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CHAPTER I

Introduction

1.1

Introduction :-

The man and woman these two are important components created by nature. If exclude gender difference, there is no other distinction between these two. In reality these two are equal. They are independent on each other we cannot expect reproduction only by woman or man. To maintain balance of nature, and to preserve love, affection, attachment Kindness, for giveness etc. These feelings to be prevalent on earth, with this intention god created woman to be betterhalf of a man to create a loring atmosphere in the world. “The woman is the best creation of god, which ever he(thee) has created. And she is the loveliest creation, among all the living entities on the earth”

It is said that the woman had a honourable status in “satya yuga”. Apart from this she was revered by all. There is a saying in Sanskrit, “where the woman revered there dewells a deily”. There were many rights to woman by then, such as equal share in property right to study the vedas, to recitinc rhymes as well as to choose life parter with the help of swayanwars. But in the same era there were some ironies. Due to a “wahermans speaking,”Lord Rama” abandoned his wife “Seeta Mai.” In this era Dharmaraj stakes his wife “Draupati” in gambling. In the royal court of Dhutrashta. In this royal court, Dushasana dishonoured Droupati by the order of his elder brother Duryodhana. Pulling her loin cloth I.e. sari. To pay, personal debt Raja
Harishchandra sold his wife Tara mati. These sad and in human events, show that inferior status were given to woman in the same age. Era.”

There is no distinction of gender between woman and man, in natural state. “There was equal right of life, properly and liberty to every man in primitive state. A man of that era never enchoaches on other man’s right. Hence it is evident that in primitive age man and woman have equal liberty in natural condition.”

Human being is equal and free by birth but we the society keeps them captivated by dogmas. The man gets this captivation by social bindings and ultimately it creates distinction between man and woman. Society ladden many bindings on human being and Amn becomes slave of dogmas and woman specially taken as slave in great extent. Natural status of a man, changed enourmously in course of time his equality and liberty vanish and took the form of distinction. Mainly woman is deprived her natural rights. She was and is considered interior to man.

1.2 SELECTION OF SUBJECT FOR REASEARCH

It has been observed that Indian society give interior status to woman. Due to this till these days, they are deprived of independence; theree is no optimum change in the status of woman. Though the woman step up in every field, but they numbered. It is great misconception that woman will benifited by giving them, equal share to numbered of men. Means, whole family is educated. In this “SHUBHANGI GOTE” says “If we don’t use women power it is a wisdom, efficiency and qualities of women. It means the loss whole society. Because empowerment of women means empowerment of family, society as well as nation.”

Keeping in view of empowerment, uor government intend to empower women and welfare programme of children government has set up women and children welfare department.

Women and children welfare department has been set up in 1991. For considerable development of women and children, our government established independent department in 1993. In Maharashtra women and children welfare center take care of helpless, shelterless, dependent, homeless, deaf and dumb orphans and abandoned. Women and nuns (devdasi) also get help in this project. Through special planning, they provide education, trainning, and protection servise and rehabilitation facilities.
They provide health service and diet i.e healthy food and other essential facilities. They also see, whether this facilities, actually reach to the needy. And whether they are benefitting or not by this facilities. To what extent these facilities are useful to these elements. They also observe whether these schemes need some amendment. They keep watch on economical aspect if these are any misappropriation and any kind of malpractises prevent there.

Such type of problems and remedy is considered in this research. Akola district women and children welfare programme and its effects are annalized in this research with the above intention the subject choosen by researcher. Among total population of India, half population is of womens, nations development is impossible without there development. Any country in this globe cannot achieve progress, neglecting women strengh. We could not even imagine, keeping apart women and make social, economical and political progress of the nation. Today women have entered in every field, they be given opportunity to sour in there field. With this intention, many projects have been launched. Through self saving group, women empowerment is done. Before taking there progress in consideration, in the past how where their plight and how they achieve progress this is to be taken account. How these women enter in various fields? The journey of their struggle and plight to be pursuid and studied.

1.3 BACKGROUND OF WOMEN’S HISTORY

To study the womens history, we have to go back, to the beginning of history. Its means that we have to study the Vedic age and its literature.

7) Vedic Age :-

The beginning of Indian history is assured from Vedic age. And womens history starts from this Vedic age. “It said that in Vedic age, women were given equal rights and freedom, equal to the men. They were respected elements of the society by them. In human being, women have many characteristics, equalities. Due to this we should recougnized there qualities, duty, and god has gifted them typical body and tender heart. Hence the women be given good education this was the intention of vedic age creator. Jyoti langewar state about position of women in Vedic age. “In that era women were living with due to respect, and honour. Because theywere developed elements of the society. They were having intelectual and spritual rights. They were
taking education since their childhood with male children. They were consecrated with boys with ‘upanayan sanskar.’ After this holy religious process, they use to start there Vedic study.”

According to this could understand that women in those days was having freedom and also has a right to choose her life partner (a spouse). She was safe and secured elements in society. She was regarded pious and sacred. People used to look at her with pure view / glance. She was regarded equal to male she considered a creator of family; hence man needs her long association. To prove her influence in family and society, extract given below.

“The women are assigned the care of the home anf family, being her creation. Her association with man in every sphere is tressed. Her unassociated indivisuality is ignored and she is turn to tell her back on it, even to the total suspension of all may be her indivisual, spiritual need within the name. Her influence has been much greater than alien observer imagination. When circumstance have drawn her outside the home to higher duties, she has shown capacity, courage and streng.”

From this extract we could understand that how much, woman has free and reserved and infuential in those Vedic age. In Vedic age women has given an opportunity to enhance and developed her intelectual and spiritual knowledge. For this she was given proper education to enrich her life. More over this education was imparted with the boys. “Essential rhymes for Vedic age and usual activities were recited by them. As their male counter part they used to perform, morning and evening prayer infront of altar of deity in home.”

It’s meant that the was free to take education as per her choice. Such types of rights were given to women in that era. There two types of female students. First Bhramanandini, who was subjected to keep or observe celibacy for life long,. They have to study “ved vidya”, “brahmvidya” as well as they have to perform reading, teaching, writing and practicing duties among them unmarried nuns are included. Who were acquiring knowledge of religion? Gargi, maitrei, sulbha this are some women, worth remembering because they were notablefor their intellectual and literary work. They were also skillful adept in debate on religious subject. Their intellectnal brightness is seen from farther lines “vedice discussion was being done in the court of “Raja Janak” Gargi never miss this discussion and took part in debale. It said that once she the Gargi had deafeted vajana valka in debate.”

Second female student called “sadodhola” is used to take education up to the age of sixteen. She also used to take education of family life. After education she was
to be married with apt match. (Life partner) she has liberty to learn, dance, singing playing musical instruments, drawing, making garlands and neck wares and embroidery etc. In those days there was “Niyogi” system, which means if a husband fail to generate a child by some reason. A woman has liberty to keep physical relation with other man for reproduction of child, and this was the accepted custom by the society. Even window woman hada right to remarriage, she was free to remarriage with her own will. It is evident by the above stated lines, in Vedic age “woman was more action in economical matters and was also taking part in religious afftaitrs. She hada right to “upnayan sanskar”. She had a glory fied place in society. The vieuis about window woman found more liberal she had a liberty to remarry; either she would be permitted to observe celibacy. People unlikely of modern age were sympathetic to ward them. They never ridiculed of any window. In vedic culture, woman was considered as empresses of the family.”

from the above said statement we can infer the condition and her position in society.

2) Late Vedic Age:-

In the late take Vedic age the condition of woman’s status has changed a lot. In this age, down fall of woman’s status started and it going on till the beginning of 19th century. In this age colour discrimination started to take place in human society. Aryan people entered in the southern part of India and began to conguer some part of India. It was the onset of ill customs and tradition. It caused to deteriorate the respect and freedom of woman. Due to this child marriage and remarriage of widow are restricted. There is being father dominated family system in the society. There was economical progress but women are neglected in this matter. They became dependent and unproductive elements. In “manu smruti” era women were treated as down-trodden. They were not treated being but a component of machine. She did not have neighter freedom to go out of home nor has any independent opinion or rights she was not allowed to go out alone and participate in any kind of auspicious occasion. The rights to education were snatched away from her and she was captivated within the four walls of house.

It has been found in “Narada Smruti” that it is improper to give freedom to women. Women had no rights to study the scripture and she was unable to take proper decision without knowledge of scripture. So she must obey the man and be as slave of a man.In “Manu Smruti” several negative thoughts are found but few good thoughts
also found as a exception such as where there woman is worshipped there dwells a deity. “If any woman had no issue and her both the clans had no child. She is given shelter by all. A woman who is strictly observing fidelity would be given protection. As well as a window or long suffering illness woman is given support by all opines narada in “Narada Smrut.”11 “To protect woman and “Brahaming”, a brave has right to kill any one, it is not sin”12. Says Narada such few positive thoughts are found in “Narada Smruti”. But restriction to the freedom of woman is great barrier.

In Manu era according Manu purana, the life of woman is restricted by customs and traditions, from her birth to till death. There used to be child marriages and “Sati Ptatha” in that era. If any woman dare not to sacristhy her life on the pyre of her husband, she would have to bear winowlood unti her death. It means her had no right to remarry. She had no right to partake in any auspicious and religions occasion. And had to compel to be a white or saffron coloured sari and had to cute her hair. She had to spend her life time in counting rosary. In this regard Smita Mehege writes, “It’s the wife of any person met with untimely death. He hada right to remarry. Where as in the context of woman, it she had lost her husband in teenage, she had to spend her remaining life reciting and penance, just like a saint woman had no freedom to choose her life parter as par her will but she had to accept the man chosen by her parents.”13 In this late Vedic era woman was given different treatment and man got other types of treatment.

3. Buddhist era:-

Excluding all rreligious rituals in ‘Hindu Religion, Buddhist religion has emerged. This religion shaken the foundation of Hindu religion for same time. Fad up with the strict rituals of Hindu religion, some woman threw away the religion and practical bindings of ‘Hindu religion, and accepted Buddhist religion. They became the disciple of ‘Buddha Dharma’. Prabhaker vaidhy writes in this context, while “preaching and spreading his religion, Buddha reached a certain city. Panicked by his presence, Brahmins stalled him from the boundry of city. But some woman, fed up with slavery and bondage broke the shackles of bondage and dogmas. Reached, crossing the boundry of city to meet Buddha. They surrenderd themselves ton Buddha-and became his disciples.14” This event shows how the woman were agitated by present religion. Bhuddha gave them liberty of education after taking them in his fold. He also denounces diserimination between man and woman and gave them,
religious freedom of open environment. Due to his woman were able to life freely. Buddhha says in his preaching about women that “the women are greatest persona on this earth. Because without her this world would not be imagined. Due to her existence, here is bodhisatva and every ruter of the world took birth from her.”15 This statement budhha shows the honour for her in his mind. He gave to liberty to women to become “sanyaseen.” It was a revolutionary step taken by budhha. But in those days Brahmin, contradicted the thoughts of budhha. They tried to establish their command again down fall of womens status started.

4. Middle age:-

It will not be wrong to call unfortunate, women who were born in this era. In this middle age the condition of women was extremely pitiable. The rights which were given to women in Vedic age and her freedom were vanished. To remain under the command of man was the only identified remain of women and she was regarded means of carnal satisfaction and reproduction.

In this era people propitiate to god, for male child to be born in the family. “In case of female child birth, the grieved over immensely. If a girl child took a birth and none appreciate her. But if a male child took a birth, they rejoice his birth and they would be thankful to god.”16 It is seen that there were abhorrence about women. Due to this circumstance, women assume her interior. She was the most helpless and wretched in the society. “Praise for male child and grief for girl child, such bias thinking and treatment were given to women. Hence she understood her self guilty. She felt that she is powerless and unfortunate. She also felt that, this present birth of is sin, and it is the result of previous birth. Due to concept of sin and merit she felt that the birth has a punishment meated out of god.”17 In this era the education of women was forbidden. Child marriage accepted, concepted custom so instead of female education, her marriage was the first priority. So, srojani Babar wrote “whatever education was given to a girl, it was intending to marriage point of view, not for make her enlightened. With this intention girls was taught, ‘home science’ by elder womens. They taught the girls custom and traditional of the clan. It was all aimed at the marriage of girl.”18

In the middle age education as well as religious affairs was forbidden for women folk while the study and recitation of seripture, her existence was mere to sit
near her husband, as formality. A wife had no right to perform vajnya but husband could perform vajnya, without a spouse. In this very age Vedic religion became harsher and this was the beginning of ‘Karmkand’ i.e (strict observance of rituals). Sathi pratha was been more prevalent. If a girl in her teen age became widow, she would go ‘sati’ with her husband, means she was complel to throw herself in the burning pyre of her husband. If any women died to go sati she would have to live austere life of widowhood for the whole life. By then wodow’s life was painful, such types of life, we would not find anywhere in history. There was not permission to remarriage of widow and by then. As well as the treatment she got, was a taboo to human kind. Chhaya datar wrote about this, “If any woman become widow immediate after her marriage, blame was given to her fortune. Such women was called “vampire” who has eaten or kill her husband. In the family, widow was understood unauspicious. Whose husband was alive, such women “saubhagyawati” (fortunate) and such women never take meals with the files of widow. Women living the life of “sanyaseeni” are called as various names, such as bald, prostitute, husbandless.” But men had the right right to marry to several women.

In the 11th century, Muslim takes over region of India. Muslim women used to wear veil as there custom. This custom affects the Hindus. To protect Hindu women from carnal look of Muslim people. Hindu community, started to keep their girls and women behind the certain, and under strict protection. Hindu girls were being married as possible as early age. Some times in those days, some marriage performed in eradless, of children due to this whatever little freedom to women it came to an end. Women, who were living behind curtain, were understood, high class society. All these customs shows, how strict and disagreeful bindings were ladden on women in middle age. On one hand with a certain man fails to reproduce a child. On other hand if any women became widow, she was make bald by tonsuring her hair and had to live austere life. We can inter from above statement that whatever good rules were, they were in favour of a man. Whatever contradictory condition may be still some women prove their mark in society. “Few some notable womens are queen of chittor garh, queen karnawati. Brave womenchand biwi of ahemadnagar, channama rani of Mysore, mangamma of Madurai, jahangiri managing lady bhawani of north Bengal. This are some well known women who proved their metal some are noted in literary field, they made their marks in this field. There are saint meerabai, otu and tirum lamba from vijay nagar, erudile in Vedanta, honamma, Telugu poetess
vaigamba, author of Ramayana madhurani from tanjawar, chandravati and anand mai, gangammani these are contemporary noted women. Excluding these few noted women, rest of common women depends on men. These activities bonded to hearth and child.”

5. Women’s condition in British regime :-

After establishing their empire in India, some English people left England for goods and came to settle in India. Effects their life style, inevitably affect some young and educated generation. What kind of treatment and respect they were giving to spouse, were noticed by our learned men and women, due to this a age transformation era has begun. People felt that British is able to make aggression on India because of our wrong set up of society. Ignorance as well as our illtraditions and customs are responsible for some extent. “Western education give new way of thinking to our erudicts. They come to know geographical upheaval; people also start thinking about cast discrimination, untouchability, down fall of women’s status and our ignorance. People also came to know that we have no pride of our nation, and lack of patriotic spirit is the root causes for our misery and backwardness.”

After arrival of Britishers in India, Young generation affected by their life style and progressive thoughts. Gradually several improvements took place in the society. India people were protecting against “sathi pratha.” They were also protecting against child marriage. By and by whatever ill customs were about women’s, Indian society became aware and it was get diminishing in the course of time. Many laws comes into being great deals of efforts were done by youth’s. Langewar thinker wrote about this, “that due the influence of britishers education, Indian youth got inspiration. In that generation there were number of reformers, like raja ram mohan roi, pandit ishwanchandra, vidya sagar, dayanad sarswati, dalpat roi, lokhitwadi, balu shastri, jambekar, phule, karve, devdar ,ranade, agarkar etc such reformer came forward and attaked on such ill custom” and tradition. British rules and rulers were against the Indian freedom; still they were favorable to Indian women.”

As the influence of western education, people got new thinking and they begun to discard old concept about custom and tradition. Like sin and merit, strict observance of rituals. They felt that they should put old concept aside and accept
reality. “We were far behind to britishers in the context of cultural concept this reality came to know by Indians. Armament and army of britsh are much superior to ours. Their political set up, their intelligency, technical skill and manner if business, we were nothing with the comparison. Such progress was obious by them. Thus people were thinking, why such disparity is seen? Such question was bothring Indian people.”

By such thinking complicit generation of young reformers came forward. These reformers rise alarms and Tried to eradicate bad practices like “sathi pratha” child marriage and gave their concept to remarriage of widow. These reformers strongly commanded ignorance and certain custom.

Reformers also demanded several laws for the welfare of people, to eliminate ill practices. Its after math soon were and womens status begun to grow/improve. Their existence got recognized in some what extent. Many womens were taking education and few were doing services in government and private sector they were taking part in public activities, hence they got some kind of freedom to go out of home. Such women took part in struggle. What ever fight of freedom were taught, women were fighting shoulder to shoulder with their mate counter part. “non corporation moment of 1921, agitation of salt in 1930 i.e “dandi yatra” march, passive resistance to law of 1932, revolt of 1942, (quit Indian moment) in all these fights women participate, spontaneously.”

These event prove that large number of women took part in freedom struggle. In provincial legisative assembly, madhu laxmi reddy showed her influence. Some got place in ministry. It is evident that there was active participation of women in freedom struggle and they are also important elements in creating new India.

6. Condition of Women after Independence:-

In India process of transformation started after independence in sence of reality. Women were taking education and doing some odd jobs. They through away all bindings which were obstacle in there path of progress. They came out of their home for their welfare but these were in numbers.

In post independence era, some people were under the hold old customs and traditions. They were reluctant to come out of sell easily. They were not in favour of girl’s education. Hence fourth we have to make laws for education to bring quality of society. Girls were imparted free education upto 12th standard. After independence,
Indian constitution written by Dr B.R. Ambedkar. In this constitution Dr. ambedkar recommended freedom of education and freedom of social and political life. According to “Hindu Code Bills” women got rights in their fathers property, thus women was advancing in education in all field and this process is going till to date. The new law bestowed women equality, it improved women’s status share of property and entry of her name in registries facilities were given. So women are active in every walk of life and its percentage increasing a day by day. After independence in first general election women and men were given equal rights. There was no discrimination of religion, cast, creed, sector etc. if we looked back, in Indian history we will found that women’s condition is more pathetic than today. There was many restriction and bounded by customs and traditions. If had we didn’t draw them from that shackle, we would have loose, half strength of population. And they would have been living/languishing in the mire of ill practices. To unleash shackle of restriction of women in many reformers tried and establish many instructions, for the welfare of women within the duration of war reformers set up institutions for homeless, helpless girls and women and provide support. Suffered by activities of Muslim and British ruler, unmarried pregnant and widows were given protection and support to live peaceful life. They also provided opportunity and jobs for the victim’s tyranny. Not only after independence but also it many reformers tried to improve condition of women. In addition government also tried through, various law to give rights and support to women. In 1953, central social welfare council was established. This council aims that social welfare and development of women, child welfare and down trodden. After in 1991, independent women and child department was established by our government. This department take of helpless, shelterless, widows, divorced as well as homeless, orphans, abandoned and spastics. This section also helps the needy through various projects. Like education, training, rehabilitation, protection, services and healthcare etc. facilities are provided.

These are numerous women in society, who need help. There is a family violence, act made in 2005, still many women have to face home battering in the family. This violence lesson in some extent. But impact victims of such violence in society are many. Today everybody wants earning women in their family. But then her rights on earning. The plights of widows abandoned women are worse than others. Some girls are such, who becomes victims of male tutoring, and also hated by society.
There is a burning question of unmarried mother and her child slave. Such mother and her child are hated by all, hence their rehabilitation is a always problem for society as well as homeless, abandoned, shelterless, women’s are many. Some women tend to earn by doing some small profession because they wish to take education, don’t get enough money for their education because of condition of their family. Such girls women need helpis given through various projects, due to this they could make progress, she will be help for country progress.

1.4 WOMEN WELFARE PROGRAMME

For the welfare and empowerment of women, women welfare department was established. To make women self reliant and independent. For the progress of women this project has to take assistance of government sectors, non-government organizations and other institutions. These sections work together with coordination, to maintain and implement the various programme is responsibility of this department. In justice towards women is a worldwide phenomenon and problem. Womens status is interior to man. In todays modern age every person enjoying happiness and joy through material advancement. But women for their social status, concern with great hope at laws made for them. UNO is working to bring new vigour in their life.

1) quality Of Women And Man:-

Our social set up is responsible for the down fall of women, she have always given interior status in our society. Through the learned women doing service or earning by doing some odd jobs, still she doesn’t get equal status to man. To get equal treatment like man, UNO proclaimed human rights proclamation. In 10th December 1948. UNO accepted and proclaimed that “Every human being is equal by birth and as independent. Every one is equal to each other and has equal protection of law.” Due to this proclamation, all get equal rights without discrimination of poor, rich man or women. After this UNO declared many proclaim nations “such as banned on prostitution in 1949 and 1951. UNO also declared equal payment to men and women, in 1952, women get freedom to enter in politics. In 1958, women get rights to work with men. Proper arrangement was made for the education of women, child, marriages were banned; women’s consent was given important.” To bring equality in women and man as well as enhance her status reversal law made such as:-
1) Widow marriage act 1856.

2) “Sati bandi” acts 1829.

3) Anned on the child marriage act of 1929.

4) Indu marriage act 1956.

5) Bigamy ban act 1955.

6) Register marriage act 1872-1954.

7) Divorce act 1955.

8) Alimony act 1966-56.


10) Restriction on sell and purchase trade of girl and women, act 1956.


12) Restriction on prostitution, act 1956.


2 International Arrangement For Women Development (UNO human rights)
1) To eradicate discrimination against women, a conference was arranged in 1979. CEDAW (committee on the elimination of discrimination against women.) through this council implementation of law is done.

2) Torture and harass women and regarded them interior. To stop discrimination of women, in 1984 a council was founded. Implementation of law is done through council.

3) Regarding children and their rights a council was found from 1989. CAT (committee against torture) is implementing its objects.

3 Constitutional Amendments Regarding Women

1) “According to article 14, all are equal before constitution.

2) According to article 15, man and women considered equal.

3) According to article 16, equal opportunities are given to man and women for development and progress.

4) According to article 30, livelihood source are equal to man and women.

5) According to article 31(c), there should not be the misuse of the health and power of the man and any child” 27.

4) Fundamental Rights and Women.

1) According to code 14. Any person living in India and its any state has equal rights and protection.

2) According code 15 (1). Any type of discrimination is not permissible. For this some fundamentals provisions are made for the protection of women’s rights.

3) According code 14 (3). A state has given rights to make provisions regarding to women’s.
4) According code 15 (3). A state has rights of special provisions to women to safeguard the fundamental rights which are included in this code. State could bend the law. Rather flexible in some extent. To protect the rights of women. Such as political and economical quality.

5) According to sub code 16. A state in its power/authority has appointed on any rank without discrimination. Its means one should get equal opportunity.

6) To boost all this provisions, according to code 16(2). Any person, any citizen, on basis of religion, clan, cast, gender, or birth place will not be understood incapable for any post. A state cannot deny or discriminate rights again any person by his power.”

7) Code 23. Restricts the sell and purchase of human being.

8) Code 28(2). A granted institute of any kind, such as educational has rights to deny admission to any person on the basis of religion, clan, cast, creed, sect or language” (Ref. Nimbalkar Prof. Sanjiv K., page no.150 to 152)

5 Guiding Principles and Women's

To enhance the economical, social and political status of citizen of India. It is necessary to take precautionary measures by the government by this point of view, some rules and ethics included in our constitution. To to increase the status of women in India. Some guiding principal are included in our constitution. To provide protection to women. Some suggestion is included in guiding principal:

- According to sub section 39 (A). To get enough sustain, men and women have equal rights.

- Sub section 39 (D). According to this code, women and men have equal rights to work and remuneration. Regarding this a state has made law in 1976, and decided some ethics and principals for implementation.
• Sub section 39 (E). This is restriction of abuse of health and strength of men and women. Abuse of tender age of children is a criminal act.

• Sub sect 42. According to this code, for the welfare of women, a state should be created lustful and honorable conditions. For women delivery facility to be available. (Delivery facility act 1961)

• Sub section 51-A (E). As per this code customs which are harmful to women. Such customs to be discarded by women. These rights included in fundamentals rights.” (Ref. Nimbalkar Prof. Sanjiv K., page no.153 to 154)

Makers of Indian constitution have included many provisions favors of women. They have show honor regarding women by such inclusion. With the aim to get women dignity in social, economical, political and educational field. The women get equal treatment, honor as men.

1.5 PROGRAMME REGARDING CHILDREN WELFARE :-

Children have unique important in human society, they are precious asset of nation. The will carry the yoke of progress on their shoulders in future of our country. Hence they should be preserved, protected and developed as nation’s assets. Children personality is depend on their proper progress. Growing in womb of his mother, and in childhood, he needs proper environment and square meals. If he didn’t get proper tending in proper time, it will mar his growth. Child needs proper food and diet for his tendering, for his growth. For this progress special precaution should be taken. For this purpose in fundamental of rights, UNO has made reversal laws for the welfare of children and women. District welfare center works through various projects for children progress. It helps to improve the conditions of weaker elements, shelterless, neglected, disabled, spastics etc. it also stall juvenile crimes in children. Due to the facilities and projects their will be improvement in childrens life. Before this we have to study prehistory of children.

1.6 BACKGROUND HISTORY OF CHILDREN :-
“If we want to study the attitudes of children, we have to take consideration following information. We cannot understand any child without knowing the surrounding of social condition. If we want to tender him in improper way.”

In different ages, we found disparity in thinking about children. From the primitive age, man was wandering in group; According to the life style of that group the destiny of child had been created. Whenever some battles has been created between two groups in that time the thinking about the childrens has been done by two different ways. “About the tribals group childrens means pressure or strain on groups. That’s why whenever child get birth he has been killed like daily practice.”

But, some where who settled their life with creating their house in that group childrens thinking were different. Childrens were got the education about battle, about self difference “Childrens means established capable warrior for group’s difference. Childs birth means one another brave warrior in group. In this very welcomes a new born baby” after some time so many changes came in groups. Tribal group peoples settled his life on a single place & start to do agriculture. For the work of agriculture the plough, the or harvesting, storage of grain in that case he need the another people & that’s why the convention of killing child when he get birth get behing & for selfishness & for the work they will get cusefull so the maintainace of childrens get done. But his standard hasan’t gets agreed but, when settled life gets started & the starting farming childrens position get well. In some community if it is wild society or any other on the children have their fathers right. To take care of child or to get him kill or to sell out someone like as object. It’s all things right having only father. The law has not notice in this matter. In some community childrens getting the education about buisiness, about artistry for that they send them towards the expert person guardians have no controll on their child upon colmition of their childrens education. Childrens did not get good treatment wherever they getting education. Own work has been done by the childrens. Wherever they get education childrens have get obligation of that person in that time nonculturated community childrens have to get undercontroll of their elder persons. To they do not obey their order they will get punished upto death penalty. In that time childrens did not having a special class but, about their future & about their defence peaples think for them. “In the caste of shephered & qoathered the childrens are in future is a farmer. In the caste of Kshutriya he was the warrior. In some caste they think somebody nearest redative get birth in ll's. In this wey they take care of childrens. To get good position after death the childrens are usefull these are the
assumption in that time”\textsuperscript{32} the childrens life in that time is not a very enviable. Children connection with his mother is only for the fidding otherwise that child get grow by any way. They are not so carefull about the children maintianance they did not get the freedom of life there are so many big responsibilites from the childhood. They are having limitating. That childrens have to learn from their experience. He did not having a freedom. In that case the child who did not having a name he treated like a beast. But, someone who having a name he has somany social & fumilier obligations with that name.

After sometime in the Hindu community for the satisfaction of ancestor & for the decent continuction child a boy, having & importance but due to the castiesm in Hindu community the growth having limitations. The boy who gets the birth in which caste he grows with that religious tradition. Only the Brahmans childrens can get the educaion forwards the teacher’s home. That’s why the difference gets in the influence of other caste children. In this time the boy & the girl this difference is also do. The peoples of family get reluctant when the girl get birth & her birth means a curse of family just like a girl the boys also get neglect. On the low compansation the boys has to go on the work so the adverse effect get on them get neglition on health. In that time in the industry they have to work upto 12 to 15 hours. The working place means just like was a jail abusive lanuage hase been used, hit with a whip, treated cruelly, giving indigity & after the treatment like this the compensation was very low & after that the childrens parents send them on the work.

After this horrible condition some humanaitarian philosopher’s afttertion towards this & to oscillate against it to breake on this exploitation of the childrens some endegvour are started. “After the complition of education whenever children are livelihood upto date they should have to live with their parents is a good thing, to persuade this thing to the society social workers are get ready. The result of these all things means in the start of 1870 primary education getting started and in the industualiton countres the needfull laws are get passed for the industriues.”\textsuperscript{33} After that the children have to give the humanity & protection this thing is getting in comm8n9ity. Social improvement is also getting started & childrens questions are getting in think through that from the different states provisions are has to be done. & from that childrens social condiaions re getting improvement the teenagers’ precautions is must this thing is to be realise. “However we are getting precaution of
a plant just like that we have to get precaution of these immature, increasing, raising lives." To whomsoever they live, they play in that atmosphere their growth is depend. That’s why the good influence are much needed on childrens for their good growth nourishing atmosphere, nutritious diet, good health intellectual knowledge is required. Due to bad fellowship, bad influence so much pamper & in so bad conditions life has to be live the childrens will turned towards bad ways. Is so possible. The childrens like these to get them bought for bad ways for the physical & intellectual growth the special types services are to be given & consciously endeavour the work has to be done by the government & by the community from both sides.

The merits of the entry are depend on the intelligence or wisdom & developed personality of the childrens of that country. The late Prime Minister Indira Gandhi has told that, “The human is perishable, but the childrens remembrance that, human is immortal. The nation has knows his strain of knowledge by the childrens medium and the examination of that get with the truth like what he does for the childrens.” The former Prime minister late Mr. Rajiv Gandhi’s views, “our countries childrens are most important agents and for their development all possible endeavour are to be expected.” The unisef’s Executive director Mr. James P. Graskey’s words, “The childrens physical & Psychological developments protection is more important than communitites social & financial developments endeavour.” Not only in India but in all other countries childrens condition is so poor. To get development of childrens condition in whole world. The united Nations organisation declared 1979 as a Janternational childrens year & 1990 as International daughter year.

In Indias on big scale the little childrens are financially & socially are so poor. To because for that so many problems in our country. Before some time united family custom was in. the yelders of family get watch on little childrens. In Grand mothers & get. Also get protection in family. But due to industrialisation & western education manners separate family has comes on the place of united family.

Childrens so many problems are getting started. Father & Mother both when gone out of house for working then, childrens feel loneliness in house they think non-protective & prom that childrens getting affected on mind. The child who doesn’t know what is good or what is wrong he unknowenly turned towards bad ways &
turned by some other & his futururious life get with darkness. Also in the community helpess,. Shelterless, neglected, discabled, slow-witted, juvenile delinquents, child labourer are present for their development the endeavour are needfull. In our country have some problems from who the little childrens problems created. That’s why the childrens problem has to be solving with that the communities others social problems are also to be solved.

To solve the problem of childrens from the government there are District women & childrens welfare department is working on so many different childrens welfare’s plans for the development of childrens. For the childrens from these plans protection, care good health, education food entertainment are has to be given. “Children’s complete welfare with that their development, developments equal operatunity to get available all types education, technical, social services to get available, to achive, to give this is the meaning of childrens welfare.”

“In children’s welfare, there are ordinary childrens, disabled childrens, with that child laboures, neglected childrens also to be deliberate. Juvenile delinquent & social assassinated afflicted childrens are also included from the mother’s pregnancy the childrens welfare begins. Neglected child, street child, the childrens who run away exploited child, deprived child misbehaviour or obysal Childs etc. these types of childrens are to be deliberate.”

The plans which run throught childrens welfare department some of it plans from the government & some from the social volunteer societies & childrens care to be take specialy, to give required services through thee services there development to be endeavour.

1. United Nations Childrens Fund :

On the time of second world over the childrens who afflicted in that time to help them united nations organisation came over to developed the condition of childrens in 1946 ‘united nations international childrens emergency fund’ established. After that in 1953 united nations organisations one general meeting these work has to be continue forever from these aim they developed it & ‘emergency’ & ‘international’ words are removed from it & on that place. “United Nations Childrens Fund” is to be called from these childrens fund in the developing countries present extstacne so much childrens who mainourished, their disease & their illiliration to do have out highlit. In 1965 the United Nations childrens fund has awarded by noble medle for
their work to cultivate fracternity in country UNICEF is a society which is accomplish welfare for world. Due to that UNICEF called as National Ambassadar. This society gives encouraement to that society who works for childrens health to be good & to get low infant mortality for that which is the low budgets plans are as per National policy & their development.

2. Constitutional Provisions:

After Independence Indian Constitution has got ready. In the constitutions purpose card there are provisions in fundamentals authority & guidelines about childrens welfare. “In purpose card gives assurance about justice, freedom, equality & fratenity for that all types of Suctions end & everyones good life can live these conditions can be get prodence on that to emphasise.” In the third chapter of Indian Constitution fundamental authority has to be given in that the sunction of women’s & childrens are not to be happen there are some provisions are given.

1) “According to Act –14: Infront of law there are everbody is equal & every body can get the equal protection of Law.

2) According to Act–14: On the basis of religion, lineage, caste ^ birthplace any type of discrimination can not be done. Also on general pelace entry is not ho be request. For the development of Womens & childrens here is a speicla arrangement shold being done.

3) According to Act 25:- The children below 14 years of age are not to be keep for risky work in nindustry. Mills etc.

4) According to Act 30:- To get prutect from suction of childrens they should have to get convenience human & physical.

5) According to Act 45:- Under the age of 14 all the boys & Girls have to gave compulsury & free education.

6) According to Act 23 & 24:- Any little boy has not to be on work.

7) According to Act 15 (3) 23 & 39 :- Child labourer custom is not lequal childrens below 14 years of age can not be keep on risky work.

8) According to Act 39 :- The government has to produce a national polich for childrens under which can get health, freedom & honourable conditions get produce & childrens having the opportunity of development also their suction will not be done by any one”(Ref. kotapalley Dr.Laxnman bharatatil samajik kalyan prashashan p.no.154)
3. **Childrens Special Right**

As per yelders childrens also having rights. When childrens get birth they also get some natural & human rights. As per a citizen & a person when the life lives he also has to get some rights. Because, more than yelders childrens much needed rights. The childrens who are the immature by the body & mind they also having rights. & that right they have to be get towards it everybody neglected. But, united Nations organisation have put the convenant of childrens right in 1989 & in 20th Nov. 1989 in the meeting of united nations organisation childrens rights are approved. In this convenant there are about 54 Acts. These acts are classified in 4 different Act.

**A) “ The right of Existance**

i) Good, Healthy food, ashelter, clean water, toilet
ii) Health Services & immunization
iii) Sound Health – Name & Nationality
iv) Girls having a right of birth
v) Self fture & about buisiners to get own dicision.

**B) Right of Protection :-**

i) Do not get bad behaviou
ii) Get protection from neglect, thrashing & suction.
iii) Special prutection when natural disaster, war & disaster get.

**C) Right of Development :-**

i) Education, Art, Development of conception support of mind.
ii) Protective surrounding for development.
iii) Buisiness education, Buisiness directions & advice
iv) Opportunity to play, for girl’s opportunity of House work.

**D) Right of Participation :-**

i) Protection from social discrimination
ii) Protection from religious discrimination
iii) Protection from economic discrimination
iv) Protection from sexual discrimination
v) Freedom of asking questions.
vi) Development of independent thinking
With India so many countries are admire the rights of childrens & the main aim of it is means develop the childrens, suitable, healthy & awkening citizen. As per the yelder’s little childrens are physical & mind position is different that’s why whenever we nurture the childrens special rights are required on these rights India signed on 3 Dec. 1992. Through this announcement “Het tree the worlds childrens from sucking, neglectfulness & full persecution. In 2002 United Nations organisation’s general meeting reitezation of childrens rights are to be get protect. The laughing, Playing & healthy childrens are the National treaser & Knowledge. In this direction Indian government announces childrens rights authoritative document in 2003, & 2004 In this document National childrens policy remembered of 1974 which that any child can not be hungry, illiterate, & ill. In this way the resolution expressed & emphasize on the childrens welfare.”

4. The Important Things And Childrens Rights Authoritative Document :

1) “Protect the childrens subsistence, life & freedom
2) Arrange the Health & nourishment.
3) The promise of minimum needs complition & protection
4) Play & relaxation
5) Development in childhood the susistence, proper care.
6) Free & compulsory primary education
7) Protection & Freedom from economical suction & all types of suction.
8) Protection of girls.
9) Boys & Girls to be get powerful
10) Equality, expression makes team & get arrange a peacefull assembly.
11) Family welfare
12) Responsibility of Father & Mother
13) Protection of Weak childrens
14) Proper care protection & development of neqleted groups’ childrens who are below the poverty line.
15) Develop a working process which is needful for childrens development.” (Ref. Kotrtapalley Dr. Laxman, bharatatil samajik kalyan prashashan,p.no.156)

5. Childrens Justice Act :
The most important part of National treasure means children. For their correct development, the nutritious diet is must. Due to bad company, Wong breeding or so poor condition childrens turned to wards bad ways. To these childrens punishment is not a good or they will not improve. That’s why the childrens justice Act 2000 had passed for solve the questions of childrens. This act having the support of Act of 1986. In this new Act about the childrens who struggling their destiny for them there is provision of treatment, education & rehabilitations are passed. According to this childrens Justice Act–

1) “To give justice to the childrens of country do the provision of Law.
2) Worry about any boy to do not give surender to police or in Jail
3) To do some remedy about juvenile delinguent.
4) To do proper care of childrens for them protectio, treatment, development & proper remedy & way to get rehabilitation.
5) To decide the criteria & standard about the childrens Justices.
6) The voluntary institutes which are working about childrens welfare to be determind their responsbility & their working area & their role.” (Ref. Kotapalley Dr. Laxman bhartatil samajik kalyan prashashan, p.no.157)

6. The Act About Childrens Welfare:

1) “Prevention of child marriage Act 1929: In 1978 there is an improvement has been done in this Act that the boys marriage age is 21 years & girls marriage age is 18 years should certain.
2) To the childrens compel for beg, to give drink & their suction to curb these all things childrens act 1960 had passed.
3) According to aloscent justice act orphened & crimpal tendency which boys have, their rehabilitations arrangement has did.” (Ref. Kotapalley Dr. Laxman bhartatil samajik kalyan prashashan, p.no.156)

7. Abouts the Juvenile Deliquent Act:

There is conlineous projrese in juvenile deliquents in India, “Some domestic, personnel, contaminatated atmosphere of community, cheap, amorous literature, cinema, financial reasons, & some collective reasons are basically responsible for juvenile deliquency. Juvenile delinquency is the serious prolom due to that it has to be get eradicated.”
1) “The Act of 1850 :-
According to this act the childrens who come lindes the age group of 10 to 18 for them the education of professional has recommended due to that they will get their own business & they will not turn towards bad ways.

2) The Reformatory Act of 1897 :-
Under the age of 15 any juvenile delinquent has to be keeps for minimum 3 years & maximum 7 years in reformatory centre. According to this Act. There is aprorision.

3) Juvenile Delinquent procedure of code Act :-
Under age of 15 the junenile delinques has get punishment then to keep him in reformatary centre other than jail. The count has the authority to give this order.

4) The child labourez Act 1938 :-
According to this act under the age of 15 any child can not be put at work.

5) Mumbai Child Reformation Act 1948 :-
According to this act the little child can not be keep in jail & alsos he can not be give the punishment of or can not be give the punishment of life imprisonment. It he is a criminal then he has to be keep in reformatery centre. & it parents gives guaranttee he cans be release also.

6) 1960 Act of Child :-
According to this acts there is provision of establish the child welfare assembly & the emphasize on neglected childrens, their protection, education, welfare & their rehabilitation according this act.” (Ref. Kotapalley Dr. Laxman bhartatil samajik kalyan prashashan p.no. 160 to 161)

7) Child court Act 1986 :-
The important provisions of thei Act.

i) “For thous childrens this act implemented who are neglected, orphans, sinful, horror – struck, & discarded.

ii) Childrens harrassment & their exploitation this crime is able to notice is to be granted.

iii) About Juvenile delinquents boys & girls to get collect information about their crime & seazch their reasons to rehabilitation of them.
iv) To get enquiry about crime in child court then the judge, the advocate, & the police are should be in formal dress & invigilor & social worker’s are DSO should be with them.

Also to get ban on childrens smoking fewer than 16 years of age of childrens the act of child smoking ban are to perform & to get ban on girls ililgal buisiness also act perform. Day by day in India juvenile delinquents figure is growing. To get ban on it is must important. It juvenile delinquents figure is get growing then the future of country will come in danger. That’s why the endeavoir are required like any child of country should not be ture towards bad ways. Childrens turned towards crime, “In India juvenile delinquent is increasing the cause of that industirlisation & urbanisation process is keeping away childrens from the parents love. Due to lac of love when this childrens get younger then in that time they feeling himself hated & injerior. & they keep their behaviour like a criminal & community sees them like acriminals says Manju Kumari.”

8) **Act of eradication child laboures custo:**

In India there is a big class of child labourer like juvenile detinquent. Childrens need diet, care, health services, education, love entertainment all these things. The childrens who got all these things they turn to be a good citizen. But ‘Which child started working in tin age he will not turn into a good citizen. Projekta Taksale says about this thing’, “The child who started working in tinage means who is the childlaboures they deprived from general life. Physically not developed in immature age if he works then the adverse effect get on his body & mind. The children like this cant take a good position in community & can’t live the fulfill life. These child laboures are not become a good citizer. These adverse effects come on community. That’s why it is needful to blocking the child labourer.” To prevent the child labourer there are some Act as per above.

1) “Industrial Act – 1881
2) Industrial Act – 1881
3) Industrial Act – 1881
4) Industrial Act – 1881
5) Child labourers bondeds labour Act – 1933
6) Child labourers Act 1938
7) Industry Act – 1948
8) Farm labour Act – 1951
9) Mine Act – 1952
10) Merchant Shipping Act – 1958
11) An agreement, controll, prohibiliton of Alcohol Act – 1960
12) Vehicle transportation Labour Act – 1961
13) Beedi, cigartte labour Act – 1966
14) Automic Energey Act – 1962” (Ref. Kotapalley Dr.Laxman bhartatil samajik kalyan parhashan p.no. 257 to 260)

To develop the childrens condition through this act or as to be endeavour. Through Act, through different voluntary societies & from the government different conveniences are given & from the binding by law to grow up the childrens level are to be endeavour. But for these eneqvour are not get the success to be want. That means the development is not done in childrens conditions. As per the child right commission it is important to solve the problems of childrens. But it is getting neglected it is highlights from the news comer in lokmat newspaper. “To give justice & rights for those childrens who ares affected there is state childrens right protection commision has established who does not have their own president & members from last 2 years. Due to that the complaints which are pending towards the commission increased the numbers upto March 2013 commission have 410 complaints & are waiting for justice.”

47 from government to give justice for childrens there is no & serviousness.

1.7 Five year scheme :

Through this five years scheme. Emphasize on womens & childrens needs should be get fulfill. In 1st five yeaers scheme there is an expencse of Rs. 4 Crore on the progress of womens & childrens. In ninth five years scheme its comes upto Rs. 7810 crore & in tenth five years scheme it comes upto Rs. 13780 crore are expense also in the start of this scheme the view point. Which is depend on welfure only it chanrs as womens & childrens development & convincing view point.

1) 1st five years scheme (1951 – 1956)

1st five years scheme is depend on welfare so womens welfares is emphasize the endeavour of welfare & the solutions & also central social welfare society & National expansion scheme’s under programmes social development group completed the responsibility of implimentation of welfare programmes.
For delivery & health of children open the centres & manage the family planning resources.

2) 2\textsuperscript{nd} five years scheme (1956 – 1961)
   
   For implementation of welfare schemes are which the every downtrodden womens society to establish them endeavour are required. Also in implementation of this scheme, increase the part of womens & for womens different types of campaigning & project, are to be held & create the opportunity of employment are emphasized in scheme also emphasize on protection of womens in pregnancy & manage the nursery of childrens.

3) 3\textsuperscript{rd} five years scheme (1961 – 1966)
   
   In this five years scheme emphasize on education of women also convenience of health of mother & childrens are developing. Emphasize on family planning. Childrens welfare centres are opened.

4) 4\textsuperscript{th} five years scheme (1969 – 1974)
   
   Planned the programmes of education for womens & childrens, Health & family planning.

5) 5\textsuperscript{th} five years scheme (1974 – 1979)
   
   About nutritious diet for childrens, nurture of childrens etc. different programmes are emphasize & for those women’s there is special protection has given who are working.

6) 6\textsuperscript{th} five years scheme (1980 – 1985)
   
   This scheme is so beneficial for women’s. To give speed for womens development health, education & employment, on these things schemes outlined. To give available the employment financial freedom has to emphasize.

7) 7\textsuperscript{th} five years scheme (1985 – 1990)
   
   In this scheme emphasize on womens development the main purpose of this scheme was womens has to get a special class in social & financial for developing the country. Also those can developments their confideree about him to give them power for that enelevate are done.
8) 8th five years scheme (1992 – 1997)

To do not deprive womens from the development of different fields are assured in these scheme exective general Avelopements the progeems are held. Edcuation health & employments to get the benefit of all these things fear that different projects are to be run, emplosize on it. Also womens abundance scheme & Indira Aawas seheme are to be get start these decis ions how taken.

9) 9th five years scheme (1997 – 2002)

In this scheme emphasize on women competantence. To give gendrer juotice, the womens wants to get authority competence & reference to them different scheme are to be inclusive or incorporated in scheme commission. To increase the participation in arbitrating body, municipality & in corporate society & in self helping group etc & get development. Also from the central level & from the state level about the development of women diffent development scheme implementation should be by the worth way.

10) 10th five years scheme (2002 – 2007)

Womens should get employment for that the imprtant impormation resources & services are to be get available is decided in this scheme. Also, to get produce gender equality in community, objects & ventures are decided. In this scheme also emphisize on to get low infant mortality upto continue next 45 from 72 & mother wortality from 4 to 2.

11) 11th five years scheme (2007 – 2012)

In this scheme on Jendor equality & womens forgigation solid remedies have to do is decided. In womes & childrens ministry budgetary this object has put. Minimum 33% benefit of governments scheme there is a provision should be get for womens & girls.

In this way to accomplish the development of womens & childrens through five years scheme these types of different aspects have emplasize & keep expectations the speed of development from that.

1.8 Geographical Study of Akola district
Akola is one of the districts in the state of Maharashtra which was founded in 1859. The district was divided on July 1, 1998 to form Akola and Washim district. Akola district includes Akola, Balapur, Patur, Barshitakli, Murtijapur, Akot and Telhara tehsils. The head quarter of the district is at Akola. It is situated in the eastern parts of Maharashtra. Amravati district covers the north and eastern boundary of the district; southern boundary touches the newly formed Washim district while western boundaries meet Buldana district.

The district has total area of 54.31 square km including 777.28 sq km. Average rains is 846.50 mm. Minimum temperature is 10 degree Celsius while maximum temperature is as high as 48 degree Celsius. It is located in north 20.7 to 21.16 and 76.70 to 77.40. There are different types of lands. Major parts of the district include Basin of Purna River; towards north ranges of Gawilgarh and towards south Ajanta ranges are situated. Narnala fort is towards north of Akola district.

**Natural zones:**

- **North ranges of Gawilgarh:**- It covers northern parts of Akot and Telhara tehsils.

- **Ajanta ranges and plateau:** Ajanta ranges are spread in the southern parts of the district. The region is plateau and includes parts of Patur and Barshitakli tehsils.

- **Basin of Purna river:** It covers the central parts of the district including parts of Murtijapur, Akola, Balapur, southern areas of Akot and Telhara tehsil and northern parts of Barshitakli tehsil.

Purna is a main river in the district which flows from East to West. Shahanur, Pathar, Vidrupa, Aas tributaries joins its flow from the northern parts while rivers like Uma, Katepurna, Morna and Man Rivers join the flow of Purna from southern side. Similarly, Nirguna, a tributary of Nirguna also flows through the district. The soil of the district is made fertile due to basins of Morna and Katepurna rivers. Akola is one of the major cities of Western and Eastern Vidarbha with a growing market and industry. It is famous for Oil mills, cotton mills and food grain market. The city is situated on National Highway No 6 and has railway junction. Similarly, the city has Sheoni aerodrome. It is also educationally developed city. Dr Panjabrao Deshmukh Krushi Vidyapeeth was established in 1979. Different colleges and education institution affiliated to Sant Gadgebaba Amravati University have been imparting arts,
commerce, science, technology, engineering, pharmacy and medical education to students. The city is situated on the bank of river Morna has some historic sites, Asatgarh fort, Rajrajeshwar temple, Alliance Church, Jain temple, Gurudwara, mosque, Katchi mosque, Sundarabai Khandelwal Tower, Immanwada, Janata Bazar, Chiv-Chiv bazaar of old and new books. The city is one of the centres of art, trade religion and culture.

Temperature of the district is generally hot and dry. Summer is quite hot and mercury reaches highest during the month of May. Temperature is low in winter. Forests are spread in hilly areas of Govilgarh and Ajanta ranges covering different trees like teak, Khair, Anjan, palas etc. The areas with scanty water are covered by babul shrubs. Leopards, boars, bears, dears, blue bulls, monkey’s etc wild animals and peacocks and forest hens are also found in the forest area. Teak and sandalwood also found in Patur tehsil. Katepurna sanctuary is located in the district. Rivers and wells are the main sources of water supply in the district and there is large number of wells found in Akot, Telhara, Patur and Barshitakli tehsils. The district has wan dam in Telhra tehsil, Morna and Nirguna in Patur teshil and larger Katepurna dam in Barshitalkli. Tube wells are also used for water supply.

Roads and Transportation have closed relation with the development as these connect different cities and mutual transaction of thoughts and commerce take place. Mumbai-Hawra railway route goes through the city connecting it to the different states. The condition of roads in the district is comparatively better and gives impetus to the progress of the city. Total length of the roads in the district is 3484 km while the length railway lines in the district are 198 km.

1.9 Census wise Study of Akola district

As per 2001 census, the total population of the district was 16, 30,239 including 8, 41,253 men and 7, 88,986 women. Literacy rate is 81.42 with male literacy is 88. 91 while female literacy rate is 73.44. Total child (0-6) population in the district is 2, 35,835 including 1, 22,004 boys population and 1,13,831 girls population.

As per 2011 census, the total population of the district was 18, 18,617 including 9, 36,226 men and 8,82,391 women. Literacy rate is 87.55 with male literacy is 92.89 while female literacy rate is 81.91. Total child (0-6) population in the
district is 2, 06,053 including 1, 08,425 boys population and 97,628 girls population. There are total 1009 villages in the district with 541 Grampanchayats.

1.10 Importance of Research

1) Nature of Research Problem :-

It is the very beginning scientific research when researchers find out some kind of social problems amidst the gamut of social events and their consequent happenings. “Any situation or the happening which appears to be a problem to the researcher, or the researcher present queries regarding that topic is itself is the general research field”48 Therefore the general research field points out the urge or curiosity in the mind of social researchers to make in-depth study of the problem and seek some solutions.

In Indian society, the figure of neglected, abandoned, orphans, divorced women and children has been increasing. It casts its dismal impact on derogating the social, economical and educational development. The present study is aim at to study whether the provisions for welfare schemes in the Constitution for women and children are really implemented with special reference to Akola district. It would take review of different welfare schemes launched by the Indian government since the Women and Children Welfare Directorate founded in 1991 and whether it’s positive impact is seen in Akola district.

The present study does not aim to understand general social welfare or development of increased production. But it aims to understand the actual reach of the social welfare programme to the very target beneficiaries who include orphan children, neglected and deprived women. It would attempt to understand the reach of different development schemes to the actual beneficiaries in Akola district which include professional training to deprived women, annual aids for diets, facilities at institutions like orphanages and protection houses, facilities of loans. The researcher will make study whether benefit of these schemes reach to the target beneficiaries. It is an obvious fact that the implementation of the welfare programmes like education of girl child, health, healthy diet and other development schemes are not taken up to the desired extent to eliminate to the social problems. Therefore, needy women and their children have to face different problems.

2) Conceptual Importance :-
In the present research “An Analytical Study of the impact of Government Welfare Programme on Women and Children in Akola District”, objective analysis will be made of the government welfare schemes and the actual beneficiaries of the government schemes. It would increase the knowledge about different social aspects of women and children and also make available knowledge about the implementation process of different development schemes and their reach and influence. Similarly, it would help to acquire firsthand knowledge about social processes. It would also throw light on the future condition of women and children. That is to say the actual change brought by these schemes into their lives. Comparative study can be made between the findings of different government survey of these welfare schemes and the finding of the present research paper and drawbacks in the earlier knowledge can be removed. The present study will give knowledge about social, cultural, political, religious process of women and children. The boundaries of knowledge and awareness will expand. It is the conceptual as well as pragmatic importance of the study to throw light on empowerment of women and enable them to discover the path of development of the children.

The knowledge acquired in the present research paper will be useful for other social sciences as all these diverse branches strive for human welfare. “As the social sciences thoroughly and separately study different aspects of human life and as these aspects are interdependent and inter complimentary, research in one topic helps the research in another topic.”

The present researches points of views are undoubtedly useful for the study of the segregated needy women, victimized women and children and deprived from the fruit of progress.

3) Social Importance :-

The study of the present topic would make available the authentic information about women and children and their life style, cultural, religious and other relevant objects. If the different problems faced by women come before the social researchers and social workers could help to eradicate the problems faced by neglected, widowed and divorced women and their children. The present research would certainly provide necessary guide lines to solve these problems faced by women.
The present study will provide objective information and insight into the social life, social problems and possible solutions. If the problems come before the social workers and social organizations they can help to solve the problems of neglected, widowed and divorced women and their children.

The district has the noted figure of women beneficiaries of the different schemes of Women and Child welfare. They have little or no contact with the cities. Similarly, they are also not educated. As result of this, they are unaware of the different schemes implemented by the government. Social Welfare department releases different slogans, pamphlets, booklets etc to propagate the development schemes launched by the government to ensure social development. As the present research makes a study of social feelings, it would be helpful in understanding the problems of women and children and solution. Thus, the problems of women and children will authentically be understood.

“Social Progress or Development’ is the topic of interest for every individual. Social Progress can be termed as the process of social change to improve the society.”

The present study will attempt to search the positive factors required for the social change. It would help to understand the social milieu. It will be helpful to eradicate the problems faced by women and children in the society. It will also throw light how to eradicate these problems.

4) Pragmatic Importance:-

The present research “An Analytical Study of the impact of Government Welfare Programme on Women and Children in Akola District” aims at finding out correlation of social development of women and children with the effectiveness of the government welfare schemes. Thus the finding of the present research will be useful in giving proper direction to the implementation of the government welfare programme. What are the real needs and requirement of women and children? In what respect they are dejected or they think of which new system would replace the existing system? –information of all these queries and ultimately the research findings will be useful to make effective and result oriented planning.

“The reliable knowledge is required not only take decision but also for the shrewd planning. Such knowledge alone makes aware of probable difficulties in the planning and ensures tactics to face such difficulties.”

The new knowledge acquired
through this research would estimates loss and gains of the social planning and help to
decide what are the total benefits of the planning.

The knowledge acquired through the present research would make enable the
implementing officers and employees of these welfare schemes. It would have greater
important of the research in social welfare point of view. As the present research will
divulge the social condition and causes of the problems, it would be helpful in
directing the way for the eradication of the problems and it will also consider how far
it is pragmatic to undertake it. Understanding the need of social planning for
actualizing a social welfare state, the present research would help directing the
benefits of these schemes to the desired target beneficiaries of socially and
economically weaker sections of women and children than putting up burden on such
programme on people. Because, light will be thrown on the needs and necessity of
divorced, abandoned, deprived, victimized women, rehabilitation of abandoned
children etc in the present research.

The present research will take drawbacks in the implementation of the
government schemes. Thus it will be useful to remove these drawbacks or loopholes
for the implementation mechanism of the government welfare schemes and help to
implement the programme effectively. The present research would give
recommendation on professional education, grants to social organization, financial
help for education of students etc to make neglected women rehabilitated. It would
make them employment oriented and the final aim of the government for their
empowerment will be achieved.

The present research will also make recommendations to create political,
social, educational and cultural awareness among women and children. These
recommendations will be useful for the officers implementing these schemes. These
recommendations will help to make development schemes more coherent with the
needs and requirement of needy women and children. Thus, the research,
pragmatically, will help to create coherence in social development of women and
children with the welfare schemes.

5) **Womens Emportment Importance** :-

Due to study of subject relevant research how much women fotification is
important it can be consider. In Indian community womes castration is happen at
every moment it means she got the second class in community. That why she does not
get the opportunity to come forward it is reponsible for womens position. But today we seen some little changes in this condition. Today womens print their image in every field & they prooven that, it womes get right education, training & guidance & opportunity then they will not get less than meny. Belaing side by side of mens today so many womens are working is seen. But it is about that womens who got the education & opportunity easily. But it is imprtant to think about that womens who are ready to get up, who hare a deoire of education due to lac of opportunity they cant get the progres. If the some limited womens progress in on the assumption of all womens progress then it is a big misunderolording. As long as every downtrodden womens has not get the development, has not get capaliedy fill then cant get the complete development of womens & community with this repperence Mrs. Pandit Javaharlal Nehru say that, “Womens awarence is impo ntant for social awareners, if womens group get aware then all nation will get anare.”

To get momentum for womens fortification also achive the object & maximum womens fortification global association UNO has declared year 2001 is womens fotification year. Fortification & womens development are two sides of a coin. In community too different things about womens. On one side she could women & on other side caled as super power womens & divinity worshiped them. To do not unesstood her women & do not morship them just it is important see towards hes as a human.

Due to that she gets the opportunity & she will get progress. Womens fortification is bonded with justice & equality the main need of womens fortification is in community she has got equal treatment. Mrs. Vinoba Bhave says, ‘Women have to rumble like a lion, But in all probability it cauled as, women but when time comes to speule then after keep silenee it is wrong. That’s why, “Women should become more valliant and roor like a limess through which her moral charater and self – inspiration and also confidence be omnipresent. As this should represent their eloquence” it is the opinion of Vinoba Bhave. The sewing, embrodery, weaving, cookery, painting, coeate beautiful objects, sew the different types wallets, prepare the mat from old cloth, also make ready different types of pickles, crust, noedles etc. these types merits are already presents in womens. Take support from cut of this quality she can start self employment & domesitc buisiness. Also can produce employment for that she need the & financial support & that support can be done by
womens & childrens welfare department. Through this department first gave the training to promising womens & after that financial support has been given. Due to that womens came to be self-employment & they can convincing financialy & can help to men in maintenance process of family or she can get ready hold the complete load that’s why womens financial fortification is so important. Because her family & social status is depend on financial fortification.

For womens fortification one important medium means self-helping group. Through these saving groups the womens who confined in field “Hearth & child” she comes out one group has established. Never does, that accounting calculations start to do & from the income of saving groups started their buisiness Due to that womens get money & she established her different position in family form the business of these saving groups the product which is ready gets demand & value in marrket. From thise little buisiners dreams are comes true as a big buisiness – that means from the small buisiness enterprising womens are get introdrued or produced. Women have all quality which is required for entrepiring that's why she can be come as a good enterprenur. D.C. maxiland say about this reference, that, “Enterprising is not a inherent talent any person caste religion, gender whichever it be can become enterprising”[54] The quality which is required for enterprising womens inherent but, they are not aware about it. If they get oppertaing chance & good direction that manifest & to take advantage of opportunity they endeavour for that & from that womens & alternatily community get developed & the womens of community get progressed & her level is also get determined.

Today government executed different schemes for womens to start the self employment. To start the self employment the required. Sponteneousness, positive attitude, importance of time, far reaching viewpoint, putience, humality, enterpreneurship, determination, customer’s need recognizing mentality, ready to accept the risk, confidence, organisation skilfulness, leadership, etc. these points to be get presenve it is important, from these points women & her family & also country will get developed that’s why the state government formulate the different schemes for womens sortification. Through this schmes the appearance of womens fortification it is the importance of this search operation.

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