme (NSS)
- National Cadet Course (NCC)
- National Sports Organization (NSO)

The year 1969 was the landmark in the journey of the NSS. On 24th September 1969, as per the unanimous decision of the Vice-Chancellors of different Indian Universities and other concerned stakeholders, the National Service Scheme was formally introduced in thirty-seven Universities on an experiment basis by the Union Minister of Education. (P6, NSS Manual)

So, social service with formal education in a new form, as the “National Service Scheme”, started its journey and added a new dimension to the Indian education system. Subsequently, in further efforts and policies of Indian education, the NSS was considered important, with all the stakeholders’ concurrence. Rather, the realm of NSS had expanded when it was recommended for the higher secondary level (+2 level). The main target was introducing and inspiring young minds with extensional services like social work and rural development.

The mission started by Rabindranath Tagore in the form of *Bratidal* in *Sriniketan*, which Gandhiji later improvised for its incorporation into the formal education system. Gradually, it became an essential part of the Indian education system in the form of NSS, with its primary objective of bringing a social revolution to ensure social and village upliftment and, hence, nation-building.

Activities of *Bratidal*

Sriniketan, Tagore’s centre for rural reconstruction, started his journey formally on 6th February 1922. *Bratidal* became an indispensable part of rural construction, which started soon after the inception of *Sriniketan*. Activities brutal can be described in the following four categories:

- Physical activities – To ensure the physical development of the rural children and youth population, the basic activity of *Bratidal* was to engage them in regular physical exercise. Different team games, mainly traditional games, were selected for the everyday compulsory activity.
- Activities related to Mental Health and Hygiene – This was another important domain of activities in *Bratidal* for ensuring mental and overall personality development. Activities like acting, music, recitation, painting, story writing, magazine publication, gardening, excursions, etc., were organised regularly. These activities also played an important role in managing the leisure hours of the youth in a meaningful way.
- Social Work or Community Services – This segment occupied the pivotal position among the different activities of *Bratidal*. Developing a positive attitude towards social service and community engagement was the main focal point of the *Bratidal* mission in *Sriniketan*. It was a plan to prepare and equip the young, energetic “limbs and minds” of the rural areas to take responsibility and accountability for the welfare of their locality. Different activities like services to the people on the property, different kinds of disabilities, services to the patients, repairing of roads, cleaning of drains surrounding areas, organising different social functions, a celebration of different National important days, fire fighting, cleaning of ponds, maintaining communication among the neighbourhood villages and overall development process of the villages were incorporated as a regular activity of *Bratidal*.
- Handicrafts – *Bratidal* was also encouraged to learn different craft subjects. Regular training in different crafts was an important and indispensable part of the *Sriniketan*. Training *Bratidal* in various craft subjects was done using a multidimensional approach. The *Sriniketan* education system has always focused on the development of vocational education. Even at the *Siksha-Satra* level, vocational or craft subjects are special in the curriculum. It is aimed at self-employment for the students and the *Bratidal* as well. It was an effort to conserve rural India’s traditional arts and artisans. It is also supposed to be important in developing the rural economy. Crafts like weaving, embroidery, making toys, dolls, bamboo work, leather work, ironwork, and many more, according to the regional speciality and interest of the *Bratidal*, were incorporated.

The above four were the main categories of *Bratidal*’s activities. However, simultaneously, it must be mentioned that *Bratidal*’s activities did not have any reservations about any work related to community engagement and development. The development of a dedicated, energetic young workforce who would be physically fit and mentally balanced would actively be engaged in the rural development process and, hence, the process of National Building.

Activities of the National Service Scheme or NSS

On 24th September 1969, the NSS formally initiated its journey as a part of institutional education in India. Initially, it was introduced in thirty-seven Universities of India with few limited activities. However, over time, everyone recognised the glory of NSS as an organised and disciplined youth-centric program. The programme’s title, “National Service Scheme”, depicts its ultimate goal of preparing the youth for the national service. This is probably why the scheme was initiated in the centenary year of Gandhiji. Aligned with this, some of the main objectives of NSS are as follows:

- Introducing the youth to community life and strengthening the relation between “campus and community”.
- Developing a sense of social and civic responsibility within the youth of the Nation.
- Developing skills to identify the demands/needs/problems in different communities and to find reasonable solutions.
- Ensuring the all-around development of the personality of the future generation for a democratic society and nation.
- Widening the way of National Integration and nation-building.

Based on the objectives, different NSS activities were formed. Broadly, NSS regular activities were designed to last 120 hours. This 120 hours was further divided into the following manner:

- 20 hours of orientation for the students, such as lectures, demonstrations, etc.
- 30 hours of service on the campus.
- 70 hours of community service or community engagement.

Different activities that are recommended and mentioned in the NSS manual are as follows:

- Adaptation of villages/ slums or other localities – Beyond campus life, community engagement is an important aspect of NSS for achieving a real-world experience. As a stepping stone of community engagement, the “Adaptation of villages” is an important part of this process. Based on the different criteria, selection and adaptation of the community /locality or any area provides the student with an ample opportunity to develop skills and insightful decision-making ability.
- Contacting with the Locality and Surveying – It is a significant part of the students’ community engagement. These two processes help develop the student’s communication skills and enable them to understand community life. Their social economic status, situations, and problems in the best possible way developed an overall understanding within the student about the problem and an empathetic view with a sense of responsibility to solve the problem. This is probably the process that will develop the future empathetic and democratic citizens of the nation.
- Engaging Volunteers and Solving Problems – After finding out the problem, proper planning, execution, and evaluation are the three fundamental pillars of a sustainable solution. This state is crucial in developing leadership quality and skills among students.

Some of the activities that NSS volunteers organised in their adapted locations or at the educational institutions or on campus are as follows:

Organizing health camps, educational camps, environmental awareness, camps social awareness, camps literacy programmes, cultural programmes, cleanliness drives, blood donation camps, relief camps, celebration of different days, social forestry, acting as a bridge between locality and the administration, etc. and many more.

At each higher educational institution level, one university coordinator and a few programme officers will be appointed in NSS to help, assist, and supervise the NSS volunteers in organising the entry programme. The activities of NSS are well organised and planned to develop a socially, environmentally, and politically balanced human resource for the Nation who will have the passion, ability and skill for community services, aligning with the main Motto of NSS: “Not Me But You.”

From the detailed discussion about the different activities of *Bratidal* and NSS, it is clear that an underlying similarity in the philosophy of *Bratidal* and NSS existed from its inception. Instead, the reflections of the *Bratidal* concept, objectives, and activities are visible in the NSS blueprint. Both programmes aim to equip the youth with the required skills and personality to take leadership positions and ensure growth and development at all levels. Tagore initiated the mission in 1923 at a micro-scale as an experimental basis, while NSS was the implementation of the same scheme with few modifications at a large scale across the Nation.

Conclusion

Rabindranath Tagore and Mahatma Gandhi were India’s two prominent and eminent personalities, mainly during the first half of the 20th century. These two great thinkers, in different ways, had conducted experiments and efforts to reconstruct Indian education and society. Both of them focused on rural development as a pivotal aspect of the nation’s development, both in the pre-independence and post-independence periods. As part of rural development and as a requirement for positive social development, both Tagore and Gandhi concentrated on developing positive attitudes towards social service or community engagement among the young citizens of the nation hen, thus engaging the enthusiastic young minds and bodies in the process of nation building.

Bratidal was the creative expression of such thinking Tagore to empower and engage the rural youth to strengthen the activities of *Sriniketan* in a more meaningful way. Equally National Service Scheme or NSS was mainly based on Gandhiji’s philosophy of developing social responsibility within the students and engaging them in rural and social transformation. Based on this, NSS was included as an integral part of higher education, mainly and later, at the higher secondary level. So, a precise blend of ideas between Tagore and Gandhiji in this regard can be traced. Considering the similarities between the concepts of *Bratidal* and NSS, it can be mentioned that both are the two sides of the same coin and have the same goal: to ensure the development of the nation.

National Education Policy 2020 has also recommended the inclusion of community engagement as an integral part of the educational system. Community engagement has been emphasised meaningfully based on “accountability” as a fundamental basis of NEP-2020. Accordingly, experimental learning, community participation, extension activities, internships, community-based research, etc., have been recommended by NEP-2020.

Swami Vivekananda believed that “serving humanity is the highest form of worship.” From this point of view, the effort of incorporating *Bratidal* and NSS or community participation in any form was an ideal attempt to bring fullness to the educational system and to put a collective effort into the holistic development of the Nation. This journey in India started in 1923 with the idea of *the Bratidal* of Tagore, which eventually evolved into Gandhiji’s concept of “National Service” to NSS and hence, National Education Policy-2020 equally emphasised the same, and probably such endeavour will play an important role in widening the way of Sustainable Development Goals and achieving the goals of “*Viksit- Bharat 2047*”.

Acknowledgment: No

Author’s Contribution: *Dr. Prosenjit Saha:* Data Collection, Literature Review, Methodology, Analysis, Drafting, Referencing

Funding: No

Declaration: Not Applicable

Competing Interest: No

References

1. Brati Balak Sanghtan. 1972. *Palli-Samgathana Vibhaga*. Sriniketan.
2. Central Advisory Board of Education (CABE). 1950. *Proceedings of the Meetings of Central Advisory Board of Education (CABE)*. Retrieved November 20, 2024, from https://nvli.in/system/files/digitalFilesICWeb/www.abhilekhpatal/2711806/PR_000003022172.pdf#:~:text=of%20the%20Sixteenth%20meeting%20of%20the%20Central,January%2C%201950%20for%20your%20comments%2C%20if%20any.
3. Government of India. 2006. *NSS Manual*. Retrieved November 4, 2024, from <https://nss.gov.in/sites/default/files/manualNss2006.pdf>.

4. Government of India. 2024. *E-Newsletter (April 2024)*. Retrieved November 4, 2024, from <https://nss.gov.in/sites/default/files/APRIL%20NEWSLETTER%202024.pdf>.
5. Government of India. 2024. *E-Newsletter (July 2024)*. Retrieved November 4, 2024, from <https://nss.gov.in/sites/default/files/NSS%20Newletter%20July%202024%20%281%29.pdf>.
6. Government of India. 2024. *E-Newsletter (June 2024)*. Retrieved November 4, 2024, from <https://nss.gov.in/sites/default/files/NSS%20Newletter%20JUNE.pdf>.
7. Government of India. 2024. *E-Newsletter (May 2024)*. Retrieved November 4, 2024, from <https://nss.gov.in/sites/default/files/MAY%20NEWSLETTER%202024.pdf>.
8. Government of India. 2024. *Regular Activities of NSS*. Retrieved November 4, 2024, from <https://nss.gov.in/regular-activities>.
9. Government of India. 2024. *E-Newsletter (August 2024)*. Retrieved November 4, 2024, from <https://nss.gov.in/sites/default/files/NSS%20Newletter%20August%202024.pdf>.
10. J. Vikram. 2023. *Role of National Service Scheme (NSS) in Creating Social Responsibility among the Students of Higher Education: Some Preliminary Observation. International Journal for Research Trends and Innovation* 8, no. 11. Accessed May 16, 2025. <https://ijrti.org/papers/IJRTI2311052.pdf>.
11. Kashmiri, S., and S. Rajlakshmi. 2022. "Analyzing the Impact of National Service Scheme in the Social Skills and Emotional Management Skills by the Volunteers." *International Journal of Agricultural Sciences* 18, no. 1: 215–218. Accessed May 16, 2025. https://www.researchgate.net/publication/359896540_Analyzing_the_impact_of_NSS_in_social_skills_and_emotional_management_skills_by_the_volunteers.
12. Osmania University. n.d. *Historical Background of NSS and Its Philosophy, Aim*. Retrieved November 20, 2024, from <https://www.osmania.ac.in/NSS%20URL/9.%20%20Historical%20Background%20of%20NSS%20and%20its%20Philosophy,%20Aim.pdf>.
13. Radhakrishnan, S. 1949. *The Report of the University Education Commission (December 1948 – August 1949), Volume I*. Retrieved April 19, 2025, from <http://www.academics-india.com/Radhakrishnan%20Commission%20Report%20of%201948-49.pdf>.
14. Research Department of Modern Education. n.d. *Role of National Service Scheme (NSS) in Creating Social Responsibility in Higher Education*. Retrieved November 20, 2024, from <https://ijsrme.rmodernresearch.com/wp-content/uploads/2016/06/93.pdf>.
15. Sanjay, M., and S. Tuhin Kumar. 2024. *The Impact of National Service Scheme on the Social Norms and Values of Higher Education Students. International Journal for Multidisciplinary Research* 6, no. 6. Accessed May 16, 2025. <https://www.ijfmr.com/papers/2024/6/34190.pdf>.
16. Secondary Education Commission. 1953. *The Secondary Education Commission (1952–53)*. Retrieved April 19, 2025, from https://www.educationforallindia.com/1953%20Secondary_Education_Commission_Report.pdf.
17. Sunil Alone, D. 2023. The Role of National Service Scheme and National Cadet Course in Nation Building. *International Research Journal of Humanities and Interdisciplinary Studies* 4, no. 8. Accessed May 16, 2025. <https://irjhis.com/paper/IRJHIS2308015.pdf>.
18. University Grants Commission (India). 1966. *Report of The Education Commission (1964–66)*. Retrieved April 19, 2025, from <https://ia801307.us.archive.org/16/items/ReportOfTheEducationCommission1964-66D.S.KothariReport/48.Jp-ReportOfTheEducationCommission1964-66d.s.kothari.pdf>.

Publisher's Note

The Social Science Review A Multidisciplinary Journal remains neutral with regard to jurisdictional claims in published data, map and institutional affiliations.

©The Author(s) 2025. Open Access.

This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons licence, and indicate if changes were made. If material is not included in the article's Creative Commons licence and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this licence, visit <http://creativecommons.org/licenses/by/4.0/>