

ISSN 0970-7247

# THIRD CONCEPT

**English Monthly**

Annual Subscription Rs. 200

Vol. 30

No. 359

JANUARY 2017

Rs. 20.00

- ❖ **The Great Leap Forward**
- ❖ **Climate Change**
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## An International Journal of Ideas

Vol. 30 No. 359 JANUARY 2017 Rs. 20. 00

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**Published, Printed and Owned by**  
Babuddin Khan  
Third Concept  
LB - 39, Prakash Deep Building,  
7, Tolstoy Marg, New Delhi-110 001.  
Phones : 23711092, 23712249  
Fax No: 23711092.  
E-mail : [third.concept@rediffmail.com](mailto:third.concept@rediffmail.com)  
Website: [www.thirdconceptjournal.co.in](http://www.thirdconceptjournal.co.in)

Designed by: Pt. Tejpal

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### Wither Democracy!

Parliamentary democracy in India is hailed as the largest democracy in the world. This may seem theoretically sound, yet functionally this system is being permeated with many ills that are eating into the very vital foundations of this democracy. Democracy implies norms and values, which are enshrined in our Constitution; however, these are being eroded day by day. Saddest aspect of this erosion is the systematic weakening of democratic institutions, especially the Parliament.

Some experts lament that Indian ‘democracy’ now functions at two layers of authoritarianism: At the level of the Centre, there is a majoritarian rule, which has little place for margins, minorities or dissenters. The rule of regimes at the regional level is no less authoritarian. The regional satraps are populist, authoritarian demagogues who manipulate the masses through threats and doles before the election. Some regional satraps turn voting during the election into a virtual act of conspicuous consumption, which makes one realize that there is a kind of regional Stalinism in charge. Electoral democracy has now become a choice of authoritarianisms. A strong Opposition, the very essence of parliamentary democracy, has become a chimera and regional parties seem satisfied in their own turfs. This makes one feel that the idea of opposition as the national art is lost.

In the absence of a strong National Opposition and regional parties confined to their respective turfs, the very idea of a strong national opposition is turning farcical. Democracy in India is stumbling because the two waves of authoritarianism — national and regional — have turned the idea of an opposition into a farcical entity. Attempts at creating a potential third alternative – a Third Front or Secular Front – have thus far not been because some of the leaders of regional satraps talk of opposition to stake proprietorial turfs rather than map out futuristic strategies of politics. It is almost as if there has been a lazy secession of regions, each pretending to belong to an imaginary nation.

One expert opines that with regional autarchies in place, the BJP cannot dent these domains owing to its politics of anxiety. It is further opined that the BJP will emasculate the Indian politics of hospitality. In fact, at every step, democracy as plurality is declining and the BJP is congratulating itself for it. There have been past governments in post-independent India that were supposed to have been established on the constitutional principle -by the people, of the people and for the people. The common man is seldom concerned whether a government has been by or of the people. Legitimacy of a government is best tested by the question whether it has been for the people or not.

While weighing this question, Dr Ambedkar had asserted that it would continue to be relevant as long as democracy survived in India. In the concluding session of the Constituent Assembly debate Dr Ambedkar said: “By independence, we have lost the excuse of blaming the British for anything going wrong. If hereafter things go wrong, we will have nobody to blame except ourselves. There is great danger of things going wrong. Times are fast changing. People including our own are being moved by new ideologies. They are getting tired of government by the people. They are prepared to have governments for the people and are indifferent whether it is government of the people and by the people.” Ironically, even after seven decades of governments by the people, of the people and for the people; we are still struggling to mend the cracks in society caused by caste division. In fact, these cracks are getting widened for narrow political gains at the expense of the nation. Caste-based vote bank has become an important political tool to browbeat the law and order machinery. While calling caste system as anti-national because it brings separation in social life, Dr Ambedkar cautioned against the malaise of caste and its attendant evils if India was to become a nation in reality.

Casteism, corruption, criminalisation and politicisation of the wings of governance have significantly eroded their integrity, efficiency and efficacy. The governments are elected by the people, but very few of them work for the people. These have to be made people-oriented so that people participate in decision-making and policy-implementation processes with increased enthusiasm.

— BK



# The Great Leap Forward: An Assessment

Shameer Modongal\*

*[The Great Leap Forward was a part of Mao's social and economic reforms of the 1950s and the 1960s. Its main aims were the development of China in all spheres of the economy, especially in the field of industry and the economic self-sufficiency. There were domestic and international reasons to launch such a programme. An analysis of this programme after five decades whether it was a success or failure requires looking at its long-term effects.]*

**T**he Great Leap Forward programme has been analysed in different perspectives. However, most of them are originated from Western countries, which want to eradicate Communism from the world. These writings also face problems of lack of availability of authentic sources to say about the impact of it on society because of the closed nature of Chinese society and control of the state over Media. So the Western scholars on China expressed different assumptions on the effects and killings of people due to famine. So it is necessary to understand the intentions of Mao to launch this policy and its long-term effects in various fields rather than looking at the one side of famine.

This paper tries to understand the different aspects of post-Mao readings of the Great Leap Forward programme. The first section of this paper will summarize the history of Great Leap Forward. This part will analyse the causes and motivation of the Mao to launch this programme. The next part will explore the impact of this campaign on Chinese people and economy and different reasons of drawbacks in this “great” programme.

## Brief History

Great Leap Forward policy was launched in the second five-year planning of China during 1958 to 1961. However, the discussions over Great Leap Forward analyze the movement within the framework of the 10-year period of 1957- 1966. This ten-year period has been called by The Resolution on Party History as “The Ten Years of Initially Building Socialism in All Spheres,”.

\* School of International Studies, JNU, New Delhi.

At the same time, it has been labeled by Party historian Liao Gailong as the “decade of tortuous advance”. As Liao Gailong put it, “These ten years may be roughly divided into three stages. In one stage [1957], we followed the correct line; in another stage [1958-1960], we made mistakes; and in still another stage [1961- 1966], we corrected our mistakes” (Liao Gailong, 1981a: Part I, 66).”<sup>1</sup>

After the Korean War, the Chinese government turned single-mindedly to realizing socialism through domestic developments on two fronts: industrialization in cities and collectivization in the countryside. For this, the Chinese modeled their approach on the Five Year Plans employed by the Soviet Union since 1928. The end goal of collectivization was the abolishment of private ownership or Communism with its anticipated shared prosperity.

Collectivization proceeded in stages, first with perhaps ten families voluntarily cooperating in mutual aid teams (MAT). In this early stage of socialism, each family agreed to share their labour, tools, and draft animals with other team members while retaining ownership. The next step was the formation of low-level agricultural producer’s cooperatives (APC) which each one the comprised five teams or fifty households.

When first two steps became successful, by late 1955 Mao moved to the next phase by combining approximately five low-level cooperatives into higher-level cooperatives, encompassing some 250 households each. Private property was abolished; land, animals, tools, or other

resources became the property of the cooperative; and labour became the sole criterion for compensation.

In addition to these economic changes, major social changes were implemented in the countryside like banishing of all religious institutions and ceremonies and replacing them with political meetings and propaganda sessions. Attempts to empower the women and enhance the rural education were made. Women were allowed to initiate divorce when they wished for it.

Free speech and criticism under “The Hundred Flowers Campaign” were promoted by Mao in 1957 responding to the tensions in the Party. The first Five Year Plan yielded impressive results. China’s overall economy had expanded nearly nine percent per year; with agricultural output rising almost four percent annually and industrial output exploding to 19% per year. More important, life expectancy was twenty years longer in 1957 than when the Communists took power in 1949.

In 1958, Mao launched the second Five Year Plan, which includes the “Great Leap Forward”. In this final stage of collectivization, communes formed—each with some 5,500 households. Communes would be self-sufficient in agriculture, industry, governance, education, and health care. The commune would guarantee to each individual a set income. Kitchens allowed a designated chef to feed the entire commune from huge pots, which were sometimes located in the fields to avoid wasted travel time.

When compared with the traditional family meals, this system offered more efficient resource use and freed mothers to work alongside the men. For the same reason, families placed infants in communal nurseries while the elderly and infirm spent their days in “happiness homes,” all moves calculated to impose greater equality, free up labourers, and maximize production.<sup>2</sup>

There were various reasons to launch this campaign. First of all, it was part of his policy

to develop an egalitarian socialist society. ‘Capitalism’ was one of major concerns. Communists feared that the rural economy would develop traditional forms of exploitation and could reproduce old patterns of socio-economic differentiation after very short time. Another reason was, after Chinese involvement in Korean War, China became more isolated from the international community.

In the post-Stalin era, China’s relations with USSR started deteriorating. Mao opposed de-Stalinization policy of Khrushchev. So China tried to develop a self-sufficient economic system. Another reason was Mao recognized that a large number of small farming units and greater fragmentation made improvements through mechanisation impossible. Above all of these there was a goal to overtake Britain in industrial development within 15 years.

In November 1957, at 40<sup>th</sup>-anniversary celebration of October revolution at Moscow, inspired by Khrushchev’s proposed goal to catch up and exceed the United States in industrial output in the next 15 years, Mao Zedong put forward an objective for China: to catch up with and surpass the UK in 15 years.

### **Impacts of Great Leap Forward**

It was an important step towards social and economic development. However, the wide spreading of famine made a black spot on it. There are different opinions on reasons for this famine and number of people killed by the famine. Some researchers, especially from Western countries, present the figure to around 30 million by combining the Chinese evidence with extrapolations of their own from China’s censuses in 1953 and 1964.

Recently, Jung Chang and Jon Halliday in their book, *Mao: the Unknown Story*, reported 70 million killed by Mao, including 38 million in the Great Leap Forward”. However, according to official Chinese sources, released after Mao’s death, 16.5 million people died in the Great Leap Forward. However, Joseph Ball questions this

official report also by arguing that “these figures were released during an ideological campaign by the government of Deng Xiaoping against the legacy of the Great Leap Forward and the Cultural Revolution. However, there seems to be no way of independently, authenticating these figures due to the great mystery about how they were gathered and preserved for twenty years before being released to the general public”<sup>3</sup>

However, it is the fact that the number of deaths in Great Leap Forward was more than that during the period of Cultural Revolution (CR). The official reckoning of the number of people “persecuted to death” during the CR is put at approximately 35,000 while other credible projections of the numbers who perished due to the disorder of 1966-1976 reach as high as one million; in contrast, estimates of the “excess mortality” caused by the Great Leap famine of 1959-1961 range between 15 and 30 million!<sup>4</sup>

There are a lot of reasons for this negative outcome from this great programme. They can be summarized from the article of Sebastian Jabbusch<sup>5</sup> as:

### **1. Collectivisation**

Collectivisation was not even fully implemented when the Great Leap Forward started. After the revolutionary diligence had disappeared within the first months, peasants came only arbitrarily to work. The work-point system performed inefficiently. The inequalities in remuneration led the motivation to decline even more.

### **2. Communes**

#### **a. Decentralisation and loss of political control**

Mao gave the communes more freedom to “develop creative solutions”. This decentralisation was supposed to lead to local initiatives that brought the creativity of the masses into the production. This theoretically good idea got into conflict with the military discipline that Mao also demanded. After the loss of control, the central government had to

face a general breakdown of national economic planning and coordination. That led to gross inefficiencies in the production and distribution of goods and materials.

#### **b. Management**

The communes had been built up too rapidly, and there was no exact plan of what to do. Much of what happened was largely spontaneous. The party cadres were not trained or specially instructed. There was also a specific lack of skilled employees to manage properly the complex fiscal affairs of the commune and the new social facilities.

#### **c. Mess halls**

With the new communal mess halls, the food was available every time. Also very problematic was the fact that food was contributed through a work-point system, which, in fact, did not work. Also the party leaders decided in late 1958 that food (and income) should be contributed 70 % in relation to the needs and only 30 % in relation to labour. In some communes, eating was free of any charge at all. It led to higher food consumption.

### **3. Mass campaigns**

#### **a. Backyard Steel production**

Mao believed that massive steel production is the essential key for modernisation. In Hunan, a village where the commune model was tested, the first rural furnaces were built. When Mao visited the village, high-quality steel, which was produced somewhere else, was presented to him. Anyway, he decided – without any further consultation – to start a campaign that made it compulsory for every Chinese to melt steel in his backyard. It is estimated that about 19 million people took part in it and the steel they produced by melting old metal was useless. It was an enormous waste of labour and material.

#### **b. Sparrow campaign**

The sparrow campaign aimed to kill birds, which were seen as a pest because they picked up the seed from the fields. With different methods, millions of them were killed. What the Chinese forgot was that the sparrow is the natural enemy of the grasshopper. A year later, a big grasshopper pest afflicted parts of China.

#### **4. Inflation and exaggeration on harvest results**

When authorities uncritically accepted and publicized inflated production figures, the Great Leap Forward appeared a spectacular success. Whether out of ignorance or fear, those in the party's highest ranks tended not to question the exaggerated figures, and even when Mao did visit the countryside to investigate, the locals intentionally transplanted crops along his route to give the illusion of wildly dense yields<sup>6</sup>. The party officials also deepened their political decisions on the reports. Mao's question, "Who should eat all this food?" and his appeal to the people to eat as much as they like, reflect that fact. Mao also ordered, while the famine was already widespread, to leave fields fallow. Also, between 1958 and 1960 China was a net grain exporter. Mao would not allow China to enter the world grain market to purchase food for the starving.

#### **5. Fear to criticize**

It was not easy to oppose the politics loudly. The Anti-Rightist Campaign was still in everybody's mind. There were very few cases of protest.

#### **6. Militarization**

Families grouped into "teams" (the Chinese term for an army squad), villages turned into "brigades", communes were seen as units of a large revolutionary army, and together they marched in mass formations into the fields. Each team had to obey the "commander-in-chief". This militarization was not only inhuman but also ineffective. Draft animals

dropped dead; machines burned out. "The result was the physical exhaustion of the peasants, who were subjected to intolerable physical demands.

#### **Positive Outcomes**

The benefits that China got during the 1957-66 period, including the period of Great Leap Forward, also have to be analysed. The Resolution on Party History calls this period "The Ten Years of Initially Building Socialism in All Spheres."<sup>7</sup> The decade of 1957-1966 is evaluated as a period of overall success in which the errors of the Leap are considered an aberration.

Even during the Great Leap, it is frequently pointed out, there was significant capital construction (especially in iron and steel, mining, and textile enterprises) that ultimately contributed greatly to China's industrialization. For example, 68% of new large-scale metallurgical projects undertaken between 1949 and 1964 were begun after 1958 (with the vast majority built during the Leap years), whereas over 36% of all steel-making capacity put in place between 1950 and 1970 was constructed in 1958-1960<sup>8</sup>. During this period, industrial development was carried out under the slogan of "walking on two legs." It proposed the development of small and medium scale rural industry alongside the development of heavy industry.

Many steel furnaces and other factories were opened in the countryside. It was based on the idea that rural industry would meet the needs of the local population. Rural workshops were conducted to support the efforts of the communes for modernizing agricultural work methods. These workshops were effective in providing the communes with fertilizers, tools, and other agricultural equipment. The labour-intensive method was used in the rural industry established during the Great Leap Forward rather than capital-intensive methods. Since they were serving local needs, development of an expensive nationwide infrastructure of road and rail to transport the finished goods was not a necessary base for them.

Greater irrigation made it possible to spread more fertilizer. This fertilizer was, in turn, provided by the local factories. The establishment of the oil field during the Great Leap Forward facilitated the development of heavy industry in coming years. A massive oil field was developed in China after 1960 using indigenous techniques, rather than Soviet or Western techniques.

**Conclusion**

Great Leap Forward was a major idea towards development of China. The primary steps of Mao before launching this programme were successful, and they improved life standard of people. It was the reason that life expectancy increased from 35 in 1949 to 65 in the 1970s when Mao’s rule came to an end. However, the period from 1958 to 1961 was a period of drawbacks. There are some reasons that contributed to the failure of this programme.

However, many of these reasons were out of control of Mao. So, it is difficult to solely blame him for famine and deaths even he also had a partial responsibility on this issue. However, his intention to make egalitarian developed Chinese society should be considered. Even this programme faced some drawbacks during 1958-61. In the larger framework of 1957-66, the programme of collectivization and industrial development programmes did help China to be a major power in later periods.

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**Notes**

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 2. Clayton D. Brown(2012): 31  
 3. Joseph Ball (2006): 1.  
 4. William A. Joseph (1986): 420  
 5. Sebastian Jabbusch (2007): 10-16  
 6. Clayton D. Brown (2012):32  
 7. Resolution (1981):24  
 8. William A. Joseph (1986):422



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# Corporate Social Responsibility and Mass Media

Dr. G. Anita\* & M. Sreeramulu\*\*

*[Corporate Social Responsibility (CSR) can be considered as the ethical behavior of business towards its constituencies or stakeholders. Different companies use different terms such as “corporate citizenship”, “the Ethical Corporation”, “good corporate governance” or “corporate responsibility” for this exercise. In the backdrop of multitude of opinions some companies treat CSR as pure corporate philanthropy, others as new corporate strategic framework.]*

United States academics used the concept of “corporate social responsiveness”, rather than “corporate social responsibility”. Ackerman Bauer and others argued that the word responsibility makes it more obligatory and emphasizes on motivation rather than performance.

## Literature review

CSR is a method by which management can interact with the broader society to revitalise external perceptions about their organization (Deegan, 2002: 292). It also influences the welfare of society at a greater length in which it operates (Bowman and Haire, 1976: 13, Deegan, 2002; Farook and Lanis, 2005). In the course of discharging the social accountability function the communities would be communicated through the annual reports, special publications or social advertising (Gray, Owen and Maunders, 1987: 4).

The concept of CSR, which gained prominence in the 1960s, declined in the 1980s, but shot back in late 1990s as a significant managerial trend. According to Belch and Belch (2007), the organizations reach audience with print or broadcast messages by means of television stations, radio stations, magazines and newspapers. The emergence of CSR is the result of rapid growth of global communication system,

more critical scrutiny of corporate activities and criticism from stakeholders (Blowfield and Murray, 2012).

Management scholars have seen the rise of CSR as an alternative of filling the gap as government cannot support the society completely (Jenkins, 2005). Besides the corporate activities, it addresses issues, which are beyond economic, legal and technical requirements as well as social and environmental factors (Visser, 2011).

European Commission looks at it as “the voluntary integration of social and environmental and also the interaction with their stakeholders whose interests or stakes can be affected or can affect an organisation’s business outcome (Freeman, 1984). Others have also argued that firms focusing on social responsibility may also engage in reputation management (Brown and Dacin, 1997).

In the process of fulfilling the CSR commitments, organizations need to communicate about their activities related to social and environmental concerns to communities. CSR communication has two dimensions i.e., CSR and communication. In the age of stakeholders view, an organisation’s increased CSR commitment, CSR communication is essential for stakeholders’ as well as company’s consideration for mutual sense-making towards sustainability (Melo and Garrido-Morgado, 2012; Bakar and Ameer, 2011; Du, Bhattacharrya and Sen, 2010).

This approach to business management is beneficial to managers, organizational leaders and international business managers who face

\* Coordinator, Dept of Journalism and Mass communication, AcharyaNagarjunaUniversity, Andhra Pradesh.

\*\* PhD scholar, Dept of Journalism and Mass communication, AcharyaNagarjuna University, Andhra Pradesh.

multiple issues that deal with reputation management and stakeholders' criticism of their CSR practice. Thus, as firms face competition by adjusting themselves to suit to their organisational practice of modern times they will be positioning themselves to be competitive (Porter, 1985; Payton and Kvasny, 2012).

Since late 1990s, scope for CSR has expanded rapidly and it is increasingly considered as a natural component of good management (Margolis and Walsh, 2003). Several studies have stressed how the meaning of CSR has been shaped by various individuals and organisations, such as non-governmental organisations (NGOs) (Henriques, 2001; Ruggie, 2004), consumers (Micheletti, 2003), investors (Schueth, 2003), governments and international governmental organizations (Kell, 2003), consultants (Windell, this volume), and firms themselves (Olsen, Tengblad, de Bakker, den Hond & Turcotte, this volume).

It is obvious that like any communication perspective the role of the media in shaping the meaning of CSR has also been crucial. When compared to others, media organisations shape perceptions and set the agenda. It not only denotes the importance but also can also show regarding what is important and can impress others to follow (McCombs & Shaw, 1972; Muraskin, 1988). It is found necessary to study how and which organizations have been dealing with it.

Media which communicate the CSR practices of several corporate companies are found to be operating in this prescribed format of CSR also (Sapna and Harsha, 2015). Hence, the researchers have been trying to identify the media houses that have been supporting the cause of social responsibility and the constraints in the road to realize its objectives.

### **Media and public awareness**

In general, the media support CSR activities of corporate houses by disseminating information about them and simultaneously motivate others also. But many of the media organizations have been taking up CSR and acting as change agents. But since media can transform the whole society,

especially in the developing countries, the analysis of media's CSR activities and their significance in public life assumes importance.

In this context, the researchers have tried to identify the CSR activities of media organizations in the state of Andhra Pradesh. Since their programs have target audience and people listen to them can improve the conditions of the society they would help in guiding people and to motivate them. Print media which include newspapers, magazines and any other form, which is written or printed, as well as electronic, radio, television and internet etc. continuously influence public.

Star plus. It launched its CSR initiative 'Aap Ki Kachehri-AapKeDwaar' in 2009 to train people in dispute resolution and work towards building a more peaceful and productive Indian society by training NGOs in dispute resolution and effective mediation. Central Social Welfare board, Navjyoti Foundation, National Commission for Women and Delhi Commission for Women supported this programme. People working in NGOs and those who have experience in dispute resolution and mediation were involved in these programmes. Those who have high credibility and the ability to influence lives of the common people were selected and trained.

Star plus had also raised funds for the rehabilitation work at Uttarakhand. Television network Star India decided to rope in some star power for its fundraising campaign. To raise the funds required to rehabilitate the affected people in the afflicted areas with major NGOs working there. Supported by some eminent people from both the film and television world, Star plus could manage a very successful show, which got them a sum of approximately Rs. 30 cr.

ZEE. ZEE TV channel focuses to address literacy and Gender Equality in Education to benefit 5000 children studying in rural government primary schools. It has partnered with "Room to Read", to support girls' education in the district of Jodhpur and offered support to 100 girls in higher secondary school along with life skill trainings. It also constructed 10 fully equipped libraries in

district of Ajmer in Rajasthan and 10 libraries in district of Haridwar in Uttarakhand. They also trained personnel to manage the libraries. Each of the libraries will have local language and English books designed specifically for children and the project would reach at least 4000 students directly and many more indirectly.

The Women's Empowerment Program aims to organize women, build their capabilities, increase their confidence, and initiate income-generating projects for creating supplementary livelihood in the community. Zee News launched the "SaafPaniSwastha Bharat" initiative that reached over 50 million people through TV, radio, print, outdoor, social media and other tactical promotional tools. Supported by Kent, the company that manufactures water purifiers, the initiative created awareness about the conservation of pure water. It also launched "Save Ganga" campaign and conducted multi-city ground events comprising discussions, oath ceremony, signature campaigns and rallies across the routes that river Ganga takes before joining the Bay of Bengal.

As a part of "Save Ganga" longest river rafting expedition was conducted. The 2,510 km, long two-month expedition was started from Gomukh - the origin of the river and culminated at Gangasagar. It drew the people's attention to the plight of the sacred river Ganga and the need to conserve it. "My Earth My Duty", the biggest ever campaign on climate change taken up by Zee won an entry into the Limca Book of Records, 2011. United Nations also appreciated the endeavour and selected it to represent India at the 20th anniversary of the first Earth Summit in Brazil in June, 2012.

Under the campaign, a record 75 lakh saplings were planted on a single day. To spread awareness on 'Power of One Vote' a mass campaign was successfully conducted every year during 2008-12 to educate people about their constitutional rights, and motivated them to cast votes and participate in the democratic process.

SONY.SONY television channel's CSR initiatives have been focusing on seven key areas

such as corporate governance, compliance, human resources, responsible sourcing, quality and services, environment and community. In 2009, under the Climate Savers Program, Sony announced its agenda to

- (a) achieve an absolute reduction in greenhouse gas emissions from Sony Group sites
- (b) achieve a reduction in power consumption per product

SONY's CSR section also handles CSR-related disclosure, promotes dialogue with stakeholders, ensures feedback reaches management and concerned department (e.g. legal and compliance, environment, product quality, procurement, human resources, marketing) as well as interdepartmental meetings, and is incorporated into management's actions.

To create awareness among employees with regard to the effective promotion of CSR, Sony offers a variety of educational programs based on a three-level approach, whereby employees are encouraged first to learn about CSR, second to participate in CSR activities and third to make regular activity. Sony encourages its stakeholders and their groups in planning and implementing its CSR activities.

NDTV. A campaign entitled "Save our Tigers" to conserve tiger population was launched by NDTV news channel in association with the "Sanctuary Asia", India's premier wildlife magazine and "The Wildlife Conservation Trust", an organization deeply involved in conserving the tiger habitats across the country. The campaign provided a platform for tiger conservationists to voice their opinions and contribute to the cause. NDTV conducted marches, cycle rallies and signature campaigns demanding the governments to conserve tiger population. Well known personalities from different walks of life, school children, youth and concerned citizens were involved in signature campaign.

NDTV in collaboration with Toyota Motors launched the NDTV-Toyota Green campaign in

April, 2008 to create awareness about environmental issues by involving the people. As part of this, NDTV started organizing Telethon-The Greenathon, a 24 hour live fund raising event on television that raised money to support TERI's Lighting a Billion Lives initiative which aims at providing solar power to villages without electricity. It is a combination of musical programme, live chats with celebrities, politicians and the common man.

In addition to fundraising, recycling waste, especially with Greenathon campaign, thousands of households in 600 villages were provided with thousands of solar lanterns. For "Save the Child" campaign Vedanta group and NDTV joined hands to promote girl child in India promoting care for the under-privileged children, their health, nutrition and education, health, foeticide, and infanticide. Priyanka Chopra, who has been named as Brand Ambassador for this campaign, has been UNICEF's goodwill ambassador for India health.

NDTV has always played an instrumental role in creating awareness about various issues of the country through diverse, path breaking initiatives such as "Support My school", "Marks for sports" and a host of others. The Coca Cola – NDTV's "Support My School" campaign works closely with large Indian companies and multinational corporations by setting up water filters, teaching rain water harvesting methods, planting saplings, installing playground equipment, educating children about the need to lead healthier lives. NDTV and Coca Cola India improved the once dilapidated government school in Jhundpur village and turned it into a model education institution.

### **Media Organizations**

Not only at individual level, as a group also, have media organizations been involving themselves in CSR. UK-based "Media corporate social responsibility (CSR) forum" is a group of big media companies developing CSR and sustainability practices and understanding for the media sector. Established in 2001, its functions

include developing an understanding of the implications of CSR for media members~ identifying areas for prioritization~ sharing best practices~ engaging with stakeholders, and running collaborative projects on key issues.

The companies include BBC, Guardian, Aegis, Sky, Informa, IPC Media, ITV, MTG, News International, Pearson, Reed Elsevier, Random House Group, TFI, Trinity Mirror, Turner, Yell, Virgin Media, United Business Media, and NDTV etc. Media organizations in India are beginning to have Foundations, like Times Foundation, India Today Relief Fund, etc.

In the recent times in India also, TV news channels have been increasingly trying to take up social causes by associating with corporate companies and directly involving themselves in CSR activities. The Aircel-NDTV's Save the Tiger campaign, Idea-CNN-IBN Citizen Journalists campaign, ZEE's SaafPaniSwastha Bharat are some such exercises. Since the researchers are AP based and vernacular media is strongly placed, they have selected to study the print and electronic media organizations' CSR activities.

### **Objectives of the study**

#### ***The study has been taken up***

- To discover what the leading media organizations are doing in terms of CSR activities
- To find out what type of programmes are taken up under CSR
- To find out the pattern of operationalising the CSR
- To understand the significance of them with special reference to media
- To identify CSR activities of Telugu media
- To study the type of activities taken up by Telugu media

### **Methodology**

The CSR projects taken up by the media organizations and the programmes implemented would be studied in the qualitative aspect. They would be assessed in terms of popularity, change

and the various initiatives as well as methods adopted by the channel, which is undertaken for many years and the changes brought out by these CSR initiatives. The annual reports and websites were observed for any type of CSR disclosure. The websites is independently reviewed for all CSR activities, which were then compared to ensure some degree of reliability. Few annual reports actually included CSR information, while others mentioned the existence of the company's Code of Ethics. Therefore, the main focus of the results comes from information placed on the company's websites.

### **Andhra Pradesh**

In the state of Andhra Pradesh, Telugu news channels were started in the beginning of 21st century. Many media houses which have already have been managing newspapers have also started news channels. Hence they have initiated CSR jointly. Along with them, leading news channels have been participating in CSR.

Ushodaya Enterprises group's Eenadu daily newspaper is the first to take up the concept of CSR in the state. The group which started its publication in 1974 and the TV channels in 1990s have started programmes that are directly useful for the public. Appalled by the outrage and spirit of agitation of women, who started opposing the liquor trade in the state that worked with the sole objective of banning the liquor, the newspaper Eenadu, started a campaign and allotted two full pages for the news and stories of the agitation. Later, it took up the cause of water conservation, Neeru- Meeru, that included the desilting of tanks, irrigation canals, water wells etc.

The news channel of the group's ETV also contributed to it by motivating people to further the agitation. Recently the group took up the cause of Swachh Bharath. It contributed large number of funds and put the manpower also into it. The other channels and newspapers also took up the movement. When cyclones and floods hit causing large scale devastation in Konaseema area of East Godavari and Guntur districts during floods in various districts Eenadu group constructed

thousands of houses with the support of Ramakrishna Mission.

Some schools also were built with the twin purpose of schools as well as cyclone shelters wherever the possibility of cyclones was noticed. As an effort to empower women, it has initiated many skill development programs exclusively. In the name of "VasundharaKutumbam", a panel of experts in tailoring, beauty treatments, styling and cookery were hired and training programs were conducted by the group regularly for many years. Of late, the group started working on Swachh Bharat where sanitation of thousands of schools would be improved. The group chairman, Ch. Ramojirao was also appointed as ambassador for this campaign.

To promote sportsmanship among the youth the Eenadu group has been organizing cricket tournaments throughout the state for many years. Later the sporting events were extended to chess and other sports and it has been converted into an annual event. On the lines of skill development, the group has been training youth in journalism and polishing the employability skills among them. Eenadu has been a pioneer in supporting the victims of disasters in the state.

Since decades in the aftermath of natural calamities such as cyclones in the state of Andhra Pradesh, Latur and Bhuj earthquakes and tsunami etc., Eenadu has offered helping hand to the victims magnanimously. They built houses by name "Surya" in various places like Nagapattinam in Tamil Nadu etc. The group regularly arranges cricket tournaments to encourage sports spirit among the youth.

Recently under CSR, Ramoji group has adopted Pedaparupudi village, Gudivada Mandal of Krishna district and Naganpalii of Ibrahimpatnam Mandal in Rangareddy district and with the help of Ramoji Film City foundation they are being developed in all aspects.

### **TV9**

TV9, a 24-hour Telugu News Channel started by The Associated Broadcasting Company Pvt. Ltd.

(ABCL) started within Andhra Pradesh in 2004, has added seven more channels and each of it has become a major player in their respective states. TV9 Karnataka, TV9 Gujarati, TV9 Marathi, News9 (English) and Jai Telangana are spread in major metropolis in the country. As per corporate social responsibility in October 2009, when unprecedented floods devastated Kurnool town in Andhra Pradesh and left a trail of destruction that ravaged the town and left thousands of people homeless, TV9's management and staff responded to the call for rehabilitation of the victims. Cash, clothing and food were transported to Kurnool and distributed to the victims.

Rs.2.66 crore was collected in the form of public cash donations. This amount, added to the funds contributed by the A.P. State Housing Corporation, helped in constructing 1,250 houses on land identified and donated by the State Government. They organized a "Star Nite" at Hyderabad, and Rs.6.42 crore was collected and the entire amount was deposited in the CM's Flood Relief Fund.

### **Saving little hearts**

Tv9 initiated a social campaign, "Saving Little Hearts" in 2004 to help children with congenital heart disease. It is one of the most common birth defects and a leading cause for death in children during the first year of their lives. Promos and scrolls were carried on the channel and awareness was created in the public. Through the initiative, they raised funds that helped 3,000 children across Andhra Pradesh. The channel initiated tie-ups with hospitals and got the heart specialists successfully perform the life-saving surgeries on the children. Tv9 provided treatment facilities and also extended financial and infrastructural assistance to children to overcome their life-threatening diseases.

### **Crusade against factionalism**

Factionalism has been an integral part of life in the Rayalaseema region of Andhra Pradesh since decades and it was also tackled by Tv9. For petty reasons, families of many landlords, politicians and their kith and kin have been attacking each

other over the years. Many families have lost their dear ones, properties and have been living in constant fear of being attacked. At times, development of the region had been slowed down due to law and order problem. It also included attacks on even on the families of government officials. During State Assembly elections in the year 2009, when many political parties supported factionists as their candidates, Tv9 resolved to start a campaign against factionalism. It continuously carried promos and stories against this practice and exhorted people not to vote for a factionist to the Assembly.

### **Health services**

Tv9 promoted 108-ambulance services in a huge way and popularized this life-saving emergency response service through promos and scrolls on its channel. This free ambulance service delivered through state-of-the-art emergency call response centers operated on an impressive scale and speed providing quality and performance all over the country. The Indian Red Cross, a voluntary humanitarian organization, is also encouraged to a great extent by Tv9. It volunteered to help film the activities of Andhra Pradesh Red Cross Society in the year 2010. The activities of the Red Cross Society include Blood Bank services, Disaster Management programs, Training for Youth, Village Fisheries, H2p Projects like awareness on Swine Flu and conducting Health Camps.

Tv9 has been partnering with Prajwala, a Hyderabad-based non-governmental organization that works towards the prevention, rescue, rehabilitation, and social integration of victims and has been raising awareness against trafficking. Promos and stories on this inhuman practice are constantly being aired on its channel. Awareness about persistence of child trafficking, child marriage and pregnancy, child labour, lack of access to education, domestic violence and multiple forms of abuse was created by this channel.

It also worked with Jagruti Cancer Awareness Foundation, to spread awareness on cancer and

its cure. In collaboration with the Hyderabad-based KIMS UshaLaxmi Centre for Breast Diseases, the channel has been working hard to raise awareness on breast cancer. Naveena, a women's show of the channel organized Naveena Mahila Contest which was first of its kind started to honour and award women from the grassroots level who had shown extraordinary courage. The programme has won many prestigious awards including Ramanath Goenka award, for its coverage on the unethical, unjustified and increasing hysterectomies on young innocent women.

### **ABN Andhra Jyothi**

ABN Andhra Jyothi, a news channel from the group of Andhra Jyothi has also initiated CSR programmes. A much appreciated activity by this group has been sustained activities of restoring the schools across the combined state of Andhra Pradesh. Under the title of "Manabadipilusthondi", the channel has been encouraging sons of the soil to take up the renovation and restoration of schools. By responding to the call given by ABN Andhra Jyothi, even furniture and other necessary equipment was also supplied to a great extent. Few of them provided necessary support for construction of the dilapidated buildings.

### **Conclusions**

In general, many news channels and newspaper organizations have been taking up activities that are associated with the public. They have been working with the spirit of CSR. But it has been observed that the programmes, though were effective, could not be continued for long. In a quick succession, the channels are taking up varied issues before they could realize the objective completely. For the channels to reach people the following steps might be taken up:

1. A basic study of need-based assessment for the facilities should be carried by the media houses in the beginning.
2. The CSR initiatives should be done as research programmes so that they could reach maximum number of the needy.

3. The programmes taken up should be continued for long and should not be snubbed half way.
4. If the CSR activities are made participatory, public or the beneficiaries could get maximum benefit from them.
5. Regular feedback from the beneficiaries could help in improving the programme effectively and the quality of the services could be enhanced.

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# UNESCO's World Heritage Sites in India

Towseef Ahmad Ganai\* & Dr. D. Sivakumar\*\*

A World Heritage Site is a place that is listed by the United Nations Educational, Scientific and Cultural Organization (UNESCO) as of special cultural or physical significance. A historic site or heritage site is an official location where pieces of political, military, cultural, or social history have been preserved due to their cultural heritage value. Historic sites are usually secured by law, and many have been recognized with the official national historic site status.

A natural or man-made site, area, or structure recognized as being of outstanding international importance and therefore as deserving special protection. Sites are nominated to and designated by the World Heritage Convention (an organization of UNESCO). Italy boasts of the most World Heritage Sites as compared to any other nation and is having 47 World Heritage Sites.

The General Conference of UNESCO in 1972 adopted a resolution for 'Convention concerning the protection of the World Cultural and Natural Heritage'. It is an inevitable destiny that the very reason why a property is chosen for inscription on the World Heritage List is also the reason why millions of tourists flock to those sites year after year. In fact, the belief that World Heritage sites belong to everyone and should be preserved for future generations is the very principle on which the World Heritage Convention is based.

So how do we merge our convictions with our concerns over the impact of tourism on World Heritage sites? The answer is through sustainable tourism. Directing governments, site managers and visitors towards sustainable tourism

practices is the only way to ensure the safekeeping of our world's natural and cultural heritage.

In 2002, the international society's virtually "undivided attention" was focused on tourism and its impact on our cultural and natural heritage. It started with the United Nations declaration of 2002 as the "Year for Cultural Heritage". Then in May, Québec City hosted the first ever World Ecotourism Summit, who's Declaration on the development of Ecotourism in the context of sustainable development, was later delivered at the Johannesburg World Summit. In November, "heritage, tourism and development" was one of the focuses of the International Congress in Venice on the occasion of the 30th anniversary of the World Heritage Convention. Through the publication of this manual, we aim to harness this momentum by putting all of the ideas, theories and plans for sustainable tourism into action.

By learning to "tread lightly" on the earth, not only we are ensuring the future of World Heritage sites but also the future of tourism. It's a win-win situation for everyone involved: the site is better protected and maintained, the tourist experiences a more pleasant visit, and the local economy is boosted as a result. Tourism is an important management issue at both natural and cultural World Heritage sites. It is an industry with well-known costs but also with the potential for aiding protection efforts. We recognize this potential and are convinced that by engaging, and by taking appropriate actions at the different levels of the sustainable tourism process, tourism can be managed to generate net site benefits.

Tourism is one of the world's largest industries. The World Travel and Tourism Council (WTTC) estimate that tourism generates 12% of the world total GNP. With lessons predicting continued growth, tourism is an increasingly important

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\* PhD Scholar, Dept of Pol. Sc. & Public Admin., Annamalai University.

\*\*Asst Prof., Dept of Pol. Sc. & Public Admin, Annamalai University.

factor in the planning and management at UNESCO World Heritage Sites.

### ***UNESCO's world heritage sites in India***

India is on 5<sup>th</sup> number in UNESCO world heritage sites having 35, sites. The detailed descriptions of these sites are mentioned year-wise as follows:

#### **Agra Fort, Agra, Uttar Pradesh (1983)**

Near the gardens of the Taj Mahal stands the important 16th-century Mughal monument known as the Red Fort of Agra. This influential fortress of red sandstone encompasses, within its 2.5-km-long enclosure walls, the imperial city of the Mughal rulers. It comprises many fairy-tale palaces, such as the Jahangir Palace and the Khas Mahal, built by Shah Jahan; audience halls, such as the Diwan-i-Khas; and two very beautiful mosques. The fort can be more accurately described as a walled city.

#### **Ajanta Caves, Maharashtra, Aurangabad (1983)**

The first Buddhist cave monuments at Ajanta date from the 2nd and 1st centuries B.C. During the Gupta period (5th and 6th centuries A.D.), many more richly decorated caves were added to the original group. The pictures and sculptures of Ajanta, considered masterpieces of Buddhist religious art, have had a considerable artistic influence

#### **Ellora caves, Maharashtra, Aurangabad (1983)**

These 34 monasteries and temples, extending over more than 2 km, were dug side by side in the wall of a high basalt cliff, not far from Aurangabad, in Maharashtra. Ellora, with its uninterrupted sequence of monuments dating from A.D. 600 to 1000, brings the civilization of ancient India to life. Not only is the Ellora complex a unique artistic creation and a technological exploit but, with its sanctuaries devoted to Buddhism, Hinduism and Jainism, it illustrates the spirit of tolerance that was characteristic of ancient India.

#### **Taj Mahal, Uttar Pradesh, Agra (1983)**

An immense mausoleum of white marble, built in Agra between 1631 and 1648 by order of the Mughal emperor Shah Jahan in memory of his favorite wife, the Taj Mahal is the jewel of Muslim art in India and one of the universally admired masterpieces of the world's heritage. The Taj Mahal is located on the right bank of the Yamuna River in a vast Mughal garden that encompasses nearly 17 hectares, in the Agra District in Uttar Pradesh. It was built by Mughal Emperor Shah Jahan in memory of his wife Mumtaz Mahal with construction starting in 1632 AD and completed in 1648 AD, with the mosque, the guest house and the main gateway on the south, the outer courtyard and its cloisters were added subsequently and completed in 1653 AD.

The existence of several historical and Quranic inscriptions in Arabic script have facilitated setting the chronology of Taj Mahal. For its construction, masons, stone-cutters, inlayers, carvers, painters, calligraphers, dome builders and other artisans were requisitioned from the whole of the empire and also from the Central Asia and Iran. Ustad-Ahmad Lahori was the main architect of the Taj Mahal. The Taj Mahal is considered to be the greatest architectural achievement in the whole range of Indo-Islamic architecture.

Its recognized architectonic beauty has a rhythmic combination of solids and voids, concave and convex and light shadow; such as arches and domes further increases the aesthetic aspect. The colour combination of lush green scape reddish pathway and blue sky over it show cases the monument in ever changing tints and moods. The relief work in marble and inlay with precious and semi-precious stones make it a monument apart.

#### **Sun Temple, Odisha, Konârak (1984)**

On the shores of the Bay of Bengal, bathed in the rays of the rising sun, the temple at Konarak is a monumental representation of the sun god Surya's chariot; its 24 wheels are decorated with symbolic designs and it is led by a team of six horses. Built in the 13th century, it is one of India's most famous Brahman sanctuaries. The

Sun Temple at Konârak, located on the eastern shores of the Indian subcontinent, is one of the outstanding examples of temple architecture and art as revealed in its conception, scale and proportion, and in the sublime narrative strength of its sculptural embellishment.

It is an outstanding testimony to the 13th-century kingdom of Orissa and a monumental example of the personification of divinity, thus forming an invaluable link in the history of the diffusion of the cult of *Surya*, the Sun God. In this sense, it is directly and materially linked to Brahmanism and tantric belief systems. The Sun Temple is the culmination of Kalingan temple architecture, with all its defining elements in complete and perfect form. A masterpiece of creative genius in both conception and realization, the temple represents a chariot of the Sun God, with twelve pairs of wheels drawn by seven horses evoking its movement across the heavens. It is embellished with sophisticated and refined iconographical depictions of contemporary life and activities.

On the north and south sides are 24 carved wheels, each about 3 m in diameter, as well as symbolic motifs referring to the cycle of the seasons and the months. These complete the illusionary structure of the temple-chariot. Between the wheels, the plinth of the temple is entirely decorated with reliefs of fantastic lions, musicians and dancers, and erotic groups. Like many Indian temples, the Sun Temple comprises several distinct and well-organized spatial units.

#### **Group of Monuments at Mahabalipuram, Tamil Nadu (1984)**

This group of sanctuaries, founded by the Pallava kings, was carved out of rock along the Coromandel Coast in the 7th and 8th centuries. It is known especially for its *rathas* (temples in the form of chariots), *mandapas* (cave sanctuaries), giant open-air reliefs such as the famous 'Descent of the Ganges', and the temple of Rivage, with thousands of sculptures to the glory of Shiva.

#### **Kaziranga National Park, Golaghat and Nagaon, Assam (1985)**

In the heart of Assam, this park is one of the last areas in eastern India undisturbed by a human presence. It is inhabited by the world's largest population of one-horned rhinoceroses, as well as many mammals, including tigers, elephants, panthers and bears, and thousands of birds. Kaziranga National Park represents one of the last unmodified natural areas in the north-eastern region of India. Covering 42,996 ha, and located in the State of Assam it is the single largest undisturbed and representative area in the Brahmaputra Valley floodplain. The fluctuations of the Brahmaputra River result in spectacular examples of riverine and fluvial processes in this vast area of wet alluvial tall grassland interspersed with numerous broad shallow pools fringed with reeds and patches of deciduous to semi-evergreen woodlands.

Kaziranga is regarded as one of the finest wildlife refuges in the world. The park's contribution in saving the Indian one-horned rhinoceros from the brink of extinction at the turn of the 20<sup>th</sup> century to harboring the single largest population of this species is a spectacular conservation achievement.

#### **Keoladeo National Park, Bharatpur, Rajasthan. (1985)**

This former duck-hunting reserve of the Maharajas is one of the major wintering areas for large numbers of aquatic birds from Afghanistan, Turkmenistan, China and Siberia. Some 364 species of birds, including the rare Siberian crane, have been recorded in the park. Keoladeo National Park, located in the State of Rajasthan, is an important wintering ground of Palearctic migratory waterfowl and is renowned for its large congregation of non-migratory resident breeding birds. A green wildlife oasis situated within a populated human-dominated landscape, some 375 bird species and a diverse array of other life forms have been recorded in this mosaic of grasslands, woodlands, woodland swamps and wetlands of just 2,873 ha.

This 'Bird Paradise' was developed in a natural depression wetland that was managed as a duck shooting reserve at the end of the 19th century.

While hunting has ceased and the area declared a national park in 1982, its continued existence is dependent on a regulated water supply from a reservoir outside the park boundary. The park's well-designed system of dykes and sluices provides areas of varying water depths which are used by various avifaunal species.

#### **Manas Wildlife Sanctuary, Barpeta, Assam (1985)**

On a gentle slope in the foothills of the Himalayas, where wooded hills give way to alluvial grasslands and tropical forests, the Manas sanctuary is home to a great variety of wildlife, including many endangered species, such as the tiger, pygmy hog, Indian rhinoceros and Indian elephant. Manas Wildlife Sanctuary is located in the State of Assam in North-East India, a biodiversity hotspot. Covering an area of 39,100 hectares, it spans the Manas river and is bounded to the north by the forests of Bhutan.

The Manas Wildlife Sanctuary is part of the core zone of the 283,700 hectares Manas Tiger Reserve, and lies alongside the shifting river channels of the Manas River. The site's charming beauty includes a range of forested hills, alluvial grasslands and tropical evergreen forests. The site provides critical and viable habitats for rare and endangered species, including tiger, greater one-horned rhino, swamp deer, pygmy hog and Bengal Florian.

#### **Khajuraho Group of Monuments, Jhansi, Madhya Pradesh. (1986)**

The shrines at Khajuraho were built during the Chandella dynasty, which reached its apogee between 950 and 1050. Only about 20 temples remain; they fall into three distinct groups and belong to two different religions – Hinduism and Jainism. They strike a perfect balance between architecture and sculpture. The Temple of Kandariya is decorated with a profusion of sculptures that are among the greatest masterpieces of Indian art.

#### **Group of Monuments at Hampi, Karnataka, (1986)**

The austere, grandiose site of Hampi was the last capital of the last great Hindu Kingdom of Vijayanagar. Its fabulously rich princes built Dravidian temples and palaces which won the admiration of travellers between the 14th and 16th centuries. Conquered by the Deccan Muslim confederacy in 1565, the city was pillaged over a period of six months before being abandoned. The austere and grandiose site of Hampi comprise mainly the remnants of the Capital City of Vijayanagara Empire (14th-16th Cent CE), the last great Hindu Kingdom.

The property encompasses an area of 4187, 24 hectares, located in the Tungabhadra basin in Central Karnataka's Bellary District. Hampi's spectacular setting is dominated by river Tungabhadra, craggy hill ranges and open plains, with widespread physical remains. The sophistication of the varied urban, royal and sacred systems is evident from the more than 1600 surviving remains that include forts, riverside features, royal and sacred complexes, temples, shrines, pillared halls, Mandapas, memorial structures, gateways, defence check posts, stables, water structures, etc.

Among these, the Krishna temple complex, Narasimha, Ganesa, Hemakuta group of temples, Achyutaraya temple complex, Vitthala temple complex, Pattabhirama temple complex, Lotus Mahal complex, can be highlighted. Suburban townships (puras) surrounded the large Dravidian temple complexes containing subsidiary shrines, bazaars, residential areas and tanks applying the unique hydraulic technologies and skillfully and harmoniously integrating the town and defence architecture with surrounding landscape. The rests unearthed in the site delineate both the extent of the economic prosperity and political status that once existed indicating a highly developed society.

#### **Churches and Convents of Goa (1986)**

The churches and convents of Goa, the former capital of the Portuguese Indies – particularly the Church of Bom Jesus, which contains the tomb of St Francis-Xavier – illustrate the evangelization of Asia. These monuments were

influential in spreading forms of Maneline, Mannerist and Baroque art in all the countries of Asia where missions were established.

#### **Fatehpur Sikri, Agra, Uttar Pradesh (1986)**

Built during the second half of the 16th century by the Emperor Akbar, Fatehpur Sikri (the City of Victory) was the capital of the Mughal Empire for only some 10 years. The complex of monuments and temples, all in a uniform architectural style, includes one of the largest mosques in India, the Jama Masjid. Fatehpur Sikri is located in Agra District in the State of Uttar Pradesh in the North East of India. It was constructed at south-east of an artificial lake, on the slopping levels of the outcrops of the Vindhyan hill ranges. Known as the “city of victory”, it was made capital by the Mughal emperor Akbar (1556-1605 AD) and constructed between 1571 and 1573 AD.

Fatehpur Sikri was the first planned city of the Mughals marked by magnificent administrative, residential and religious buildings comprising palaces, public buildings, mosques, living areas for the court, the army, the servants of the king and an entire city. Upon moving the capital to Lahore in 1585 AD, Fatehpur Sikri remained as an area for temporary visits by the Mughal emperors.

#### **Elephanta Caves, Raigad, Maharashtra (1987)**

The ‘City of Caves’, on an island in the Sea of Oman close to Bombay, contains a collection of rock art linked to the cult of Shiva. Here, Indian art has found one of its most perfect expressions, particularly the huge high reliefs in the main cave. The Elephanta Caves are located in Western India on Elephanta Island (otherwise known as the Island of Gharapuri), which features two hillocks separated by a narrow valley. The small island is dotted with numerous ancient archaeological remains that are the sole testimonies to its rich cultural past. These archaeological remains reveal evidence of occupation from as early as the 2nd century BC.

The rock-cut Elephanta Caves were constructed about the mid-5th to 6th centuries AD. The most

important among the caves is the great Cave 1, which measures 39 metres from the front entrance to the back. In plan, this cave in the western hill closely resembles Dumar Lena cave at Ellora, in India. The main body of the cave, excluding the porticos on the three open sides and the back aisle, is 27 metres square and is supported by rows of six columns each.

#### **Great Living Chola Temples, Thanjavur, Tamil Nadu (1987)**

The Great Living Chola Temples were built by kings of the Chola Empire, which stretched over all of south India and the neighboring islands. The site includes three great 11th- and 12th-century Temples: the Brihadisvara Temple at Thanjavur, the Brihadisvara Temple at Gangaikondacholisvaram and the Airavatesvara Temple at Darasuram. The Temple of Gangaikondacholisvaram, built by Rajendra I, was completed in 1035. Its 53-m *vimana* (sanctum tower) has recessed corners and a graceful upward curving movement, contrasting with the straight and severe tower at Thanjavur.

The Airavatesvara temple complex, built by Rajaraja II, at Darasuram features a 24-m *vimana* and a stone image of Shiva. The temples testify to the brilliant achievements of the Chola in architecture, sculpture, painting and bronze casting. The great Cholas established a powerful monarchy in the 9th CE at Thanjavur and in its surroundings. They enjoyed a long, eventful rule lasting for four and a half centuries with great achievements in all fields of royal endeavor such as military conquest, efficient administration, cultural assimilation and promotion of art. All three temples, the Brihadisvara at Thanjavur, the Brihadisvara at Gangaikondacholapuram and Airavatesvara at Darasuram, are living temples.

#### **Group of Monuments at Pattadakal, Karnataka (1987)**

Pattadakal, in Karnataka, represents the high point of an eclectic art which, in the 7th and 8th centuries under the Chalukya dynasty, achieved a harmonious blend of architectural forms from

northern and southern India. An impressive series of nine Hindu temples, as well as a Jain sanctuary, can be seen there. One masterpiece from the group stands out – the Temple of Virupaksha, built c. 740 by Queen Lokamahadevi to commemorate her husband's victory over the kings from the South.

### **Sundarbans National Park, Gosaba, West Bangal. (1987)**

The Sundarbans covers 10,000 km<sup>2</sup> of land and water (more than half of it in India, the rest in Bangladesh) in the Ganges delta. It contains the world's largest area of mangrove forests. A number of rare or endangered species live in the park, including tigers, aquatic mammals, birds and reptiles. The Sundarbans contain the world's largest mangrove forests and one of the most biologically productive of all natural ecosystems. Located at the mouth of the Ganges and Brahmaputra Rivers between India and Bangladesh, its forest and waterways support a wide range of fauna including a number of species threatened with extinction.

The mangrove habitat supports the single largest population of tigers in the world which have adapted to an almost amphibious life, being capable of swimming for long distances and feeding on fish, crab and water monitor lizards. They are also renowned for being "man-eaters", most probably due to their relatively high frequency of encounters with local people. The islands are also of great economic importance as a storm barrier, shore stabiliser, nutrient and sediment trap, a source of timber and natural resources, and support a wide variety of aquatic, benthic and terrestrial organisms.

They are an excellent example of the ecological processes of monsoon rain flooding, delta formation, tidal influence and plant colonisation. Covering 133,010 ha, the area is estimated to comprise about 55% forest land and 45% wetlands in the form of tidal rivers, creeks, canals and vast estuarine mouths of the river. About 66% of the entire mangrove forest area is estimated to occur in Bangladesh, with the remaining 34% in India.

### **Nanda Devi and Valley of Flowers National Parks (1988)**

Nestled high in West Himalaya, India's Valley of Flowers National Park is renowned for its meadows of endemic alpine flowers and outstanding natural beauty. This richly diverse area is also home to rare and endangered animals, including the Asiatic black bear, snow leopard, brown bear and blue sheep. The gentle landscape of the Valley of Flowers National Park complements the rugged mountain wilderness of Nanda Devi National Park. Together they encompass a unique transition zone between the mountain ranges of the Zaskar and Great Himalaya, praised by mountaineers and botanists for over a century and in Hindu mythology for much longer.

The Nanda Devi and Valley of Flowers National Parks are exceptionally beautiful high-altitude West Himalayan landscapes with outstanding biodiversity. One of the most spectacular wilderness areas in the Himalayas, Nanda Devi National Park is dominated by the 7,817 m peak of Nanda Devi, India's second highest mountain which is approached through the Rishi Ganga gorge, one of the deepest in the world. The Valley of Flowers National Park, with its gentler landscape, breath-taking beautiful meadows of alpine flowers and ease of access, complements the rugged, inaccessible, high mountain wilderness of Nanda Devi. Apart from some community-based ecotourism to small portions of these parks, there has been no anthropogenic pressure in this area since 1983.

### **Buddhist Monuments at Sanchi, Bhopal, Madhya Pradesh. (1989)**

On a hill overseeing the basic and about 40 km from Bhopal, the site of Sanchi comprises a group of Buddhist monuments (monolithic pillars, palaces, temples and monasteries) all in different states of conservation most of which date back to the 2nd and 1st centuries B.C. It is the oldest Buddhist sanctuary in existence and was a major Buddhist centre in India until the 12th century A.D. Unique in India because of its age and quality, the group of Buddhist stupas, temples and monasteries at Sanchi (variously

known as Kakanaya, Kakanava, Kakanadabota and Bota Sri Parvata in ancient times) is one of the oldest Buddhist sanctuary in existence.

These monuments record the genesis and efflorescence of Buddhist art and architecture over a period of 1,300 years from the 3rd century BC to the 12th century CE, thereby spanning almost the entire classical Buddhist period in India. Surprisingly, Sanchi was not hallowed by any incident in Buddha's life. The only early reference to Sanchi occurs in the chronicle of Sri Lanka, Mahavamsa and Dipavamsa (c. 3rd-4th century CE). Sanchi was discovered in 1818 after being abandoned for nearly 600 years, and gradually the archaeological site was explored, excavated and conserved.

The religious establishment at Sanchi was founded by the Mauryan emperor Asoka (c. 272-237 BC). Here, he built a MahaStupa and erected a monolithic pillar and a monastery atop the hill at the insistence of his queen, who was from Vidisha, located 10 km from Sanchi. With its serene environment and seclusion, Sanchi ensured a proper atmosphere for meditation and fulfilled all the conditions required for an ideal Buddhist monastic life. Several edifices were raised at Sanchi and its surrounding hills during the Sunga times. The Asokan Stupa was enlarged and covered with stone veneering, and balustrades along with a staircase and *harmika* were added. The reconstruction of Temple 40 and the erection of Stupa 2 and Stupa 3 also appear to date to about the same era.

### **Humayun's Tomb, Nizamuddin, New Delhi (1993)**

This tomb, constructed in 1570, is of particular cultural significance as it was the first garden-tomb on the Indian subcontinent. It inspired several major architectural innovations, culminating in the construction of the Taj Mahal. Humayun's Tomb, Delhi is the first of the grand dynastic mausoleums that were to become synonyms with Mughal architecture with the architectural style reaching its zenith 80 years later at the later Taj Mahal. Humayun's Tomb stands within a complex of 21.60 ha., which

includes other contemporary, 16<sup>th</sup> century Mughal garden-tombs such as NilaGumbad, Isa Khan, Bu Halima, Afsarwala, Barber's Tomb and the complex where the craftsmen employed for the Building of Humayun's Tomb stayed, the Arab Serai.

Humayun's Tomb was built in the 1560's, with the patronage of Humayun's son, the great Emperor Akbar. Persian and Indian craftsmen worked together to build the garden-tomb, far grander than any tomb built before in the Islamic world. Humayun's garden-tomb is an example of the *charbagh* (a four quadrant garden with the four rivers of Quranic paradise represented), with pools joined by channels. The garden is entered from lofty gateways on the south and from the west with pavilions located in the centre of the eastern and northern walls. The mausoleum itself stands on a high, wide terraced platform with two bay deep vaulted cells on all four sides. It has an irregular octagon plan with four long sides and chamfered edges. It is surmounted by a 42.5 m high double dome clad with marble flanked by pillared kiosks (chhatris) and the domes of the central chhatris are adorned with glazed ceramic tiles. The middle of each side is deeply recessed by large arched vaults with a series of smaller ones set into the facade.

### **Qutb Minar and its Monuments, Mehrauli, New Delhi (1993)**

Constructed in the early 13th century a few kilometers south of Delhi, the red sandstone tower of Qutb Minar is 72.5 m high, tapering from 2.75 m in diameter at its peak to 14.32 m at its base, and alternating angular and rounded flutings. The surrounding archaeological area contains funerary buildings, notably the magnificent Alai-Darwaza Gate, the masterpiece of Indo-Muslim art (built in 1311), and two mosques, including the Quwwatu'l-Islam, the oldest in northern India, built of materials reused from some 20 Brahman temples.

### **Mountain Railways of India (1999)**

This site contains three railways. The Darjeeling Himalayan Railway was the first, and is still the most outstanding, example of a hill passenger

railway. Opened in 1881, its design applies bold and ingenious engineering solutions to the problem of establishing an effective rail link across a mountainous terrain of great beauty. The construction of the Nilgiri Mountain Railway, a 46-km long metre-gauge single-track railway in Tamil Nadu State was first proposed in 1854, but due to the trouble of the mountainous location the work only started in 1891 and was completed in 1908. This railway, scaling an elevation of 326 m to 2,203 m, represented the latest technology of the time.

The Kalka Shimla Railway, a 96-km long, single track working rail link built in the mid-19th century to provide a service to the highland town of Shimla is emblematic of the technical and material efforts to disincorporate mountain populations through the railway. All three railways are still fully operational. The Mountain Railway of India consists of three railways: the Darjeeling Himalayan Railway located in the foothills of the Himalayas in West Bengal (Northeast India) having an area of 5.34 ha., the Nilgiri Mountain Railways located in the Nilgiri Hills of Tamil Nadu (South India) having an area of 4.59 ha. And the Kalka Shimla Railway located in the Himalayan foothills of Himachal Pradesh (Northwest India) having an area of 79.06 ha. All three railways are still fully functional and operational.

The Mountain Railways of India are outstanding examples of hill railways. Opened between 1881 and 1908 they applied bold and ingenious engineering solutions to the problem of establishing an effective rail link across a mountainous terrain of great beauty. They are still fully operational as living examples of the engineering enterprise of the late 19th and early 20th centuries.

The Darjeeling Himalayan Railway consists of 88.48 kilometers of 2 feet (0.610 meter) gauge track that connects New Jalpaiguri with Darjeeling, passing through Ghoom at an altitude of 2258 meters. The innovative design includes six zigzag reverses and three loops with a ruling gradient of 1:31. The construction of the Nilgiri

Mountain Railway, a 45.88 kilometer long meter-gauge single-track railway was first proposed in 1854, but due to the difficulty of the mountainous location the work only started in 1891 and was completed in 1908. This railway, scaling an elevation of 326 meters to 2,203 meters, represented the latest technology of the time and uses unique rack and pinion traction arrangement to negotiate steep gradient.

### **Mahabodhi Temple Complex at Bodh Gaya, Patna, Bihar. (2002)**

The Mahabodhi Temple Complex is one of the four holy sites related to the life of the Lord Buddha, and particularly to the attainment of Enlightenment. The first temple was built by Emperor Asoka in the 3rd century B.C., and the present temple dates from the 5th or 6th centuries. It is one of the earliest Buddhist temples built entirely in brick, still standing in India, from the late Gupta period. The Mahabodhi Temple Complex, Bodh Gaya lies 115 km south of the state capital of Bihar, Patna and 16 km from the district headquarters at Gaya, in Eastern India. It is one of the four holy sites related to the life of the Lord Buddha, and particularly to the attainment of Enlightenment.

The property encompasses the greatest remains of the 5th-6th century A.D in the Indian sub-continent belonging to this period of antiquity. The Mahabodhi Temple Complex is the first temple built by Emperor Asoka in the 3rd century B.C., and the present temple dates from the 5th-6th centuries.

### **Rock Shelters of Bhimbetka, Raisen, Madhya Pradesh. (2003)**

The Rock Shelters of Bhimbetka are in the foothills of the Vindhyan Mountains on the southern edge of the central Indian plateau. Within massive sandstone outcrops, above comparatively dense forest, are five clusters of natural rock shelters, displaying paintings that appear to date from the Mesolithic Period right through to the historical period. The cultural traditions of the inhabitants of the twenty-one villages adjacent to the site bear a strong

resemblance to those represented in the rock paintings.

**Champaner-Pavagadh Archaeological Park, Panchmahal, Gujrat. (2004)**

A concentration of largely unexcavated archaeological, historic and living cultural heritage properties cradled in an impressive landscape which includes prehistoric (chalcolithic) sites, a hill fortress of an early Hindu capital, and remains of the 16th-century capital of the state of Gujarat. The site also includes, among other vestiges, fortifications, palaces, religious buildings, residential precincts, agricultural structures and water installations, from the 8th to 14th centuries. The Kalikamata Temple on top of Pavagadh Hill is considered to be an important shrine, attracting large numbers of pilgrims throughout the year. The site is the only complete and unchanged Islamic pre-Mughal city.

**Chhatrapati Shivaji Terminus (formerly Victoria Terminus), Mumbai, Maharashtra. (2004)**

The Chhatrapati Shivaji Terminus, formerly known as Victoria Terminus Station, in Mumbai, is an outstanding example of Victorian Gothic Revival architecture in India, blended with themes deriving from Indian traditional architecture. The building, designed by the British architect F. W. Stevens, became the symbol of Bombay as the 'Gothic City' and the major international mercantile port of India. The terminal was built over 10 years, starting in 1878, according to a High Victorian Gothic design based on late medieval Italian models. Its remarkable stone dome, turrets, pointed arches and eccentric ground plan are close to traditional Indian palace architecture.

It is an outstanding example of the meeting of two cultures, as British architects worked with Indian craftsmen to include Indian architectural tradition and idioms thus forging a new style unique to Bombay. The Chhatrapati Shivaji Terminus (formerly Victoria Terminus) is located in Mumbai on the Western Part of India touching

the shores of the Arabian Sea. This building, designed by F. W. Stevens, is spread across a 2.85 hectare area. The terminal was built over a period of 10 years starting in 1878. This is one of the finest functional Railway Station buildings of the world and is used by more than three million commuters daily.

This property is an outstanding example of Victorian Gothic Architectural revival in India, blended with the themes derived from Indian traditional architecture. Its remarkable stone dome, turrets, pointed arches and eccentric ground plan are close to traditional Indian palace architecture. It became a commercial palace representing the economic wealth of the nation.

**Red Fort Complex, Chandni Chowk, New Delhi. (2007)**

The Red Fort Complex was built as the palace fort of Shahjahanabad – the new capital of the fifth Mughal Emperor of India, Shah Jahan. Named for its massive enclosing walls of red sandstone, it is adjacent to an older fort, the Salimgarh, built by Islam Shah Suri in 1546, with which it forms the Red Fort Complex. The private apartments consist of a row of pavilions connected by a continuous water channel, known as the Nahr-i-Behisht (Stream of Paradise). The Red Fort is considered to represent the zenith of Mughal creativity which, under the Shah Jahan, was brought to a new level of refinement.

The planning of the palace is based on Islamic prototypes, but each pavilion reveals architectural elements typical of Mughal building, reflecting a fusion of Persian, Timurid and Hindu traditions. The Red Fort's innovative planning and architectural style, including the garden design, strongly influenced later buildings and gardens in Rajasthan, Delhi, Agra and further afield. The planning and design of the Red Fort represents a culmination of architectural development initiated in 1526 AD by the first Mughal Emperor and brought to a splendid refinement by Shah Jahan with a fusion of traditions: Islamic, Persian, Timurid and Hindu.

**The Jantar-Mantar, Jaipur, Rajasthan. (2010)**

The Jantar-Mantar, in Jaipur, is an astronomical observation site built in the early 18th century. It includes a set of some 20 main fixed instruments. They are monumental examples in masonry of known instruments but which in many cases have specific characteristics of their own. Designed for the observation of astronomical positions with the naked eye, they embody several architectural and instrumental innovations. This is the most significant, most comprehensive, and the best preserved of India's historic observatories. It is an expression of the astronomical skills and cosmological concepts of the court of a scholarly prince at the end of the Mughal period.

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The Jantar-Mantar observatory in Jaipur constitutes the most significant and best preserved set of fixed monumental instruments built in India in the first half of the 18th century; some of them are the largest ever built in their categories. Designed for the observation of astronomical positions with the naked eye, they embody several architectural and instrumental innovations. The observatory forms part of a tradition of Ptolemaic positional astronomy which was shared by many civilizations.

#### **Western Ghats, Indian Peninsula, India (2012)**

Older than the Himalaya mountains, the mountain chain of the Western Ghats represents geomorphic features of immense importance with unique biophysical and ecological processes. The site's high mountain forest ecosystems influence the Indian monsoon weather pattern. Moderating the tropical climate of the region, the site presents one of the best examples of the monsoon system on the planet. It also has an exceptionally high level of biological diversity and endemism and

is recognized as one of the world's eight 'hottest hotspots' of biological diversity. The forests of the site include some of the best representatives of non-equatorial tropical evergreen forests anywhere and are home to at least 325 globally threatened flora, fauna, bird, amphibian, reptile and fish species.

The Western Ghats are internationally recognized as a region of immense global importance for the conservation of biological diversity, besides containing areas of high geological, cultural and aesthetic values. A chain of mountains running parallel to India's western coast, approximately 30-50 km inland, the Ghats traverse the States of Kerala, Tamil Nadu, Karnataka, Goa, Maharashtra and Gujarat. These mountains cover an area of around 140,000 km<sup>2</sup> in a 1,600 km long stretch that is interrupted only by the 30 km Palghat Gap at around 11°N.

A significant characteristic of the Western Ghats is the exceptionally high level of biological diversity and endemism. This mountain chain is recognized as one of the world's eight 'hottest hotspots' of biological diversity along with Sri Lanka. The forests of the Western Ghats include some of the best representatives of non-equatorial tropical evergreen forests in the world. At least 325 globally threatened (IUCN Red Data List) species occur in the Western Ghats.

#### **Hill Forts of Arvalli Range, Rajasthan (2013)**

The serial site, situated in the state of Rajasthan, includes six majestic forts in Chittorgarh; Kumbhalgarh; Sawai Madhopur; Jhalawar; Jaipur, and Jaisalmer. The eclectic architecture of the forts, some up to 20 kilometers in circumference, bears testimony to the power of the Rajput princely states that flourished in the region from the 8th to the 18th centuries. Enclosed within defensive walls are major urban centers, palaces, trading centers and other buildings including temples that often predate the fortifications within which developed an elaborate courtly culture that supported learning, music and the arts.

Some of the urban centers enclosed in the fortifications have survived, as have many of the

site's temples and other sacred buildings. The forts use the natural defenses offered by the landscape: hills, deserts, rivers, and dense forests.

**Rani-ki-Vav (the Queen's Stepwell) at Patan, Gujarat (2014)**

Rani-ki-Vav, on the banks of the Saraswati River, was initially built as a memorial to a king in the 11th century AD. Step wells are a distinctive form of subterranean water resource and storage systems on the Indian subcontinent, and have been constructed since the 3rd millennium BC. They evolved over time from what was basically a pit in sandy soil towards elaborate multi-story works of art and architecture. Rani-ki-Vav was built at the height of craftsmen's ability in step well construction and the Maru-Gurjara architectural style, reflecting mastery of this complex technique and great beauty of detail and proportions.

Designed as an inverted temple highlighting the sanctity of water, it is divided into seven levels of stairs with sculptural panels of high artistic quality; more than 500 principle sculptures and over a thousand minor ones combine religious, mythological and secular imagery, often referencing literary works. The fourth level is the deepest and leads into a rectangular tank 9.5 m by 9.4 m, at a depth of 23 m. The well is located at the westernmost end of the property and consists of a shaft 10 m in diameter and 30 m deep. Rani-ki-Vav is an exceptional example of a distinctive form of subterranean water architecture of the Indian subcontinent, the step well, which is located on the banks of the Saraswati River in Patan.

**Great Himalayan National Park Conservation Area, Kullu region, Himachal Pradesh. (2014)**

This National Park in the western part of the Himalayan Mountains in the northern Indian state of Himachal Pradesh is characterized by high alpine peaks, alpine meadows and riverine forests. The 90,540 ha property includes the upper-mountain glacial and snow melt water sources of several rivers, and the catchments of water supplies that are vital to millions of

downstream users. The GHNPCA protects the monsoon-affected forests and alpine meadows of the Himalayan front ranges.

It is part of the Himalaya biodiversity hotspot and includes twenty-five forest types along with a rich assemblage of fauna species, several of which are threatened. This gives the site outstanding significance for biodiversity conservation. The Great Himalayan National Park Conservation Area is located in the western part of the Himalayan Mountains in the northern Indian State of Himachal Pradesh.

**Archaeological Site of NalandaMahavihara(Nalanda University) at Nalanda, Bihar (2016).**

The Nalanda *Mahavihara* site is in the state of Bihar, in north-eastern India. It comprises the archaeological remains of a monastic and scholastic institution dating from the 3rd century BCE to the 13th century CE. It includes *stupas*, shrines, *viharas* (residential and educational buildings) and important art works in stucco, stone and metal. Nalanda stands out as the most ancient university of the Indian Subcontinent. It engaged in the organized transmission of knowledge over an uninterrupted period of 800 years. The historical development of the site testifies to the development of Buddhism into a religion and the flourishing of monastic and educational traditions.

**The Architectural Work of Le Corbusier, an Outstanding Contribution to the Modern Movement (2016).**

Chosen from the work of Le Corbusier, the 17 sites comprising this transnational serial property are spread over seven countries and are a testimonial to the invention of a new architectural language that made a break with the past. They were built over a period of a half-century, in the course of what Le Corbusier described as "patient research". The Complexe du Capitole in Chandigarh (India), the National Museum of Western Art, Tokyo (Japan), the House of DrCurutchet in La Plata (Argentina) and the Unitéd'habitation in Marseille (France) reflect the solutions that the Modern Movement sought to apply during the 20th century to the challenges

of inventing new architectural techniques to respond to the needs of society. These masterpieces of creative genius also attest to the internationalization of architectural practice across the planet.

### **Khangchendzonga National Park, Sikkim (2016).**

Located at the heart of the Himalayan range in Northern part of India (State of Sikkim), the Khangchendzonga National Park includes a unique diversity of plains, valleys, lakes, glaciers and spectacular, snow-capped mountains covered with ancient forests, including the world's third highest peak, Mount Khangchendzonga. Mythological stories are associated with this mountain and with a great number of natural elements (caves, rivers, lakes, etc.) that are the object of worship by the indigenous people of Sikkim. The sacred meanings of these stories and practices have been integrated with Buddhist beliefs and constitute the basis for Sikkimese identity.

### **The world's most beautiful World Heritage Sites.**

1. The TajMahal :- The TajMahal is perhaps the most iconic UNESCO world heritage listed site in the entire world, which is located in Agra, India. It was built in early mid-17<sup>th</sup> century, this incredible marble mausoleum attracts visitors from around the world.
2. Great Barrier Reef: - This natural display of marine wild life is one of Australia's best known attractions. The great barrier reef is over 2300 K. m in length and includes 900 islands
3. Grand Canyon: - This deep canyon in the state of Arizona is one of the USA's most recognized and attraction and certainly it is most renowned natural attraction.
4. Eastern Island: - It is located in Chile. Eastern Island has long been an area of interests for historians and archeologists aiming to uncover the mystery of this small island in Polynesian waters. Eastern Island

is one of the most remote UNESCO world heritage listed sites.

5. Petra:-It is located in Jordan. Petra, the "lost city" has long been travellers' favorite when visiting the Middle East. Petra is half – built and half curved into the rock where it stands making it both fascinating visual in the present day as it is historically.
6. Angkor wat: - Cambodia's Angkor wat is the largest religious monument in the world. However what is interesting about it that despite now being a Buddhist temple, it was once a Hindu place of worship. This particular UNESCO world heritage site offers travellers a great insight into the evolutionary aspects of travel and how time can change things in both simple and dramatic ways.
7. CeskyKrumlov: - This quaint little village is top on many travellers' lists when passing through Czech- Republic on a large European tour. CeskyKrumlov is also home of bears inside the castle, friendly locals and is great meeting point to encounter travellers from all round the world.
8. St Petersburg: - The formal capital of imperial Russia not only has a high significance in Russian history, but also happens to be most beautiful city in the entire country.
9. Machu Picchu: - Machu Picchu is located at Peru, Machu Picchu become a huge tourist draw card for Peru in recent years, sparking much interests in the history of the Incas.
10. Iguazu Falls: - It is located in Brazil and Argentina travellers, exploring South America aren't likely to pass up the opportunity to see Iguaza Falls in the flesh. You can see the falls from both Brazil and Argentina.

### **Conclusion**

An acceptance of the responsibilities assumed under the World Heritage Convention is essential to policy setting and decision-making. The Working Guidelines accompanying the Convention have a large bearing on tourism management, providing useful guidance on

responsibilities such as periodic reporting. The World Heritage set-up also offers unique opportunities, and the World Heritage Centre has an array of resources available to tourism managers including public information materials. The UNESCO World Heritage Sites in India are also a reminder of our rich cultural and natural heritage. These Indian heritage sites of UNESCO have the potential to attract a large number of tourists. Therefore, this recognition of UNESCO world heritage site is much more important for the growth of the Tourism industry in India.

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# Climate Change - Politicisation of Ethics

Hemaadri Singh Rana\*

*[Human civilisation is susceptible to change. Change could gradually be brought about through human action or natural action. The unflinching human propensity to achieve more and more within a short space of time is undeniable and has, so far, proved to be recalcitrant. In order to fulfill such an unsustainable want of stubborn perceptive homo-sapiens has made tough demand on the nature. Rapid industrialisation, deforestation, burning of fossil fuels, increasing number of free riders, etc. shot up the vulnerability level of woeful Earth. This describes as to why the need for an international agreement to restrain and combat the frequent changes apparently visible in climate arose.]*

The recent Paris agreement, signed by 197 countries, has been marked as the historic and positive step to deal with the challenges faced by human civilization under drastic climate change. The agreement, popularised as ‘legally binding’ agreement, has been ratified by 81 members states and came into force on fourth of November, 2016.

The main concern regarding any climate agreement has always been the international distributive mechanism employed to divide the responsibilities. Despite the call for “common but differentiated responsibilities”, the sufferers remain the poorer countries, when most often the developed countries either fail or remain reluctant to fulfill the responsibility. Such responsibilities are shared mainly in areas of mitigation and adaptation.

Any analysis of an agreement requires an accentuation of the theories that refer to the ethical issues concerning climate change where the justification is contingent on the justice and equity framework it preaches. Any consensus on global agreement must be reached with the underlying force of the principles of justice.

Utilitarian philosophy focuses on the end results or consequences. Institutions are obliged to act through utilitarian principles. For utilitarians, the

principles of climate change agreement must lie on the consequences and overall utility irrespective of people’s preferences.<sup>1</sup> This implies that the disadvantaged countries, particularly the endangered islands have no say in the agreement if overall result for the rest of the countries, ignoring the demands of least developed, produces the required beneficial result.

Such an approach is inapplicable in the international scenario because utilitarianism excludes the obligations we have to particular peoples. Libertarian perspective, on the other hand, focuses on individual responsibility and proportionality. Respecting choices and rectifying unequal circumstances contradict in libertarianism. While it exhibits its commitment towards respecting people’s choices, rectification of unequal circumstances is not appraised at all. Proposing the free market as inherently just, it unleashes the freedom that favours the market driven countries with the knowledge of market tactics. Some take a libertarian stance to assert rights to the atmosphere. Commodification of atmosphere characterises the free market.

A just distribution of endowments depends on entitlement to use the atmosphere by virtue of being the first to do so. This results in the maintenance of status quo where developed countries enjoy the right to emit at current levels,

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\* M.Phil Scholar, Centre of Political Studies, JNU, New Delhi.

regardless of any past or present responsibility. The first two approaches fail to tackle the international climate issue justly. Rawls' theory of justice as fairness provides the most significant idea to tackle inequalities. His theory advocates that liberal equality requires each person to start their life with an equal share of society's resources.<sup>2</sup>

In the process of redistribution of the rights over emissions and responsibilities, according to Rawls theory, every single country, irrespective of the development level, must be attributed these rights equally in accordance with equality of opportunity. However, following the difference principle, the disadvantaged or less developed countries should receive some monetary assistance (or what could be called compensation) from the developed countries in order to improve the conditions of the former. Rawls provides a plausible ethical framework within which the international environmental discourse could be examined.

While analyzing the Paris Convention, however, analysis of the procedural notion of justice is also significant. 'This concerns the fairness of proof by which a possible agreement is attainable and relates to the level of participation and recognition of all the actors involved in decisional processes. A viable climate treaty should grant all parties equal access, and ensure that issues raised by subjects who believe that they have interests at stake are dealt with fairly.'<sup>3</sup>

However, while these theories remain confined to the ethical requirement for a just agreement, they overlook the concern that transcends the presence of ethics in the course of framing an agreement, i.e. the usage of ethically framed agreement in practical terms to achieve the astutely penned down goals displaying the latent politics.

### **Paris Convention: Why a 'Triumphant' Initiative**

At the outset, a quick glance over the agreement, that exhibits benefits and positive attitude, as has

been reverberated in media, seems undoubtedly pleasing. UN Secretary General Ban Ki-moon characterised the Paris Agreement as a "monumental triumph".<sup>4</sup> Agreeably, the positive and supportive reaction from around the world for such collective effort to stand against climate change and its adverse effects is no less a triumph. The final agreement reflects an ambitious, differentiation oriented and financially supportive agreement to be followed for the times to come. Earlier, developed countries have always been reluctant in introducing any burdensome agreement that proves to be restrictive in their future diplomacy.

On the other hand, developing countries<sup>5</sup> have continued to suffer through climate change with little or no recognition to differential treatment and support<sup>6</sup> that they demanded. Paris convention attempts to breach such historical tradition perpetuated in favour of developed countries and introduces an incisive agreement, seemingly more inclined to meet the needs of developing countries.

The agreement is marked as ambitious for the limit it has set 'to hold the increase in the global average temperature', i.e., below 1.5° C or well below 2° C above pre-industrial levels, 'by ensuring deep reductions in global greenhouse gas net emissions'.<sup>7</sup>

Art.2 highlights that the purpose of the agreement is to take into account the principle of equity and, *common but differentiated responsibilities and respective capabilities* because of different national circumstances, while implementing agreement. It also emphasises upon the respect for human rights and gender equality during its implementation and to pursue sustainable development. The steps to initiate the '*intended nationally determined contributions (NDCs)*'<sup>8</sup> by all Parties to convention in the areas of mitigation, adaptation and means of implementation are also lauded.

These NDCs are introduced to intensify domestic preparations which would be continuously assessed through global stock-take<sup>9</sup> every five

years. Additionally, it also focuses on the responsibility of the developed country to trigger and advance such implementation in developing country by providing financial technology development and capacity building. Global stock take is also appreciated for providing transparency framework for assessing collective progress. Moreover, capacity building initiative is introduced to enhance the capacity of countries, especially developing countries, LDCs and SIDs.

The developed countries are expected to assist in the task of capacity building through regular communications and using regional, bilateral and multilateral approaches to take 'climate change action, including to implement adaptation and mitigation actions, and facilitate technology development, dissemination and deployment, access to climate finance, relevant aspects of education, training and public awareness, and the transparent, timely and accurate communication of information.'

### **A Scratch Beneath the Surface**

Despite these undeniable improvements in the efforts to oppose climate change, a quick glance over few of the issues through a critical study of the agreement proves that it is not bereft of loopholes.

*Firstly*, adoption of 2°C as the benchmark to limit the global average temperature and an endeavour to keep it under 1.5°C highlights a traumatic clause. In his article, "Could see a Political Victory But There's A Reason to be Very Careful", Nagraj Adve examines the dangers of setting such a benchmark. He states that the global average temperature has already reached 1°C, contributing to the warming up of earth to the unprecedented levels. Acknowledging this fact, the agreement has still set 2°C as the benchmark.

"We know that the prior interglacial period, about a 120,000 years ago, was less than 2 degrees warmer than preindustrial conditions and sea level was at least 6-8 metres higher so it is crazy to think that 2 degrees is a safe limit."<sup>10</sup>

*Second*, Nationally Determined Contributions (NDCs) are expected to be made by all Parties to convention in the areas of mitigation, adaptation and means of implementation, with the assurance that the developed countries would assist the developing countries by providing financial support, technology development and capacity building. This lets the reins of control in the hands of developed country. In the capitalist world, the one who provides the part of the capital does so with the intention to draw as well as to retain the power to make decisions.

While assisting the developing countries, LDCs and SIDS and the African countries, agreeably, these states would help these countries to achieve the agreed full costs incurred by them, but would also exhibit their power to have say in the communication and influence the strategies, plans and actions for low GDG development, etc.

*Third*, the reference made to displaced persons<sup>11</sup> or migrants moved due to the change in climatic conditions is also quite ambiguous for it misses the clarification as to whether displacement considered is within the nation state or outside it. Although, it recognizes the concerns arising from displacement, the agreement abstains to use the term 'refugees' for the displaced persons. The people displaced would not be called 'environmental refugees'. Such reluctance is disturbing knowing the fact that the persons displaced due to natural disasters would not be entitled to any refuge and related services and entitlements in another country.

Paris agreement marks a bundle of promises with anticipation of its fulfillment, but when the question is of formulating a collective international agreement, the mere reiteration of old promises weakens the objective of bringing them into realistic terms, unless and until the agreement takes such measures to enforce these promises through legal clauses, breach of which would call for penalties. Indeed, the resonation of legally binding feature of Paris agreement fails to take into cognizance the much required penalties. No clause deals with the post reaction

to be faced in case of any failures in compliance with the agreement.

Moreover, the essential concern of historical responsibility is absent in the agreement which has earlier been an important and much debated issue in the discourse of climate change. What basically signifies this historical responsibility needs a deliberate and cautious discussion. Firstly, the need is to make a distinction between differentiated responsibility and historical responsibility.

Differentiated responsibility could arise in two ways: considering the amount of past carbon emissions produced by different countries and the amount of current carbon emissions. The former marks historical responsibility which means to pay for your past actions. Developed countries under this reason are obligatory to pay the costs by making huge cuts in their emissions as well as to take up the burden of financial contributions for mitigation and adaptation against climate change. The latter is highly unconvincing because it lets the developed countries go off easily. One must keep in mind that the actions in past, present and future does not occur in isolation but are interrelated.

The current climatic conditions are the product of the past emissions produced by different countries. Ethically, one must take responsibility for one's actions. After all, freedom is attached to responsibility. The reasons to justify this feature while determining responsibility is developed countries' unawareness of the consequences for such actions. Thus, past emissions must be ignored in order to do justice for both the parties. What is common in both is that those who are responsible must pay the costs. But, the idea of current emissions traps the developing and least developed countries in disadvantaged position because it restricts the scope of 'development' they are striving for that has already been achieved by economically advanced countries.

So far as Paris agreement is concerned, it lacks clarity as to what the basis of such differentiation is. Although the inclination ostensibly seems

towards the historical one by making developed countries to contribute financially to developing countries, the concern remains that many countries which are considered developed economically now were never the part of industrialization process when huge amount of carbon-dioxide was emitted. Thus, the agreement leaves the paradox unresolved.

Finally, the measures should be adapted in such a manner that no rights of the people are breached. The manner in which it makes a distinction between human rights and the rights of the people in occupation signifies one essential implicit idea of rights. By distinguishing between human rights and the rights of the people in occupation implies that the Convention is reluctant to identify human rights as possession of the rights of the people in occupation. This points out that people living under occupation are considered to have much less rights than a natural human, by the international scholars who formulated the agreement and these people are not entitled human rights.

### *Mitigation and Adaptation*<sup>12</sup>

Apart from the aforementioned problems in the Paris agreement, mitigation and adaption, that are intrinsic to climate agreements, are also not free of complications. The term mitigation<sup>13</sup> stands for reducing the severity or seriousness of something, here gas emissions, particularly carbon-dioxide, that causally responsible for heating up of atmosphere. Mitigation pertains to the rights endowed for green house gas (GHG) emissions. In neoliberal times, the atmosphere has itself become a commodity, rendering it to be exchanged on monetary basis.

In the past, developed countries have already taken up the advantage of using the right to use and pollute atmosphere during the period of industrialization. In the recent debates over mitigation, the distributive criteria of this right to produce GHG has remained the main concern. Energy<sup>14</sup> is the basic need for individuals' life, like food, health, etc. Like any other primary good, the initial endowment of energy services must also follow the equal per capita criteria<sup>15</sup>,

keeping in view the different circumstances and disadvantaged positions that individuals suffer.

The untenable inequalities could be resolved using the Rawls difference principle.<sup>16</sup> Thus, the distribution of GHG emissions rights would be equally distributed, with the condition that inequalities would arise only in the case of disadvantaged groups. This implies that every country does possess equal GHG emissions rights, but are liable to pay compensation through financial transfers for the overuse of atmosphere and make huge cuts in their GHG emissions to favour the advancement of the least advantaged countries.

Another concern in climate change debate is that of adaption.<sup>17</sup> Mitigation and adaptation have usually been viewed in a single framework and not separate concerns where mitigation concerns have been considered the main problem of climate change. They should be dealt with separately and require separate measures. Assessment of climate change impacts and vulnerability is required so as to adapt to the changing environmental conditions. Adaptation becomes an absolute necessity to make life livable, 'to protect people, livelihoods and ecosystems', taking into account the rapid change in climate. Paris agreement recognises adaptation over imitation but finds mitigation also essential in order to reduce further needs for adaptation. Moreover, 'adaptation action is required to follow a country-driven, gender-responsive, participatory and fully transparent approach'.

The convention is laudable for identifying the specificity of the country taken into account and recognizing the importance of the knowledge of traditional, indigenous people in order to collectively integrate the scientific, local and indigenous as well as national knowledge for formulating relevant socioeconomic and environmental policies and actions. Adaptation communication plays an important role in advancing the most efficient adaptation plans and strategies by sharing knowledge through discussions and international support. The communications would include the

communication of action, undertakings and/or efforts on adaptation.

The CMA (conference of the parties serving as the meeting of the parties to this agreement) is supposed to review the institutional arrangements developed under the convention to look into the adaptation procedure and thus thereby adopt and elaborate the adaptation framework.

In proposing a normative ethical framework in climate change, Marco Grasso suggests the usage of Rawls' theory of justice as fairness and Sen's capability approach for the purpose of adaptation to climate change. There arise two concerns in such adaptation. One is to deal with adapting to current climatic conditions and the cost paid for the enforcement of the strategies and plans for adaptation which raises the question regarding the liability to pay the cost of such adaptation. The most plausible argument set forth is the one who is accused of committing it the most would pay for it.

This implies to look on the historical accountability for the purpose of today's costs. Rawls theory of justice directs the way in which such question could be dealt with. Absorption of atmosphere is intrinsically equally divided amongst humankind, with no ownership. However, the manner in which it has been absorbed and used by richer countries that polluted it for development is revealing and requires to be taken cognizance of.

"The Rawlsian egalitarian principle, the yardstick must be responsibility based on historical accountability, whereas the difference principle requires consideration of undeserved inequalities that have actually influenced cumulative GHG emissions and contributed to their cumulative amount."<sup>18</sup> While there is no denying the fact that the primary goods must be equally distributed keeping in view the difference principle as set forth by Rawls, proposing distributive justice of resources.

On the other hand, the welfare notion would suggest that the distribution must be on the basis of consequences envisaged that could bring

greater benefits. Welfarism is based on the premise that actions, policies, and/or rules should be evaluated on the basis of their consequences. However, all these approaches leave behind the capabilities of an individual. The conditions of the countries to which the allocation has been made must also be taken into account. If a country, or its citizens do not possess the capacity of handling the allocation made, then the entire purpose is defeating.

The availability of goods and services does not ensure its successful and beneficial consumption, rather the possibility of gaining protection against climate impacts also depends on the capabilities of the individuals and society. Here, Sen's approach plays an important role which emphasises on the individual and social capabilities to adapt to the allocation made and achieve better functioning.

### **India's Climatic Concerns or a Repertoire of Diplomacy**

Following Arvind Subramaniam's recommendations<sup>19</sup>, India has opted to focus mainly on climate change mitigation than adaptation in the INDC presented in Paris meeting. The politics of INDC could easily be traced from the reason provided for the withdrawal of the demand of financial help from developed countries. US and EU have always remained reluctant to the demands of differentiation with constant recommendations to rethink over it, but failed.

India, like other less developed countries, has historically been strident over the finances required for mitigation action by the international community, pointing at the realisation of responsibility by developed nations. However, INDC reveals a surprising shift from the demand of financial aid to the declaration of bearing itself the burden of mitigation and adaptation costs.

Additionally, India has also pledged to increase the share of non-fossil fuel based electricity to 40% of total electric capacity, and to increase forest and tree cover.<sup>20</sup> Such glittering promises seem quite pleasing. But, setting such a 'highly

ambitious' goal seems disturbing in the country where the toll of farmers suicide is on high and poverty rate seems nowhere reducing. Moreover, the recourse from adaptation is also problematic witnessing the increasing natural calamities India is confronting from Chennai floods to irregular earthquakes in different parts.

In 2009, Jairam Ramesh had also suggested moving away from other developing countries in the demand for differentiation and financial support that 'would help India in its attempt to gain a seat at the UN Security Council'.<sup>21</sup> Such deliberations and suggestions accentuate the latent fact behind all the international negotiations, indicating the politicisation of environment. Environmental concerns, for which Paris agreement is appraised, fall undoubtedly secondary concern festering under the primary desire for more power by, what we call the repository of power, states.

### **Conclusion**

'All that glitters is not gold' is what suits the present celebration of Paris agreement as 'victory'. An ambiguous and over-ambitious agreement obfuscates the latent politics that could be revealed only if we scratch beneath the surface. The terms and language used by the Convention is indisputably highly problematic. Climate change as the core ethical issue is undisputable but limiting it to the ethical framework would only mean to bluff ourselves in illusion. To be realistic, the need is to analyse closely and critically any international or national initiative.

Moreover, while setting forth the ethical framework to make the states realise their moral obligations, the underlying power structures and socio-economic relations operating in the negotiations of such agreement must not be overlooked. As Naomi Klein, in her recent book '*This Changes Everything: Capitalism vs. the Climate*', reminds us that we cannot talk about climate change without also talking about capitalism. Such alternative thought that foregrounds the contours of such dubious initiatives is often overlooked for being a mere

constraint in the way of an efficacious agreement. However, while the Paris agreement has by far theoretically delineated the imperatives for the enhancement of its probable success rate, its avowed effectiveness could only be tested as the Pandora box opens up with the agreement unraveling itself practically.

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19. *page*. Retrieved from [http://unfccc.int/paris\\_agreement/items/9485.php](http://unfccc.int/paris_agreement/items/9485.php)

## Notes

1. 'For utilitarians, the right action is the one that maximises utility, i.e., that satisfies as many informed preferences as possible. Some people's preferences will go unsatisfied, if their preferences conflict with what maximizes utility overall. But since winners necessarily outnumber the losers, there is no reason why the preferences of the losers should take precedence over the more numerous preferences of the winners.'
2. According to him, 'all social primary goods are to be distributed equally unless an unequal distribution of any or all of these goods is to the advantage of the least favoured'.
3. Grasso, M. "A normative ethical framework in climate change." *Climate Change* (n.d.): n. pag. Web.
4. "Paris Triumph." *The Indian Express*. N.p., n.d. Web. 26 Apr. 2016.
5. Also least developed countries as well as small islands.
6. Here, support implies financial support or institutional support.
7. Adoption of the Paris Agreement: Draft Decision. (n.d.). Retrieved from <https://>

unfccc.int/resource/docs/2015/cop21/eng/l09r01.pdf >.

8. Art.2b discusses the obligation to prepare and the implement of 'intended' nationally determined contributions by Parties to convention.
9. Art.10 talks about Global Stock take. This implies that an overall collective progress would be examined every five years, starting from 2024, or otherwise as decided by CMA. Depending on the outcome of the assessment made on the progress in adaptation, mitigation or means of implementation and learning from the assessment, the future policies and plans would be formulated and try increase the ambition.
10. "COP21 Could See a Political Victory But There's a Reason to Be Very Cautious." *The Wire*.
11. Art.5 deals with the establishment of Warsaw International Mechanism for Loss and Damage associated with Climate change impacts to look into the any sort of damage, irreversible or permanent or temporary, caused due the change in climatic conditions. The article take cognizance of the displaced people or migration caused due to climatic conditions and attempts to address the concerned issues.
12. Marco Grasso considers 'mitigation as the only one side of the justice issue. Adaptation and the compensation of residual damages are the other. The former issue concerns the minimization of global mitigation costs by equalizing the marginal cost of abatement, and the use of a common resource like the atmosphere. The latter issue concerns the perceivably fair distribution of adaptation processes, in terms of both the funding of prevention activities and the allocation of resources to adaptation activities and compensation for residual damages.'
13. Art.3 of the Paris agreement refers to mitigation.
14. Marco Grasso argues that energy services are similar to the primary goods that Rawls refers to. Each individual is entitled to at least a certain amount of energy services.
15. Although equal per capita produces a plausible account of equality of opportunity for every individual, it fails to look into the disadvantages socially faced by individuals on the basis of race, or community.
16. The difference principle holds that inequalities are tolerable only if they satisfy two conditions. First, legitimate inequalities can characterize only situations open to all, under conditions of fair equality of opportunity. Second, inequalities must be to the greatest benefit of the least advantaged members of society.
17. Art.4 deals with the adaptation needs to make conducive efforts so as to adapt to the changing environment.
18. Grasso, M. "A normative ethical framework in climate change." *Climate Change*
19. "Drop Demand for Finance From Rich Countries: Arvind Subramanian." *The Wire*.
20. INDC stands for 'Intended Nationally Determined Contributions'.
21. "India's Climate Contribution Statement Passes The Diplomatic Test." *The Wire*.
22. Drop Demand for Finance From Rich Countries: Arvind Subramanian." *The Wire*.



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# Women and Labour Laws in India

Dr. Ramesh M. Sonkamble\*

*[Women constitute a significant part of the workforce in India but they lag behind men in terms of work participation and quality of employment. According to Government sources, out of 407 million total workforce, 90 million are women workers, largely employed (about 87 percent) in the agricultural sector as labourers and cultivators. In urban areas, the employment of women in the organised sector in March 2000 constituted 17.6 percent of the total organised sector. In addition to the Maternity Benefit Act, almost all the major central labour laws are applicable to women workers.]*

It has been noticed that one area where not much progress has been made is the labour laws, which are waiting to be amended. There is a long list of labour laws, amendments to which have been sought by National Commission for Women and Ministry of Women and Child Development.

Under the Constitution of India, 'Labour' is a subject in the concurrent list where both the Central and State governments are competent to enact legislations. As a result, a large number of labour laws have been enacted catering to different aspects of labour namely, occupational health, safety, employment, training of apprentices, fixation, review and revision of minimum wages, mode of payment of wages, payment of compensation to workmen who suffer injuries as a result of accidents or causing death or disablement, bonded labour, contract labour, women labour and child labour, resolution and adjudication of industrial disputes, provision of social security such as provident fund, employees' state insurance, gratuity, provision for payment of bonus, regulating the working conditions of certain specific categories of workmen such as plantation labour, beedi workers etc.

The law relating to women labour and employment in India is primarily known under

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\* Asst Prof., Dept of Social Work, Karnataka State Women's University, Karnataka.

the broad category of 'Industrial Law', which in this country is of recent vintage and has developed in respect to the vastly increased awakening of the workers of their rights, particularly after the advent of Independence.

Industrial relations embrace a complex of relationships between the workers, employers and government, basically concerned with the determination of the terms of employment and conditions of labour of the workers.

The history of labour legislation in India is naturally interwoven with the history of British colonialism. The industrial/labour legislations enacted by the British were primarily intended to protect the interests of the British employers. Considerations of British political economy were naturally paramount in shaping some of these early laws.

The earliest Indian statute to regulate the relationship between employer and his workmen was the Trade Dispute Act, 1929 (Act 7 of 1929). Provisions were made in this Act for restraining the rights of strike and lock-out but no machinery was provided to take care of disputes.

The Industrial Employment (Standing Orders) Act, 1959 requires employers in industrial establishments to define conditions of employment. The Maternity Benefit Act, 1961 covers mandatory maternity benefits. The Payment of Gratuity Act, 1972 requires

employers to pay a gratuity to workers earning less than a certain limit upon termination of service.

The Equal Remuneration Act, 1976 prohibits job and wage discrimination based on sex, except for prohibiting or restricting the employment of women in certain categories of work. The Essential Service Maintenance Act, 1981 empowers the government to prohibit strikes in any industry that is declared essential.

The Child Labour (Prohibition and Regulation) Act, 1986 prohibits child labour in hazardous occupations and regulates it in non-hazardous occupations. The Trade Unions Act, 1926 provides for registration of trade unions. By way of amendment in 2001, it reduced the multiplicity of trade unions. The Indian government continues to oppose the linking of international trade with labour standards, but it is a signatory to 39 International Labour Organisation (ILO) conventions.

**Working Hours:** The Factories Act 1948 established a 48-hour working week; in practice, however, office employees normally work a five-day week of 37-38 hours. Factory workers have on average a six-day week of 43-48 hours. The Factories Act was amended in 2005 to allow women to work on night shifts (10 pm-6 am), as long as employees provide adequate safeguards for them.

In most places, any work beyond nine hours per day (up to ten hours, including rest intervals) is counted as overtime, usually paid at double the normal wage. Night and Sunday work do not command a premium unless they result in overtime. Holiday work generally requires double pay, although workers may opt for a substitute paid holiday. Overtime for blue-collar staff is limited to four hours at a stretch.

**Pensions:** The Employees Provident Fund (EPF) applies to most establishments that employ at least 20 workers. Contributions are compulsory for

employees earning up to Rs 6,500 per month and voluntary for those who earn more than this amount. Employers and employees each contribute 12% (10% for certain industries) of the basic wage and dearness allowance of the employee. From the employer's contribution, 8.33% of the wage is taken out and diverted to the Pension Fund.

For the purpose of the contribution to the Pension Fund, if the pay of any employee exceeds Rs. 6,500 per month, the contribution payable by the employer will be limited to the amount payable on the first Rs. 6,500 only. The employee's contribution does not go to the Pension Fund. Four main types of pension are offered: a monthly pension upon superannuation or disability; a monthly widows' pension for death while in service; a monthly children's pension; and a monthly orphan's pension. The Employees Provident Fund Act now applies to 180 industries and classes of establishment.

**Termination of Employment:** Existing regulations require companies to obtain government permission to close an operation or lay off workers in firms with 100 or more employees (service-industry companies, such as IT firms, are exempt). The Industrial Disputes Act, 1947 requires employers wishing to close an establishment to apply for permission at least 60 days before the intended closing date. If the government does not convey its decision within 60 days of the application, approval is deemed granted. A company can appeal against a rejection to the Industrial Tribunal.

Workers in an establishment that is closed illegally (that is, without approval) remain entitled to full pay and benefits. Dismissal for misconduct is allowed without notice under the Industrial Employment (Standing Orders) Act, 1959. The Payment of Gratuity Act 1972 entitles workers to a gratuity of up to Rs 350,000 after five years of continuous service. It is usually difficult for large companies to dismiss staff.

Retrenchments and layoffs require full explanation to and prior approval from the state government.

“It was noticed that one area where not much progress has been made is the labour laws, which are waiting to be amended”. There is a long list of labour laws, amendments to which have been sought by National Commission for Women and Ministry of Women and Child Development. These include: Equal Remuneration Act, Maternity Benefit Act, Minimum Wages Act, Bonded Labour Abolition Act, Plantation Labour Act, Child Labour Act and Payment of Wages Act for which changes have to be made.

### **Women and Labour Law**

Women constitute a significant part of the workforce in India but they lag behind men in terms of work participation and quality of employment. According to Government sources, out of 407 million total workforce, 90 million are women workers, largely employed (about 87 percent) in the agricultural sector as labourers and cultivators. In urban areas, the employment of women in the organised sector in March 2000 constituted 17.6 percent of the total organised sector. In addition to the Maternity Benefit Act, almost all the major central labour laws are applicable to women workers.

The Equal Remuneration Act was passed in 1976, providing for the payment of equal remuneration to men and women workers for same or similar nature of work. Under this law, no discrimination is permissible in recruitment and service conditions except where employment of women is prohibited or restricted by the law. The situation regarding enforcement of the provisions of this law is regularly monitored by the Central Ministry of Labour and the Central Advisory Committee.

In respect of occupational hazards concerning the safety of women at workplaces, in 1997 the Supreme Court of India in the case of Vishakha

Vs. State of Rajasthan [(1997) 6 SCC 241] held that sexual harassment of working women amounts to violation of rights of gender equality. As a logical consequence, it also amounts to violation of the right to practice any profession, occupation, and trade.

The judgment also laid down the definition of sexual harassment, the preventive steps, the complaint mechanism, and the need for creating awareness of the rights of women workers. Implementation of these guidelines has already begun by employers by amending the rules under the Industrial Employment (Standing Orders) Act, 1946.

### **Night shifts for women**

Night shifts for women have been on discussion agenda for a considerable time in India. In principle, women have been prohibited to work at night since The Factories Act, 1948. Yet, the issue is not devoid of controversy that at present got only reinforced by the realities of Indian export-oriented economy. Time-zone factor and pressure from the customers to keep up with fierce competition thus provide for non-stop production, delivery and availability of the goods, which are key driving factors in the export-oriented industries. These sectors in India tend to be labour intensive and heavily rely on women workforce.

For example, in fisheries and textiles, where women employees have historically constituted a significant proportion of workforce, night shifts are part and parcel of the production process. Moreover, with the soaring growth of IT and IT-enabled services, mostly functioning during the night hours, the discussion of night shifts for women has come forward again as one cannot apply the blind eye to 3.2 lakh women currently employed in IT-ITES sector.

### **Employees' Rights and Remuneration**

It is difficult to obtain accurate unemployment figures for India. The World Fact Book suggests

7.8% for 2006 but this figure does not reflect the reality that a fifth of the population live in poverty and many people are chronically under-employed. More than 90% of the labour force is employed in the 'unorganised sector', i.e. they work without social security and other benefits.

Women's labour laws in India are overlapping, potentially inconsistent and cumbersome, with more than 45 pieces of relevant legislation. Employers face particular difficulties in terminating employment and closing industrial establishments.

The Workmen's Compensation Act, 1923 provides for compensation to workers for industrial accidents and occupational diseases resulting in disability and death. The minimum compensation for death is Rs 80,000 and for total disability Rs. 90,000. The maximum compensation for death is Rs 456,000 and for total disability is Rs. 548,000.

The Payment of Wages Act, 1936, and the Minimum Wages Act, 1948 call for regular and timely payment of wages, industry wage boards to recommend the minimum wage and fix the wage-rate structure for each industry.

The Industrial Disputes Act, 1947 covers layoffs, retrenchment compensation, labour-management disputes and unfair labour practices. The Act also addresses reinstatement of workers by a labour court or tribunal order that the employer can appeal to a higher court. A reinstated worker is entitled to 100% of wages while the decision of the higher court is pending.

The Maternity Benefit Act is applicable to notified establishments. Its coverage can therefore extend to the unorganised sector also, though in practice it is rare. A woman employee is entitled to 90 days of paid leave on delivery or on miscarriage. Similar benefits, including

hospitalization facilities are available under the law.

## **Conclusion**

The Indian government continues to oppose the linking of international trade with labour standards, but it is a signatory to 39 International Labour Organization (ILO) conventions. The Act requires industrial establishments with 100 or more workers to draw up standing orders that specify working conditions (hours, shifts, holidays, vacation, sick pay, termination rules and grievance procedures). These orders must meet minimum state standards, and they may be changed only with the consent of the workers or the unions and only to augment benefits.

The code of discipline in industry adopted by the Standing Labour Committee (a type of national 20 India International Tax and Business Guide conference held by the Ministry of Labour) defines the rights and responsibilities of employees and workers, and it provides for a grievance procedure and the settlement of disputes by voluntary arbitration.

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# Perspectives on Women Employees in Public Sector Banks

Miss. M. Jensirani\*

*[Over the past twenty five years, there is tremendous change in the work and global competition and thus the work environment has become more competitive. This change has taken place in public sector companies, nationalized, private and foreign banks as well. In India, there has been an enormous increase in women employment in the banking sector from the year 1950 onwards.]*

The gradual increase in the women employment from 1960 is remarkable in metropolitan cities. Now-a-days women work in almost all types of banks. The reasons for high recruitment rate of women are qualification, sincerity, time-consciousness, high responsibility, performance and completion of work within the stipulated time.

## Statement of the Problem

Traditionally, the role of women was confined to cooking, cleaning, raising children etc. They were looked upon as care-giver or as home-keeper. But now the story is different. They have an important role to play even outside the home. Women have achieved tremendous progress in every walk of life and made a mark where ever they have been. But her role at home has not changed much. The wife still cooks, does household work, takes care of the family members, family commitments and runs the house.

With increase in pressures at work place and important demands at home, the work life balance is at stake. So, women get stress at home and work in balancing their role in work. It leads to a critical situation – family should not affect the work and work should not create problem in family.

## Review of Literature

In order to undertake this research, the researcher has reviewed the following literature. Manisha

\* Research Scholar, Dept of Commerce, Sri.S.Ramasamy Naidu Memorial College, Sattur.

Purohit (2013) examined the organizational policies and provisions regarding work life balance of the employees, which was carried out among a cross-section of leading corporate entities in Pune, representing equally the four industrial sectors, namely, manufacturing, information technology, educational and banking sector. The results reveal the commonalities and difference in work life balance provisions across the four sectors. There is inequality in the distribution of opportunities for work life balance both within and across workplace.

Fapohunda (2014) investigated on the exploration of the effect of work life balance on productivity. The aim of the study was to explore the connection between work life balance and organization productivity and whether work life balance practice possibly decreases employee turnover and absenteeism. 200 respondents in the banking industry were used for the survey. A structured questionnaire was used to collect data. Chi square was used to analyze the data. The finding of the result was that there is a positive relationship between work life balance practice and employee turnover. It also found out that management support was not satisfactory.

- To understand the women employees' perception on work life balance.
- To measure the level of satisfaction of women employees working in banks about their working and family environment.
- To find out the factors that influence family and work environment to balance the work and life of women employees.

## Scope of the Study

This study involves the analysis of work life balance of women employees in banks at Thoothukudi District. The researcher has made an attempt to determine the work life balance of women employees in public sector banks. The research focused on analysing the factors determining the work life balance and covered the demographic factor of employees, personal life expectations, personal life satisfaction and other issues related to work life balance of women employees in public sector banks.

## Research Methodology

### Research

Research methodology refers to the way of solving the research problem systematically.

### Source of Data

In this study, the researchers has opted two sources of data. They are

- i. Primary Data
- ii. Secondary Data

### i. Primary Data

In this study, primary data have been collected through the questionnaire from the women employees in public sector banks in Thoothukudi District.

### ii. Secondary Data

Secondary data is second hand information. It has been obtained from various sources which include books, journals, websites, research papers and other related publications.

## Research Design

This research is descriptive in nature.

### Sampling

This study has taken the sample of 140 respondents from the public sector banks in Thoothukudi district. The researcher has adopted Simple Random Sampling.

## Data Analysis and Interpretation

Ho 1 : There is no significant relationship between length of service and work performance

**Table 1**

**Length of service and Work Performance**

Experience	Work Performance					Total
	SA	A	N	DA	SDA	
Below 5 years	9	8	10	3	9	39
5 – 10 years	8	7	14	10	12	51
10 – 15 years	3	2	11	5	10	31
Above 15 years	3	2	6	3	5	19
Total	23	19	41	21	36	140

Computed Value = 8.07

Table Value = 21.06

The table value of X<sup>2</sup> for 12 degrees of freedom at 5% level of significant is 21.06. Since the calculated value is less than the table value. So

the hypothesis is accepted. Hence there is not significant relationship between length of service and work performance.

Ho 2 : There is no significant relationship between length of service and work life balance.

**Table 2**

**Length of Service and Work Life Balance**

Experience	Work Life Balance					Total
	SA	A	N	DA	SDA	
Below 5 years	3	8	9	12	7	39
5 – 10 years	9	10	8	20	4	51
10 – 15 years	6	7	3	13	2	31
Above 15 years	3	4	1	9	2	19
Total	23	19	41	21	36	140

Computed Value = 9.49

Table Value = 21.06

The table value of X<sup>2</sup> for 12 degrees of freedom at 5% level of significant is 21.06. Since the calculated value is less than the table value. So the hypothesis is accepted. Hence there is no significant relationship between length of service and work life balance of the employees.

**Findings**

The following are the major findings of survey conducted for this study

- Majority of the women employees (78.57% ) are married.
- Most of the women employees' (35.72%) monthly income is between Rs.15000 and Rs.20000
- 82.14% of the respondents strongly disagree that they can give attention for urgent family or personal issues immediately with the help of family members.
- In personal life expectations, majority or 75% of the respondents strongly disagree that they spend quality time with parents and children.
- In personal life satisfaction, majority (57.82%) of the respondents are dissatisfied with free/leisure hours.

- In work place support, 65% of the respondents disagree that they can openly discuss issues relating to work life balance with the superior and 57.68% of the respondents disagree that they are treated as equally.
- In workload, majority (77.86%) of the respondents agree that they get disturbed when there is a delay in completion of work.
- In work satisfaction, 38.57% of the respondents disagree that they get satisfaction with work life balance.

**Suggestions**

Based on the findings of the study the following suggestions are drawn:

- The banks are advised to establish a work life balance cell at their branches in order to analyse the level of their employees' expectations and perception on the work life balance concept.
- For working women, getting caught in the work life balance trap will continue to be an ongoing challenge. Careful planning and personal effort is the advice from those who have found balance in both career and home life.
- Wage plays a pivotal role in deciding the WLB among all units in the banking industry. The employers should provide fair and adequate provision to women employees

based on their performance, experience and cost of living.

- Stress-free environment can be created by giving minimum work load. Courses on effective stress management and training can be introduced by banks. Typically, they can create awareness and demonstrate technique to the employees to cope with stress.

### Conclusion

The emerging trends show that stringent efforts are vital to improve the quality of work life of women employees in order to bring about significant improvement in job satisfaction and also to lead a balanced life. This will tremendously help to improve the performance level of the women employees in the public sector banks which in turn will increase the profitability, efficiency and overall organizational effectiveness.

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# Socio-Cultural Change in Jaunsari Tribes of Uttarakhand

Deepak C. Joshi\*

[Socio-culture change is the transformation of culture and social organisation or structure over time. In the modern world we are aware that the society is never static and that social, economic, political and culture changes occur constantly. Social change means the alteration of patterns of culture, social structure, and social behaviour over time. It involves the complex interaction of environment, technology, culture, personality, political, economic, religious change.]

**S**ocial change among tribal community created awareness about the new issues, opportunities and challenges in modernised society. In India many tribes co-habit with their different cultural aspects. Their way of life-style and culture are different from one another. Uttarakhand became the 27th state of the Republic of India in November 2000.

There are five scheduled tribes in Uttarakhand as listed in Indian Constitutions as follow: *Jaunsari, Tharu, Boxa, Bhotiya & Raji*. The *Jaunsaria* tribal group of Uttarakhand has been included in the list of Scheduled Tribe by the Government of India in 1967. The *Jaunsari* of Uttarakhand since time immemorial are known for nurturing their distinct socio-cultural and religious traditions.

The *Jaunsari* of cis-Himalaya traditionally inhabit the peculiarly rough and inaccessible hilly areas in Dehradun district of Uttarakhand state. The areas of *Jaunsar-Bawar* form two constituent parts mainly *Jaunsar* and *Bawar*. Roughly speaking *Jaunsar* consists of lower half of this region, from Chakarata southwards and *Bawar* includes northern part. For administrative purpose, this whole region is known as the *JaunsarBawarparagana* containing two blocks Chakrata and Kalsi.

Historically speaking, the *Jaunsar-Bawar* area is pre-dominantly occupied by the *Jaunsari* population called *Khasa*, who led a life of

relative seclusion within their own cultural norms and patterns. They have attracted worldwide attention by practicing Delphic polyandry which Berreman (1962: 61) remarks as a 'common form of marriage in Jaunsar-Bawar' where a woman on her marriage automatically becomes the wife of all the brothers of her husband. But it does not seem the exclusive form as Majumdar (1944: 167) states, "monogamy, polygamy and fraternal polyandry, including a combination of polyandry and polygamy approximating fraternal "group marriage", appear in the same villages and even in the same lineages".

Patrilineal descent with the nature of primogeniture mode of inheritance is the rule among them that provides legacy to senior brothers to utilize certain powers in all aspects of managing family and its welfare. The clan has remained less important for them rather for all practical purposes; *aal*, a lineage is functioning and considered relevant.

Basically, the *Jaunsari* are agriculturists. Most of the land owned by the *Jaunsari* is of un-irrigated upland types which are largely unsuitable for productive purposes due to hilly tracts and lack of irrigation facilities (Joshi 1995). Hence their livelihood options revolve around the exploitation of natural resources mainly forest in general and agriculture in particular. Thus the entire socio-economic structure of the *Jaunsari* community resolves around the principle of 'joint living and joint agriculture' since generations (Sishaudhia 1981, 1983).

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\* Lecturer in Sociology, Shri Guru Nanak Degree College, Udham Singh Nagar, Uttarakhand.

But in recent years *Jaunsari* are confronted with the forces of many processes like modernisation, modern education, better communication, transport and outsider influence etc., and impact of these processes permeates their societal structure and its set up. Against this backdrop, the paper attempts to understand the various aspects of socio-cultural change in tribal community. It will also present the changing perception of tribal community regarding their traditionally conceived notions of socio-cultural practices.

### **Universe of the Study and Sampling**

The *Jaunsari* tribal population of Uttarakhand residing in the *Thana* village of Chakrata block in district Dehradun was selected for the study. The village selected for study is situated in *UppalgaonKhat*. The village *Thana* is inhabited by the tribal people known as *Jaunsari*, there are about 1030 tribal people consisting of 135 households. The village is surrounded by the forest, located 5 km away from the Chakrata Town.

The village mentioned is connected with the road on either side that connects it with the local market area of Chakrata town and also is very near to city area. So change will touch them first. 100 respondents were selected through purposive sampling from the total population of 1030 *Jaunsari* in *Thana* village. Data were collected by the technique of interview schedule, observation and by using various secondary sources including personal and public documents, books, journals etc. Self-structured interview schedule was administered to the respondents, which included general information and specific information regarding socio-cultural change among *Jaunsari* tribal group. After the collection of data, analysis was done and data were represented in form of tables to understand the findings of the study.

### **Data Analysis**

Culture is core of every society which includes all the social phenomena in a society that are not the products of cultural inheritance. No societies, whether tribal or others, are devoid of culture.

The tribal population of *Jaunsari* living in very fragile mountain environment protects its inhabitation intact through adoption of various socio-cultural practices.

But in recent years, *Jaunsari* are confronted with the forces of many processes like modernisation, modern education, better communication, transport and outsider influence etc. and impact of these processes permeates their societal structure and its set up. In order to understand the changing socio-cultural scenario certain variable like types of family, change in performing community festival and beliefs, change in marriage and its pattern, mate selection and age at marriage etc. have been studied with reference to *Jaunsari*.

### **Types of Family**

Family is the basic unit of society, which assigns social status, roles and social responsibilities to every individual. Family is the most powerful medium through which value system develops and the type of family to which an individual belongs to, has an important bearing on the individual behaviour and attitudes. The type of family – joint, nuclear, single – determined the status and changes taking places in their basic social unit called family. Initially the *Jaunsari* family system was based on joint-living and joint-agriculture since generations.

A *Jaunsari* person does not think as an individual, apart from his family. Family remains the basic unit of *Jaunsari* social organization. Family is a basic unit from the point of view of residence, socio-religious practices and economic system. Typical family of *Jaunsari* is patriarchal, local in residence, patrilineal in descent and patriarchal in inheritance.

Members included in family are usually the man (ego), his wife, his brother his unmarried sister and the children usually unmarried or married. Of course, the father and the mother are included in the family if they are alive. So these are the certain members to be counted as family members and this is a usual pattern of family in *Jaunsari* society.

Due to the custom of polyandry, *Jaunsari* people have joint family which is different from that of plains in the respect that in plains horizontal joint family is the usual type of family. But in *Jaunsari* being polyandry the custom, all the brothers live in the same household under the headship of the eldest brother, with their common wife and wives. Thus the establishment remains joint and the definition of horizontal joint family is incomplete as all the brothers do not own wife for each of them but in common.

Other than this, all the brothers have their economy, house and kitchen in common and hold it jointly. They also bear the responsibility of the social fatherhood equally irrespective of the fact that who is the biological father of the children and children also find no different attitude and behaviour from their father (social). Togetherness is the fundamental feature of these

kinds of family. The family is treated as joint not only with reference to the estate but also with regard to food and worship.

Till date, the joint family system which has demonstrated the effective control of a strong leader and family unity in village, is now going to break-up into nuclear family. Joint family is still the ideal, but the divergence of interests between the brothers usually becomes as large as to be beyond compromise. It shows that a person could not reach consensus on economic issues and thus gets separated from the family. There are some other causes also which lead to the separation like the employment in the urban areas brings the *Jaunsari* folk in the culture contact with non-tribal groups, which entail the potential of making them feel ashamed of their tribal practice and in turn they can adopt nuclear family system.

**Table 1 Types of Family**

S.No	Types of Family	Frequency	Percentage
1.	Joint Family	38	38
2.	Nuclear Family	62	62
3.	Total	100	100

The table 1 shows that 38% (respondents) belong to joint families and 62% (respondents) belong to the nuclear families. Thus the data indicate that the nuclear families are more compared to joint families, which shows that the change is taking place gradually in the *Jaunsari* family structures and its types.

**Changes in Performing Community Festivals and Beliefs**

India is basically a diversified country. Cultural diversity is predominant in India, each and every community having its own community festivals, general festivals and beliefs. In tribal society, its members are very particular about animism, nature of worship and also they are happy to celebrate their own festivals and family god and goddesses and local deities. Their domain of religion constitutes varied patterns of beliefs and ideas. The *Jaunsari* way of life is highly influenced by their varied deities and other supernatural powers which impinge on

each and every aspect of their individual and social lives.

They have deep faith in these supernatural powers which have been considered to be the supreme authority that has been regulating the conduct of individuals and the communities as a whole in every sphere of life from the cradle to the grave. Here an attempt has been made to get the opinions about performing community festivals celebrated among tribal community in the study area.

The table 2 below shows that 27 (27%) respondents have accepted that the changes are a common phenomenon in celebration of festivals and beliefs, 24 (24%) respondents have reported no changes taking place in their festivals and beliefs and 49 (49%) respondents have stated that only small changes have taken place in their beliefs and festivals. It is revealed from this data that majority of the women respondents are in agreement that changes are taking place in the society because it is inevitable to any system.

**Table 2: Change in Celebration of Festivals and Beliefs**

S. No	Change in Performing Community Festivals and Beliefs	Frequency	Percentage
1.	Change in Performing Community Festivals and Beliefs with lot of changes	27	27
2.	Change in Performing Community Festivals and Beliefs with no changes	24	24
3.	Change in Performing Community Festivals and Beliefs with little changes	49	49
	Total	100	100

**Change in Marriage and Its Pattern**

The institution of marriage is universal and compulsory in traditional society. Presently, child and puberty marriage exist in some rural and tribal societies. The tribal population of *Jaunsari*, living in very fragile mountain environment, is protecting its inhabitation intact through adoption of various cultural practices among which polyandry, a form of marriage, is significant one. Marriage among *Jaunsari* is a ‘group contact’ based on the principle of ‘equivalence of brothers’ who share labour and properties in common. It is this ‘equivalence of brothers’ that predispose them towards fraternal polyandry.

It, therefore, becomes clear that in most of the anthropological and sociological works, polyandry is defined a kind of marriage of one woman to more than one men (Mann 1996: 11; Goldstein 1976: 223; Berreman 1962: 60; Peter 1955a: 60; Kapadia 1984: 52). They approved this institution for their own benefits and also for the benefits of their societies and now they have started disapproving the same.

Today the polyandrous cultural practices are facing various challenges from modern technologies, economic development, education and modern communication and the resultant various negative impacts on their local culture. The growing impact of market economy, trade, cash crop, education and situation of cultural contact etc., are factors responsible for the degeneration of the custom (Raha 1987: 12; 123-124, Raha and Coomar 1987: 123). These factors have all helped in creating an improvement in people’s financial condition, educational

facilities and employment opportunities which in turn have created new cultural and social norms and polyandry is now losing out to monogamy.

The table 3 below demonstrates the changing marriage form and its patterns from polygamous to monogamy. A large number of respondents 63 (63%) had monogamous marriage while 14 (14%) respondents had polygamous and rest 23 (23%) had polyandrous marriage.

**Table 3 Change in Marriage Form and Patterns**

S. No	Form of Marriage	Frequency	Percentage
1.	Polygamous	14	14
2.	Monogamy	63	63
3.	Polyandrous	23	23
	Total	100	100

There are significant differences between polyandry form of marriage and monogamy. Figure clearly shows that polyandrous households have been decreasing while monogamy form of marriage has increased. The working of polyandrous system has been hampered and affected because of the growth of a different kind of social outlook among the people. They explained the institution of polyandry as undesirable and outdated.

People were encouraged for such an attitude for various reasons. Outsiders described such custom as bad and immoral. Local school teachers, policeman, tourist and shopkeepers all have come from outside. Generally these go to *Jaunsari* village with their single wife. This increases the visibility

and attraction of monogamous marriage to polyandrous *Jaunsaris*. Similarly local teachers diffuse anti polyandry views in society. Some of the educated youth returned from the capital Dehradun or cities like Dehradun after completing higher education also diffused anti- polyandrous thought into society.

Bhatt and Jain (1987: 407) state that polyandry is now considered shameful that its previous practice is often denied. Polyandrous practices are typically strong when isolated from alien cultural influences but become vulnerable when this isolation is broken. Ridicule and taunts of backwardness from people who look down upon such practices are very effective in this regard. In areas where polyandrous people came in contact with non-polyandrous ones, the practices will typically quickly become hidden, denied, or completely disappear.

**Mate Selection**

Marriage is a universal phenomenon, the basic objective of companionship, besides fulfillment of sexual instinct and procreation. Keeping the needs of the family in mind, in India, it is the parents, who select the spouse. In recent years, the process of urbanisation and modernisation has brought significant social changes in terms of mate-selection. Among *Jaunsari* the selection of mate is very rigid and complex. The role of parents was very significant in the past in selecting bride and groom as well as arranging the alliance.

But now the older way are no longer fashionable and even despised and considered to be primitive. This is evident from the response from the youth, during the time of interview, when they were asked: “would you like to marry a girl or a boy of your choice, even against the will of your parents?”

**Table 4: Decision in the Selection of life Partner**

S. No	Mate selection	Frequency	Percentage
1.	Not Mentioned	18	18
2.	Self-Decision	59	59
3.	Parents Decision	23	23
	Total	100	100

It can be seen from Table 4, that a small number 23 (23%) of the Youth had left the decision to

their parents. But majority of the respondents 59 (59%) want the freedom in choice of selecting their partner to be given to them and rest 18 (18%) respondents did not mention any view regarding the decision of selecting life partner. Our observations and informal discussions support that they attach much importance to their parents, but not at the cost of their own preferences.

Education and social awareness changes the old mind-set and final decision in regard to the selection of life partner of adult children is based on the willingness of the children. Education may have widened the world view of the *Jaunsari* and their interaction with non-polyandrous groups may have increased. Freedom of choice in selecting their marriage partner is being started to be given to children.

Earlier child marriage used to be practised and negotiated by parents. The role of parents was very significant in the past in selecting bride and groom as well as arranging the alliances. Now it has been stopped. With the increase in marriageable age, youth has started to find mates of their own choice. It is also observed that both education and outside influences also impacted the performance of marriage ceremonies/ rituals in villages.

**Conclusion**

On the basis of the present findings and discussion, it can be concluded that socio-cultural change in various aspects among tribal community of *Jaunsari* people is taking place gradually. These changes have come due to education, urbanisation, and interaction with the city life style. Initially the *Jaunsari* had nurtured their age-old cultural beliefs, lifestyles, and practices since time immemorial. But with the pace of development getting momentum, *Jaunsari* people came in contact with the various groups of outsiders because of which some cultural traits of these groups have seemingly been found to have permeated into their traditional norms, beliefs and cultural practices.

The factors like growth of economy and cash market, spread of education, occupation etc. have

also been found to add some influence to the process of transforming various aspects of their socio-cultural life, including shift from their traditional polyandry marriage form towards monogamy.

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## Performance of Mgnrega in Tamil Nadu

P.Pandidurai\*

[*National Rural Employment Guarantee Act 2005, later renamed as the "Mahatma Gandhi National Rural Employment Guarantee Act" (MGNREGA), is an Indian labour law and special security measure that aims to guarantee the 'right to work'. It aims to enhance livelihood security in rural areas by providing at least 100 days of wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work. Starting from 200 districts on 2 February 2006, the NREGA covered all the districts of India from 1 April 2008. The statute is hailed by the government as "the largest and most ambitious social security and public works programme in the world". In its World Development Report 2014, the World Bank termed it a "stellar example of rural development"*]

**M**ahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is a flagship programme of Government of India implemented by Ministry of Rural Development w.e.f February 2, 2006. The main objective of the programme is to provide for the enhancement of livelihood security of the rural households by ensuring a legal right for at least 100 days of unskilled wage

employment to willing adult members. Implemented initially in 200 most backward districts of the country, this programme was later extended in two phases to cover the entire country.

MGNREGA envisages creation of durable and productive assets which would contribute greatly to the economic and ecological development of the rural areas. The objective of asset creation also takes into account local needs and priorities and calls for community participation and

\* Research Scholar, Madras Christian College, Tambaram.

departmental convergence at the worksite. Special emphasis has been laid on backward districts which are covered under Government of India Integrated Action Plan (IAP).

To ensure timely wage payment to the MGNREGA workers in such IAP districts, cash payments have been allowed in areas where the outreach of banks/post offices is inadequate. Construction of playgrounds and anganwadi centres under MGNREGA has been notified as one of the permissible activities to be taken up under MGNREGA. Aadhaar-enabled payment of wages is being piloted in 46 rural districts out of the 51 taken up by the government for Direct Benefit Transfers (DBT)

### **10 Years of MGNREGA**

The MGNREGA has completed a decade of its existence. The scheme was started on 2 February 2006 with an initial coverage of 200 poorest districts in the country. By April 2008, the scheme was extended to cover all rural areas of the country. The programme is the largest of its kind for providing employment in rural areas anywhere in the world. Under the scheme, 100 days of work is given to job-card holders. The programme is designed as a safety net to reduce migration of rural poor by providing them with work and wages. The scheme is demand-based programme with an open-ended budget for implementation, unlike the other social sector schemes with fixed budget allocation. As the programme completed ten years, it is important to evaluate its performance and make necessary changes to it.

### **Positive outcomes of the scheme**

1. In a short span of 10 years, the programme has generated more than 1980 crore person-days of employment benefitting 276 million workers.
2. Out of all the workers benefited under the scheme, the percentage of Scheduled Caste workers has consistently been about 20% and of Scheduled Tribe workers has been about 17%.
3. The number of hours of work put in by women workers has increased steadily, reaching much above the statutory minimum of 33%. Around 57% of all workers are women. This has improved the gender parity.
4. Since the start of the scheme, more than three lakh crore rupees have been spent on it, and of this, 71% has been spent on wage payments to workers.
5. The programme encouraged management of natural resources through initiatives such as water harvesting and conservation, drought proofing works, land development, and afforestation. Sustainable assets, such as irrigation canals and roads, have been created. Around 50 per cent of MGNREGA works relate to productive rural infrastructure, including toilets, and 23 per cent relate to building assets for marginalised communities. More than 65 per cent of all works undertaken under the programme are linked to agriculture and allied activities.
6. A 2015 study showed that the Act has helped in lowering poverty by almost 32% between 2004 and 2012.
7. The programme has become an important instrument for empowering gram panchayats (GPs). It allowed gram sabhas to plan their own works and untied funds to execute these works. No other programme has placed funds at this scale (Rs 15 lakh per year on average) directly with gram panchayats.
8. There is an increase and reversal of a six-year-long period of stagnation in rural wages. Data suggest that the legislation has reduced distress migration in traditionally migration-intensive areas. The scheme has been effective in fighting corruption through the use of IT and community-based accountability mechanisms like social audits.
9. The scheme also encouraged financial inclusion. More than 10 crore no-frills bank and post office accounts were opened in between 2008 and 2014, and 80 per cent of wages were paid through these.

### The Salient Features

1. All adult members of a rural household willing to do unskilled manual work have the right to demand employment.
2. Such a household will have to apply registration to the Gram Panchayat
3. After verification, the Gram Panchayat will issue a Job Card with photograph of all adult members of the household willing to work under the programme.
4. The Job Card must remain in the custody of the household.
5. Job Cardholder can apply for work to the Gram Panchayat which will issue him/her a dated receipt of the work application
6. Employment will be provided by the Gram Panchayat (local self governing body) within 15 days of work application, failing which unemployment allowance will be paid.
7. Disbursement of wages has to be done weekly basis and not beyond a fortnight.
8. Wages will be paid at the wage rate to the wage earners through their Bank/Post office accounts.
9. An annual shelf of works to be prepared in advance for each year.
10. A ratio of 60:40 for wage and material costs should be maintained at GP level.
11. No contractors/and no labour-displacing machinery shall be used in execution of works.
12. Panchayati Raj Institutions will have a principal role in planning, monitoring and implementation
13. At least one-third of the workers should be women.
14. Inbuilt incentive-disincentive structure to the State Government for guaranteeing employment.

### Funding

1. Central Government -100% of wages for unskilled manual work, 75% of Material cost of the schemes including payment of wages to skilled and semi Skilled workers.
2. State Government- 25% of material including payment of wages to skilled and semi skilled workers cost. 100% of unemployment allowance by state government.

### Objectives of This Study

1. To analyze in detail about Mahatma Gandhi National Rural Employment Guarantee Act
2. To study about how much the government of Tamil Nadu spent on this programme every year
3. To analyze MGNREGA performance in Tamil Nadu

**TABLE: 1.1**

### Performance in Tamil Nadu During Twelfth Five Plan-Labours

Categories	FY 2012-2013	FY 2013-2014	FY 2014-2015	FY 2015-2016	FY 2016-2017
Approved labour budget (in lakhs)	3892.3	4285.0	3831.0	3729.9	3155.03
Persondays generated so far (in lakhs)	4081.44	3677.23	2679.65	3686.75	2126.49
Average days of employment provided per Household	57.80	58.67	47.36	60.90	37.09

Total number of house hold worked (in lakhs)	70.61	62.68	56.58	60.53	57.34
Total individual worked (in lakhs)	104.41	86.34	69.13	74.13	68.05
Differently able person	75699	80451	65374	64834	59807

\*FY = financial year

Sources: Ministry of rural development, govt. of India ([www.nrega.nic.in](http://www.nrega.nic.in))

**Explain:**

Table 1.1 shows various categories of labour's performance in Tamil Nadu during twelfth five plan viz., approved labour budget, average days of employment provided per household, total number of household worked, total individual worked, and differently-able person.

**TABLE: 1.2**

**Performance in Tamil Nadu During Twelfth Five Plan-Work Details**

Categories	FY 2012-2013	FY 2013-2014	FY 2014-2015	FY 2015-2016	FY 2016-2017
Total number of work taken up(new + spill) In lakhs	1.38	2.87	6.34	6.93	3.56
Total number of ongoing projects (in lakhs)	0.46	1.39	2.64	2.82	1.88
Total number of completed works (in lakhs)	92,138	1,48,177	3,69,964	4,10,419	1,67,361
Average wage rate per day	96.59	103.56	122.95	133.45	140.56

\*FY = financial year

Sources: Ministry of rural development, govt. of India ([www.nrega.nic.in](http://www.nrega.nic.in))

**Explain**

Table 1.2 shows various categories of work detail and performance in Tamil Nadu during twelfth five plan, viz., total number of work taken up (new + spill) , total number of ongoing projects, Total number of completed works, average wage rate per day.

**TABLE: 1.3**

**Performance in Tamil Nadu During Twelfth Five Plan-Finance Process**

Categories	FY 2012-2013	FY 2013-2014	FY 2014-2015	FY 2015-2016	FY 2016-2017
Total center Release	354605.42	469021.12	378180.33	547037	305845.08
Total Availability	361977.13	538608.50	484875.85	692371.16	385514.12
Total Expenditure (Rs. in Lakhs.)	412128.79	393790.55	391889.30	625453.80	284875.85
Wages(Rs. In Lakhs)	394148.59	364088.42	312138.09	463337.25	249490.49
Average Cost Per Day Per Person(In Rs.)	101.00	111.67	151.84	176.27	156.97

\*FY = financial year

Sources: Ministry of rural development, govt. of India ([www.nrega.nic.in](http://www.nrega.nic.in))

Table 1.3 shows various categories of finance process and performance in Tamil Nadu during twelfth five-year plan, viz., total central release, total availability, total expenditure, wages, average cost per day per person.

### **Conclusion**

The MGNREGA aims at enhancing the livelihood security of people in rural area. In this scheme providing unskilled work for rural India in the rural areas, ensuring complete openness and ownership in the governance, improvising the entire system of democracy, ensuring sustainable development by developing the natural resources of land and water, providing an important role to the Panchayati raj. MGNREGA also focuses to improve and develop the most basic natural resources of land and water. Benefits of MGNREGA are to create assets

for the poor villagers by better connectivity and developing the basic livelihood resource base of the rural poor.

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**DELHI POSTAL REGN. NO. DL (ND) - 11/6026/2015-16-17**  
**R.N.I. NO. 45898/87**  
**POSTED AT N.D. PSO ON 7/8 EVERY MONTH**  
**Date of Publication : 5 - 1 - 2017**

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