CHAPTER-I
INTRODUCTION

In no society today do women enjoy the same opportunities as men. This unequal status leaves considerable disparities between how much women contribute to human development and how little they share in its benefits. It is true that, after centuries of neglect, the past two decades have seen unprecedented human development efforts contributing greatly to rapid progress in building women's capabilities and in closing gender gaps in those capabilities. Despite this progress, a widespread pattern of inequality between women and men persists—in their access to education, health and nutrition, and even more in their participation in the economic and political spheres. Women now shares much more in the benefits of social services, both public and private—but continue to be denied equal opportunities for political and economic participation. Nor do women enjoy the same protection and rights as men in the laws of many countries.

During the course of history, human race has experienced many social and political revolutions. The concept of state had been changing from time to time. Totalitarianism, individualism, autocracy have been replaced by humanitarianism, socialism and democracy. The welfare state is the result of an attempt to avoid the excesses of unmitigated totalitarianism on the one hand and unbridled individualism on the other. As such, inspite of the imperfections unavoidable in a compromise of this nature, it provides the ideal form of a humanitarian and progressive society. It seeks to give every individual the minimum standard of subsistence without suppressing personal enterprise. By providing several services it tries to raise the standard of living of the population and help people to meet their various troubles.

In India, the last decade has been marked by the growth and development of the women's movement. New issues have been raised new methods are used for bringing awareness among women and different structures are appearing to
mobilize women and voice their feelings and needs. In fact International Women's Decade provided leverage to women a movement in India.

In the pre-Independence period, the women's movement was very much a part of the nationalist movement. The liberal and most important of all is the promotion of Women's Development Corporation. At the same time, areas and sectors involving low employment to women are being identified and measures are being initiated to create additional employment avenues for them.

Steps are being taken to modernize the traditional occupations of women such as spinning, weaving, matchmaking, coir-making, cashew nuts, fishing etc. Steps are also being taken to provide required skills in special lines simultaneously.

So far as women labour class is concerned, various schemes are designed to make participation in processing and manufacturing more conducive on the one hand and to provide facilities through the establishments on the other. The programmes of Employment and Income Generating Production Units was started in 1982-83 for setting up projects aimed at income generation and employment on a sustained basis to needy women. This programme is implemented with the assistance of Norwegian Agency for International Development (NAID). Assistance under this programme is given to public sector undertakings and autonomous organizations for the training component of their projects. Beneficiaries include rural poor women, women from weaker sections belonging to Scheduled Castes, Scheduled Tribes, war widows and widows of employees of the implementing organizations.

A new omnibus scheme, Support to Training and Employment Programme for women (STEP), for rendering support to women's employment in various sectors such as agriculture, dairying, small animal husbandry, fisheries, khadi and village industries, handloom, handicraft and sericulture where women are predominantly engaged in work has been formulated during the current years. In order to implement this programme certain broad guidelines and parameters have been drawn up by the department under which proposals from various integrated agencies could be considered.
It is, however, unfortunate that the socio-economic and legal reforms towards the upliftment of women have awakened only a few of them about their rights and duties.

The few fortunate women who have had the benefits of higher education seem to be quite obvious of their immense responsibilities for the emancipation of the millions of women in the countryside and of the working and middle class families in urban areas. Also for many among these educated women, education seems to be just a pastime.

If at all her services are needed outside home under economic pressure and to play a constructive role in society it is equally important that her counterpart must share some domestic burden.

However, in practical life it has been seen that an average working wife is expected to return home to take care of the children, to cook, tide up the house, wash and iron the cloths, doing minor stitching, repair her children's stocks and get school work done so that they may be well-equipped to face the world next morning. An educated husband on the other hand has freedom to visit libraries, attend talks, discussions and seminars and in general pursue his academic interests without a thought to the drudgery his wife has to face.

While welcoming his wife's earnings, the India male refuses in his selfishness to share even a fragment of the domestic routines. What is needed today is to give recognition to the social nature of women's work in the family by way of housework and child care. Only by providing socially arranged services for these activities women will be able to play an equal part in the development of our society.

What has gone wrong, in the field of employment of women in jobs which till now were the preserve of men is that we have put the cart before the horse. It is like expecting an underdeveloped economy to take off towards growth by putting up heavy industry and forgetting that there is something far more important i.e. the infrastructure. In the same way we have launched women into working in a life big way without cultivating the proper culture for it, without preparing society for accepting such a novel more with an open mind.
To improve this situation, we shall have to reform society radically by changing the respective roles played by men and women, in the family, in productive and non-productive work, in the management of the economy and public affairs, and above all in peoples minds. Let us create such an infrastructure first and then expect their greater involvement in working force.

It is an acknowledge fact that women, by and large, are excluded from certain crucial economic, social and political activities, that their roles as wives and mothers are associated with fewer power and prerogatives than are the roles of men with the result that there is a wide disparity in working force participation between the sexes. The imperative need is to provide equality of status, role and position to women keeping in view the constitutional directives. Improvement in the quality of the output of working is one way of enhancing their contribution to socio-economic development.

The other and probably the more important aspect, is that of drawing into productive work women who are equipped to produce but do not. Equally, and perhaps even more important, is the problem of non-utilisation of the potential of women in service sector and professions of different kinds. Women must engage themselves in productive work because "work outside home confers on them prestige and status and compared to housewife.

Let every adult man or woman whatever his or her social position, or accomplishment, may function as a citizen and as an individual in the task of nation building activities.

It is necessary to harness the total human resources of community and to aim at an integrated development of the total human power. There is need for the society to recognize the role of a woman and to appreciate that she has much to contribute to the family and to the community as man, if not more.

Illiteracy, lack of training in basic skills ineffective enforcement of labour laws and industrial awards, non-implementation of national policies, non-appraisal of job performances and not discarding traditional attitudes are the various cases of the vicious circle of underdevelopment and low productivity, poor conditions of health and welfare, which have most serious implication not
only for women but for society as a whole and for future generation. The imperative need is for systematic study and in-depth research in the status, position and role of women from historical, sociological, cultural and economic perspectives. Hence, the real work skill remains to be undertaken.

**Meaning of Women Empowerment and Welfare**

Social welfare has been defined as the organised system of social services and institutions designed to aid individuals and groups to attain satisfying standard of life and health and personal and social relationship which permit them to develop their full capabilities and promote their well being in harmony with the needs of their families and the community\(^1\).

Most of the time the term social welfare has been taken in its narrow sense thereby restricting it to providing composite and comprehensive integrated services for weaker sections of the society. Social welfare means the provision of special services for vulnerable section as they themselves are unable to make use of the facilities available for general community.

Different interpretations have been given to the word “Social Welfare” by different social scientists. According to W.A. Friedlander, “Social welfare is the organised system of welfare services and institutions designed to aid individuals and groups to attain satisfying standards of life and health, personal and social relationship which permit them to develop their capacities and to promote their well-being in harmony with the needs of their families and the communities\(^2\).

In the words of David Macarov “Social welfare is a nation’s system of programmes, benefit send services that help to meet those psychological, social and economic needs that are fundamental to the well-being of individuals and society. Wayne Vasey’s definition of social welfare includes two main characteristics –

(a) The utilization of welfare measures to support or strengthen the family as a basic social institution through which needs are met.


(b) The intent to strengthen the individual’s capacity to cope with his life situation.

According to R.H. Titmus, “Social welfare is the organised system of social welfare institutions designed to aid disadvantaged individuals and groups to attain satisfying standards of life and health. It aims at personal and social relationship which permits individuals to develop their full capacities and the promotion of their well-being in harmony with the needs of the community\(^3\).

In the Indian context the term “Social Welfare” was earlier used to describe those services which are required by the vulnerable sections of the society and include services for the handicapped and the traditionally underprivileged groups such as the backward classes and the women. But Planning Commission explains the term “social welfare services as services catering for the special needs of persons and groups who suffer from some handicaps – social economic, physical, mental and so are enable to avail themselves of or are traditionally denied the amenities and services provided by the community. Thus the welfare services are designed to enable the under-privileged of handicapped sections of the community to rise as close to the level of community as possible.

From the above definitions of social welfare, one can conclude that social welfare is an action oriented programme for the well being of citizens of a country. But the term, social welfare is interpreted and practiced differently in different countries depending upon their political ideologies, culture, traditions and human values, the stage of their social and economic development, their financial resources, the size of their population and the expansion of their territories. In advanced countries, social welfare is regarded as providing minimum standard of living for their citizens. Their welfare services include programmes meant to promote the well-being of not only the needy and disadvantaged sections of society but also to ensure the and maximum benefits to the maximum numbers of citizens. The services are of wide range, from public assistance for the poor, to care for mentally retarded to aid and support elderly, to welfare of women, children and youth. Development countries consider social

welfare providing basic needs to their population. In India, social welfare is restricted to provide service to the under privileged, disadvantaged and backward sections of the society.

In the words of Pandit Jawaharlal Nehru, “Social welfare should mean well-being of society – it includes everything that one can think of, spiritual, cultural, political, economic and social”. He emphasized on social justice, economic well-being and spiritual liberty for all human beings. According to him, to whole object of development of country is social welfare and not merely aiding the physically handicapped, “the weaklings in a society.” It is intended not only to beneficial to the select few who are particularly unfortunate.

The objective of social welfare should be ultimately the development of the human being – and how to give them the basic necessities of life and how to see them self reliant and capable of looking after themselves. Social welfare is multidimensional process for the upliftment and development of humanity. Since women constitute a large segment of the society, there is ample need to make efforts for their uplift and development. The society would be highly developed and prosperous where women has rightful place expounds Manu.

Women is pivot around which the family, society and humanity itself revolves. But alas the plight of women through out the world is miserable. They are not been given their due and denied the right of equality.

“Look the world through women’s eyes” remarks Boutros Ghali, UN Secretary General, “Women and men still live in unequal world Gender disparities and unacceptable inequalities persist in all countries. There is no country in the world where men and women enjoy complete equality. Deeply entrenched attitudes and practices perpetuate inequality and discrimination against women, in public and private life, on a daily basis, in all parts of the world. The situation in India is more disgusting and alarming as the women by the large remain in distress and face disparity despite the fact several efforts have been made to improve their plight and grant them equal status in society. In reality the condition of women who constitute almost half of the total population

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of our country is far from satisfactory. Majority of them are confronted with problems of poverty, inequality and insecurity. The various endeavours made by the Government to ameliorate their condition seem to have gone fruitless and have not been able to bring expected results.

Several studies have been undertaken to empirically analyse various aspects of the welfare programmes for women. The present study, “Welfare of Women in Haryana: A study of policy, Planning and Programmes” is a humble attempt in this direction in which effort will be make to empirically analyse the various programmes and schemes introduced by the Government to safeguard the interest of women. Social suffering is the result of the failure of society to adapt its culture and social institution to human needs and social change. The individual generally fulfills his needs as a member of social group but if he fails to safeguard his personal interest, the social group has to step in and provide necessary aid and support. Welfare defined by Prof. Pigou “is a mental phenomenon and consists in a particular state of consciousness”. Welfare of an individual is somewhat easier as it exists in his mind or consciousness but welfare of the community is a difficult concept.

It is also true that the mind or consciousness of society does not differ from that of its members. In reality, it is the state, which can look after the welfare of the community, but it is necessary that the members of the machinery of state are sensitive enough to take care of the welfare of masses. UN has defined social welfare as a state of complete physical, mental and social well being and not merely the amelioration of specific social evils.

Social welfare and development is a dynamic activity which changes with economic, political, social and religious milieu and environments of the country. The social welfare administration, therefore, presents a revolutionary change and it has to adapt to change the functioning and management of the government.

The progress and prosperity of a nation is judged from the socio-economic status of its population especially of the weaker sections of the society suffering from abject poverty, hunger, disease, unemployment, exploitation, etc. as well as disadvantaged groups like women.

The field of social welfare administration is challenging and arduous. The main objective of planned social welfare and development and its promotion is to mobilise the total material and human resources so as to improve the quality of life of the beneficiaries who have to be upgraded from the poverty line. A women's capability for leadership is obviously nurtured through her dealings with man household members under her command and control.

But only an educated or a working woman can contribute substantially to the national development. The role of women in our society even as career women’s not to speak of that as housewife is not insignificant. They have achieved recognition as active politicians, efficient administrators and good jurists. Their contribution to scientific research and armed forces is also noteworthy. They have played a significant role in the socio-economic and political development of our country. The old order which confined women to the home as servants, helpers to their menfold, is being replaced now by a new one in which women increasingly undertake to fulfil many roles, within the home as wives, mothers and home makers and outside it, as partners and co-workers of men in all types of enterprises.

Women Empowerment

Empowerment of women is one of the most important key factors for the welfare and development of any society. Of late, the government has also subscribed to the idea that without empowering women, the development of society is not possible in the right direction and at a desired pace.

So, the government has started many Women Empowerment Programmes (WEP) at national as well as at state level. Empowerment of women is a slow but continues process. Women must come up to play their role in planning, decision-making and implementation.

The scenario has been changing slowly in cities but the same has not been happening in rural areas and urban slums. For making WEP's successful at grass-root level, in rural areas and urban slums, where it is required the most positive discrimination is required.
One more very important fact, requiring the attention of NGOs and other implementing agencies for WEP's is that there are two big segments amongst the women. One segment is that which is aware of its rights but closes its eyes towards its duties. And another bigger segment of women is that which knows its duties without asking for its rights and thus suffering silently. This gap has to be bridged. Unless and until a balance between rights and duties is struck, WEPs cannot be successful.

Empowerment as a concept was first brought at the International Women's Conference in 1985 at Nairobi. The conference concluded that empowerment is a redistribution of power and control of resources in favour of women through positive intervention. The Programme of Action, 1992 has comprehensively given the below mentioned parameters of empowerment of women:

- Enhance self-esteem and self-confidence in women.
- Build a positive image of women by recognizing their contribution to the society, polity and economy.
- Develop in them an ability to think critically.
- Foster decision-making and action through collective process.
- Enable women to make informed choices in areas like education, employment and health especially reproductive health.
- Ensure equal participation in the developmental process.
- Provide information, knowledge and skill for economic independence.
- Enhance access to legal literacy and information related to their rights and entitlements in the society with a view to enhance their participation on an equal footing in all areas.

The special attention given to the needs and problems of women to enable them to enjoy and exercise their Constitutional equality of status, along with other specific provisions relating to the hitherto suppressed sections of our
society have led many scholars to describe the Indian Constitution as a 'social' document embodying the objectives of a social revolution. There is no doubt that the Constitution contemplates attainment of an entirely new social order by making deliberate departures in norms and institutions of democratic governance form the inherited social, political and economic systems. In doing so the Constitution assigns primacy to law as an instrument of directed social change.

It thus demands of the legislature, the executive and the judiciary, continuous vigilance and responsiveness to the relationship between law and social transformation in contemporary India. That equality of women is necessary, not merely on the grounds of social justice, but as a basic condition for social, economic and political development of the nation. That in order to release women from their dependent and unequal status, improvement of their employment opportunities and earning power has to be given the highest priority. That society owes a special responsibility to women because of their child-bearing function. Safe bearing and rearing of children is an obligation that has to be shared by the mother, the father and society.

Concept of Women Welfare

Before shifting to the concept of women welfare it is significant to have a bird eye-view about the concept of Social Welfare. In its broader connotation, the United Nations has described ‘Social Welfare’ as a wide range of socially sponsored activities and programmes, directed towards community and individual well being. The concept of women welfare, thus, in theoretical and operational terms as understood and practiced in affluent, developed and modern countries encompassed the widest possible range of welfare programmes for the general welfare of their entire population.

Thus formulation of women welfare is in conformity with the definition of a welfare State given in Encyclopedia Britannica as a “System of laws and institution which a government should attempt to protect and promote the

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economic and social welfare of its citizens usually based on various forms of social insurance against unemployment, accidents, illness and old age.\(^8\)

The women welfare means nothing short of total well being of the women. It includes totality of measures i.e. economic, administrative, technical, education and social-intended to give to each individual an equality of opportunity for growth and development- women welfare is distinct from other aspects of women welfare as an integral part of the economic plan. There is, thus, a difference in the concept of women welfare as applied to the adult on the one hand and as applied to the women on the other. Women welfare and development, a comparatively new field, “is a scientific study of women and draws from medicine, psychology, education, social work, home science and anthropology. It is the study of how and why women development perception, thought process, emotional reactions and patterns of social behaviour. It also provides knowledge that is important for advising parents, forming educational programmes; creating govt. programmes for women; making legal policies for women”.

Women welfare and development is not merely about launching programmes framed to provide isolated services for the women such as early education, health or nutrition. It requires a holistic view inter-sectoral linkages so as to lead to all round development and welfare of the women, only then would such intervention be of any use in the development of human resources.

Constitutional & Legislative Measures for Women Welfare in India

The Constitution of India recognizes equality rights of women in Articles 14, 15 and 16. Article 15 (3) allows the state to take special measures for women and children to realize the guarantee of equality. Despite different gender specific laws in place, women’s status in society continues to be devalued. Gender based violence and discrimination faced by women are manifestations of the devalued status of women.

In order to find an enduring solution to gender based violence, laws impacting on a woman’s equality rights have to be assessed and strictly

implemented. Laws prohibiting gender discrimination based in the home and in the public sphere have to be evolved and implemented. As this process will take place in the years to come, the aspect of gender based violence requires immediate attention. Hence the focus of the action in the 11th 5 year plan is on issues of gender based violence. Simultaneous efforts to improve

The National concern for women is reflected in the Constitution and legislative provisions which govern the rights of women and obligations of government, society and family towards women. Our nation has always been advocating and striving to provide for the basic rights of the women. In fact, this commitment is expressed through the Constitutional provisions of Directive Principles of State Policy which holds, “that women are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity.

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women.

Within the framework of a democratic polity, our laws, development policies, Plans and programmes have aimed at women’s advancement in different spheres. India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993.

**Constitutional Provisions**

The Constitution of India not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favour of women for neutralizing the cumulative socio economic, education and political disadvantages faced by them. Fundamental Rights, among others, ensure equality before the law and equal protection of law; prohibits discrimination against any citizen on grounds of religion, race, caste, sex or place of birth, and guarantee equality of opportunity to all citizens in matters relating to
employment.

Articles 14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42 of the Constitution are of specific importance in this regard.

Constitutional Privileges

(i) Equality before law for women (Article 14) : The State not to discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (Article 15 (i)

(ii) The State to make any special provision in favour of women and children Article 15 (3):

(iii) Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16):

(iv) The State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood Article 39(a);

(v) and equal pay for equal work for both men and women Article 39(d):

(vi) To promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities (Article 39 A)

(vii) The State to make provision for securing just and humane conditions of work and for maternity relief (Article 42)

(viii) The State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation (Article 46).

(ix) The State to raise the level of nutrition and the standard of living of its people (Article 47).

(x) To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women Article 51(A) (e).
(xi) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat Article 243 D(3).

(xii) Not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women (Article 243 D (4)

Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality Article 243 T (3).

Reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide Article 243 T (4).

Legal Provisions

To uphold the Constitutional mandate, the State has enacted various legislative measures intended to ensure equal rights, to counter social discrimination and various forms of violence and atrocities and to provide support services especially to working women.

Although women may be victims of any of the crimes such as 'Murder', 'Robbery', 'Cheating' etc, the crimes, which are directed specifically against women, are characterized as 'Crime against Women'. These are broadly classified under two categories.

The Crimes identified under the Special Laws (SLL)

Although all laws are not gender specific, the provisions of law affecting women significantly have been reviewed periodically and amendments carried out to keep pace with the emerging requirements. Some acts which have special
provisions to safeguard women and their interests are:

The Employees State Insurance Act, 1948
The Plantation Labour Act, 1951
The Family Courts Act, 1954
The Special Marriage Act, 1954
The Hindu Marriage Act, 1955
The Hindu Succession Act, 1956 with amendment in 2005
Immoral Traffic (Prevention) Act, 1956
The Maternity Benefit Act, 1961 (Amended in 1995)
Dowry Prohibition Act, 1961
The Medical Termination of Pregnancy Act, 1971
The Contract Labour (Regulation and Abolition) Act, 1976
The Equal Remuneration Act, 1976
The Prohibition of Child Marriage Act, 2006
The Criminal Law (Amendment) Act, 1983
The Factories (Amendment) Act, 1986
Indecent Representation of Women (Prohibition) Act, 1986
Commission of Sati (Prevention) Act, 1987
The Protection of Women from Domestic Violence Act, 2005

Special Initiatives for Women

National Commission for Women

In January 1992, the Government set-up this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation to suggest amendments wherever necessary, etc.

**Reservation for Women in Local Self -Government**

The 73rd Constitutional Amendment Acts passed in 1992 by Parliament
ensure one-third of the total seats for women in all elected offices in local bodies whether in rural areas or urban areas.

Organisational and Administrative Set-up of Women Welfare Department in India

The vision of Ministry of Women and Child Development is “Ensuring overall survival, development, protection and participation of women and children of the country”. The Ministry has evolved policies, plans of actions, legislations, programmes and schemes for advancement of women and children and has been implementing these with the support of State Governments, other Government agencies and voluntary sector for achieving its mandate. The Ministry of Women welfare is headed by Minister of State (Independent Charge). There is secretary who is assisted by three Joint Secretaries, an Economic Adviser and a Statistical Adviser who head the five Bureaus of the Ministry namely Child Development (also food and nutrition board); Child Welfare and Protection; women welfare and development; prevention of trafficking, girl child and gender budgeting; and plan, research, monitoring and statistics.

Beside joint secretary and financial adviser of the ministry looks after the financial matters of the ministry. The ministry has four autonomous organisations viz. National Institute of Public Cooperation and Child Development (NIPCCD), Rashtriya Mahila Kosh (RMK), Central Social Welfare Board (CSWB) and Central Adoption Resource Agency (CARA) working under its aegis.

NIPCCD, RMK and CARA are societies registered under the Societies Registration Act, 1860. CSWB is a charitable company registered under section 25 of the Indian Companies Act, 1956. These organisations are fully funded by the Government of India and they assist the Ministry in its functions including implementation of programmes/schemes. “The National Commission for Women was constituted as a national apex statutory body in 1992 for protecting and safeguarding the rights of women”\(^9\).

Department of Welfare for Women in Haryana

In Haryana, there is Department of Welfare for Women, which is headed by a cabinet minister. He/she is assisted by commissioner-cum-secretary, who is the administrative head of department. Commissioner-cum-Secretary advises the welfare minister in policy formulation of women welfare. He/she is assisted by Joint Secretaries, Deputy Secretaries. Under secretaries and other staff. Implementation of the policies for welfare of women is responsibility of the Directorate. At the Directorate level, Director is responsible for execution of the policy.

The Director is the overall in-charge of the field staff. He/she is assisted by joint director, deputy directors, welfare officers and other staff. There is one joint director who reports directly to the director. Another staff comprises of Deputy Directors, Asstt. Director, Chief Accounts Officer, Senior Accounts Officer, Accounts Officer, Accountant Research Officer, Asstt. Research Officer, Statistical Officer, Statistical Asstt.

Superintendent, Section Officer, Chief Asstt., Assistant and other staff. This directorate is responsible for implementation of various schemes for the welfare of women. Efforts are being made for economic, educational and social upliftment of the women.

The Directorate is divided in eight divisions.

1. Administrative Division
2. Account and Budget Branch
3. Research Division
4. Employment Division
5. Programme Division
6. Planning Division
7. Women Welfare Division
8. Training Division
District Level Administration for Women Welfare

At the district level administration the department of social welfare is responsible to the actual implementation of schemes take place at the field level. The success of these schemes depend upon the understanding, commitment and concern for the women welfare. At the District level implementation of Special Component Plan (SCP) is supported by Special Central Assistance and augmented by Social Welfare department. District is considered an important unit of administration for the planning, decision making and implementation of a programme. Field level organisation comprises of District administration.

There are 21 districts, social welfare offices in Haryana. Each District Social Welfare office is headed by a District Social Welfare Officer. He/She is responsible for overall supervision on welfare schemes in his district. He/she is assisted by Deputy Superintendent, Assistant and other staff. At tehsil level there is Tehsil Welfare Officer who looks after implementation of schemes for welfare of women. Social workers are also appointed by District Welfare office.

This office works as a central point for successful execution of the schemes meant for socio-economic upliftment of these target groups. The information is regard to these schemes can be obtained from this office. At tehsil level, Tehsil Welfare officer looks after the implementation of women welfare schemes for women in his/her area.

Block Development Officer (B.D.O.) is a permanent executive of state government and responsible for overall development of the block. Hence, he/she looks after the implementation of women welfare schemes\textsuperscript{10}.

The District Administration is responsible for execution of women welfare schemes in their respective districts. The government of Haryana decided to set-up the women welfare development programmes i.e. State Government Schemes. These schemes are prepared and run with the state funds alone. These are formulated by state government according to the specific needs of women. Various centrally sponsored schemes are executed for women welfare through out the country.

Policies and Programmes for Women Welfare at Central Level

Development of women has been receiving attention of the government right from the very first plan (1951-1956), but same has been treated as a subject of welfare and clubbed together with the welfare of the disadvantages groups like destitute, disable, aged, etc. The central ministry is responsible for the implementation of women welfare policy at the central level in India. One of the landmark achievements of the year 2001 was the approval of the first ever National Policy for the Empowerment of Women. The main objective of this Policy is to bring about the advancement, development and empowerment of women and to eliminate all forms of discrimination against women and to ensure their active participation in all spheres of life and activities.

The policy prescribes affirmative action in areas such as Legal System, Decision-making structure, mainstreaming of Gender Perspective in Development Process, Economic Empowerment through increased access to resources like micro-credit, better resource allocation through women’s.

A policy denotes, among other things, guidance for action. Policy is a action of course. Formulation of policies involves making explicit, the various assumptions which are made with respect to the basic premises and the priorities of needs and allocating the finances accordingly. Besides, policies are intended to spell out the parameters in the context of which organizational decisions are to be made.

Policy is very essential in administration, for it gives a concrete shape to the political and social objectives which the government lays down in the form of laws, rules, regulations, etc.  

Davis States: “A policy and rules that are set-up by executive leadership as guides and constraints for the organizations though and action. Its principle purpose is to enable executive leadership to relate properly the organisations work to its objectives”.

Policy and Programmes at District Level in Haryana

The development of women has always been the central focus in developmental planning, since Independence. Though there have been various shifts in policy approaches in the last 50 years from the concept of welfare in the 70s, to development in the 80s, and now the empowerment in the 90s, the Department of Women and Child Development, since its inception has been implementing special programmes for holistic development and empowerment of women with welfare programmes, particularly in the sectors of health, education, rural and urban development, etc.

Initiatives undertaken in the area of women's empowerment include.

- Welfare and Support Services
- Empowerment and Training
- Socio-economic Programme
- Swayamsidha
- Swa-shakti Project
- Balika Samriddhi Yojna
- Plan of Action to combat Sexual Exploitation of Women and Children
- Instituting National Commission for Women
- Rashtriya Mahila Kosh
- National Institute of Public Cooperation and Child Development
- Central Social Welfare Board
- Food and Nutrition Board
- Information and Mass Education\(^\text{12}\)

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Programmes for the Welfare of Women

- Socio-Economic Programme for Needy Destitute Women and the Physically Handicapped.
- Condensed Courses of Education for Women.
- Mahila Mandal Programme.
- Girls Hostels for Scheduled Castes (SCs) and Scheduled Tribes (STs).
- Hostels for Working Women.
- Crèches/Day-Care Centres for Children of Non-working and Ailing Mothers.
- Educational Training Programme for Women.
- Women’s Training Centres/ Institute for Rehabilitation of Women in Distress.
- Training for Rural Youth for Self Employment (TRYSEM).
- Development of Women and Children in Rural Areas (DWCRA).
- Indira Awaas Yojana.
- Application of Science and Technology for Women.
- Employment and Income Generating Production Units.
- Support to Training-cum Employment Programme for Women (STEP).
- Rehabilitation of Handicapped Women—Setting up of Vocational Rehabilitation Centres for Women.
- Awareness Generation Projects for Rural and Poor Women.
- Grant in aid to State Government for Establishing Women’s ITIs.
- Jawahar Rojgar Yojana (JRY).
- National Social Assistance Programme (NSAP).
- National Old Age Pension Scheme.
- National Family Benefit Scheme.
- National Maternity Benefit Scheme.
- Swaranjayanti Gram Swarozgar Yojana.
- Community Based Pre-Poor Initiatives Programme (CBPPI).

**Constitutional Provision for Women Welfare**

Constitution is the fundamental legal document in a democratic society. The Indian Constitution, which came into force on 26th January, 1950. It sets the framework and the principal functions of the organs of the government of the State and declares the principles governing the operation of those organs. The Constitution aims at the creation of new legal norms, social philosophy and economic values which are to be affected by striking synthesis, harmony and fundamental adjustment between individual rights and social interest to achieve the desired community goals.

It provides the framework for the governance of the country assigning roles to different institutions such as executive, legislature and judiciary. The social and economic aspects have been taken care of by the Preamble, which states the ideals which the state should endeavor to secure for its people. These ideals are: "Justice social, economic and political, Liberty of thought, expression, belief, faith and worship, Equality of status and opportunity, and to promote among them all; Fraternity assuming the dignity of the individual and the unit and integrity of the nation."

The Constitution of India has guaranteed equality before law and equal protection of law (Art 14) and prohibits discriminatory provisions for women and children (Art. 15).
It has made provisions to prohibit traffic in human beings and provides for just and humane conditions of work along with maternity relief (Arts 23 and 42). It is a constitutional duty of every citizen to renounce practices derogatory to the dignity of women (Art. 51 A). To quote J.P. Singh, Indisputably, India is committed to the cause of empowerment of women.

However, the journey towards progress is long and arduous. In a world of challenge and competition, both the state and the society have to constantly attune themselves to the changing needs. It is recognized that the development of the country is not possible if women, comprising half of the human resource, as labour force and citizens, stay away from the national development process.

Women's participation in the political process of development is of crucial importance from the consideration of both equity and development. India has heralded the new millennium by pronouncing the year 2001 as Women's Empowerment Year\textsuperscript{13}. It is recognized that the goals of poverty alleviation are difficult to achieve without the full and active participation of women, who constitute a large section of the workforce in the country. Women's empowerment is critical to the process of development of the community and, therefore, bringing them into the mainstream of development has been a major concern of the Government.

Towards this end and in order to empower women, an enabling environment, with requisite policies and programmes, institutional mechanisms at various levels and adequate financial resources has been created. The Ministry of Rural Development has special components for women in its programmes and funds are earmarked as Women's Component to ensure flow of adequate resources for their development\textsuperscript{14}. The 73\textsuperscript{rd} and 74\textsuperscript{th} Amendments to the Constitution passed by the Parliament in 1992 and ratified in 1993 provide for 33 per cent reservation among elected representatives to the local governments. This has been hailed as a watershed achievement in empowerment of women, as over one million rural women have joined village panchayat posts as sarpanch or adhyaksha or members of community administration.

\textsuperscript{13} J.P. Singh, “Indian Democracy and Empowerment of Women, IJPA, Oct-Dec 2008, New Delhi,
\textsuperscript{14} GOI, Ministry of Rural Development, annual report, 2000, P. 66.
Legislative Measures for Promoting the Position of Women

To raise the status and position of women, the following legislative measures have been taken:

The Equal Remuneration Act 1975

This Act provides for: (a) the payment of equal remuneration to men and women workers; and (b) prevention of discrimination on the ground of sex against women in the matter of employment and for matters connected therewith or incidental thereto.

The Hindu Marriage Act 1955 and the Special Marriage Act 1955

These Acts had been amended by the Marriage Laws Amendment Act 1976 to provide for the right of a girl to repudiate before attaining majority, her marriage as a child, whether the marriage has been consummated or not.

The Dowry Probation Act 1961

It was amended in 1984 and again in 1986 in order to make the offence cognizable, to enhance the penalty of both fine and imprisonment and to widen the scope of the Act to make it more effective.

The Child Marriage Restraint Act 1978

This Act rises the age of the marriage for girls from 15 to 18 years and for boys from 18 to 21 years.

Factories Act 1948

It was amended in 1976, to provide crèche facilities, where 30 women are employed for a year or more. It prohibits the employment of women near cotton openers, near machine in motion, and dangerous machines, etc.

Maternity Benefit Act 1961

It was amended in 1976 to cover women who do not fall within the purview of the Employee’s State Insurance Act 1948 to provide maternity benefit to employed women. The Act prohibits the working of pregnant women for a specified period of 12 weeks, of this, six weeks must be taken prior to the date of delivery of the child and six weeks immediately following that date. Further, the
services of a women worker cannot be terminated during the period of her absence on account of pregnancy, except for gross misconduct.

The Commission of Sati (Prevention) Act 1987

This Act was passed in 1987 with stringent penalties for abetment of sati and glorification of sati.

Suppression of Immoral Traffic Act 1986

The Suppression of Immoral Traffic in Women and Girls Act, 1956 was amended in 1978, and again in 1986 in order to make the provision of the Act more effective and stringent and also to extend the scope of the Act to cover all persons, whether male or female, which is exploited sexually for commercial purpose.

The Indecent Representation of Women (Prohibition) Act 1986

The Indecent Representation of Women Act 1986 prohibits women’s indecent or denigrating representation in the media. Under this Act, offences are made punishable with imprisonment for a term of two years and fine extending to Rs. 2000/- on the first conviction.

Programmes for the Welfare of Women

- Socio-Economic Programme for Needy Destitute Women and the physically Handicapped.
- Condensed Courses of Education for Women.
- Mahila Mandal Programme.
- Girls Hostels for Scheduled Castes (SCs) and Scheduled Tribes (STs).
- Hostels for Working Women.
- Crèches/Day-Care Centres for Children of Non-working and Ailing mothers.
- Educational Training Programme for Women.
- Women’s Training Centres/Institute for Rehabilitation of Women in Distress.
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**The Problem and Rational of the Study**

No doubt, the women welfare policy and programmes reflect the genuine concern of both centre and the state government, about well-being of most precious human resources, all these efforts have resulted in marked improvement in the situation of women. The policies and programmes initiated for the
welfare of women after independence no doubt reflect the genuine concern of the
government and nation about the well-being of women empowerment and
welfare.

But all these efforts have touched only a fringe of the problem. The
condition of the women welfare continuous to be pathetic in spite of numerous
constitutional safe guards and exclusive programmes initiated for their welfare.
Several studies indicate that abject poverty, ignorance, lack of option in
employment opportunities and lack of effective organisations are some of the
factors responsible for the state of affairs of women empowerment and welfare in
India.

There are some other organisational problems also which have led to
Non-availability of benefits from the governmental delivery system like: wrong
identification of beneficiaries, defective schemes, financial constraints, lack of
adequate and committed administrative functionaries and corruption etc. The
administrative structure at the district level almost in all the states appears to be
weak and ineffective.

Monitoring and evaluation is based on political consideration rather than
the actual prevailing scenario. The performance of the officials does not focus
on the involvement of people in the process of provision of welfare measures and
development process. Thus the experience of the past decades, however, reflects
that organizational and administrative efforts for women empowerment and
welfare have encountered series of problem.

In view of the grim situation of women empowerment and welfare, it is
necessary to conduct and empirical study on Welfare of Women in Haryana: A
study of Policy, Planning and Programmes to fill the gap because no systematic
study, covering the administrative aspects has been conducted so far.

Review of Literature

The subject of welfare is of great significance. Several scholars have
tried to study this problem form different angles. As some of the work produced
by different scholars are of penetrating nature and have thrown light on different
aspects of the problem. They can serve source material as guide to the future
researchers. The present study would be immensely benefited from these works. Keeping this thing in mind a brief review of the studies having direct and indirect bearing on the present work is presented as under:

Neil Gilbert and Harry Specht\(^{15}\) in their work “Dimensions of Social Welfare Policy” (1974) have analysed the conceptual framework of social welfare policy and compared different policies of social welfare with common dimensions. They have examined how values, theories did and assumptions influence the policy-maker in formulating social welfare policies.

They have also analysed fundamental policy issues such as: cash versus in kind provisions; universal versus selective allocations; competition versus coordination in service deliver; and public versus voluntary financing. The terminated the varied functions and choices confronting professionals who are concerned with the design and implementation of social welfare policies.

E.W. Martin\(^{16}\) in his book “Comparative Development in Social Welfare” (1972) has traced the origin of social policy with a view to find out how a social policy had evolved in Great Britain and United States from the sixteenth century to the present. He has analysed the various of approaches to social welfare, public assistance in the United States from colonial times to 1860 and social welfare in America from Civil War to World War-II.

Mohinder Singh\(^{17}\) in “Revitalizing Social Policy in India” (1962) has explained the concept of social policy in India. He has also analysed the constitutional provisions pertaining to social policy. He has examined the social policy and programmes under successive Five Year Plans. He observed that the welfare programmes adapted by the Government hardly reach the poor women. He emphasized the need to formulate sound social policy support and followed by the suited legislation to impart social justice to women.


Michael Sullivan\textsuperscript{18} in his book “Sociology and Social Welfare” (1987) has explained the relationship between state and welfare within the context of a sociological analysis of state and society in post-war Britain. He has described how sociological qualities of mind influence the development of a conscious and reflective approach to welfare theory and practice. He states that the knowledge of the social, economic and political context of the welfare state is needed to understand the role and functions of welfare state in contemporary society.

David Macarov\textsuperscript{19} in “Social Welfare: Structure and Practice” (1996) states that poverty, unemployment, limited access to health care, and other familiar problems continue to plague society. Government has remained unable to halt or even limit the proliferation of these problems. He made a comprehensive survey of past and present efforts of the Government in order to solve such problems. He linked the present social welfare policy to the convergence of five interacting motivations: mutual aid, religion, policies, economics and ideology. He has examined the impact of the works of such seminal thinkers like Martin Luther, Adam Smith and Charles Darwin on the structure of current social welfare and its future.


He critically analysed three relevant levels of social welfare policy which are termed as macro (national), middle (Institutional) and micro (Individual). He highlighted various issues like income security, child care, immunization, women and health, housing and literacy which have tremendous impact on women, child and minority groups.

Anil Kumar\textsuperscript{21} in his article “Social Welfare Programmes under Five Year Plans” (1996) made a critical review of social welfare programmes under

\begin{thebibliography}{9}
\item \textsuperscript{20} George T. Martin, Social Policy in the Welfare State, New Jersey, Prentice Hall, 1990.
\item \textsuperscript{21} Anil Kumar, “Social Welfare Programmes under Five Year Plans”, in Mohinder Singh (ed.), Social Policy and Administration in India, New Delhi, M.D. Publication Pvt. Ltd., 1996.
\end{thebibliography}
successive Five Year Plans. In his opinion, the success of all social welfare programmes depends on strong political will active participation of people, regular follow up strict control and supervision on the part of administrators.

S.L. Geol and R. K. Jain\textsuperscript{22} in “Social Welfare and Administration: Organisation and Management” (1998) has examined the entire organisational framework designed for social welfare. They stressed the need to develop administrative system of social welfare organisation.

Rameshwari Devi and Rani Parkash\textsuperscript{23} in their work “Social Work and Social Welfare Administration: Methods and Practice” (1998) has examined the theoretical framework of social welfare administration in India. They stated that the social workers perform a critical role in the improvement of the well being of all the people in society. They further stated that country like India which is trapped in web of poverty, illiteracy, social evils and inequalities, need integrated approach for welfare services and for social welfare administration.

V. Jagannadham\textsuperscript{24} in his article, “Voluntary Action Agencies and Social Welfare” (1987) made an attempt to explain the role of voluntary action in social welfare, its aspects and historical changes that has taken place during the course of time. He stated that voluntary action has traditionally provided the sap and roots for social welfare and is still capable of providing the same.

However, the government has under minded the role of voluntary action in development and social welfare. Voluntary action has been facing a new crisis, as the politicians elected by the people are competing among themselves to acquire power be fair or foul means. He stated that both leaders and people have to be vigilant in balancing state-socialization for promoting human welfare under their respective jurisdiction. There are no clear cut rules for attaining such a balance for maintaining such a balance. Foresightedness, wisdom of thought and fair conduct of the people as well as politician in needed.

Meher C. Nanavatty\textsuperscript{25} in his article “Changing Patterns of Social Work Education in Developing countries with special reference to India – need for Alternate Models” (1990) discussed the emerging patterns of social work education in India and in other Third World Countries. He pointed out the deficiencies of the present system, which is based on western thought and needs. He has made historical survey of the progress of social work profession in different politico-cultural environment. He has also discussed the failures in present strategies.

B.D. Bhatt and S.R. Sharma\textsuperscript{26} in their book “Women’s Education and Development” (1992) has examined the efforts made by the government of India through legislative measures, programmes and policies for women development. They analysed the change in the status of women since pre-independence era. Today women are stepping towards progress in social as well as political field and there is appositive correlation between women’s education and social development.

Lakshmi N. Menon\textsuperscript{27} in her article “Literacy, Women politics (1996)” has discussed the relationship between women’s literacy and social progress. She has given brief historical review of Elementary Education Bill which was introduced by Gopal Krishan Gokhale in 1912. She stated that the national literacy rate of women is 39.42 percent in 1991.

The most backward states in India are those in which literacy rate is low and infant mortality rates are high. She stated that politicians want to grab power, whatever be the means. The policies are framed by the politicians masters keeping in view the vote bank, thus ignoring the legitimate interest of the masses in general. Today, the electorate does not often vote on the basis of programmes and policies of the political parties. They are influenced more by non-productive factors like castes, language and religion due to illiteracy. She

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emphasized that political parties must concentrate on mass literacy, especially on women literacy.

R.K. Bhardwaj\textsuperscript{28} in his article “Women Development Programmes: An overview” (1996) made a survey of the status of women under different periods. He has also analyzed various welfare programmes adopted by the Union Government for the development of women. He left that effective implementation, proper coordination and follow up of the programmes for the development of women are essential in order to raise the status of women.

Joyati Mitra\textsuperscript{29} in “Women and Society – Equality and Empowerment” (1997) laid stress on social, economic and political equality among men and women and need for women empowerment. She emphasized the need to overcome the obstacles in her way towards progress women empowerment. She has illustrated that the involvement of women in political, economic and social spheres is very limited. Although women constitute half of the population but still considered inferior to men. She criticized the technological revolution which brought comforts for human life but failed to broaden the vision of male counterparts.

Bhawna Jharta\textsuperscript{30} in her article “Women and Politics in India” (1996) expressed the view that women constitute half of the humanity have been suppressed and treated as subordinates, not equal to men in various fields of activity and politics being one among them. She has highlighted the issue of women participation in politics.

She anguish that even after fifty years of independence women are still marginal in the actual political process. Women are being discriminated in providing the important offices in party hierarchies in government and other decision making bodies and in allotting them party tickets to contest the election. Though out constitution has guaranteed them equal political rights with men, this

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had not helped them to establish a viable position for themselves in politics of the nation. She demanded that the issue of women participation can be merely solved by legal and administrative measures, it requires over all mental awakening of our society.

**Scope of the Study**

The present study examines the various aspects of Welfare of Women in Haryana: A study of Policy, Planning and Programmes. Women policy and programmes being implemented by centre and state government at the district level in Haryana in particular with special reference to the women welfare.

**Objectives of the Study**

The main objectives of the present study are:

1. To examine the organisational and administrative set-up of social welfare department at state and district level.
2. To examine various welfare schemes of Haryana Government for the welfare of women and their impact on women development.
3. To identify the reasons for ineffective implementation of welfare schemes for women.
4. To make an assessment of awareness level of beneficiaries regarding schemes and programmes for women welfare.
5. To suggest remedial measures for revamping the existing administrative machinery to ensure the quality of welfare measure for women welfare.

**Hypotheses of the Study:**

The hypotheses of the present study are:

1. It seems that the organisational and administrative structure is not effective enough to ensure effective implementation of women welfare programmes.
2. The present status of women and the information available do not indicate that the status of women has elevated due to welfare programmes initiated by
the Government.

3. It seems that due to illiteracy and lack of proper communication about welfare programmes, the beneficiaries have not been able to understand the welfare programmes.

4. It seems that the women are not well aware about the welfare schemes and programs due to lack of information and publicity.

Research Methodology

During the course of the study, information required was obtained through a variety of sources, which can be grouped under the following heads: the present research study has been confined to analyze the social welfare policy, schemes and programs due to lack of information and publicity.

Primary Data

The primary data has been collected through interview schedule which was served to selected respondents and the officials. The information weathered includes the views of beneficiaries on different aspects of the research problems.

Secondary Data

For the collection of secondary data following sources have been used:

1. Annual Reports of Ministry of Social Justice and Empowerment, Government of India, New Delhi, India.
7. Various Reports, Books, Journals, New Papers, published and unpublished studies conducted by different agencies and researches.

Sample
The present study has been conducted in the state of Haryana - a very progressive state of Indian republic. It consists of 21 districts. From these on the basis of stratified and purposive sampling, two divisions namely Hissar and Ambala have been selected for the study. Further, from these two divisions one district each namely Sirsa and Ambala have been selected from wherein two blocks from each district have been taken up for the study.

From Sirsa district- two blocks Sirsa and Nathu Sarai Chopta have been selected, while two blocks – Ambala and Naraingarh have been selected from Ambala District. A sample of 500 beneficiaries will be selected which would be equally taken up from the selected areas.

### Selected Area of the Study

<table>
<thead>
<tr>
<th>Division</th>
<th>District</th>
<th>Blocks</th>
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<tbody>
<tr>
<td>Hissar</td>
<td>Sirsa</td>
<td>(1) Sirsa</td>
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<tr>
<td></td>
<td></td>
<td>(2) Nathu Sarai Chopta</td>
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<tr>
<td>Ambala</td>
<td>Ambala</td>
<td>(1) Ambala</td>
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<td></td>
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<td>(2) Naraingarh</td>
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### Chapterisation:

The study is organized into five chapters:

- **Chapter-I** Introduction
- **Chapter-II** Organisational and Administrative Set-up for Women Welfare.
- **Chapter-III** Schemes and Programmes for Women Welfare.
- **Chapter-IV** Perception of Respondents.
- **Chapter-V** Conclusions and Suggestions.

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