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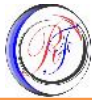
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REVISITING PAST: UNTOLD STORIES OF HISTORY IN AMITAV GHOSH'S *SEA OF POPPIES* AND *RIVER OF SMOKE*

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ABSTRACT

*One of the significant facets of Amitav Ghosh's writing is the preoccupation with the events of history. They play a key role in his novels. His narratives are set against the backdrop of history with real events and persons. The main consideration of Ghosh in his novels is that part of undocumented past which was overlooked by traditional historiography. The plots revolve around the miserable plight of the characters who are helpless and silent observers of the historical events. His works display ordinary people's thoughts, contributions, pains and afflictions, trials and tribulations. The contemporary reality in all its open-endedness appears to be an important feature in the major works of Ghosh. Being a diasporic and postcolonial writer, he manifests the tragedies of migration, painful experiences of dislocation and consequences of colonialism with a multidimensional perspective of history. The present paper attempts to demonstrate the historical events and their consequences through Ghosh's vision to present an alternative understanding of history through his novels *Sea of Poppies* and *River of Smoke*.*

Keywords: Undocumented History, Human Predicament, Opium War, Migration,

The traditional notion of history as a discourse that truthfully presents the actions or the events of past is challenged with the advent of postmodernism. A sense of acute skepticism occupies the centre stage in understanding the historical documents. The objectivity in writing them is challenged. An early historian who has shifted the emphasis from objectivity to subjectivity is Collingwood. In his *Idea of History*, Collingwood says history "is the re-enactment of past thought in the historian's own mind" (215). In his context, the knowledge of past becomes possible from the subjectivity of the historian. Postmodernists also argue that objectivity of history becomes impossible because the position of the historian is linked with authority. The past known to external world is thus only partial. The historical records generalize and bring the same into the fabric. Generalized statements about past ignore the victims or the people who suffer. The life of ordinary people is never a part of history. They are effaced or never included in the historical record. The voice of the common man, his struggles and sacrifices which went unnoticed in the annals of history began to acquire a prominent place in the pages of fiction. A postmodern writer like Amitav Ghosh attempts to bring out the events and persons of the past overlooked by the historians and creatively blends them with his imagination.

Ghosh as a writer is gifted with such skills and abilities to imagine the events and lives of the people exploited in the past. He narrates the human predicament from the present perspective. Those histories often pushed to the margins become a part of his oeuvre. He depicts African-Asian trade and commerce in his work *In an Antique Land*. The "Forgotten Long March," the historical event of Indian settlers in Burma's harrowing march in the wake of Japanese advance finds place in *The Glass Palace*. *The Hungry Tide* focuses on the predicament of Bangladeshi refugees and their sufferings at Morichjhapi. In *The Shadow Lines*, he explores two major historical events. The first one is World War II which serves as the backdrop. The second event presented is the communal riots which erupted during partition. The situations in the novel are based on real events, while the characters are created by his imagination. Ghosh expresses his interest in history in the following words:

My essential interest is in people and their lives, histories and their predicaments. If history is of interest to me it is because it provides instances of unusual and extraordinary predicaments. For instance, take Arjun at the battle of Jitra (*The Glass Palace*): his life is brought to crisis by a historical circumstance. He shares this circumstance with many others, but he responds to it in a fashion that is particular to

himself. This crisis is more dramatic than any I could have thought up on my own, and that is why it is so rewarding to look at history carefully. (Hawley 6)

Marginalized characters, subversive themes and alternate viewpoints are very prominent features in Ghosh's works. He deliberately keeps himself involved in digging out the unnoticed historical events of powerless and marginalized people and constructs them in his pages of fiction.

This paper is an attempt to bring to light the marginal people and the events, their consequences unnoticed by the historians and which are projected by Ghosh through his novels *Sea of Poppies* and *River of Smoke*. In his novels, *Sea of Poppies* (2008) and its sequel *River of Smoke* (2011), Ghosh draws attention to the historical consequences of opium trade. The setting is in and around the Indian Ocean just prior to the Opium Wars of the nineteenth century. Through both these novels he attempts to imagine the life of marginal people against the backdrop of opium trade and mass migrations during the nineteenth century. He endeavours to establish a link between the past and the present through the stories. His canvass is filled with an amazing merger of reality and fiction. The first part of the Ibis Trilogy, *Sea of poppies* takes place along the poppy fields of the Ganges where opium is grown and processed, while *River of Smoke* explores the streets of China where the opium is sold. Both novels contain a colourful array of characters, cultures and places. *Sea of Poppies* is set between India and Mauritius as a cast of Indian migrants, American sailors, Chinese addict and French orphan finding them aboard a ship called the Ibis sailing across the Indian Ocean. Many are indentured labourers who made paper agreements to work on the sugar cane plantations. A storm alters their destinies, and *River of Smoke* takes up where the first novel left off, following the travelers to the China and to the trading town of Canton.

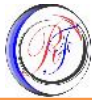
History is a leitmotif in *Sea of Poppies*. It unfolds aspects of colonialism and the mechanism of exploitation in the past. The history of mass migration of girmitiyas to sugar plantation colonies is explored. The story revolves around the opium trade during British regime. The Indian peasant farmers are forced to cultivate poppy.

...the factory's appetite for opium seemed never to be sated....the English sahibs would allow little else to be planted; their agents would go from home to home, forcing cash advances on the farmers, making them sign asami contracts. It was impossible to say no to them: if you refused they would leave their silver hidden in your house, or throw it through a window. It was no use telling the white magistrate that you hadn't accepted the money and your thumbprint was forged...(29-30)

Use of alternative histories is a technique of Ghosh. *Sea of Poppies* provides hints on the history of opium war. East India Company had established opium monopoly in Bengal, forcing Indian farmers to grow poppies and then illegally transporting the opium to China. Despite many attempts by the Chinese Government to curb the trade, huge amounts of opium was imported to China making the Chinese addicted and crippled. Eventually the trade caused disputes and the first opium war erupted between 1839 and 1842, which becomes the backdrop of Ghosh's Ibis trilogy.

A second unfamiliar history demonstrated in this novel is the mass migration of Indian farmers to Mauritius island. The experiences of Indian indentured labourers or girmitiyas are explored in the historical context. Prior to the advent of indentured emigration, the movement of Indians beyond the subcontinent was limited to pilgrims, traders and merchants. But it was only in the mid-nineteenth century that a shift in the extent and patterns of the global emigration of Indians took place. The migration of a huge number of indentured labour to work in sugar plantation colonies marked a milestone in the Indian emigration history.

The conditions of indentured labourers during the colonial times were similar to the position of slaves. The girmitiyas underwent cruel sufferings in the hands of sugar cane planters and colonial authorities. They were treated as slaves. Even women were not spared. The condition in which the indentured labourers were transported is explored in *Sea of Poppies*. Singh compares the life on the ship as a microcosm of the plantation colony. He describes:



With the rationing of food and water, the living conditions of the girmitiyas on the Ibis are hardly distinguishable from those on the plantation colony. Besides there are overseers and maistras to watch their activities, subedar and silahadars to beat them down and the white colonial officers to be served. Women were also required to do menial work like washing clothes, sewing buttons, repairing seams and taking care of the livestock. The other activities suggestive of plantation colony include occasional protests and confrontations between the authorities on the ship and the girmitiyas.

The ship, the Ibis that carries this human cargo was a former slave ship refitted for its new career in the Indian Ocean. As the slave ship becomes a coolie ship, the histories of the indentured labourers become written in the hold of the ship that contains traces of those older histories of slavery. The depressions made on the wood by the bodies of slaves are now replaced by other “disposable bodies” of Empire. The owner of the Ibis, Benjamin Burnham, says to Zachary, “A hold that was designed to carry slaves will serve just as well to carry coolies and convicts. Do you not think? We’ll put in a couple of heads and piss-dales, so the darkies needn’t always be fouling themselves. That should keep the inspectors happy”(80).

Ghosh deftly captures and presents parallel histories simultaneously with the recorded hegemonic history. He retrieves the past from the archives. The details of Ghazipur opium factory were taken from the nineteenth-century records of a former superintendent. He also fills the gaps and constructs the stories out of the fragments from the recorded history. The character of Deeti is traced out from the diary of a British officer. Gaiutra Bahadur, in his review of *Sea of Poppies*, reveals that Ghosh excavates Deeti from the diary of Sir George Grierson who was sent by the British government in 1883, to look into the alleged abuses in the recruitment of indentured labourers from India. In his diary, Grierson records an encounter with the father of a female coolie in a village along the Ganges, noting that the man “denied having any such relative, and probably she had gone wrong and been disowned by him” (qtd. in Bahadur). The historical record provides only a trace of this woman by giving a cue on the year of emigration. Ghosh attempts to fill the blanks left by the archives with his imagination, but he does so more with the instincts of an anthropologist than that of a novelist.

River of Smoke carries in its background the history of opium war and the condition of opium trade in Canton during 1839-1842. The story brings a lost world to life. The power struggle between East and West—a complex history becomes the back drop of the novel. The history of opium trade and international trade relations are represented using the cultural details of nineteenth century China. The novel does not present the political and social upheavals in a straightforward manner; rather each of its character’s lives are explored through the emotional trauma which is a consequence of these happenings. The novel is remarkable for its psychological insights and for portrayal of human predicament.

As a writer of historical events, Ghosh is credited for his depiction of human predicament with a keen insight and precise imagination which primarily is a postmodern attribute. The plot of *River of Smoke* unfolds with first Opium War (1839-1842) as its historical back ground. Although the history of the Opium War is depicted, Ghosh succeeds in capturing the lives of people like Bahram caught in the vortex of historical events. He is the main character in the story who is forced to choose between his love for Canton and his sense of obligation to family and investors in Bombay; and between British opium traders who vouch for ‘free trade’ and a conscientious American merchant, Charles King. From being one of the most powerful Parsi businessmen in Canton Bahram becomes a desperate smuggler and finally ends as a lonely helpless man.

The character of Bahram is complex. He faces the eternal struggle between good and evil. It is within him that Ahur-Mazda and Ahriman fight. When Mr. King asks to decide between good and evil, “Who will you choose, Mr. Moddie? Will you choose the light or the darkness, Ahura Mazda or Ahriman?” (470). Although he embraces evil, he believes that “a man is neither good nor evil because he sails his ship upon the wind. It is his conduct towards those around him—his friends, his family, his servants—by which he must be judged” (175). Bahram is a product of history and its forces. His intention was not to inflict damage on the Chinese but at the same time was guided by the gospel of his age, the principle of Free Trade. He says: “We are

living in a world not of our own making. If we refuse to take advantage of the few opportunities that are open to us, we will not be able to keep up. In the end we will be driven out of business” (452).

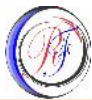
The story of *River of Smoke* ends before Britain’s Opium War against China begins. The novel’s ending of just a day before the first riot began in Kowloon clearly signifies that Ghosh wanted to acquaint the readers with the conditions leading to the war and not the war itself. One of the features of postmodern fiction is to present the events and persons that are not evoked by historians. Ghosh as a postmodern writer focuses on the individual’s life and predicament that was never a part of history. Ghosh says, “Opium trade accounted for one-fifth of India’s revenue (around 1839). But for some strange reason, this part of Indian history is missing from history books. I wanted to document it” (Chatterjee).

As a historical novel *River of Smoke* is populated with several characters and events from history. Confrontation with Napoleon; references to the Battle of Waterloo; Pamplemousses Botanical Garden, a popular tourist attraction in Mauritius etc are some of the events. A large cast of real characters taken from history are John Slade, the editor of Canton Register; Charles Elliott, the Chief Superintendent of British Trade in the region; Lancelot Dent, the biggest and most unregenerate smuggler of all; Charles King who urges compromise on his British fellow-merchants. Commissioner Lin who although never actually appears becomes a dominant figure in the final section through his words read from the edicts and proclamations. The novel is also permeated with references to famous Botanists and naturalists like Sir Joseph Banks, William Kerr, the famous English painter George Chinnery, Canton artist Guan Zuolin etc.

Ghosh’s works are primarily based on and immersed in history, and involve the politics of earlier era. The stories are written against the back ground of opium wars. The history as presented by Ghosh in both these novels is from the perspective of the marginalized people who find no place in conventional historiography. He traces the life of girmitiyas against the back drop of mass migrations during nineteenth century. The history of mass migration of girmitiyas to sugar plantation colonies is reconstructed to throw light on the unrecorded events of the official history. British authorities force the Indian peasant farmers to cultivate Poppy and the same is exported to China. An unpopular episode of opium cultivation and its trade is focused in the novels. The author hints about the opium war to take place between British and China in the following parts of the Ibis trilogy. He deftly captures and presents parallel histories with the recorded hegemonic history. Set against the backdrop of first opium war, Ghosh rewrites the history of opium trade in China and captures the emotional trauma besides the socio-political upheavals that led to the war situation.

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THIRD GENDER RIGHTS: EMERGING TRENDS & ISSUES (Violation of Rights of Transgender)

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Abstract :

The terms third gender and third sex describe individuals who are broadly categorised as neither man nor women as well as the social category present in those societies who recognize three of more genders. Transgender, in our society, encompass all races, ethnicity, religious and social classes, yet, they've never enjoyed a respectable life, because of "what they are" and "how they are". My paper primarily focuses on the violation of rights of transgender where they are disowned by their families in their childhood, ridiculed and abused by everyone, an analysis is drawn by tracing back the abominable state of the transgender from their inception and the violation that they face from the colonial era which serves as a reminder of how helpless and neglected this section of society is. Lack of transparency of police administration in dealing with the hijras and failure to furnish information relating to procedure and penalties used in detaining them. Inability to address these failures leads to the authorities resorting to third degree treatment of harassment which leads to the violation of their right to life which is inherent as much as the right of expression of sexuality which forms the facet of right to life.

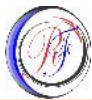
Therefore even after the wake of the judgement recognizing the rights of transgenders directing the state and the central government to recognise the rights of the hijras, widespread abuses which includes the false cases fostered upon them leads to the violation of their personal rights. It must be noted that third gender rights is not adequately provided for, though their existence is evident in our country. Thus, there should be a special legal protection against this form of discrimination inflicted by both state and civil society which is akin to the offence of practising untouchability.

Introduction

The rule of law is supreme and everyone is equal in the eyes of law in India. Yet, the transgender community is in a constant battle as they have to fight oppression, abuse and discrimination from every part of the society, whether it's their own family and friends or society at large. The life of transgender people is a daily battle as there is no acceptance anywhere and they are ostracized from the society and also ridiculed. Transgender community, especially of those whose mind and body disown their biological sex. Our society often ridicules and abuses the Transgender community and in public places like railway stations, bus stands, schools, workplaces, malls, theatres, hospitals, they are sidelined and treated as untouchables, forgetting the fact that the moral failure lies in the society's unwillingness to contain or embrace different gender identities and expressions, a mindset which we have to change.

Transgenders are neither treated as male or female, nor given the status of a third gender, they are being deprived of many of the rights and privileges which other persons enjoy as citizens of this country. TGs are deprived of social and cultural participation and hence restricted access to education, health care and public places which deprives them of the Constitutional guarantee of equality before law and equal protection of laws. Even after the pronouncements of judgement with respect of the recognition of transgenders rights, they are still continued to be abused and face custodial torture and unlawful detention. Further, it was also pointed out that the community also faces discrimination to contest election, right to vote, employment, to get licences etc. and, in effect, treated as an outcast and untouchable.

In 2014, the Supreme Court ruled that transgender people be recognized as a third gender and enjoy all fundamental rights. The Supreme Court stated: "Transgender persons' right to decide their self-identified gender is also upheld and the Centre and State Governments are



directed to grant legal recognition of their gender identity such as male, female or as third gender.”¹

Rights Granted Under Indian Law To Transgenders-Constitutional Safeguards

The **right of equality before law and equal protection of law** is guaranteed under Article 14 and 21 of the Constitution. **The right to choose one's gender identity** is an essential part to lead a life with dignity which again falls under the ambit of Article 21. Determining the right to personal freedom and self-determination, the Court observed that “the gender to which a person belongs is to be determined by the person concerned.” The Court has given the people of India the right to gender identity.

However, the Supreme Court of India in its pioneering judgment by the division bench of Justices K.S. Radhakrishnan and A.K. Sikri in **National Legal Services Authority v. Union of India & Ors.**² recognized the third gender along with the male and female. By recognizing diverse gender identities, the Court has busted the dual gender structure of ‘man’ and ‘woman’ which is recognized by the society. The Court recognized the right to as to how a person choose to behave in private, personhood and the free thought process of the human being, which are necessary for the fullest development of the personality of the individual. The Court further noted that a person will not realize his dignity if he is forced to mature in a gender to which he does not belong to or he cannot relate to which will again hinder in his development.

The Court also protects one's gender expression invoked by Article 19 (1) (a) and held that “no restriction can be placed on one's personal appearance or choice of dressing subject to the restrictions contained in Article 19(2) of the Constitution”.

“Recognition of Transgenders as a third gender is not a social or medical issue but a human rights issue,” Justice K.S. Radhakrishnan told the Supreme Court while handing down the ruling: The Supreme Court has given certain directions for the protection of the rights of the transgender persons by including of a third category in documents like the election card, passport, driving license and ration card, and for admission in educational institutions, hospitals, amongst others. Human rights are basic rights and freedoms which are guaranteed to a human by virtue of him being a human which can neither be created nor can be abrogated by any government. It includes the right to life, liberty, equality, dignity and freedom of thought and expression.

Violation of Human Rights

The transgender communities are deprived of social and cultural participation and hence they have restricted access to education, health care and public places which further deprives them of the Constitutional guarantee of equality before law and equal protection of laws. It has also been noticed that the community also faces discrimination as they are not given the right to contest election, right to vote (Article 326), employment, to get licenses, etc. and in effect, they are treated as outcast and untouchable.

Discrimination on the basis of class, gender, and sexuality not only limits the choice of profession and the possibility of economic advancement but also impedes access to education and information about lifestyle choices of sexuality minorities. The classification of state and societal violence against hijra and kothi sex workers can be done under the following heads: ³

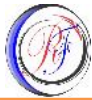
Harassment by the police in public places b) Harassment at home c) Police entrapment d) Abuse/harassment in police stations e) Rape in jails

a) Harassment by the police in public places: Due to the extreme intolerance they face in their families, hijras and kothis often adopt public spaces like parks or certain streets, as social spaces where they meet sexual partners, lovers and even clients. Since they can't afford

¹ National legal service authority v. Union of India Writ Petition (civil) no.400 of 2012

² Writ Petition (Civil) No.400 Of 2012

³ <http://ai.eecs.umich.edu/people/conway/TS/PUCL/PUCL%20Report.pdf>



the protection and privacy afforded by independent accommodation, they are driven to making furtive sexual contacts and having sex in parks and public toilets. This makes them vulnerable to violence, inflicted largely by the police.

b) Harassment at Home: Although public spaces do indeed expose hijras and kothis to extreme violence, the private space by itself cannot guarantee safety either. For most hijras and kothis a long struggle is involved in leaving the confines of their family and setting up a house of their own, albeit with meagre resources. This home is a private space, which should guarantee them, like everyone, a sense of personal security. Unfortunately, hijras and kothis are subject to constant surveillance by the police, which often leads to their intrusions into the private spaces of the home as a continuation of the harassment that the hijras face on the street.

c) Abuse/harassment in police stations: Police stations have always functioned as custodial institutions in which there is tremendous scope for both harassment and abuse. The powers of the police, which are enormous due to laws like Section 377, are minimally checked in public spaces, but function unbridled in a closed environment such as the police station. The various legal norms which govern the behaviour of the police are completely disregarded in the police stations with the police violating all canons of civilized behaviour.

d) Rape in jails: Jails are custodial institutions where feminine behaviour by men is always at a greater risk of mistreatment by both authorities and inmates. Jails are closed institutions with a strict segregation based on sex. This ensures that male wards in general are highly masculine spaces with no heterosexual contact. The cult of masculinity promoted by the jail environment necessarily entails a targeting of those considered not 'masculine' enough. As a consequence, kothis and hijras admitted to jails become the sites for the enactment of the most brutal forms of sexual violence, as the following testimony reveals.

Reasons behind incitement of violence

The reason why the sexuality of hijras incites such gratuitous violence could be two-fold. First, since sexuality is often the most intimate part of a person, sexual abuse and violence can be seen as the most systematic tool of dehumanizing an individual⁴.

Second, the sexual nature of the violation can be understood as an apt punishment for a transgressive sexuality. Since this non-conformative and highly visible sexuality of hijras is so deeply threatening to the conventional social order, a punishment centering on a targeting of sexuality is deemed most effective.

Children and Adolescents

While most transgender individuals behave in ways that do not conform to expected gender roles during childhood, not all gender-nonconforming children grow into a transgender identity. However, gender-nonconforming children are subjected to harassment and violence at home and schools⁵, regardless of whether they consider themselves transgender as adults. Hence the authors use the term 'transgender and gender non-conforming' while referring to children.

Addressing stigma, discrimination and violence against transgender adults In addition to the recommendations previously made for transgender children, their families, educational institutions, and healthcare systems, the following measures are suggested to address stigma, discrimination and violence against transgender adults.

Workplace: In consultation with community groups and human resource professionals experienced in the area of Diversity and Inclusion, workplaces in public and private sector need

⁴ <http://socialjustice.nic.in/pdf/chapter7.pdf>

⁵ Roberts, AL, M Rosario, HL Corliss, KC Koenen and SB Austin. 2012. Childhood Gender Nonconformity: A Risk Indicator for Childhood Abuse and Posttraumatic Stress in Youth. *Pediatrics*.

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to sensitize employers and employees on issues of transgender persons. Antidiscrimination policies must be instituted and meaningfully applied to the processes of hiring, retention, promotion, and employee benefits. Workplace sexual harassment policies should be made transgender-inclusive.

Law and Law Enforcement

Cases of violations of human rights of Transgender persons have been highlighted in the media and brought to the notice of Courts, although no separate data is maintained by the National Crime Record Bureau (NCRB). The incidents of atrocities and harassment by police occur mainly due to lack of proper knowledge of applicable legislations and sensitization in police. There is a need for training and sensitization of police on transgender issues on the lines of training and sensitization done for treatment of issues related to Women, Children and other vulnerable sections of society. The legal and law-enforcement systems need to be sensitized on issues of transgender people and be empowered to take actions such as:

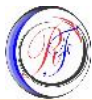
- (i) Criminal and disciplinary action against delinquent police official in cases of violations of human rights of transgender persons.
- (ii) Taking action against parents who neglect or abuse their gender nonconforming or transgender children and against doctors who practice electro-shock or other kinds of unethical “conversion” therapy.
- (iii) Making free legal aid available to transgender individuals seeking redress against discrimination and violence.
- (iv) Bureau of Police Research & Training (BPR&D) may undertake a study on crime against transgender persons, including alleged excesses by Police, with a view to investigate their causes and suggest preventive measures.
- (v) National Crime Records Bureau may, from now on, collect and compile statistics of crime against transgender persons, as also about cases registered against them as accused.
- (vi) Sexual assault, sexual harassment and domestic violence laws must be made transgender-inclusive. Presently, Section 375 of IPC, as amended doesn't cover the transgender persons as victims of sexual assault (only cis women can be the victims of sexual assault). Alongside Section 375, another section should be included to cover the cases of sexual assault on transgender persons.

Many cases of human rights violations by police have been reported from time to time across the country. There is no systematic research done on the subject of transgender persons and violence, often the only reports are those few that reach the media.

A case in recent memory was that of Pandian/Pandiammal, a transgender person who was repeatedly and brutally sexually abused by the police in Chennai, leading her to immolate herself in front of the police station. In a 2007 ruling⁶, Chief Justice AP Shah and Justice P Jyothmani ordered the Government of Tamil Nadu to provide compensation to the next of kin. Our societal discomfort with transgenderism has rendered transgender victims of sexual assault, and domestic violence without necessary services. Rape Crisis Intervention Centers and domestic violence shelters are unprepared to address the issues of transgender people. Medical personnel, criminal justice and the legal systems often re-traumatize victims. The complexity of issues facing the transgender person who is sexually assaulted can only be addressed by broad changes in the delivery system and extensive education regarding the needs of this community.

India : The case in Kolkatta where two transgenders were allegedly beaten up near Hazra on Navami night. The duo also alleged cops were reluctant to lodge a complaint. Police, though, denied the claims and top south division officers said they would probe to find out if there was

⁶ Shah, AP and P. Jyothmani. 2007. Jayalakshmi vs. Government of Tamil Nadu. Common judgement, Madras High Court. Online at <http://indiankanoon.org/doc/1373799/>
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any lacuna on the police's part.

Facts : The transgenders had boarded the Metro from Shyambazar and got down at Jatin Das Park station to reach Maddox Square. The duo alleged that a few men, who had allegedly passed objectionable remarks at them on the Metro, beat them up near Hazra.⁷

The transgender community faces stigma and discrimination and therefore has fewer opportunities as compared to others. They are hardly educated as they are not accepted by the society and therefore do not receive proper schooling. Even if they are enrolled in an educational institute, they face harassment and are bullied every day and are asked to leave the school or they drop out on their own. It is because of this that they take up begging and sex work. Seldom does a skilled individual from this community get into formal employment due to the policy of hiring only from either the male or female gender. Even if they do, they are ridiculed and ostracized and hence forced to leave their jobs.⁸

They are forced into sex work which puts them at the highest risk of contracting HIV as they agree to unprotected sexual intercourse because they fear rejection or they want to affirm their gender through sex. They are viewed as 'vectors' of HIV in the society. Other sexually transmitted infections such as rectal gonorrhea, syphilis, rectal Chlamydia, etc., add to the risk of HIV.

Non-recognition of Identity

Hijras/transgender persons have been facing extreme discrimination in all spheres of the society. Non-recognition of the identity of Hijras/transgender persons denies them equal protection of law, thereby leaving them extremely vulnerable to harassment, violence and sexual assault in public spaces, at home and in jail, also by the police. Sexual assault, including molestation, rape, forced anal and oral sex, gang rape and stripping is being committed with impunity and there are reliable statistics and materials to support such activities.

Further, non-recognition of identity of Hijras /transgender persons results in them facing extreme discrimination in all spheres of society, especially in the field of employment, education, healthcare etc. Hijras/transgender persons face huge discrimination in access to public spaces like restaurants, cinemas, shops, malls etc. Further, access to public toilets is also a serious problem they face quite often. Since, there are no separate toilet facilities for Hijras/transgender persons, they have to use male toilets where they are prone to sexual assault and harassment. Discrimination on the ground of sexual orientation or gender identity, therefore, impairs equality before law and equal protection of law and violates Article 14 of the Constitution of India.

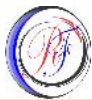
Justice Kennedy in **Lawrence v. Texas**⁹ delivered the opinion of the Court: *"Liberty protects the person from unwarranted government intrusions into a dwelling or other private places. In our tradition the State is not omnipresent in the home. And there are other spheres of our lives and existence, outside the home, where the State should not be a dominant presence. Freedom extends beyond spatial bounds. Liberty presumes an autonomy of self that includes freedom of thought, belief, expression, and certain intimate conduct. The instant case involves liberty of the person both in its spatial and more transcendent dimensions."* In this respect, the Supreme Court should contemplate not only moral values and cultural integrity of the country before deciding the matter on merits but also the liberty and freedom of each individual in the country. There is need to keep state away from the personal life of the people. Right of privacy also needs to be broadening its scope and ambit in regard of the homosexual activity.

United Nations And Other Human Rights Bodies – On Gender Identity And Violence Against Transgender

⁷ <http://timesofindia.indiatimes.com/city/kolkata/Transgenders-beaten-up/articleshow/49522082.cms>

⁸ <http://blog.ipleaders.in/legal-rights-law-transgenders-in-india/>

⁹ 539 U.S. 558 (2003)



United Nations has been instrumental in advocating the protection and promotion of rights of sexual minorities, including transgender persons. **Article 6** of the Universal Declaration of Human Rights, 1948 and **Article 16** of the International Covenant on Civil and Political Rights, 1966 (ICCPR) recognize that “Every human being has the inherent right to live and this right shall be protected by law and that no one shall be arbitrarily denied of that right”. Everyone shall have a right to recognition, everywhere as a person before the law.

Article 17 of the ICCPR states that no one shall be subjected to arbitrary or unlawful interference with his privacy, family, home or correspondence, nor to unlawful attacks on his honour and reputation and that everyone has the right to protection of law against such interference or attacks.

Article 14, 19(1)(A) And Transgenders

Article 14 of the Constitution of India states that “the State shall not deny to “any person” equality before the law or the equal protection of the laws within the territory of India”.

Equality includes the full and equal enjoyment of all rights and freedom. Right to equality has been declared as the basic feature of the Constitution and treatment of equals as unequals or unequals as equals will be violative of the basic structure of the Constitution.

Article 14 of the Constitution also ensures equal protection and hence a positive obligation on the State to ensure equal protection of laws by bringing in necessary social and economic changes, so that everyone including TGs may enjoy equal protection of laws and nobody is denied such protection. Article 14 does not restrict the word ‘person’ and its application only to male or female.

Article 19(1) of the Constitution guarantees certain fundamental rights, subject to the power of the State to impose restrictions from exercise of those rights. The rights conferred by Article 19 are not available to any person who is not a citizen of India. Article 19(1) guarantee those great basic rights which are recognized and guaranteed as the natural rights inherent in the status of the citizen of a free country. Article 19(1) (a) of the Constitution states that all citizens shall have the right to freedom of speech and expression, which includes one’s right to expression of his self-identified gender. Self-identified gender can be expressed through dress, words, action or behaviour or any other form. No restriction can be placed on one’s personal appearance or choice of dressing, subject to the restrictions contained in Article 19(2) of the Constitution. In this connection, it is pertinent to note the landmark judgement in the **Supreme Courts of State of Illinois** on the rights of TG’s freedom of expression- **“the notion that the State can regulate one’s personal appearance, unconfined by any constitutional structures whatsoever, is fundamentally inconsistent with “values of privacy, self-identity, autonomy and personal integrity that the Constitution was designed to protect.”**¹⁰

Gender identity, therefore, lies at the core of one’s personal identity, gender expression and presentation and, therefore, it will have to be protected under Article 19(1)(a) of the Constitution of India. A transgender’s personality could be expressed by the transgender’s behavior and presentation. State cannot prohibit, restrict or interfere with a transgender’s expression of such personality, which reflects that inherent personality. Often the State and its authorities either due to ignorance or otherwise fail to digest the innate character and identity of such persons. Therefore the values of privacy, self-identity, autonomy and personal integrity are fundamental rights guaranteed to members of the transgender community under Article 19(1)(a) of the Constitution of India and the State is bound to protect and recognize those rights.¹¹

Legislative measures

¹⁰ City of Chicago v. Wilson et al., 75 Ill.2d 525(1978)

¹¹ <http://www.pucl.org/Topics/Gender/2003/sexual-minorities.pdf>

The world is slowly but painfully moving towards formal recognition of the existence of 3rd gender rights. On April 15, 2014 landmark decision of **National legal service authority v. Union of India**, recognised the rights of the transgender in the eyes of law relying on Article 14 of the Indian Constitution dealing with right to equality uses the term person which does not restrict itself to binary term. Article 15 signifies that state shall not discriminate against any citizen on the ground of sex with regard to access to shops public restaurant, hotels & places of public entertainment. Article 16 states that there shall be equality of opportunities for all citizens in matters relating to employment of any office. Gender identity is at the core of one's personal identity. Therefore it will have to be protected under Article 19. The SC also went on to that self determination of gender is an integral part of personal autonomy & self expression falling within Article 21 of the Indian Constitution.

Third Gender-Declaration from the Apex court¹²:

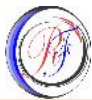
- Hijras, eunuchs, apart from binary gender, be treated as “Third gender” for the purpose of safeguarding their rights under Part III of the Constitution and the laws made by the Parliament and State legislature.
- Transgender persons right to decide their self-identified gender is also upheld and the Centre and State government are directed to grant recognition of their gender identity such as male, female or as third gender.
- To extend all kinds of reservation in cases of admission in educational institution and for public appointments
- Central government should seriously address the problems faced by Hijras such as fear, shame, gender dysphoria, social pressure, depression, suicidal tendencies, suicidal tendencies, social stigma.
- Central and State governments should take proper measures to provide medical care to the TG's in the hospitals and also provide separate public toilets and other facilities.
- Central and State governments should take steps for framing social welfare schemes for their betterment.
- To take steps to address the violations faced by the transgender community with respect of custodial torture and unlawful detention of the transgenders who are languishing in the prison cells.

Police Reforms¹³

- The police administration should appoint a standing committee comprising Station House Officers and human rights and social activists to promptly investigate reports of gross abuses by the police against kothis and hijras in public areas and police stations, and the guilty policeman immediately punished.
- The police administration should adopt transparency in their dealings with hijras and kothis; make available all information relating to procedures and penalties used in detaining kothis and hijras in public places.
- Protection and safety should be ensured for hijras and kothis to prevent rape in police custody and in jail. Hijras should not be sent into male cells with other men in order to prevent harassment, abuse and rape.
- The police at all levels should undergo sensitization workshops by human rights groups/queer groups in order to break down their social prejudices and to train them to accord hijras and kothis the same courteous and humane treatment as they should towards the general public.

¹² National Legal Service Authority V. Union of India Writ Petition (Civil) No.400 Of 2012

¹³ <http://www.pucl.org/Topics/Gender/2004/transgender.htm>



Right Of Transgender Persons Bill, 2014

The Bill was introduced in Rajya Sabha on 12th December, 2014 which is passed on 24th April, 2015 unanimously, with cross-party support. The rights guaranteed under the Bill are mostly **substantive rights** such as the right to equality and non-discrimination, life and personal liberty, free speech, to live in a community, integrity, along with protection from torture or cruelty and abuse, violence and exploitation. There is a separate clause for transgender children.

Education, employment and social security and health are also covered under the Bill. The chapter on education makes it mandatory for the Government to provide inclusive education for transgender students and provide adult education to them. With the employment chapter, there are two separate clauses dealing with formulation of schemes for vocational training and self-employment of transgender persons by the Government. There's a separate clause for non-discrimination against transgender persons in any establishment – public or private. The Bill envisages setting up a number of authorities and forums – **National and State Commissions for Transgender Persons**. The Commissions work will be mostly in the nature of inquiry or recommendations in the inconsistencies in the application of the law or violations of right of transgender persons. The Commissions can issue summons to witnesses, receive evidence, etc. There is penalty by way of imprisonment for upto a year for hate speech against transgender people.¹⁴

Status Quo of the Bill

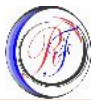
To become law, it now must be passed by the lower house of parliament, where the ruling Bharatiya Janata Party (BJP) has a majority. The Minister for Social Justice and Empowerment, belonging to the BJP, has thus far said that the government supports the issue but wants to bring its own comprehensive bill in this regard. The Rights of Transgender Persons Bill, if passed, will allow for legal gender recognition, removing a fundamental barrier for transgender people toward realizing their basic human rights, including protection from violence and discrimination.

Conclusion

Sexual violence is a constant, pervasive theme in all these narratives. Along with subjection to physical violence such as beatings and threats of disfigurement with acid bulbs, the sexuality of the hijra also becomes a target of prurient curiosity, at the very least and brutal violence as its most extreme manifestation. As the narratives indicate, the police constantly degrade hijras by asking them sexual questions, feeling up their breasts, stripping them, and in some cases raping them. With or without the element of physical violence, such actions constitute a violation of the integrity and privacy of the very sexual being of the person. The police attitude seems to be that since kothis and hijras engage in sex work, they are not entitled to any rights of sexual citizenship. What became apparent in the course of study is that discrimination against hijras and kothis is embedded in both state and civil society. The violence that this community faces is not only due to the state but also has deep societal roots.

While India has made considerable progress on rights of transgender people in recent years, most remain socially marginalized and deprived of basic rights, including the right to vote, own property, marry, and claim a formal identity through a passport or other government identification. They are frequently publicly ridiculed and excluded from general society, enduring discrimination and humiliation from the police and medical authorities.

¹⁴ Rights of transgenders in India - iPleaders <http://blog.ipleaders.in/legal-rights-law-transgenders-in-india/#ixzz3xvyVokI3>



WATER QUALITY ASSESSMENT AROUND BALLARPUR INDUSTRIES LIMITED (BILT) BALLARPUR, DISTRICT CHANDRAPUR, MAHARASHTRA

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Abstract

In many water quality studies, evaluation of groundwater is an important. But here we give the importance to both water samples for investigation purpose. As the quantity of waste water is more the usability is extra for agriculture or irrigation purpose. So, we determined its chemical and physical properties of both water samples i.e. ground water and waste water. As for as drinking and for irrigation purpose too. The sustainability of water for drinking purpose is judged on the basis of pH, EC, TDS, Hardness, Total alkalinity, Chloride, Nitrate, Sodium and Potassium, etc. The sustainability of groundwater for irrigation purpose is judged on the basis of sodium contents and electrical conductivity.

Keywords: Physico-Chemical, Parameters, Permissible Limit, Chemical standards, Drinking water, Chandrapur.

Introduction

Water is the world's most precious resource because the life of animals and plants depends on it. Most industries also require water for various applications, so the global economy depends on it as well. Springs are the places where ground water is discharged at specific locations on the earth and they vary dramatically as to the type of water they discharge. Many of the springs are the result of long cracks or joints in sedimentary rock. (Young, 2007) Hot springs are defined as springs where the temperature of water lies significantly above the mean of annual air temperature of that region. (Thompson, 2003 and Young, 2007) Hot ground water can be used to drive turbines and generate electricity, or it can be used directly to heat homes and other buildings. Energy extracted from the Earth's heat is called geothermal energy. (Thompson and Turk, 2005)

Water is one of the abundantly available substances in nature. It is essential constituent of all animal and plants material and forms about 75% of matter of earth crust. It has been argued previously that geochemical energy-yields may be a key determinant of microbial community structure and diversity in thermal environments (Amend and Shock, 2001) Rainfall, an important and largest source of water, other sources are surface water and sub-surface water or ground water. (Sharma B.K., 2001) Water is mostly important for industrial and municipal purposes. In addition to the direct consumption of water at homes and farms, there are many indirect ways in which water affects our daily life.

The physical, chemical and biological composition of water is influenced to a great extent by different factors including climate, geomorphology and geology. Also, the physical variables which include temperature and turbidity; chemical variables in that non-toxic variables such as pH, total dissolved salts, salinity, conductivity, ions, nutrients, organic matter and dissolved gases and toxic variables like biocides and trace metals. The objectives of the present work are to analysis and discuss the suitability of water for drinking and sanitation.

Ballarpur, it has many problems regarding the groundwater for drinking and agriculture purpose. The study of groundwater and its quality for drinking and agriculture purpose is very essential. Keeping this view in mind it is decided to investigate, "Study of groundwater quality around Ballarpur industries Limited (BILT), Ballarpur district Chandrapur Maharashtra" within the subsequent purposes. Likewise, to study the Physico-chemical characteristics of Groundwater and to

find out if Groundwater is polluted or not. To find out groundwater quality with reference to irrigation requirements.

Material and Methods

Study Area

Chandrapur district is one of the eleven districts of Vidarbha region of Maharashtra. It is bounded on south by Telangana state and east by Gadchiroli district on north by Bhandara, Gondia, Nagpur and Wardha district on by west by Yavatmal district. Wardha river forms the western boundary whereas Wainganga river form the eastern boundary of the district. The district lies between 19° 30' and 20° 45' North latitudes and 78° 46' and 80° 00' East longitudes. It falls in part of the survey of India of toposheet number 55H, 55L, 56E, and 56I coming an area of 10920 sq. Km.

The area consists of Archean metamorphic rocks, Vindhyan limestones, Gondwana formation and Deccan traps. In Archean formation consisting granites and granitic gneiss occur in most of the eastern part of the district of extending north –south from Nagbhid to Gondpipri. The rocks are generally devoid of primary porosity, but weathering, jointing, fracturing, sheering etc. create secondary porosity within which the groundwater generally occur in phreatic conditions.

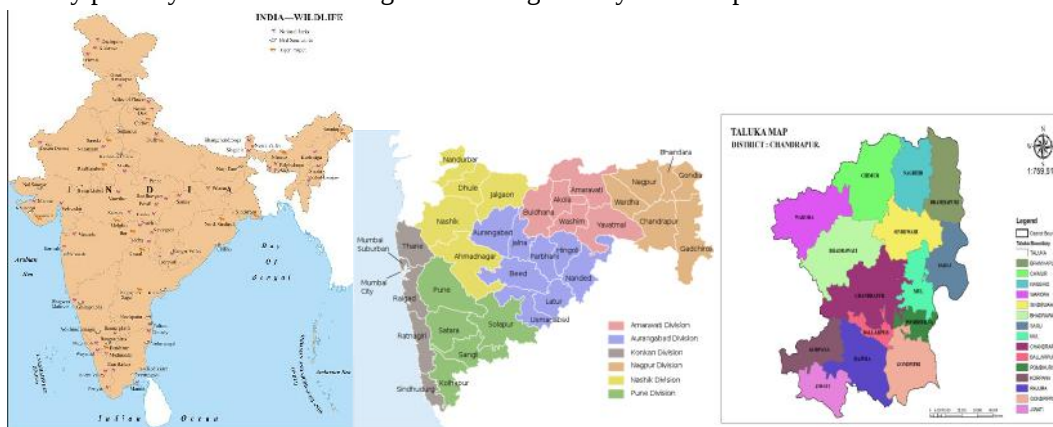


Figure: 1.1 showing map of the study area

Sampling Methods

Preliminary survey followed by detailed survey will be carried out. The plan includes the selection of sampling sites, section of sampling sites decided on the basis of overall objectives of the present study. Collection of groundwater and effluent samples is to be carried out and the Physico-chemical parameters will be analyzed. The sampling and field work will be carried out during pre-and post-monsoon seasons for one year.

The pre-monsoons samples will be collected in the month of May and post monsoon in the month of December. For the present investigation samples were collected every month during the study year from June 2014 to May 2015 from 13 different sampling stations of Ballarpur industrial area. The water samples collected from the around Ballarpur industries limited (BILT) Ballarpur, District Chandrapur, Maharashtra and taken in pre-cleaned polyethylene bottle.

Methodology

In this study total 13 water samples; in pre-monsoon, 13 in monsoon, and 13 in post-monsoon were analyzed from Ballarpur industries limited (BILT) Ballarpur, Chandrapur, Maharashtra. The number of physicochemical parameters like pH, EC, temperature, total dissolved solids, alkalinity, chloride, total hardness, calcium hardness, sodium, potassium and nitrate were performed.

The pH value of water sample measured by using Digital pH meter. EC values of the water sample under investigation were measured using Digital Conductivity meter. TDS of water samples measured using gravimetric method. The total hardness of the water sample was determined by complex metric titration with EDTA using Erichrome black T as an indicator. Total alkalinities of the

water samples were determined by titrating with H_2SO_4 using phenolphthalein and methyl orange as indicators.

The physico-chemical parameters will be determined by the standard methods and the result of the analysis will be checked by standard methods for the accuracy. The water quality parameters estimated by the standard methods given by APHA (1998) and Trivedy et al., (1998).

Result and Discussion

In the present study, the data revealed that there were considerable variations in the quality with respect to their physicochemical characteristics. The results indicate that the all physio-chemical parameters in all the sampling stations was found within the permissible levels as per WHO standards for drinking and for irrigation purpose. Physicochemical analysis of ground water around Ballarpur industries limited (BILT) Ballarpur was studied in different season (2014 - 2015). The average value of various water quality parameters had been mentioned in Table and represented in graphs.

Hydrogen Ion Concentration (pH)

The average of pH noted from ground water samples in an around Ballarpur industries limited (BILT), Chandrapur, Maharashtra. Ground water sample is 8.77 as maximum and minimum 5.1 was observed. Similarly, the higher values of pH may be due to the increased in nutrients and productivity in aquatic ecosystem was noted by Badve et al., (1993), Mohd et al., (2001) and similar observations are detected at Lonar lake, Buldhana district of Maharashtra, India, by Yannawar et al. (2013).

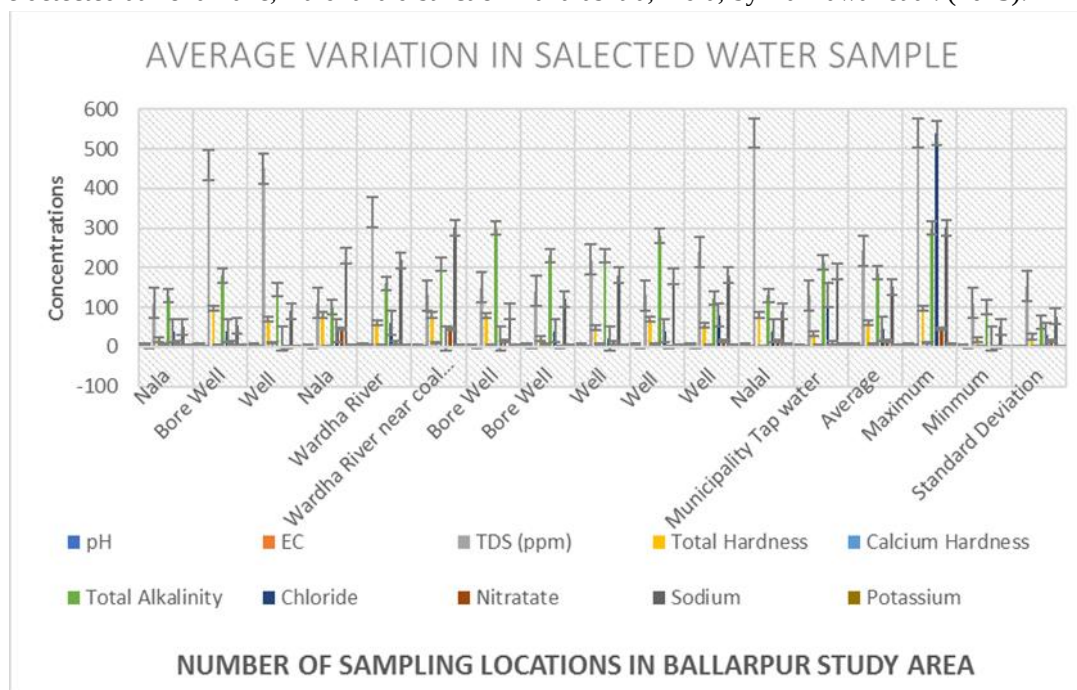


Fig 4.1: showing Average observed variation of selected water samples from Ballarpur
Electrical conductivity (EC)

The average of Electrical conductivity recorded from ground water samples in an around Ballarpur industries limited (BILT), Chandrapur, Maharashtra is 4.53 $\mu\text{S}/\text{cm}$ as maximum and 1.16 $\mu\text{S}/\text{cm}$ as minimum recorded. Correspondingly, the higher values of EC may be due to the increased minerals and contaminants in water environment was noted at Sahastrakund waterfall, Nanded, by Shaikh et al., (2013) and similar observations are detected at waste water investigations at engineering sites by Yannawar et al. (2013).

Total Dissolved Solids (TDS)

The average of Total Dissolved Solids (TDS) recorded from ground water samples in an around Ballarpur industries limited (BILT), Chandrapur, Maharashtra is 540 ppm as maximum and

220 ppm as minimum recorded. Congruently, the higher values of TDS may be due to the increased turbidity and contaminants in water due to rain or anthropogenic activities of human beings as recorded at Nagzari dam is situated at Nagzari village of Kinwat, Nanded, Yannawar et al., (2013) and similar observations are detected at Hot Water Spring of Unkeshwar, Maharashtra by Vyankatesh B Yannawar et al. (2013).

Hardness

The mean value of observed total hardness from water sample is minimum 19 mgL⁻¹ and maximum 97 mgL⁻¹. The estimated calcium hardness of water samples was maximum as 10 mgL⁻¹ and minimum 2 mgL⁻¹ was noticed. Similarly, the higher values of hardness (Total hardness and Calcium hardness) due to the geochemistry and geology as recorded at landfill site of the Nanded city, of Maharashtra, Yannawar et al., (2012). Parallel observations are perceived at Lonar lake, Buldhana district of Maharashtra, India, during (2013) to Yannawar et al.. (2013).

Total Alkalinity (TA)

The Total alkalinity of 13 sampling locations are observed water sample is below detectable limit in pre-monsoon and 300 mg/L maximum and minimum 100 mg/L. Average value of phenolphthalein alkalinity 186 mg/L. Similarly, the higher values of Total Alkalinity due to the geology as recorded at landfill site of the Nanded city, of Maharashtra, Yannawar et al., (2012). Equivalent remarks are apparent at Lonar lake, Buldhana district of Maharashtra, throughout the year, Yannawar et al.. (2013).

Chloride (Cl)

Chloride of 13 water samples noticed 540 mg/L maximum and minimum 20 mg/L. The estimated chloride of water samples in an average 45.4 mgL⁻¹L. Similarly, the values are below the permissible limits of chlorides are also noted at Sahastrakund waterfall, Nanded, by Shaikh et al., (2013) and similar observations are detected at waste water examinations at industrial sites by Yannawar et al. (2013).

Nitrate (No₃)

The Nitrate of 13 water samples noted 45 mg/L maximum and minimum 0 mg/L. The average nitrate concentration investigated from water sample is 42.2 mgL⁻¹. Similarly, lesser the values of nitrate were noted at landfill site of the Nanded city, Yannawar et al., (2012). Parallel observations are perceived at Lonar lake, Buldhana district of Maharashtra, India, during 2013 by Yannawar et al.. (2013).

Observed Standard values of samples

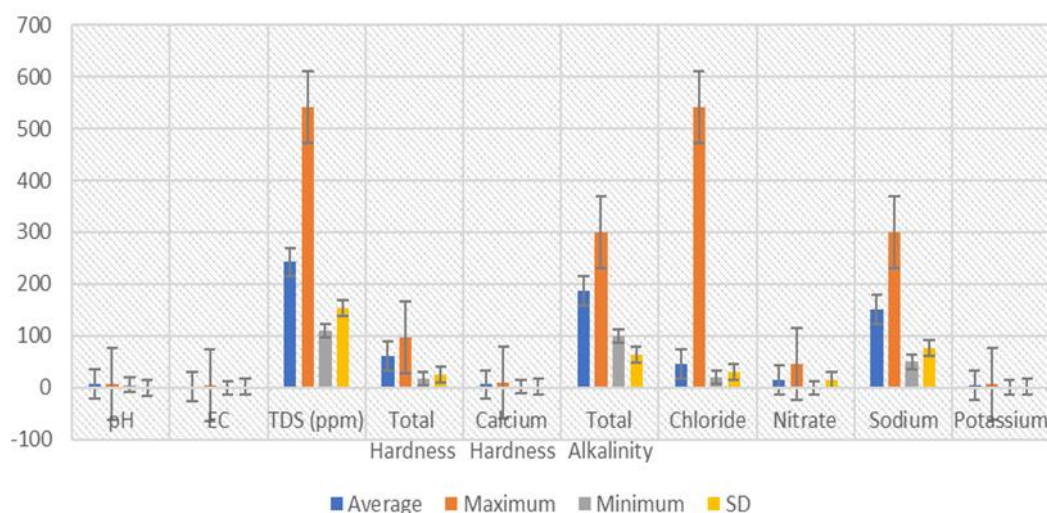


Fig. 4.2: showing observed standard values of water samples from Ballarpur

Sodium (Na) and Potassium (K)

The Sodium of 13 water samples recorded 301 mg/L maximum and minimum 50 mg/L. The average sodium concentration investigated from water sample is 151.6 mgL⁻¹. The Potassium of 13 water samples verified 8 mg/L maximum and minimum 0.9 mg/L. The average sodium concentration investigated from water sample is 4.5 mgL⁻¹ respectively.

Due to the anthropogenic activities of human beings the sodium and potassium level has been increasing day by day. Eventually the algal population are ostensible at Lonar lake, Buldhana district of Maharashtra, throughout the year, Yannawar et al., (2013). We also find the similar results for sodium and potassium by increasing the growth of phytoplankton's. Similar observations have been reported in the literature by Yannawar et al., (2014) and Narwade et al., (2015).

Conclusion

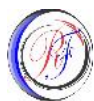
The Ballarpur is an industrial area, from last five decades there is industrialization working actively. So, there are the chances of ground water contamination in the adjacent area. And defiantly it may affect the surrounding land and soil by this water are used for irrigation. But as per as water quality assessment concern the water quality was good. As per drinking and irrigation concern water quality also good. The availability of waste water is more so; it should be used for agriculture. But the quality was not so bad or worst for farming purpose. As per ground water concern the its quality also good for consumption for as drinking and utilization too.

Acknowledgement

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A STUDY OF TRIBAL COMMUNITY IN THE THANE DISTRICT

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Abstract:

The aim of this study has to find tribal community and their an imbalance in social, economic, political, material legal, administrative, cultural values and economic resources in the Thane District and analyse Characteristics of different tribal group like kokna, warli, Mahadeo Koli, Malhar Koli, katkari and Thakar.

Since all above tribal community life is intertwined with forest not only for economic livelihood point of view, their belief system about sacred nature. It is difficult to make them inseparable from the forests and land, hence forest play a significant role in the life of tribal. The undertaken study ensures in tribal development of district. The present study is limited in the frontiers tribal area of Thane district.

Keywords - Tribal community, socio-economic status, customs and faiths, social awareness etc.

INTRODUCTION

The Study of tribal Community has been significant in human geography. Because tribal's of the state on finds that there is an imbalance in social, economic, political, material, legal administrative, cultural values and economic resources in the state of Maharashtra. Hence tribals in Maharashtra, popularly known as 'Adivasi' have been living in the forests, valley on the mountains and hills, away from the mainstream population for ages.

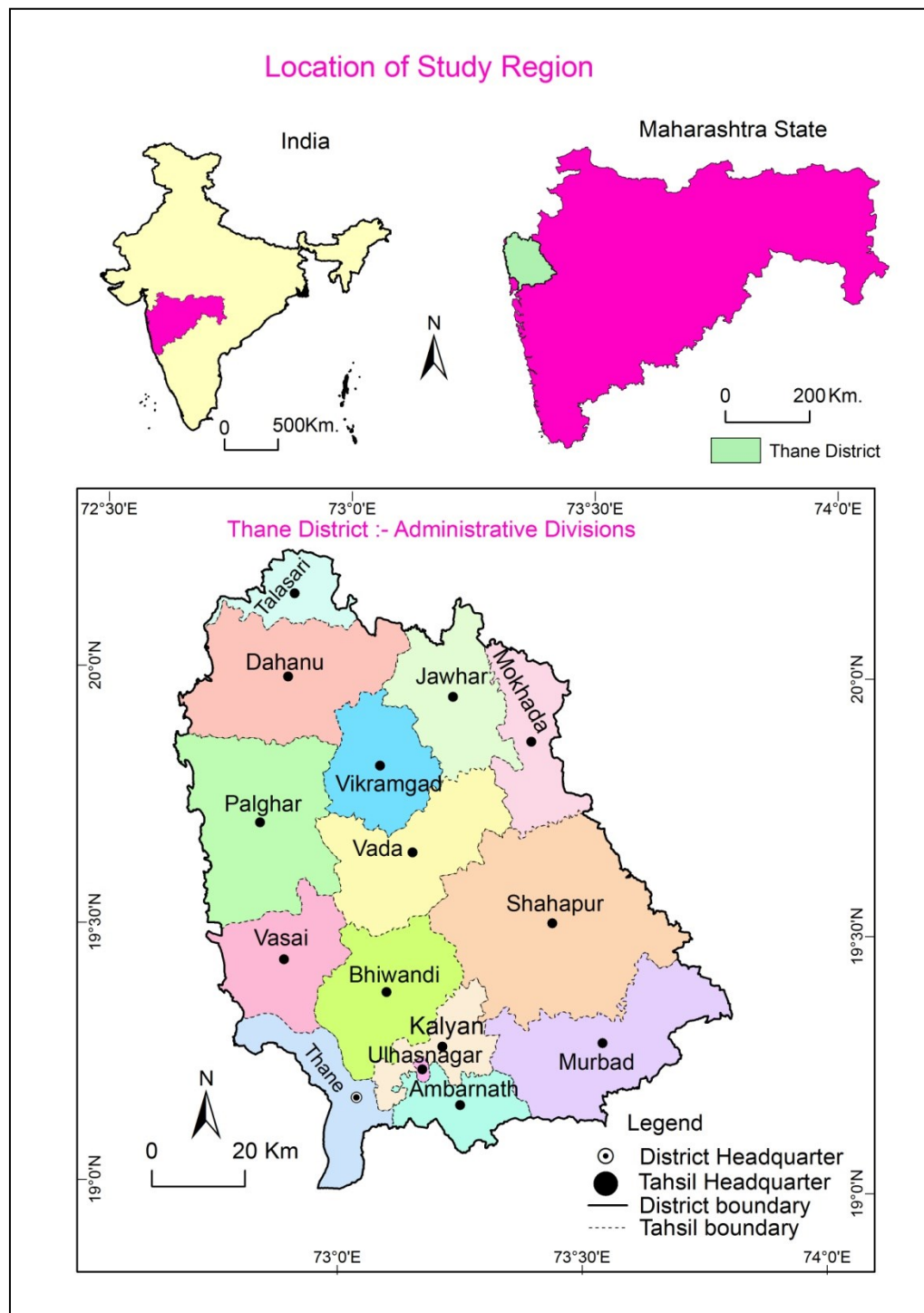
According to W.J. Perry, "Tribal means a community habituating in most common regions and speaking a same language."

Present study of Thane district the northern and eastern fifteen taluka. In the present study an attempt was made to examine tribals situation, problem and their population. Characteristics of different tribal Community like Kokna, Warli, Mahadeo Koli, Malhar Koli, Katkari and Thakar

ABOUT THE STUDY AREA

Thane district is the north most part of the Kokan lowlands of Maharashtra. It comprises the wide amphitheater like Ulhas basin. The district is situated between 18° 42' N to 20° 20' N latitudes and 75° 45' E to 73° 48' E longitudes. This district is spread over fifteen Talukas with a total Geographical area 9558 sq.km District ranks 16th in Maharashtra in respect of total Geographical area and holds 1st rank in population. The revised area of the district is bounded by Mumbai city district and Mumbai sub-urban district to the Southwest and Raigad district to south. Hence Ulhas basin on the south and hilly Vaitarna valley on the north together with plateaus and slope of the Sahyadri in the east, the land falls through a succession of plateaus in the north and center of the district to the Ulhas valley in South.

As per the 2011 census the District Thane has a considerable tribal population. Tribal population in the district is 15,42,451 which constituted 13.95 percent of the total population. These tribal communities are Kokna, Warli, Mahadev Koli, Malhar koli, Katkari and Thakar.



OBJECTIVES

1. To analyze tribal group on the basis of their settlement,
2. To Study tribal cultural and art aspect of the study region.

DATA COLLECTION AND RESEARCH METHODOLOGY

For this work primary and secondary data will used. Collective information is year 1990 to 2011 periods, primary data will include preparation of conducting interview to collect information from the tribal people and local resident of that particular pada located in dense forest. Secondary data will be collected through the books, reference, papers, District census hand books and web encyclopedia.

TRIBAL COMMUNITY LIVELIHOOD

Since the age tribal communities live in the lap of the nature. Their economy and culture are closely associated with the nature is like the womb of the mother. The life style and tradition of each indigenous community is unique and is related to the utilization of natural resource and particular type of work. The interaction between human being and nature has always been reciprocal. this evident in tribal communities where there always exist a symbiotic relationship between their live hood pursuits and the surrounding natural resource base like the forest, land, water bodies, mineral resource and other flora and fauna. For tribal people land is important source of livelihoods. Around 90% of tribal population in the Thane district was depending on land directly or indirectly for survival. Their economy was primarily agro based land is the source asset for them. Apart from the land forest is the second source of their live hood. They used to collect various minor forest products from their survival. There economy was subsistence in nature.

TRIBAL COMMUNITY

The tribal communities commonly understood as forest dwelling or people living in the hills these community are Kokna, Warli, Mahadeo Koli, Malhar Koli Katkari and Thakar. This community has its own cultural and economic differ nation besides specific ethic identities.

KOKNA

The kokna, kokni constitutes the principal tribal in Maharashtra. The community of kokna tribe is mainly spread over in the districts of Thane. The present name of tribe is derived from 'Kokani' which is the Western Coastal halt of Maharashtra. The area between the coastal line and Sahyadris in the original abode of the kokna tribal community. Historical accounts says that it is one of the ethic segment of nag race known as konkan by which the present territorial name kokan

has given. Epic and some ancient Indian literature had a mention about 100 race (kula) of nagas, one of them was kunkana nag which latter become the identity of konkan as a territory on coastal area.

WARLI

The warlis are an aboriginal tribe living at the foothills of the sahyadris in the Thane District. Warli was hunters and gathers living in the forest with time, they were forced to settle down at the base of the hills, and so they adopted an agro pastoral lifestyle.

Waral is brushwood which the original settlers had to clear in order to settle down. Waral also refers to the brushwood used to burn on the fields as rab.

This could be the origin of name of their tribe warli. After ripen crop primitive man decided to bury the corn stocks in a deep pit, its bottom lined with ash and teak leaves and its top covered with mud to bury them safely. This system of saving the corn stock was called as warli.

The human beings who made a warli under the ground are known as warli people and they make warli paintings are also a mean of communication. Thus understanding the symbolism in them becomes crucial for grasping the true meaning.

MAHADEO KOLI

Both tribal community live in the Thane district. Mahadeo Koli also Known as Dongar Koli and Raj Koli is a sub-caste Koli. The Mahadeo Koli tribe the predominant tribal group, formed the move army, a troop of shivaji Maharaj. Which helped in controlling the mountain passes of the sahyadri. Tanaji was the lieutenant of Shivaji Maharaj. The Mukne clan which ruled Thane from Jawhar fort too was Mahadeo Koli, after consider being a criminal tribe by the British till 1927.

MALHAR KOLI

The Malhar are a semi nomadic Kolharian tribe. They are also found in Thane district where they enjoy S.T. status as Koli and Malhar. They Process their autonomous tribal religion based on ‘animism’ which is amalgamated with few elements of Hinduism.

KATKARI

Many of the tribes like the katkaris do not even have their own village and they are settled in the fringes of the caste Hindu villages other names and spelling include kathkari, kathodi and kathodia. The Katkari are one of only a few tribal groups that eat rodents, including the little Indian field mouse the black rat and the Greater of Indian Bandicoot. They believe that their strength and long life comes from eating the meat of rodents.

THAKAR

Thakar is tribe this tribe was originally living in hilly areas of Thane district and is now also found scattered all over Maharashtra they also called by names like thakar Thakur, Ka Thakur, Ma Thakar, Ka Thakur, and Ma Thakur, however, the surname Thakar belongs to Deshasth Brahmin cast in Maharashtra .

Tribal population of thane District (Sub-District)

Sr.	Name of Sub- District	Total Population	Total Scheduled tribe
1	Talasari	1548818	140273
2	Dahanu	402095	279904
3	Vikramgad	137625	126368
4	Jawhar	140187	128462
5	Mokhada	83453	76842
6	Vada	178370	101709
7	Palghar	550166	168152
8	Vasai	1343402	98298
9	Thane	3787036	74940
10	Bhiwandi	1141386	92664
11	Shahapur	314103	112183
12	Kalyan	1565417	54516
13	Ulhasnagar	506098	6576
14	Ambarnath	565340	36221
15	Murbad	190652	47343
Total Tribal Population of Thane District		11060148	154251

Source: (Census, 2011)

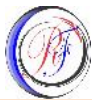
CONCLUSION

The study of tribal community has been significant in human geography. Because tribals of the state and Thane district on find that there is an imbalance in every condition. They dependable on forest. All the tribal live in remote area. kokna, Warli, Mahadeo Koli, Malhar Koli, Katkari and Thakar these tribal has considerable population in the thane District is 1,54, 245. The present study try to understood the culture, art, occupation and their tradition. These tribal communities (group) had different from each other.



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**HUMAN RIGHTS VIS-A-VIS RIGHT TO EDUCATION IN INDIAN CONTEXT****Dr.Sagar Vilas Shelke**

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Email- advsgarshelke@gmail.com**Abstract:**

Education is a powerful instrument to shape the child as well as people. The right to education is essential to economic, social and cultural rights & this is significant part of overall development of individual and right to life is a basic human rights. The constitutional aspect of Article 21 of the Indian constitution i.e. right to life contains development of personality. This is bringing out the significance of Right to Education. The status of Education in India is dynamic. It is changing from time to time i.e. as per the needs and capability of nation. Today's education has across the national boundaries and acquired a global dimension. The national educational policy is changing for meet the challenges of globalization. In the present era of globalization as well as technological expansion, the dominant precondition for endurance in society is education as it plays crucial role in the course of overall development of human beings. Thus to make stronger the place of education in a supplementary organized manner, the government of India took an essential initiative through the enactment of the 86th Constitution Amendment Act.

Keywords: Education, right to education, globalization, constitutional amendment.**Introduction:**

Education is keystone for self-sustaining and livelihoods and the education is life Insurance for all children. The right to education is essential to economic, social and cultural rights. Achieving the right to basic education for all is thus one of the biggest moral challenges of our times. It is crucial that the right to education in its various dimensions is incorporated in the commutations and legislation. Educational status in India is constantly changing as per the needs and capabilities of the nation.

Education is a continuous process. It is well known that for success of democratic system of the government, education is a basic element. An educated citizen has to choose the representatives who form the government. Education gives a person human dignity who develop himself as well as contribute to the development of his country. The aim was to abolish illiteracy from the country. The framers of the constitution realizing the importance of education. So the amendment to the constitution which sought to introduce a change to the Article 21 of the constitution to make the Right to primary education for the children up to the age of 6- 14 years is a fundamental right.

Right to education is a constitutional Amendment for that the NGO, private schools, colleges and institutions, industrialist, minorities and various persons have come forward for the establishment educational institutions which are tendering good education in every field of life.

At the time of framing of the Indian Constitution the right to education could not be guaranteed as a fundamental right but as a directive to state to secure right to education under Article-41. Before 1976, education was exclusively the responsibility of states; the Central

Government was only concerned with certain areas like Coordination and determination of standards in technical and higher education etc. In 1976, through a constitutional amendment education became a joint responsibility. The right to education becomes a fundamental right under Article 21A of the Indian constitution.

Historical perspective of Human Right

The concept of human rights as one knows it today has a very recent history or a very old history, depending on how one looks at it. Belief in moral universals has historically the domain of philosophy and religion, reflected in every system of thought ever recorded, but belief that governments are obligated to respect the fundamental equality and autonomy of all individuals is an idea that just began to achieve currency in the 20th Century and is still in its infancy today. India labeled as largest democracy in the world, does not have a clean human rights record. In line with global trend, in recent years, human rights assumed special importance, in the fabric of Indian society. With the enactment of the protection of Human Rights Act 1993 the way for the development of the jurisprudence of human rights has got a new impetus. With changing social realities, it has been considered a necessity that the human rights Courts at District level and Human Rights commissions at the States and National level. The basic theme of the Protection of Human Rights Act, 1993 is based on mankind's demand for a life in which the inherent dignity of a human being will receive respect and protection. The establishment of the National Human Rights commission of India in 1993, under the Human Rights act, 1993 can be cited an example for "institutionalizing the concept of the human rights in addition to the provisions of fundamental rights as enshrined in the Indian Constitution". Since its formation, the National Human Rights Commission has taken Substantive initiatives in the agenda setting, policy initiatives, Norms and Rule Making and Implementation and evaluation of human rights in India.

The General Assembly of the United Nations proclaims the Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Concept of Human Right

The term 'Human Rights' is a dynamic concept. These rights may be called the basic rights, the natural rights or the inherent right or fundamental right. The principal objective of both Indian and international laws is to protect the human personality and its fundamental rights. The right of human beings is called as human right. According to D.D. Basu Defines Human Rights as those minimum rights which every individual must have against the state or other public authority by virtue of his being a member of human family, irrespective of any other consideration.

However, in India "the protection of Human Rights Act 1993 (No. 10 of 1994)", Human rights have been classified in the following way-

Section 2(1) (d) Human Rights means the right relating to life, liberty, equality and dignity of the individual guaranteed by the constitution or embodied in the international covenants and enforceable by courts in India.

Constitutional Perspective on Right to Education

When framing of the Indian constitution that time right to education could not be given as a fundamental right that was under Directive Principles of State Policy under Article 41 of the Indian constitution, that education was of total responsibility of states but in 1976,

through constitutional Amendment education became a joint responsibility. By 86th Constitutional Amendment Act 2002, Article 45 elevated from Directive Principles of State Policy up to Fundamental Right made a specific provision relating to right to education i.e. free and compulsory education to children of the age up to 6 -14 years is as a fundamental right. Such right to education is under the Article 21-A, Part III of the Indian Constitution

The preamble is basic structure of the constitution. The preamble says that ultimate authority is people or source of Indian constitution is people, so constitution emerges from them. Preamble of Indian constitution declare that “we the people of India... To secure to all citizens that justice, liberty, equality and fraternity the fundamental rights always remain controversial that date.

Article 14 of the Indian constitution that provide concept of equality before law that all children get right to education equally without any discrimination. Article 15 of the Indian constitution provides of prohibition of discrimination on ground of religion, race, cast, place of birth or sex. Article 15 (3) of Indian constitution- that state to make special provision for betterment of women and children. Article 15(4) state that state shall make any provision for advancement of socially and educationally backward classes or for SC, ST. Article 15 (5) state shall make special provision for SC, ST backward classes in such special provision relating to admission to educational institution including private educational institution aided or unaided by state.

Article 28 (1) No religion instruction shall be provided in any educational institution shall be provided in educational institution.

Article 29(2) of the Indian constitution provides equal opportunity for admission in educational institutions.

Article 30 provides that the right to establish and administer educational institutions has been guaranteed to the minorities as a fundamental right. The rights under Directive Principles of State Policy are not enforceable in the court by citizens.

In Case- Mohini Jain vs. State of Karnataka (1992) in this case court held that the right to education is become fundamental right under Article 21 of the Indian constitution. Article 21 of the Indian constitution stated that right to life and dignity of individual cannot assure unless it is accompanied by the right to education. Case- Unnikrishnan vs. State of Andhra Pradesh (1993) in this case court held that right to education is a basic fundamental right under Article 21 of the Indian constitution, the right to education is available only to the children is free and compulsory up to the age of 14 years.

Article 45 of the Indian constitution and added it from Directive Principles of State Policy up to fundamental right and even adding new clause (k) in Article 51A i.e. Article 51 A (k) (Fundamental Duty) to make the parents or guardian are responsible to providing opportunity of education to their children up to the age of 6-14 years. After dithering 7 years, the subsequent to 86th constitutional Amendment Act, The right to education Act 2009. The central government has made subordinate legislation, which guidelines states for implementing the Act. Even several statutes are passed the legislation making primary education compulsory.

Constitution of India declares it as fundamental right. To guarantee this right the Central Government passed Right of Children to Free and Compulsory Education Act, 2010. The Right to Education Act promises to ensure education for all children between the age of 6

and 14 years. The question which arises is, has the government succeeded in its motive by passing the Right to Education Act or has failed in providing right to education. There are a number of challenges to access free and compulsory education in India.

The right to education is a free and compulsory education is adopted in Indian constitution through amendment Bill. The right of children to free and compulsory education Act 2009. As per the RTE Act, 2009, every child has the right to full-time elementary education of satisfactory and equitable with quality in a formal school that satisfies certain essential norms and standards. The need to address inadequacies in retention, residual access, particularly of un-reached children, and the questions of quality are the most compelling reasons for the addition of Article 21A in the Constitution of India.

Right to Education as a Basic Human Right:

Right to Education is basic Human Right. It is essential for the all-round development of human being and with the development of human resources a country develops. The various international Convention are on right to education. The UNESCO's international conference on the education that provide quality education to all for securing better future of children and making them responsible citizens. The human right law affirms that education and children are two important suggestions of an elementary condition of human beings. The International Covenant on Economic Social & Cultural Right (ICESCR), 1966, Article 2 stated that full and immediately all aspect of education and internationally prohibited grounds of discrimination. The committee on economic, social and cultural rights stated that it is real of government to implement right to education throughout the country without discrimination, giving priority to children who remains deprived of elementary education of good quality. Education as a human right that carries obligation for government to ensure that elementary education is made accessible to all.

The organizations and recommendations of numerous commissions and committees which have been appointed at state level deliberate primary and secondary education. The national educational commission, policies and programmer on right to education. There are evolution of new education policy is result of the constitutional amendment and recommendation of various commission (1956-60) the recommendations relating to accessibility and quality of primary schools every child without any discrimination. Improve the quality of teacher at all levels. National policy on Education (NPE 1968), the report recommendation that fulfill compulsory education for all children up to age of 14 years. National Policy on Education (NPE 1986), Such recommendation as a recent phase of developmental programmes of education for the betterment of children. The need for education policy was felt after Kothari commission. Education constructs the nation at each of every level and create self sufficiency for development. Such policies provide educational opportunity to all for education. The new educational policy provides provision for women education and women empowerment

The various provisions of International convention or treaties which are explaining the right to education as a significant right. Through such provisions of international convention their impact over the India and such provisions impact on Indian law and other countries and they are making improvement in their provisions such right to education. The right to education is internationally recognized important right. The foundation of right to education in Universal Declaration of Human Right (UDHR) 1948. It has various global

human rights and treaties are on right to education. The UDHR 1948, is a milestone document in past of human right. The declaration stated common standard of achievement for all persons. Article 30 and Article 26, Article 26 (1), Article 26(2) and Article 26 (3) of the UDHR states that every human being has right to education, it shall be free at least elementary education with compulsory. Education directed full development of individual's personality and growing respect for human rights and freedom promote understanding and co-operation friendship among the nation and maintain peace. The right to education is universal acceptance rights which gives free and compulsory primary education and ensure accessibility to all individuals except any discrimination. The education should take in account ethics and concept of peace. It contains rights of parents to choose quality education. Declaration of Rights of Child (1959), the child is entitled to receive education with free and compulsory at fundamental stage education on the basis of equal opportunity with to develop ability, individual judgement and sense of normal and social responsibility and to become useful member of the society. Principle 7 of refers for entitlement of child to get education. The United Nations General Assembly stated that the principle of Declaration played pivotal role for promotion of children's rights in the world and the shaping various forms of International cooperation in them. Convention Against Discrimination in Education (1960). The UNESCO adopted this convention in 1960. This declaration develops the basic principal of equal opportunity without any discrimination in their norms. It promotes and protect right to education around the world, to maintain peace is main goal of UNESCO for that education is important tool. Right to education has various dimensions for basic education to lifelong learning. Full and equal opportunity of education for all. To ensure standard education in all public education institutions of equal level to provide training for profession of training to teachers without any discrimination. Education is as a fundamental right.

International Convention on Economic, Social Cultural Rights (ICESCR), 1966, it covers all aspect of rights. It recognizes education as a human right with full development of human personality. International Labor Organization (ILO), 1973, it provides the minimum age criteria for the admission to employment shall not be less than 15 years. A member whose economic condition and educational facilities are insufficient with organization of employer and employees that exist initially specify a minimum age of 14 years. Convention on the Rights of the Child (CRC), 1989, it is stated that right of child to standard living adequate for child's overall development. The duty of parents to provide education to according to their fundamental ability.

It takes appropriate measures i.e. prelude of free education and offering financial assistance for need. World Declaration on Education for All, 1990. This Declaration's objectives analyzed the challenges, problems of 20th Century. The vision of universal basic education that follows such as Universal access basic education improve learning achievement. Increasing the knowledge skills and values living better and sustainable development. It states that every person able to benefit from education opportunity to meet their fundamental learning need. It contains the skill, value, knowledge etc. and to develop and improve the quality of their lives. This recognized the changing nature of fundamental learning needs of children.

It obligation eliminating the discrimination at all level of education system. It provides improve the quality education. It provides personal development even it fulfill civil,

political, economic or social right. Right to education identified as an integral part of right to development includes basic needs food, clothing, shelter, health and care and primary education. Human right contains approach towards educational values. It promotes social integrity & stability. It builds respect for peace, non violence.

Conclusion

Human rights refer to the basic rights that are believed to be entitled to every human-being. Every human-being are entitled to certain rights and freedom irrespective of their origin, ethnicity, race, colour, nationality, citizenship, sex or religion. These rights are considered universal for humanity. Right to education and education is in part III of the Indian constitution i.e. fundamental right. In present scenario right to education is a human right. Right to education plays pivotal role in development of individual as well as society. Then there can be a social change. There should be provide education to all including women. Through education we can develop our society as well as economic condition. Through education we can eradicate poverty, racial discrimination, inequality, environment degradation, population explosion, livelihood problems etc. education shaper development of nation. So the compulsory education is necessary for the overall development. The education is not for the preparation for exam but for the making life better.

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वृत्तपत्रांसाठी जाहिरात लेखन

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डॉ.पांडुरंग ईश्वरा भोसले.

पुणे

प्रास्ताविक

जाहिरात ही एक स्वतंत्र कला आहे. तिला 'पासष्टावी' कला असे म्हटले जाते. आपल्या उत्पादित वस्तूंची, तिच्या वैशिष्ट्यांची लोकांना माहिती करून देणे, लोकांच्या मनात तिच्याविषयी अभिलाषा निर्माण करणे, ती वस्तू विकत घेण्यास उद्युक्त करणे. फ्लॅट्स, मोटारी, स्कुटर्स, धुलाई यंत्रे, मिक्सर, दैनंदिन वापरात येणाऱ्या छोट्या-मोठ्या गोष्टी यांच्या जाहिराती ह्या वस्तूबद्दल ग्राहकांच्या मनात ओढ निर्माण करतात. उत्पादनाविषयी माहिती पुरवणे, सरस-निरसता स्पष्ट करणे, किंमत व टिकाऊपणाची ग्वाही देणे, वस्तू मिळण्याचे ठिकाण, ट्रेडमार्क सांगणे, अभिनव उत्पादनाची उपयुक्तता स्पष्ट करणे, खरेदीची प्रेरणा देणे, ग्राहक शिक्षण ही काही जाहिरातीची महत्त्वाची उद्दिष्टे सांगता येतील. 'विक्रेत्याने आपल्या उत्पादनाची किंवा सेवेची मागणी वाढावी आणि विक्री व्हावी म्हणून केलेली प्रसिद्धी म्हणजे जाहिरात होय.' ग्राहकांच्या मनात आपल्या मालाबद्दल आकर्षण निर्माण करणे आणि त्यांना खरेदीस प्रवृत्त करणे ही जाहिरातीची ध्येये होत. जाहिरात म्हणजे उत्पादक आणि ग्राहक यांना जोडणारे एक परिणामकारक माध्यम होय. या माध्यमांद्वारे उत्पादक म्हणजेच जाहिरातदार आपला विक्रय संदेश ग्राहकांपर्यंत पोहोचवत असतो.

जाहिरात ही निरनिराळ्या माध्यमांतून प्रसारित केली जात असते. वृत्तपत्रे व नियतकालिके ही तिच्या प्रसारणाची प्रमुख माध्यमे होत. त्यांच्या खालोखाल आकाशवाणी व दूरदर्शन ही दोन प्रभावी माध्यमे होत. याखेरीज भिंती, बसस्टॉप, रस्ता दुभाजक इ. ठिकाणी लावली जाणारी विविध आकारांची पोस्टर्स किंवा फलक, चित्रपटगृहात दाखवल्या जाणाऱ्या स्लाइड्स, छापील पताके, फोल्डर्स, पुस्तिका, स्टिकर्स इ. माध्यमांतूनही जाहिराती प्रसारित केल्या जात असतात.

जाहिरातीचे-माध्यम आणि जाहिरातीचा-मसुदा यांचा परस्परसंबंध असतो. त्यामुळे माध्यमानुसार जाहिरात-मसुदालेखनाचे स्वरूप बदलत असते. 'जाहिरात' हा या युगाचा धर्म झालेला आहे. आपल्याकडे एक जुनी म्हण आहे, 'बोलणाऱ्याचे कुळीथ विकले जातात पण न बोलणाऱ्याचे गहूही विकले जात नाहीत.' या म्हणीचा अर्थ स्पष्ट आहे की तो म्हणजे आपल्या मालाच्या विक्रीसाठी जाहिरात करावीच लागते. सर्व माध्यमात नभोवाणीवरील जाहिरात ही लोकांपर्यंत सहज जाऊन पोहचते. वृत्तपत्र, हार्डिंग्ज, पोस्टर, इत्यादीद्वारे केलेली जाहिरात अशिक्षितांच्या फार मोठ्या वर्गापर्यंत पोहोचण्यास अडचणी येतात. दूरदर्शनवरील जाहिरात ही अत्यंत महाग असते. त्यामुळे ती जाहिरातदाराला परवडत नाही. केवळ मोठ्या उत्पादकालाच ती परवडू शकते. तसेच दूरदर्शनचा १०० टक्के विस्तार व्हायला खूप वर्षे लागतील. त्यामुळे ते जाहिरातीसाठी प्रभावी माध्यम असूनदेखील सध्याच्या काळात सर्वांना उपयोगी पडण्यासारखे नाही. वृत्तपत्रात जाहिरात देताना काही मुल्यांचे पालन करणे अत्यावश्यक असते. त्या मूल्यांचा समाजावर, वस्तूंवर, विक्रीवर काय आणि कसा प्रभाव पडतो हेच जाणून घेणे येथे अपेक्षित आहे.

मूल्य ह्या शब्दाला इंग्रजीत Value हा पर्यायी शब्द आहे. Value हा शब्द Valere ह्या लॅटिन शब्दापासून तयार झालेला आहे. Value ह्या शब्दाचा अर्थ किंमत, दर्जा, उपयुक्तता, व्यक्तीची गुणवैशिष्ट्ये, पात्रता, लायकी असा होतो. यावरून मूल्य म्हणजे जे जे इष्ट, उपयुक्त आणि चांगले असते ते ते होय. गरजांची पूर्तता करण्यासाठी मूल्य ही संकल्पना विकसित होऊ लागली. सहकार्य हे ह्या संकल्पनेचे मूलसूत्र ठरले. प्रत्येक वेळेला

वस्तू, व्यक्ती, पशू, परिस्थिती ह्यांची देवाणघेवाण अशक्य होऊ लागली. त्यामुळे विनिमयाचे माध्यम म्हणून चलन अस्तित्वात आले. व्यक्तीच्या कार्याचे मूल्यही चलनात निश्चित होऊ लागले. मूल्य ही संकल्पना आर्थिक बनली पण सगळ्याच गोष्टी पैशाने मोजता येणे अशक्य होऊ लागले. निःस्वार्थीपणे इतरांना मदत करणे, इतरांची सेवा करणे अशा बाबींचे मूल्य ठरवायला पैसा तोकडा पडू लागला. त्यामुळे त्या बाबी 'बहुमोल' ठरल्या आणि मूल्य ही संकल्पना अधिक व्यापक होत गेली. अशा रीतीने मूल्य ही संकल्पना भावनिक आधार ह्या अमूर्त स्वरूपाकडून चलन ह्या मूर्त स्वरूपाकडे विकसित झालेली आहे. "मूल्य म्हणजे योग्य गोष्टीला न्याय देणारे प्रभाजक किंवा तत्त्व. ही तत्त्वे एखादी जागा, वस्तू, कल्पना, कृती आणि परिस्थिती अशा गोष्टींचे निकष ठरवतात. ह्या गोष्टी चांगल्या की वाईट हे ठरवतात. मूल्ये ही योग्य निकाल देण्यासाठी उपयोगात आणली जाणारी प्रमाणके होत."१

जाहिरात म्हणजे 'अॅडव्हर्टाइजमेंट' हा शब्द मूळ 'अॅडव्हर्टेरी' (Advertare) या लॅटिन शब्दापासून तयार झालेला आहे. या लॅटिन शब्दाचा अर्थ '..... च्याकडे मन वळविणे' असा आहे. आपल्या मालाकडे किंवा आपण देत असलेल्या सेवेकडे लोकांचे लक्ष वेधावे हाच जाहिरातीमागचा उद्देश असतो. जिथे एखाद्या गोष्टीची नितांत गरज असते तिथे जाहिरातीची आवश्यकता नसते. उदाहरणार्थ वाळवंटामध्ये एखाद्या ठिकाणी 'इथे थंड पेय मिळेल' अशी पाटी दिसली तरी ग्राहक त्याकडे आकर्षित होईल. मग तिथे 'लिमका' मिळतो की 'थम्सअप' मिळते, हे तो पाहणार नाही. तिथे थंड पाणी मिळाले तरी त्याला चालेल. पण जिथे अनेक एकसारख्या वस्तू उपलब्ध आहेत आणि ग्राहकाला त्याची अत्यंत निकड नाही. तिथेच जाहिरात करावी. स्पर्धेमध्ये आपल्या वस्तूकडे लोकांचे लक्ष वेधावे.

वृत्तपत्राच्या क्षेत्रात जाहिरातीसाठी भाषा, मोजके शब्द, अचूक शब्द निवड हे महत्वाचे तंत्र आहे. जाहिरात क्षेत्रात स्त्रियांचा वापर अधिक वाढतो आहे, परंतु स्त्रीचा सन्मान म्हणजेच समाजाचा सन्मान हे सूत्र आपण सर्वांनीच स्वीकारले पाहिजे. वस्तूचा आणि स्त्री सौंदर्याचा, शरीराचा संबंध जोडण्याची आक्रमकता याकडे सद्सद्विवेक बुद्धीने पाहिले पाहिजे. 'ऑफिसबॉय पाहिजे' पासून कला, क्रीडा, राजकारण, समाजकारण, अर्थकारण, शैक्षणिक धोरण, अध्यात्म, समाजकारण, अर्थकारण, शैक्षणिक धोरण, अध्यात्म, संस्कृती, देश—विदेश असे अनेक विषय विस्तारीतपणे जाहिरातींचे विषय होताना दिसत आहे.

छोट्या जाहिराती, सरकारी जाहिराती, उत्पादनांच्या जाहिराती, संस्थात्मक स्तरांवरील जाहिराती, सामाजिक संदेश किंवा विचार मांडणाऱ्या जाहिराती, रोल मॉडेल व्यक्तींमार्फत केली जाणारी जाहिरात, पुरवणी, पॅनेल्सच्या जाहिराती असे काही दोबळमानाने जाहिरातींचे प्रकार सांगता येत असले तरी या क्षेत्राने विज्ञान—तंत्रज्ञानाबरोबरच आपल्या कक्षा विस्तारल्याचे दिसून येते. छोट्या जाहिराती हा वृत्तपत्रातील अनिवार्य आणि वाचनीय भाग आहे. नोकरभरतीपासून संस्था, क्लासेस यांना हवे असलेले मनुष्यबळ, कमी व्याजदर यांमुळे सर्वसामान्यांना परवडणाऱ्या जाहिराती म्हणून यांची नोंद घ्यावी लागेल. निविदा, मतदान, पाणी, वीजपुरवठा, सरकारी घोषणा, शिक्षण, कुटुंब नियोजन अशा प्रकारच्या सरकारी जाहिराती हा वर्तमानपत्राचा एक अविभाज्य भाग आहे. घरातील गरजेच्या वस्तूंपासून मौजमजेची दैनंदिन वापरातील साधने, इलेक्ट्रॉनिक माध्यमे यांच्या जाहिरातींमुळे वृत्तपत्रांना चांगले उत्पन्नही मिळते. सामाजिक विचार अथवा संदेश व्यक्त करून समाजापर्यंत पोहोचवणे, हुंडा विरोधी, मुलींच्या शिक्षणास आग्रही भूमिका, आरोग्यविषयक सामाजिक भान देणाऱ्या जाहिराती देशाच्या प्रगतीस हातभार लावतात. तर अमिताभ बच्चन, शाहरुख खान, सौरव गांगुली, अमीर खान, शबाना आझमी, विद्या बालन, हेमा मालिनी यांसारख्या विविध रोल मॉडेलचा वापर करून उत्पादन, आरोग्य जागृती, सामाजिक भान, राष्ट्रीय एकात्मता, निसर्ग संरक्षण व संवर्धन करण्यासाठी लोकांना आवाहन केले जाते. वृत्तपत्रांच्या आर्थिक प्रगतीचा आलेख जाहिरातींच्या उत्पन्नावर अवलंबून असतो. या जाहिराती वृत्तपत्रांचा खप,

त्याचे स्थान, जनमाणसातील त्याचा प्रभाव, जाहिरातींचे दर यांचा एकत्रित विचार करून देण्यात येतात. जाहिरातीचा मसुदा तयार करण्यापासून तो प्रत्यक्ष वृत्तपत्रात ती प्रसिद्ध होण्याच्या टप्प्यापर्यंत जाहिरात संस्था काम करतात. वाचकवर्ग, योग्य प्रदेश, वृत्तपत्रांची वाचकांना भिडण्याची क्षमता, यांचा एकूण विचार करूनच जाहिरात संस्था वर्तमानपत्राची जाहिरातीसाठी निवड करतात. जाहिरातीत राष्ट्रीय एकात्मता, बंधुभाव, स्त्री—पुरुष समानता, मुलगा—मुलगी समान, नैतिक, सामाजिक मूल्यभान यांबरोबरच महिलांना अनावश्यकरित्या जाहिरातीत दाखवण्याबाबत सुधारणा होणे आवश्यक आहे.

जाहिरातीचा मसुदा म्हणजे संहिता लिहिणे हे अतिशय कौशल्याचे काम असते. कमीत कमी शब्दात जास्तीत जास्त आशय व्यक्त करणारी जाहिरात नेहमीच गाजते, लोकप्रिय होते. गेली काही वर्षे आपल्या कानावर येणारी पुढील जाहिरात आपण नेहमी ऐकतो— ‘फिनोलेक्सने आणलं पाणी, शेतं पिकली सोन्यावाणी’ या जाहिरातीत संदर्भ आहे तो फिनोलेक्सच्या पाईपचा. त्यामुळे पाणी शेतात नेणे कसे सुकर होते, हे आपल्या लक्षात येते. अगदी दोन—चार शब्दात एखादे छोटे वाक्य तयार करून जाहिरात केली जाते. एच. एम.टी.घडयाळांची जाहिरात— ‘देशाचे समयदक्षक’, ‘सकाळ’ची नवी ओळख: ‘सकाळ’ मित्र नव्या शतकाचा.

“विवक्षित ग्राहकवर्ग, त्याची क्रयशक्ती, ग्राहकांच्या सामाजिक, सांस्कृतिक पर्यावरणाची माहिती, बाजारपेठेतील नव्या प्रवाहांचे भान या सगळ्या गोष्टींबरोबरच अचूक, अनुरूप आणि मार्मिक शब्दरचना करण्याचे कौशल्य हे घटक जाहिरातीची कॉपी करताना महत्वाचे ठरतात”^१ शब्दांना अधिक बोलके करणे आणि जाहिरात वस्तुविषयी कल्पनांना अधिक काही प्रकट करायला लावणे या गोष्टी जाहिरातीचा मसुदा लिहिण्यासाठी आवश्यक असतात.

समारोप

अर्थपूर्ण चित्र आणि लहानात लहान पण तितका अर्थपूर्ण मसुदा यांमधूनही प्रत्ययकारी आणि कलात्मक जाहिरात निर्माण करता येते. कंपनीचे धोरण बाजारपेठेची माहिती, ग्राहकांचे मानसशास्त्र, आकर्षक मांडणी, भाषेवरील प्रभुत्व याशिवाय जाहिरात करता येत नाही. पण जाहिरातीत मानवी मनाचे आणि मूल्यांचे यथोचित भान ठेवणे आवश्यक आहे. वृत्तपत्रांत अनेक जाहिराती एकाच वेळेला प्रसिद्ध होत असतात. ग्राहकांचे लक्ष वेधून घेत स्पर्धा करणे हे वृत्तपत्रांना अटळ असते म्हणून वृत्तपत्रांतील जाहिरातीचा मसुदा फार काळजीपूर्वक आणि कौशल्याने लिहावा लागतो.

संदर्भ

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