

QUESTIONNAIRE

My name is **Diki Bhutia, Ph.D scholar in the Department of Peace and Conflict Studies, Sikkim University**. I am conducting a survey for my Ph.D thesis, “**Understanding Gender Discrimination in Agricultural Sector: A Case Study of Sikkim**”.

The purpose of the survey is to explore and document the experiences, perceptions, conditions and status of women in agricultural sector in the state i.e. Sikkim. The information you provide will help strengthen the study and possible methods for the improvement in the near future. *Here is your chance to make the voice heard!*

If for any reason you feel that a particular question is objectionable, or if is unclear, simply skip that item and go to the next one. The confidentiality of your response is assured. No personal information, such as your name, email address etc. will ever be released by the researchers. all information which you provide will be used only for the purpose described above.

Hope you will cooperate with me.

District: _____
Block : _____
Village: _____

PERSONAL DETAILS:

- I. Sex: 1. MALE _____ 2. FEMALE _____ 3. OTHERS _____
- II. AGE: 1. <20 Yrs _____ 2. 20-40 Yrs _____ 3. 40 and above _____
- III. STATUS: 1. MARRIED _____ 2. DIVORCED _____ 3. WIDOWHOOD _____
 4. NEVER MARRIED _____.

EDUCATION :

- IV. HAVE you entered the school? 1. YES _____ 2. NO _____ (Q. 8)
- V. WHICH is the highest grade you have completed? _____.
- Vi. REASON FOR DISCONTINUATION/ NON ATTENDING OF SCHOOL?
1. School to far away
 2. Transport not available
 3. Education not considered necessary
 4. Failed
 5. Required for household work
 6. Required for work on farm/ family business
 7. Required for outside work for payment in cash or kind
 8. No proper school facilities for girls in the village/ locality
 9. Financial constraints
 10. Family objected
 11. Death of father/mother
 12. Not interested in studies
 13. Married off
 14. Required for care of siblings
 15. Others (Specify): _____

VII. Have YOU ATTEND ANY INFORMAL EDUCATION?

1. YES _____ SPECIFY _____
2. NO _____

VIII . WHICH LANGUAGE YOU CAN SPEAK, READ OR WRITE?

SPEAK _____

READ _____

WRITE _____

ACCESS TO MEDIA

IX. Do YOU READ NEWS PAPER?

1. YES _____ SPECIFY _____
2. NO _____ (Q. 13)

X. HOW REGULAR IS THE HABIT?

1. REGULARLY _____
2. SOMETIMES _____
3. RARELY _____

XI. DO YOU WATCH TV?

1. YES _____
2. NO _____ (Q. 17)

XII. HOW REGULAR IS THE HABIT?

1. REGULARLY _____
- 2.SOMETIMES _____
3. RARELY _____

XIII. CAN YOU TELL ME WHETHER YOU WATCHED ANY PROGRAMME OR ADVERTISEMENT RELATED TO WOMEN?

1. YES _____
2. NO _____ (Q. 17)

XIV. IF YES, WHAT WAS THE MESSAGE?

1. Health
2. Education
3. Family Planning
4. Economic
5. Safety
6. Agriculture Related
6. Others. Specify _____

XV. DO YOU LISTEN TO RADIO?

1. Yes _____
2. No _____ (Q. 19)

XVI. HOW REGULAR IS THE HABIT?

1. REGULARLY _____
2. SOMETIMES _____
3. RARELY _____

WORK/EMPLOYMENT/INCOME

XVII. Are you self-employed, wage worker/employee, salaried, or unpaid family worker?

1. Self-employed _____ (Q. 25)
2. Wage worker/employee _____ (Q. 21)
3. Unpaid family worker _____(Q. 26)
4. None of these _____

XVIII. Have you ever worked for earning cash or kind in the past?

1. Yes _____
2. No _____ (Q.26)

XIX. Was it related to agricultural work?

1. Yes _____ 2. No _____

XX. Was/is it full-time or part-time?

1. Full time _____ 2. Part time _____

XXI. Are you paid in cash or kind or not paid at all?

1. Cash only _____

2. Kind only _____

3. Cash and Kind _____

4. Not paid _____

XXII. How many hours do you work?

1. 0 to 5 _____ 2. 5 to 8 _____ 3. More than 8 _____

XXIII. If self employed, what do/did you do as self-employed?

1. Professional _____

2. Vocational _____

3. Petty business _____

4. Large business _____

5. Small business _____

6. Social work _____

7. Others _____

XXIV. As an unpaid family worker, what do/did you do?

1. Work in the family farm _____ (Q.27)

2. Work in the family profession _____

3. Work in the family business _____

4. Family craft _____

5. Others _____

XXV. Who decides about the inputs and outputs in the field?

1. Self _____

2. Husband _____

3. Jointly _____

4. Father/Father in law _____

5. Mother/Mother in law _____

6. Son _____

7. Others _____

XXVI. Who handles when its time to sell the crops?

1. Self _____

2. Husband _____

3. Jointly _____

4. Father/Father in law _____

5. Mother/Mother in law _____

6. Son _____

7. Others _____

XXVII. Who takes the money?

1. Self _____

2. Husband _____

3. Jointly _____

4. Father/Father in law _____

5. Mother/Mother in law _____

6. Son _____

7. Others _____

XXVIII. Are/were you working throughout the year/seasonally/occasionally?

1. Throughout the year _____

2. Seasonally _____

XXIX. Do/did you do any other job/work beside this?

1. Yes _____ 2. No _____

XXX. If yes what work are you engaged in? Specify _____

XXXI. What promoted you to work?

1. To support the family _____

2. To supplement the income _____

3. To utilize time _____

4. Others _____

XXXII. What is your average monthly income? _____

XXXIII. Generally how much do/did your earnings contribute to total family income?

1. Almost nothing _____

2. Less than half _____

3. About half _____

4. More than half _____

5. All _____

XXXIV. Who mainly decide/used to decide about how money earned by you will be used?

1. Self _____

2. Husband _____

3. Jointly with husband _____

4. Parents/in laws _____

5. Elders _____

6. Joint/ Family decision _____

XXXV. Do you manage to save some money out of your earnings?

1. Yes _____ 2. No _____

XXXVI. Where do you keep that money?

1. Myself _____

2. In the bank _____

3. In the post office _____

4. With the husband _____
5. With Father-/Mother in law _____
6. With parents _____
7. Convert it into gold _____
8. Any other _____

XXXVII. If currently not working what are the reasons for not working, what are the reasons for not working?

1. No need to work _____
2. Disinclination _____
3. Family responsibilities _____
4. Child bearing/rearing _____
5. Lack of education _____
6. Lack of skills _____
7. No permission from husband/parents _____
8. Lack of employment opportunities _____
9. Got married _____
10. Lack of mobility _____
11. Any other _____

XXXVIII. Who decides whether a female member in the house should work outside or not?

Self _____

Husband _____

Father/ Father in law _____

Mother/ Mother in law _____

Others _____

XXXIX Have you received any training related to agriculture? 1. Yes _____ 2. No _____

XL If Yes from whom?

1. Center Initiative _____
2. State Initiative _____
3. Joint (Center & State) _____
4. NGO _____
5. Joint (Center & NGO) _____
6. Joint (State & NGO) _____

XLI. Have you benefitted from such programmes?

1. Yes _____
2. No _____

MOBILITY

XLIII. Do you require permission to go outside the home for the following purposes?

1. Going to work _____

2. Going to market _____
3. Going to doctor/health care _____
4. Going to election meeting _____
5. Same for a religious meeting _____
6. For social or cultural gatherings _____
7. For work-related activities _____
8. For demonstration _____
9. Going to cinema/theatre _____
10. For natal home visit _____
11. To meet friends _____

XLIV. If Yes. Whose permission is required?

1. Husband _____
2. Father/ Father in law _____
3. Mother/ Mother in law _____
4. Brothers _____
5. Other family members _____

XLV.

- a. In your family, who makes the major decisions on the following?*
- b. Are you consulted usually with regard to them?*

1. Household expenditure _____
2. Children's education _____
3. Marriage _____
4. Birth ceremonies _____
5. Death ceremonies _____
6. Treatment of major illness _____
7. Travel _____
8. Purchase of land _____
9. Purchase of gold or other valuable items _____
10. Major investments _____

XLVI. Do you own landed Property?

1. Yes _____
2. No _____ (Q. 53)

XLVII. Do you take self decision in handling your assets?

1. Yes _____ (Q. 50)
2. No _____

XLVIII. Who decide about it ?

1. Father/Father in law _____
2. Mother/ Mother in law _____
3. Husband _____
4. Other family member _____

XLIX. Have you indulge in any kind court cases related to your assets?

1. Yes _____
2. No _____ (Q. 53)

L. With whom?

1. Parents _____

2. In laws _____

3. Brothers _____

4. Sisters _____

5. Children _____

6. Neighbours _____

7. Companies _____

8. Others . Specify _____

LI. Did you won the case?

1. Yes _____ 2. No _____

LII. Do you think women should hold the property?

1. Yes _____ 2. No _____

LIII. If Yes. Why _____

LIV. If No. Why? _____

NOTE

* Father/Father in law-1, Mother/Mother in law-2, Jointly with parents/Jointly with parents in law-3, Husband-4, Self-5, Husband and self jointly-6, Brother-7, Whole family-8.

REVISED LIST OF OCCUPATIONS

<u>Sl. No.</u>	<u>Agricultural Occupations</u>
1	Ploughing/Tilling Workers
2.	Sowing (including Planting/Transplanting/Weeding) workers
3.	Harvesting/Winnowing/ Thrashing workers
4.	Picking workers (including Tea, Cotton, Tobacco and others commercial crops)
5.	Horticulture workers (including Nursery growers)
6.	Fisherman-inland
7.	Fisherman-coastal/deep-sea.
8.	Loggers and Wood cutters
9.	Animal Husbandry workers (including poultry workers, diary workers and herdsman)
10.	Packaging labourers, agriculture
11.	General agricultural labourers (including watering/irrigation workers, etc.)
12.	Plant protection workers (applying pesticides, treating seeds, etc.)

<u>Sl. No.</u>	<u>Non-Agricultural Occupations</u>
1	Carpenter
2	Blacksmith
3	Mason
4	Weavers
5	Beedi makers
6.	Bamboo, Cane basket weavers
7.	Handicraft workers
8.	Plumbers
9.	Electrician
10.	Construction workers (for roads, dams, industrial and project construction work and well digger)
11.	LMV and Tractor drivers
12.	Non-agricultural labourers (including porters, loaders)
13.	Sweeping/Cleaning Workers

EXISTING LIST OF OCCUPATIONS

Sl. No. Agricultural Occupations

1. Ploughing
2. Sowing
3. Weeding
4. Transplanting
5. Harvesting
6. Winnowing
7. Thrashing
8. Picking
9. Herdsmen
10. Well digging
11. Cane crushing

Sl. No. Non-Agricultural Occupations

1. Carpenter
2. Blacksmith
3. Cobbler
4. Mason
5. Tractor Driver
6. Sweeper
7. Unskilled labourers

THE LEPCHA CUSTOMARY LAW

SECTION III

The Lepcha Marriage Customary Laws

The first Lepcha marriage Customary Laws made and drawn thousand of years ago at Rong Zeng Purtaam, Sakyong, Faokraam-Takraam, now known as Dzongu, North Sikkim are still prevalent among the lovers and custodians of the Lepcha tradition and culture in Mayel Lyang. They are:

11. No Lepcha marriage shall take place within the same 'Agait', clan, in accordance with the ancient Lepcha Customary Law. No Lepcha shall marry within his or her closely related family members either. If, in case, it happens, it shall be termed as 'Naamtaok' or 'Thaam Nyaol' in Lepcha meaning ill-omened, ill-starred, taboo, and evil. If such marriage, unfortunately shall take place, than the man and woman involved in Such illegal, forbidden, illicit, prohibited liaison shall be banished, exiled, never to return from the village and community because the Lepchas believe that same DNA and bone structures shall be found in the members of the same clan resulting in genetic defects. A Lepcha with genetic defects shall never be fully developed and healthy, physically and mentally. Their illicit springs shall not be accepted and entitled to the ancestral land and property.

12. The following very important points, aspects, features and particulars shall also be looked into, enquired, examined before the matrimony:

- a. Family or clan affected with 'Daom', leprosy and other dangerous hereditary diseases and illness.
- b. 'Sthong Daot'- Member of the family or clan attacked, injured, or killed by a tiger.
- c. A family or clan which has a history, tendency and inclination towards suicide and murder.
- d. A family or clan involved in fighting and killing over land and water disputes.

No marriage shall take place with such family or clan if the above factors, cases from (a) to (d) are found to be true.

13. Only after 4(four) generation on the mother side and clan, after the death of the great-grand-mother, a Lepcha man may be allowed to marry from his mother's clan, 'Aagit' again.

14. LEPCHA MAN:- No law or rule exist concerning a marriage outside the Lepcha community; however, in case of a love marriage with a woman outside the community, the parents of the Lepcha son shall act as follows:

- a. In consultation with the village elder and Lepcha Village Association, they shall bestow, confer, grant a suitable appropriate female Lepcha 'Aagit', clan, to the newly wedded non-Lepcha bride with due to Lepcha traditional ceremony called 'Aali Oom' by a Boongthing/Mun (priest/priestess) or a competent Lepcha elder in order to safeguard the interest of their future offspring, especially girls.
- b. A non-Lepcha bride/wife with newly acquired female Lepcha 'Aagit' clan however, shall not be entitled to her husband's ancestral land and property.

15. LEPCHA WOMAN:-

- a. If a Lepcha girl shall marry outside her community with a non-Lepcha, she automatically shall forfeit her claim and right as a Lepcha ancestral land and property. She shall become a non-Lepcha. Her offspring either male or female shall become non-Lepcha.

b. An illicit off-spring, bastard fathered by a non-Lepcha shall not be entitled to the Lepcha ancestral land and property.

16. Bride Price:- Marriage price paid to the bride's parents and relatives at their residence shall be as follows:

a. Nyaom Aasek Gyu- Engagement Price

i. Chi, fermented beverage- one bundle/basket

ii. Garland (Phogo Rip Lyaak)- one

iii. Jyer Kaat- 3 (three) Rupee silver coins

b. Myaok Panaol- Bridegroom's customary, official parents to the bride's parents and relatives at the marriage ceremony:

i. Aamoo 'Dum-dyem', mother's dress- one set

ii. Aamoo Kaomjung (sungdrong)- Rs. 101.00 (One Hundred & One) Only

- Bronze Plate-one

- Bronze vessel-one

iii. Bikgoo Nin-chyer (Pomo-Pakyong)

(mother's milk)- Rs. 35.00 (thirty-five) only.

iv. Father's Guardian spirit of longevity and life'- 1(one) Lepcha hat, 3(three) Rupee silver coins only, 1 (one) garland (Phogo Rip Lyaak)

v. Bride's paternal uncle and aunt (2)- 1(one) garland (Phogo Rip Lyaak) and Rs. 3(three) silver coins each only.

vi. Bride's maternal uncle and aunt (2)- 1(one) garland (Phogo Rip Lyaak) and Rs. 3(three) silver coins each only.

vii. Bride's faaming (brother) (one)- 1(one) garland (Phogo Rip Lyaak) and Rs. 3(three) silver coins only.

viii. Peeboo/Bekboo, Go-between from Bride side- 1(one) garland (Phogo Rip Lyaak) and Rs. 3(three) silver coins only, 1(one) basket of 'Chi' with 1(one) garland (Phogo Rip Lyaak) and Rs. 3(three) silver coins on top of it only.

ix. Laom-sut. It is also called – 1(one) front left leg of a bull 'Myaok Mungkoong' 1(one) hind right leg of a bull.

c. Nyaom Lee Hraon- Beide's entrance to her new house. The following items shall be arranged, provided, and taken to the Bridegroom's parents:

i. 1(one) basket of Chi, fermented beverage

ii. Two bottles of liquor

iii. Front left leg of a bull

d. Nyaom Mungkong Zo-gool- a complete dressed cock. The above item, Nyaom Mungkong Zo-gool, shall be given to the bride's party on completion of the marriage ceremony at the Bridegroom's house. It is to be taken to the Bride's parents as a token of respect and clearly denoting that their daughter has been very gladly accepted by the bridegroom's parents, clan, village.

e. Bride's dress and jewelry- Although it is not mandatory and compulsory, the following dress and jewelry may be provided by the Bridegroom's parents for the bride:

- i. Dum-dyem (dress) – 1 set
- ii. Jyoordaong Tago (black gown) – one
- iii. Takvil Lyaak (necklaces) made of cane splits- one
- iv. Kakel (bangle) made of cane splits- one pair
- v. Aanyaor Kong (ear rings) made of cane splits- one pair
- vi. Ka-Chhyaop or Chhyaap Chhyaap made of silver with Saret-Aajet deign- one
- vii. Panthop (badge) made of silver-one
- viii. Sambraang Baor made of silver-one

17.Aangaop:- Marriage is sacred and holy according to the Lepcha Customary Law. To keep up the good, happy and strong bond, relationship and unity between the two families, clans and villages, the Lapcha ‘Aangaop’ system came into existence. ‘Aangaop’ shall take place under the following circumstances only:-

a. On the untimely death of a husband, a young widow, if she wishes, after one year, she shall be betrothed and married to one of the following relations, if he is willing and happy, in consultation with the family members, elders and Village Lepcha Association from both sides:

- i. Deceased husband’s single younger brother.
- ii. Deceased husband’s single nephew.

b. On the untimely demise of a wife, a young widower, if he wishes, after a year, he shall be betrothed and married to one of the following relations, if she is willing and happy, in consultation with the family members, elders and Village Lepcha Association from both sides:

- i. Deceased wife’s single younger sister.
- ii. Deceased wife’s single niece.

18. Under this unique marriage system of ‘Aangaop’, the child/children, if any from the previous marriage shall continue to receive the same love, affection, and care from the new step-father or mother. A child/children shall remain happy and above all in safe hands.

19. In case of no issue, single younger sister of the wife, if she is willing and happy, shall also be given in ‘Aangaop’.

20. This way, the same harmony, balance, understanding, relationship, and unity shall prevail in the house and between the two families, clans and villages.

रजिस्ट्री सं. डी.एल.- 33004 / 2002

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भारत का राजपत्र
The Gazette of India

असाधारण
EXTRAORDINARY

भाग II — खण्ड 1

PART II — Section 1

प्राधिकार से प्रकाशित

PUBLISHED BY AUTHORITY

सं. 35] नई दिल्ली, बंगलवार, जून 4, 2002/ ज्यैष्ठ 14, 1924

No. 35] NEW DELHI, TUESDAY, JUNE 4, 2002/ JYAISTHA 14, 1924

इस भाग में विज्ञापन पृष्ठ संख्या दी जाती है जिससे कि यह अलग संकलन के रूप में रखा जा सके।
Separate paging is given to this Part in order that it may be filed as a separate compilation.

MINISTRY OF LAW, JUSTICE AND COMPANY AFFAIRS
(Legislative Department)

New Delhi, the 4th June, 2002/ jyaistha 14, 1924 (Saka)

The following Act of Parliament received the assent of the President on the 3rd June, 2002, and is hereby published for general information:—

THE CONSTITUTION (SCHEDULED CASTES AND SCHEDULED TRIBES) ORDERS (AMENDMENT) ACT, 2002

No. 32 of 2002

[3rd June, 2002.]

An Act further to amend the Constitution (Scheduled Castes) Order, 1950 and the Constitution (Scheduled Tribes) Order, 1950 so as to provide for inclusion of certain Scheduled Castes and Scheduled Tribes oustees of the States of Madhya Pradesh and Maharashtra, who have been displaced due to Sardar Sarovar Project on the Narmada River and are settled or may be settled in the State of Gujarat, in the lists of Scheduled Castes and Scheduled Tribes specified in relation to the State of Gujarat.

BE it enacted by Parliament in the fifty-third Year of the Republic of India as follows:—

1. This Act may be called the Constitution (Scheduled Castes and Scheduled Tribes) Orders (Amendment) Act, 2002.

2. In the Schedule to the Constitution (Scheduled Castes) Order, 1950, in

PART IV.—*Gujarat*, after entry 30, the following entries shall be inserted, namely:—

“31. Balahi, Balai

32. Bhangi, Mehtar

Short title.

Amendment of the Constitution (Scheduled Castes) Order, 1950.

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THE GAZETTE OF INDIA EXTRAORDINARY [Part 2—Sec. 1]

33. Chamar

34. Chakwa, Chikvi

35. Koli, Kori

36. Kotwal (in Bhind, Dhar, Dewas, Guna, Gwalior, Indore, Jhabua, Khargone, Mandasaur, Morena, Rajgarh, Ratlam, Shajapur, Shivpuri, Ujjain and Vidisha districts)."

Amendment of
the
Constitution
(Scheduled
Tribes) Order,
1950.

3. In the Schedule to the Constitution (Scheduled Tribes) Order, 1950, in

PART IV—*Gujarat*, after entry 29, the following entries shall be inserted, namely:—

"30. Bhil, Bhilala, Barela, Patelia

31. Tadvi Bhil, Bawra, Vasave

32. Padvi."

SUBHASH C. JAIN,
Secy to the Govt. of India.

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भारत का राजपत्र
The Gazette of India

असाधारण
 EXTRAORDINARY
 भाग II — खण्ड 1
 PART II — Section 1
 प्राधिकार से प्रकाशित

PUBLISHED BY AUTHORITY

सं० 6] नई दिल्ली, मंगलवार, मार्च 28, 2017/चैत्र 7, 1939 (शक)
 No. 6] NEW DELHI, TUESDAY, MARCH 28, 2017/CHAITRA 7, 1939 (SAKA)

इस भाग में भिन्न पृष्ठ संख्या दी जाती है जिससे कि यह अलग संकलन के रूप में रखा जा सके।
 Separate paging is given to this Part in order that it may be filed as a separate compilation.

MINISTRY OF LAW AND JUSTICE
 (Legislative Department)

New Delhi, the 28th March, 2017/Chaitra 7, 1939 (Saka)

The following Act of Parliament received the assent of the President on the 27th March, 2017, and is hereby published for general information:—

THE MATERNITY BENEFIT (AMENDMENT) ACT, 2017

No. 6 OF 2017

[27th March, 2017.]

An Act further to amend the Maternity Benefit Act, 1961.

Enacted by Parliament in the Sixty-eighth Year of the Republic of India as follows:—

1. (1) This Act may be called the Maternity Benefit (Amendment) Act, 2017. Short title and commencement.
 (2) It shall come into force on such date as the Central Government may, by notification in the Official Gazette, appoint:

Provided that different dates may be appointed for different provisions of this Act and any reference in any such provision to the commencement of this Act shall be construed as a reference to the coming into force of that provision.

- 53 of 1961. 2. In the Maternity Benefit Act, 1961 (hereinafter referred to as the principal Act), in section 3, after clause (b), the following clause shall be inserted, namely:— Amendment of section 3.

“(ba) “commissioning mother” means a biological mother who uses her egg to create an embryo implanted in any other woman:”

3. In the principal Act, in section 5,— Amendment of section 5.
 (A) in sub-section (3)—

(i) for the words “twelve weeks of which not more than six weeks”, the

words "twenty-six weeks of which not more than eight weeks" shall be substituted;

(ii) after sub-section (3) and before the first proviso, the following proviso shall be inserted, namely:—

"Provided that the maximum period entitled to maternity benefit by a woman having two or more than two surviving children shall be twelve weeks of which not more than six weeks shall precede the date of her expected delivery;"

(iii) in the first proviso, for the words "Provided that", the words "Provided further that" shall be substituted;

(iv) in the second proviso, for the words "Provided further that", the words "Provided also that" shall be substituted;

(B) after sub-section (3), the following sub-sections shall be inserted, namely:—

"(f) A woman who legally adopts a child below the age of three months or a commissioning mother shall be entitled to maternity benefit for a period of twelve weeks from the date the child is handed over to the adopting mother or the commissioning mother, as the case may be.

(5) In case where the nature of work assigned to a woman is of such nature that she may work from home, the employer may allow her to do so after availing of the maternity benefit for such period and on such conditions as the employer and the woman may mutually agree."

4. In the principal Act, after section 11, the following section shall be inserted, namely:—

Insertion of
new section
11A.

Crèche
facility.

"11A. (1) Every establishment having fifty or more employees shall have the facility of crèche within such distance as may be prescribed, either separately or along with common facilities:

Provided that the employer shall allow four visits a day to the creche by the woman, which shall also include the interval for rest allowed to her.

(2) Every establishment shall intimate in writing and electronically to every woman at the time of her initial appointment regarding every benefit available under the Act."

DR. G. NARAYANA RAJU,
Secretary to the Govt. of India.