



SWAMI VIVEKANANDA CONTRIBUTION ON PALLI MANGAL IN INDIA AND HOW ICDS CAN BENEFIT

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Abstract: *Swami Vivekananda, took initiative to rebuild villages through a new rural development project called 'Pallimangal'. 'Pallimangal' is the Bengali word, meaning rural welfare. Thus the pallimangal project was started in the year 1980 initially with some welfare programmes for the villages in Hooghly District. Since then it has been working for the upliftment of the common masses especially poor & down trodden people with an emphasis on Women folk in the field of health, environment, education, economic, agriculture, social, & cultural development with the objectives of inculcating the spirit of self reliance, self determination & selflessness The integrated child development services ICDS program is poised for universal implementation in India to provide services to children, pregnant & lactating women and adolescent girls in close co-ordination with the health service for improvement of health status & overall holistic development of children and other beneficiaries. However there remain question on its effectiveness in delivering desired services.*

The need for providing children with improved childhood necessities through holistic approach involving co-operation & liaison between disciplines & agencies are well recognized in India. While ICDS has placed as the pivotal programme for integrating all mother child care service the skill of the functionaries in coordinating & tapping all existing potentialities very crucial. Today ICDS represents one of the world's largest & most unique programmes for early childhood development an initiative unparalleled in history. ICDS is designed to promote holistic development of children under six year, through the strengthened capacity of caregivers & communities and improved access to basic services at the community level.

The programme is specifically designed to reach disadvantaged & low income groups for effective disparity reduction.



The programme provides an integrated approach for converging basic services for improved childcare early stimulation & learning, health & nutrition & environmental sanitation targeting young children expect out & nursing mother & women / adolescent girls groups.

The country wide ubiquitous mega scheme of ICDS with a wider centralized network about lakh anganwadi centre encountered number of input & process based functional problems operating a divergent ways for non-accomplishment of desired objectives as specified in the scheme. Mobilizing woman for promoting their own health nutritional wellbeing&self-development as that of their children is an underlying principle of ICDS. Efforts to increase the participation of voluntary agencies in ICDS have been underway to identify & replicate innovative community based sustainable approaches.

Strengthening growth monitoring & promotion of young children with the participation of mother's communities it helps in the whole development of the society as a whole.

Keywords: ICDS, Pallimangal

INTRODUCTION

Pallimangal is a venture towards integrated rural development. It is learnt that once Bhagawan Sri Ramakrishna told to 'Naren' (Swami Vivekananda) that, "you can see Him (God) when you close your eyes, can't you see Him when you open your eyes?" And He preached him to serve the poor, the downtrodden as God. Swami Vivekananda, while traveling extensively from Kashmir to Kanyakumari, observed that mass population were living in painful and miserable conditions socially and economically. He himself felt the tremendous pain of the poor, the downtrodden, and the destitute. His heart was out bursting until he could do something for them. He inspired the world with his historic message to serve God in the poor, the suffering, the ignorant, and the sinner. Swami Vivekananda pronounced, "Who serves Jiva; serves Shiva indeed." Ramakrishna Mission has been doing many general and social welfare services including health, education, relief etc. since its inception 1897. However after the devastated flood in 1978 which destroyed many villages causing loss of home, property, cultivation, cattle etc. causing difficulties in daily living. The then President Maharaj of Ramakrishna Math and Ramakrishna Mission, Most Revered Srimat Swami Vireswaranandaji who was enlightened with the vision of Swami Vivekananda, took initiative to rebuild villages through a new rural development project called 'Pallimangal'. 'Pallimangal' is the Bengali word, meaning rural welfare. Thus the



pallimangal project was started in the year 1980 initially with some welfare programmes for the villages in Arambagh division of Hooghly district. Since then it has been working for the upliftment of the common masses especially poor & down trodden people with an emphasis on Women folk in the field of health, environment, education, economic, agriculture, social, & cultural development with the objectives of inculcating the spirit of self-reliance, self-determination & selflessness.”

latter gives priority to welfare work. The motto that the twin organizations follow is the same, one that Swami Vivekananda put before them, “Atmano Moksartham Jagaddhitaya cha – doing good to the world with a spirit of worship and thus paving paths for one’s own salvation.”

Since the inception of the Pallimangal project in 1980, by the Headquarters, has been continued the rural development in the villages in and around the Kamarpukur and Jayrambati of Hooghly and Bankura district in West Bengal. Multiple activities of Pallimangal consist of two components:

a) General Activities: 1] Apiculture Project, 2] Food Processing Programme, 3] Incense Stick Project, 4] Jute Handicrafts Project. 5) Mushroom Production Programme. 6] Mini Jute Spinning Programme, 7] Non-Formal Education Programme, 8] Soil Testing Laboratory. 9] Solar Energy Programme, 10] Weaving Project, 11] Show room and Sales Promotion Programme, 12] Training programme, 13] Community Based Rehabilitation Programme.

b) Medical Activities: 1] Mobile Medical Service, 2] OPD and Investigation Service. 3] National Blindness Control Programme. 4] Revised National Tuberculosis Control Programme, 5] National AIDS Control Programme, 6] National Leprosy Eradication Programme, 7] Persons with Disability Programme, 8] Other Health Activities.

Early childhood Care and Education the system used in ICDS encompasses the inseparable elements of care, health nutrition, play and early learning within a protective and enabling environment. It is an indispensable foundation for lifelong development and learning and has lasting impact on early childhood development, it is imperative to accord priority attention to and invest in it since it is the most cost effective way to break the cycle of development. Intergenerational cycle of multiple disadvantage and remove inequity, leading to long term social and economic benefits. India has 158.7 million children in the 0- 6 year’s age group (Census 2011) and the challenges of catering to this important segment of



population for ensuring the holistic development of children in the country. The ICDS system is the place where we see mother, adolescent girls, pregnant mothers, children and anganwari worker, anganwari helper. The study was conducted in Malda where the above mentioned were attending the ICDS services were given lecture about swamijis teaching by way of story and after that we asked some question on that and the final result was analyzed on Excel sheet and the final result was analyzed. The education of a child even begins from within the mother's womb, and then from the moment the child sees the light of day the lifelong process accelerates. Although a child is likely to be influenced by good and bad contacts throughout adolescence and adulthood, whatever habits of thought, action and feeling are formed during those early days last Integrated Child Development Services (ICDS) is the only major national program that addresses the needs of the children under the age of six years. It seeks to provide young children with an integrated package of services such as supplementary nutrition, health care and free school education. Because the health and nutrition needs of a child cannot be addressed in isolation from those of his/her mother, the program also extends to adolescent girls, pregnant women and nursing mothers the scheme is improve the health, nutrition and development of children. The program offers health, nutrition and hygiene education to mothers, non-formal preschool education to children aged three to six, supplementary feeding for all children and pregnant and nursing mothers, growth monitoring and promotion, and links to primary healthcare services such as immunization and vitamin A supplements. These services are delivered in an integrated manner at the anganwadi, or childcare center. An anganwadi worker and one helper run each center. The study was conducted in the anganwari centre of Malda where we wanted to see the knowledge about swami Vivekananda in the anganwari helper, anganwari worker, adolescent girls, pregnant women and women in the age up to 55 years. Ten ICDS project were there in the study. The story was based on the works of swami from the teaching to society, women children, teacher and parents from the complete works of swami. Based on values of Swamiji Vivekananda brings out the inherent value of education through a practical and utilitarian orientation. He explains how it humanizes and elevates man by bringing out his spiritual character. A spiritual character is not enunciated but a person of strong convictions, who acts from a positive attitude to construct society on humanitarian ideals. Swamiji rightly expresses that education is the training which raises



man from the level of a mere creature, shaped by forces outside it, to a self-reliant, dignified person, who is aware of the divinity and perfection that he as a human agent is capable of unfolding. Swami, it can be said that the new spirit infused by education, consists in an increased emphasis on the application of science to human affairs and the development of social solidarity Swamiji's conviction that education alone can bring a change in the socio-economic conditions of Indian society, was based on his thorough and keen observation of the society. His conviction is based on the concrete reality of Indian society of his time, that is, of a particular time - but the way in which he elucidates the importance of education as essential for man making brings out the perennial value of education.

When the health of children is neglected there is little chance of them developing a high quality of intelligence and character, let alone physique? The physical training of a child is a matter of great importance. A strong, pure, healthy body is necessary for the full expression of the developing soul within. Therefore, the diet of a child needs to be wholesome and nourishing without overburdening the digestive system. Spiritual duty of parents When children are born it is the parents' duty to initiate them into spiritual life, not into religion. A child is an experiment. It is good to have a child. Why not? There is no harm in having a relationship and producing children, but the children should not be the joy of the lower soul. Every child that a mother produces is a divine incarnation, a product of God. Parents should treat that creation of God as an experiment. How will that child become great? The child must have a personality of substance which is his own. Children who constantly receive the love of their parents, who never look for love in themselves, who never look for bliss within, who always trail behind their parents whining like a pup, will not have a strong personality. Parents want their children to boost up their own egos. Their children should not bring disrepute to their name or give people cause to point a finger at them. A child is before you. How can you make him or her into a work of art? Chisel him, chisel her. A beautiful statue lies hidden within the rough stone. God has produced that raw material which is before you Teachers, parents and adults all need to give a child a good measure of freedom. They are to provide the best material that will enable the young to feel and experience their still forming aptitudes and faculties. Teaching by example, is the strongest mode of instruction. A child must never be ridiculed. As an adult, one must try to understand the nature of the child. Kindness, affection and love are far more effective in training children than threats



and punishment. Ultimately, the aim of real education is drawing out the dormant divinity lying hidden within each human being. Spiritual enlightenment is the fruit of the real, inner education

METHOD

The ICDS system is the place where we see mother, adolescent girls, pregnant mothers, children, anganwari worker and anganwari helper. In these fields, health promotion & nutritional status of the people of target group, economic development by way of generation of self-employment, environment & sanitation improvement, education & cultural promotion, training programmes on health, self-employment & income generating programme, relief for natural Calamities, to have development work, cooperative work and healthcare for the whole area who are poor, neglected, downtrodden & un-reach people of the rural areas in particularly women / children / handicapped people in slum area / tribal area / migratory people. These types of people were attended. The above mentioned were attending the ICDS services were given lecture about swamijis idea on pallimangal. We asked some questions on that and the final result was analyzed on Excel sheet and the final result was drawn.

OBJECTIVE

The ICDS services provide a holistic development. The education of a child even begins from within the mother's womb, and then from the moment the child sees the light of day the lifelong process accelerates. Although a child is likely to be influenced by good and bad contacts throughout adolescence and adulthood, whatever habits of thought, action and feeling are formed during those early days last throughout life. The virtuous nature of the personality is sown during childhood. The most important step in obtaining the excellence of which such a tender nature is capable is in beginning the growth of a child in the right manner. The first notions of the world are learnt from being around the mother, from the immediate surroundings and from playmates. The surroundings provide an efficient means for education and good instruction of the young. Here the essential training is to arouse the keen, fresh perception to observe rightly, to record correctly, to infer justly, and to gently express them. From the very early school days, under the guidance of good teachers, it is necessary to encourage children to develop the habit of grouping, classifying and deducing things for themselves. When the health of children is neglected there is little chance of them



developing a high quality of intelligence and character, let alone physique? The physical training of a child is a matter of great importance. A strong, pure, healthy body is necessary for the full expression of the developing soul within. Therefore, the diet of a child needs to be wholesome and nourishing without overburdening the digestive system.

RESULTS

The mother, adolescent girls, pregnant mothers, children and anganwari worker, anganwari helper who were attending the services were given lecture about swamiji's teaching how the society can be better by the way of use of women in the society where they can earn and help themselves. We asked some questions on that and the final result was analyzed on Excel sheet and the final result was drawn. The final results were very disappointing. What we got in an anganwari, a child must never be ridiculed. As an adult, one must try to understand the nature of the child. Kindness, affection, and love are far more effective in training children than threats and punishment. Ultimately, the aim of real education is drawing out the dormant divinity lying hidden within each human being. Spiritual enlightenment is the fruit of the real, inner education. We want to create a Guru Kul type of educational institution wherein the ancient and modern ideas of education will blend in happy harmony, where the young ones will receive education from saints and mahatmas. What is education for if not to create universal brotherhood and a united world? That is the end of all education. Is education meant only for degrees or to earn a livelihood? We would rather educate the students to bring out all their un-awakened potentialities and their dormant powers. Education is not just for earning our daily bread, not for degrees and diplomas, but to create a unified world. Everything we learn in schools and elsewhere should bring us nearer to the point of world unity, where all the differences dissolve and merge into unity. Christians are not primarily Christians, Hindus are not primarily Hindus, Moslems are not primarily Moslems, but we are first of all atmans, sparks of the one divine soul, and this should be realized. This is the message of Vedanta; there is one atman, one essence, and one consciousness, one reality penetrating and permeating everyone. That should be the background of education, and because Vedanta teaches us this universal brotherhood, there should be at least one Vedantic textbook in all our educational institutions. Vedanta is a science and not just metaphysics; it trains your psyche to see and feel the unity which runs like a thread through the universe. We may adopt different labels



and create different religions, but the essence of religion does not change. Religion begins with people and survives after they have gone. You cannot destroy religion. So what we must strive to do is to remove the differences between religions and only then will there be universal kinship. Political, racial, ideological, and religious differences must all go. For this we have to take full advantage of our educational institutions, and arrange our program of education so that a day will soon dawn when the slogan of one world becomes a reality. This Vedantic vision should be developed through the teaching of yoga. Our school textbooks should be written by those who have knowledge of human psychology. They should be written by seers who can envisage the shape of things to come, thirty or forty years hence. The present system of exerting influence to acquire a monopoly of producing textbooks must go as such people write useless and rubbishy textbooks which cannot help our students. Also yogic techniques of meditation should be introduced in the educational institutions to remove the subconscious samskaras of our students and to bring out the best in the human personality. We shall consecrate ourselves to this aim, not only in thoughts, not only in words, not merely with our material possessions, but without any reservations whatsoever. It is a grand idea. What happens when we become the instrument of the Lord? When the dew drop slips into the sea, a great miracle takes place, the miracle of the sea entering the dew drop. We shall overcome our limitations and shortcomings. We shall overcome the difficulties that face us today. And when this happens, we shall have peace, a peace that passes all understanding, not the peace as we understand it, but the peace of nirvana, the peace of final emancipation, the peace of jivanmukta, enlightenment in life.

We have been living a life of ajnana, ignorance. Now let us resolve to remove that ajnana. We are all the children of God. Just as an infant learning to walk moves forward, step by step, towards the outstretched hands of his parent, so too shall we move forward step by step and in complete surrender. We shall not allow any problems, great or small, to stand in our way. Nothing external can help us, for the unfoldment is within, not without. All the treasures and riches of the world are within. The name of the Lord is the greatest gift you can have. Try to keep your mind in tune with the name. Keep yourself firmly anchored to it; it is the highest sadhana, beyond the comprehension of the human mind. In the scholastic sense, the name is a mere component of a few syllables, but in reality the intellect fails to understand the wonder-working power of the name. It takes away all our avidya, gross



ignorance. This has been the experience of our saints through the centuries. Children need to be mischievous. If they are not allowed to be mischievous and are suppressed or restricted, they will become bad later and their parents will not be able to control them. When children are naughty in a space, but if there is a property like an ashram, who cares? The children can run five times from one end of the boundary to the other. They can play, make mischief, and exhaust all their energy, then they sleep well. That kind of mischief is ballila, child's play. Children have an excess of energy. Therefore, they need to run, play, and enjoy a lot of games. It is not good for them to simply sit and study alone. Their energy has to be balanced. Parents have a very bad habit of nagging their children, and saying, "You are not studying. Have you done your homework?" Children are never asked, "Why don't you go and play football?" or "There is a good movie showing today. Take some money and go and see it." People think their children have the same level of consciousness as they do. The levels of consciousness of a father and his six-year-old child are entirely different. When the child says, "I want to see a movie," there is a different idea in his mind to when the thirty-year-old father wants to see a movie. Children do not have an impure motivation; their level of awareness is very high. Children are very close to God. It is true that children are pure. This state of innocence is described in the first part of the Ramacharitamana where the childhood of Rama is described. Arrangements must be made for games or sports to become a subject at school. Games could be compulsory for all children except those who have physical problems. Games, drama and music competitions need to go on side by side with intellectual pursuits. What is the use of teaching your child that is not relevant now? Who wants to know all this history? When children have time and want to read then let them, but do not impose it as a part of their education. It is not necessary to overburden children with too much bookish knowledge. Children do not become great through study or qualifications. They become great through the quality of their mind, intelligence, and receptivity. This is based upon how much they are able to receive, retain, and give mean that one should not study. One must have qualifications because today this is the system throughout the world and we must respect it. But when children are continually asked if they have done their homework, they become scared of not getting first class marks in their exams. They worry about what their parents will say because if they fail, they know they will have to face the music. School children are always afraid that they might fail in their exams.



What does it matter if they fail? Parents should tell their children, “Never mind, if you fail you can try again.” But parents do not have the courage to say such things, so their children think, gap between the mental state of teachers and young school students. While teaching, one has to be mindful of this gap. One has to come down to the level of the students in order to teach them. A teacher must not always be saying, to do that to always try to find fault with the child. A teacher is neither a policeman nor a hunter. Rather he should be a loving companion who can become their teacher when the child is ten or twelve years old. Until the age of seven, forget that you have to teach children anything. There should be education through positive samskaras. Children should be allowed to grow and develop in a natural way: to sing, play, make noise and mischief. There is nothing wrong with that. An important point to remember is not to tell the child what is right and wrong, good and bad. This distinction is the complex of a guilty mind. Don’t put this sense of guilt into the minds of children. When they grow up and become adults, they will know the difference between right and wrong, good and bad. Even birds and animals know this. Parents should not tell their children to read a lot, study hard, or try to be great or important. Let them enjoy their schooling. They should think that their teachers in the school are good, loving, and friendly. This will generate a feeling of unity in their hearts. Education has two purposes. The first is to equip you with qualifications so you can earn a livelihood. Through education you receive instruction about the outside world. This is aparavidya, formal, academic, or worldly knowledge which helps you to earn a living in daily life. The purpose of education should be twofold. First, it should make students capable of earning their own bread and butter without spending so many years at school. Second, it should develop the personality so that students can discover their own self. In the absence of this kind of education there is social disorder on every continent, because we have not discovered appropriate forms of education for different types of people. Children should be taught from an early age how to cope with the demands of day to day life according to their particular circumstances. The study was conducted in the Malda West Bengal where the anganwari worker, Helper mothers and adolescent girls were also told story based on swamis they life and teaching from the complete works. The result was analyzed on excel sheet about each category.

The result showed that the adolescent girls and women below the poverty line, Hindu, Muslim, and minority were interested in the pallimangal work. The pallimangal work can



change the condition of anganwari and thus creation of better results for the development of India by the idea of swami Vivekananda's pallimangal work.

This pallimangal work could bring some income generation for them and the view the young adolescent girls, Hindu, Muslim and minority women were interested in. We should be more liberal in bringing changes so that everybody can be benefited

LIMITATION

This study was done in small area in west Bengal in malady district where they have heard the story and not seen the complete concept of pallimangal. If we had done this study in Hooghly in west Bengal then the results would have been completely different.

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