

EXTENSION EDUCATION AND SWAMI VIVEKANANDA

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Abstract

The scope of Extension includes all the activities directed towards development of rural people such as increasing efficiency in agricultural production, marketing, distribution and utilization of agricultural inputs with proper management of farm and home for better living. It aims at youth leadership, rural development and public affairs for all round development. Swami Vivekananda, the spiritualistic social reformer of the twentieth century practiced the principles of Extension Education for the cause of social development. Against this background Jet's examine Swami Vivekananda's thought in rural development and extension perspective. Extension education deals with principle of participation and principle of cooperation. We cannot achieve the participation and cooperation unless we care for the mass. In his vision of new India, Swami Vivekananda wanted that the Sudras (This is the term applied for working people) to be developed. Extension emphasizes on the principle of trained specialists by imparting education and skill. Swamiji wanted education to reach out to them rather than they come to education. In the principles of cultural difference and cultural change he wanted that the traditions of India be preserved not only for her sake but also for the sake of the world. Communication and diffusion of technology largely depend upon the culture and traditions (Roger and shoemaker 1971) of the society which latter on was discussed and adopted in extension principles.

Principle of adoptability, principle of learning by doing is holding good in extension education and rural development programmes. Swami Vivekananda laid emphasis on development education He said so long as the millions live in hunger and ignorance, I hold - every man a traitor who, having been educated at their expense but pays no attention to them. The findings of this paper examine the thoughts of Swami Vivekananda with relation to Extension and Rural development.

The general objective of extension is to raise the standard of living of the rural people by helping them in using their natural resources (like, land, water and livestock) in right way. Rural people are helped in planning and implementation of their family and village plans for increasing agricultural production and improving existing village crafts and industries. It also helps in providing minimum health, recreational educational and housing facilities for improving family living condition in the village.

According to National commission on Agriculture (1976) Agricultural extension aims at improving the efficiency of the human capital. The agricultural extension programme seeks to impart the necessary skills to the farmers for understanding improved agricultural operations to make available to them timely information on improved practices in

an easily understandable form, suited to their level of literacy and awareness, and to create a favorable attitude for innovation and change. Ban and Hawkins (1988), visualized extension as a process which helps farmers to analyze their present and expected future situation to become aware of problems that arise in such an analysis, increase existing knowledge, helps farmers to acquire specific knowledge related to possible alternatives, to make a responsible choice which in the opinion are optimal for their situation, increases farmers motivation to implement their choice and helps to evaluate and improve their opinion- forming and decision making skills.

Thus we can say that 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:-

- 1) To assist people to discover and analyze their problems and identify the felt needs
- 2) To develop leadership among people and help them in organizing themselves into groups to solve their problems.
- 3) To disseminate research information of economic and practical importance in a way which people would be able to understand and use.
- 4) To assist people in mobilizing and utilizing the resources which they have and which they need from outside.
- 5) To collect and transmit feedback information for solving management problems

Swami Vivekananda, the spiritualistic social reformer of the twentieth century practiced the principles of Extension Education for the cause of social development.

Against this back ground let's examine Swami Vivekananda's thought in rural development and extension perspective. The scope of Extension includes all the activities directed towards development of rural people such as increasing efficiency in agricultural production, marketing, distribution and utilization of agricultural inputs with proper management of farm and home for better living. It aims at youth leadership, rural development and public affairs for all round development.

The philosophy of Extension Education is based on hypothesis that rural people are intelligent, interested in obtaining new information and at the same time have keen desire to utilize the information for individual and social welfare.

The term "extension" was used in the year 1840 in England. The concept of Extension Education was used for Agricultural Extension in America in the year 1885 and Swami Vivekananda was born in the year 1863. Taking the mile stones of evolution of Extension and the thoughts of Swami Vivekananda it is evident that both the events had happened in the

eighth century. Even though Vivekananda was not a scholar of extension education but his thoughts and suggestion seems to be more appropriate for extension principle and rural development.

Extension education deals with principle of participation and principle of cooperation. We cannot achieve the participation and cooperation unless we care for the mass. Swamiji considered the greatest national sin is the neglect of the masses, and that is one of the causes of lack of education. Swamiji said no amount of politics would be of any avail until the masses in India are better educated, well-fed and well cared. They pray for our education, they build our temples, but in return they get kicks. If we want to regenerate India, we must work for and with them. He asked "Where should you go to seek for God- are not all the poor, the miserable, the weak your Gods"? The essential thing is renunciation; without renunciation none can pour out the whole heart in working for others. The man of renunciation sees all with an equal eye, and devotes himself to the service of all. Nothing will be able to resist truth and love and sincerity. Swamiji asked "Are you sincere? Unselfish, even unto death and loving? Then don't fear, not even to death. As you go on your way serving others, you will be in a parallel line, advance in path of knowledge. Who will bring the light to them? Who will travel from door to door bringing education to them? Let these people be your God. Think of them, work for them, pray for them incessantly - The lord will show you the way". In his vision of new India, Swami Vivekananda wanted that the Sudras (This is the term applied for working people") should be on top.

2. Extension emphasizes on the principle of trained specialists by imparting education and skill. Swamiji wanted education to reach out to them rather than they come to education. He had rightly diagnosed that making education free is not enough further incentives are necessary. Education should be available to them at their door step. It should have at least five students against ten teacher be provided

for a child coming from an enlighten family. Now question come what kind of Education? Surely not only book learning, passing examination, getting degree and certificates. It is man making life giving and character building. It is assimilation of ideas. It includes acquisition of skills so that it should be productive.

3. The principles of cultural difference and cultural change. We know cultural aspects have enough importance in extension work and social development. The kind of social change Swamiji envisaged was not to hurt any Indian traditions, rather he told to uphold them. His first priority was the continuity of these traditions as in them lies India's strength. He wanted the traditions be preserved not only for her sake but also for the sake of the world. Communication and diffusion of technology largely depend upon the culture and traditions (Roger and shoemaker 1971) of the society which later on was discussed and adopted in extension principles.

4. To be effective, extension work must begin with Principles of need and interest, principle of applied science and democracy. Vivekananda was impressed by the material prosperity of the west, but he observed how it had blunted its moral perceptions. He wanted to conceive material prosperity with deep moral sense. Material civilization, may, even luxury, is necessary to create work for the poor. He said "Bread! Bread! I do not believe in a God who can not give me bread here".

Science takes care of man's physical needs and religion his moral and spiritual needs. **A rich man may not be necessarily rich in moral values.** He said "man making" is my mission. He realized that *no society could survive unless its human element is good and strong.*

Swamiji said "in India there is a howling only that we are very poor, but how many charitable associations are there for the well being of the poor? How money people really weep for the sorrows and sufferings of the millions of poor in India? Are they

man? What are they doing for their livelihood, for their improvement?"

The family is the unit of any society and its improvement. It is the basic pillar of social development. The individual's life is in the life of whole, the individuals' happiness is in the happiness of whole. Swami said "Keep the motto before you and elevate the masses, without jump in their religion". Extension education also goes with principle of "whole family principle". To mobilize the leaders he pointed out, "Do you feel? Do you feel that millions are starving today and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark could? Does it make you restless? Does it make you sleep less"? If this is the condition, he said we are at first stage of patriotism. In this way Swamiji has tried to infuse leadership qualities among the people which are as par with the principles of Extension Education.

Principle of adoptability, principle of learning by doing is holding good in extension education and rural development programmes. Swami Vivekananda laid emphasis on development education. Education is the manifestation of perfection, and training of individual to work rightly and efficiently

His views were that "education which does not help common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy and the courage of a lion – it is worth to name? ". Real education is that which enables one to stable on one's own legs to sustain one's livelihood. As a development agent one must give the body mind and speech to the welfare of world. He said "you have read "मातृ देवो भवः पितृ देवो भवः". (look upon your mother as God, look upon your father as God) but I say "दरिद्र देवो भवः मुखं देवो भवः". (the poor, the illiterate, the ignorant, the afflicted – let these be your God .Look upon every man and women man as God. You can't help any one, you can only serve; Serve the children of Lord; serve the Lord in themselves, if you have the privilege. If Lord grants that you can

help any one of his children, blessed you are; don't think much about yourself." - know that service to these alone is the highest religion.

So long as the millions live in hunger and ignorance, I hold – every man a traitor who, having been educated at their expense but pays no attention to them. Let's examine few findings which proved the thoughts of Swami Vivekananda with relation to Extension and Rural development.

Swami Smaranananda, the then General Secretary of worldwide Ramakrishna Mission opined that no doubt education with regard to economic amelioration through vocational training, co-operative activities management of small business, is essential, if the work of mass education in to be successful.

Shivshankar Chakravorty, the former Director of Lokosiskhya Parishad, Narendra pur, Calcutta reveals that massive meaningful programmes for universalization of elementary education and eradication of illiteracy should receive due priority. Suitable strategies should be promoted to achieve increasingly flexible structures of educational organization which would promote vocationalization, diversification of courses, inter-disciplinary studies and learning by productivity creative and cooperative experience. A special emphasis should be laid on programmers of non-formal education so as to create effective learning services for youths as also adults who cannot participate in the formal system of schools colleges and universities. Some shortcomings observed by planning commission are by passing the target group by Panchyat representatives and government officials in collusion with vested interest, absence of economically viable and income generating projects and tailoring only one project for

a given area, when there may be requirement of so many tailoring. Absence of programmes with human development perspective, implementation of the programme without involving the beneficiaries in decision making and lack of provision in terms of raw material and marketing of the products were some other problems which have been identified by the planning commission of India. Swami Vivekananda's approach in identification of youth groups and involving them in socio-economic development of their own communities is remarkable. In many cases official machines over look the existence o these groups. Ramakrishna Mission is providing employment opportunity in the related sector where the beneficiaries have taken training and education. Provision of both financial and technical support, continuous institutional and off-campus training have been arranged in remote villages. Promotion of women development has been initiated by providing training in vegetable, poultry, dairy etc. It has helped in increasing vegetable production and consumption in the family with extra income to the women. Throughout the programme women are able to come out of their home and meet informally to discuss not only the problems of their specific trades but also other aspects of their lives.

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