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## CHALLENGES AND OPPORTUNITIES FOR THE DEVELOPMENT OF ENTREPRENEURSHIP IN INDIA - A STUDY

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### Abstract

*An entrepreneur is one who plays significant role in the economic development of a country. Basically an entrepreneur is regarded as a person who has the initiative, skill and motivation to set up a business or an enterprise of his own and who always looks for high achievement. He is a catalyst of social change and works for the common good. Entrepreneurs play an important role in developing and contributing to the economy of a nation. It is all the more in a developing world where there are ample opportunities for innovations to exploit the available resources and initiate entrepreneurial ventures. Entrepreneurship has gained greater significance at global level under changing economic scenario. Global economy in general and Indian economy in particular is poised for accelerated growth driven by entrepreneurship. Admits environment of super mall culture we find plenty of scope for entrepreneurship in trading and manufacturing. This paper discusses the challenges and opportunities of entrepreneurship in India.*

**Key Words:** Entrepreneurship, Motivation, Innovation, Manufacturing.

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### Introduction

Entrepreneurs play an important role in developing and contributing to the economy of a nation. It is all the more in a developing world where there are ample opportunities for innovations to exploit the available resources and initiate

entrepreneurial ventures. Entrepreneurship has gained greater significance at global level under changing economic scenario. Global economy in general and Indian economy in particular is poised for accelerated growth driven by entrepreneurship. Admits environment of super mall culture we find plenty of scope for entrepreneurship in trading and manufacturing.

Entrepreneurship as a stabilizing force limits entrepreneurship for reading markets disequilibria, while entrepreneurship defined as owning and operating a business, denies the possibility of entrepreneurial behavior by non-owners, employees and managers who have no equity stake in the business. Therefore, the most appropriate definition of entrepreneurship that would fit into the rural development context, is as: "a force that mobilizes other resources to meet unmet market demand", "the ability to create and build something from practically nothing", "the process of creating value by pulling together a unique package of resources to exploit an opportunity".

The entrepreneurship is a very old concept according to which one who runs business is called an entrepreneur. The more precise meaning of entrepreneur is; one who perceives a need and then brings together manpower, material and capital required to meet that need. Entrepreneur is one who understands the market dynamics and searches for change respond to it and exploit it as an opportunity.

## Meaning

An entrepreneur is a person who operates a new venture and also inherits some risks and is able to look at the environment, the great ones are ready to be laughed at and criticized in the beginning because they can see their path ahead and are too busy working towards their dream, true entrepreneurs are resourceful, passionate and driven to successes and improve.

The term "entrepreneurship" comes from the French verb "entreprendre" and the German word "Unternehmen", both means to "undertake". By Grave and Hofer in 1891 defined the entrepreneurial process as involving all the functions, activities, and actions associated with perceiving of opportunities and creation of organizations to pursue them.

In recent years the subject of entrepreneurship has become quite popular, though very few people thoroughly understand the concept. Most researchers agree that the term refers to entrepreneurial activities that receive organizational sanction and resource commitments for the purpose of innovative results. The major thrust of intrapreneuring is to develop the entrepreneurial spirit within organizational boundaries, thus allowing an atmosphere of innovation to prosper.

According to the Global Entrepreneurship Monitor Report, India's High Growth Expectation Early-Stage Entrepreneurship (HEA) rate is only one-fifth of that of China. Further, among medium and low income countries, while china's nascent and new entrepreneurs appear to be the most growth-oriented, with more than 10 percent of them anticipating high growth. Early-stage entrepreneurial activity in India is marked by low levels of growth expectation. This is despite the extremely high levels of potential entrepreneurial activity as perceived by the non-

entrepreneurially active population in the country. According to the NSSO 62<sup>nd</sup> round, in rural India, almost 50 percent of all workers are self-employed, 57 percent among male and nearly 62 percent among female, while the corresponding figures in urban India are 42 for male and 44 for female. According to the 5<sup>th</sup> Economic Census conducted by the Central Statistical Organization (CSO), there are 41.83 million establishments in the country engaged in different economic activities other than crop production and plantation. Five States, namely Tamil Nadu (10.60 percent), Maharashtra (10.10 percent), West Bengal (10.05 percent), Uttar Pradesh (9.61 percent) and Andhra Pradesh (9.56 percent) together account for about 50 percent of the total establishments in the country. The same five States also have the combined share of about 50 percent of total employment.

### Challenges for the New Entrepreneurs

Entrepreneurs have to face numerous challenges on the road to success, in particular with regard to access of finance. All entrepreneurs at some point of time feel overwhelmed with the many responsibilities that fall on their shoulders. The following are the important challenges faced by new entrepreneurs.

- (i) **Family Challenges:** The topmost challenge for an entrepreneur is to convince his family for the risk of his choice of business. The Indian Family is still consider easy jobs and risk free, as it does not require funding, risks, and more time to get success. Most of the families try to choose the most easy and safest way for their child regarding earning money. The worst problem is the high involvement of the family in once decision-making, which affect a lot of people mind to think about starting a business.
- (ii) **Social Challenges:** Social challenges come from the society and the social environment a person belongs to. Generally, it involves a comparison between an entrepreneur and a nearby person, or a friend or relative who is successfully doing job in an MNC or Government Job. A job holder person can easily obtain luxury of life like Car, Home, Air condition and an urban lifestyle in a very short time. But for an entrepreneur it takes time to get successful and also has to compromise with the luxury because of funding and increasing his business and requires the patience as well. These types of social challenges sometimes demotivates the early stage entrepreneurs.
- (iii) **Technological Challenges:** Indian educational system is convincingly not making aware of current technological revolution and its importance to the students. An entrepreneur equipped with the latest technology can grow multiple than an ordinary entrepreneur. These technological unawareness keeping far behind Indian entrepreneurs to the other countries like China, Japan and United States of America.
- (iv) **Financial Challenges:** It is always a big issue for the entrepreneurs to finance a new business. It is because of the high poverty and middle class ratio in the country. Most of the people do not have financial support from

the family. Also very high interest rates of the non-banker firms make it more difficult to start a business.

The Government has some policies for SME's for funding through nationalized banks, but the ratio of passing the loan is very low.

- (v) **Policy Challenges:** There is a lot of challenges in the policies with change in the government policies. Some of the specific problems are
- a) Problems of raising equity capital
  - b) Problems of availing raw-materials
  - c) Problems of obsolescence of indigenous technology
  - d) Increased pollution Ecological imbalanced
  - e) Exploitation of small and poor countries, etc.

## **Opportunities of Entrepreneurship**

### **(a) Tourism**

Tourism is a booming industry in India. With the number of domestic and international tourists rising every year, this is one hot sector entrepreneurs can focus on. India with its diverse culture and rich heritage, has lot to offer to foreign tourists. Beaches, hill stations, heritage sites, wildlife and rural life, India has everything tourists are looking for. But this sector is not well organized. India lacks trained professionals in the tourism and hospitality sectors. Any business in this sector will thrive in the long run as the demand continues to grow every years. Foreign tourist arrivals during January-March, 2015 were 15.63 lakh with a growth rate of 12.8 percent, compared to 13.86 lakh during the first three months last year.

### **(b) Automobile Industry**

India is now a hot spot for automobiles and auto-components. A cost-effective hub for auto components sourcing for global auto makers, the automotive sector is a potential sector for entrepreneurs. The automobile industry recorded a 26 percent growth in domestic sales in 2014-15. The strong sales have made Indian the second fastest growing market after China. India being one of the world's largest manufacturers of small cars with a strong engineering base and expertise, there are many segments that entrepreneurs can focus on in India's automobile and auto components manufacturing sector.

### **(c) Textiles Industry**

India is famous for its textiles. Each State has its unique style in terms of apparels. India can grow as a preferred location for manufacturing textiles taking into account the huge demand for garments. Places like Tirupur, Ahamadabad and Ludhiana are now export hubs for textiles. A better understanding of the markets and customer's needs can boost growth in this sector.

**(d) Social Ventures**

Many entrepreneurs are taking up social entrepreneurship. Helping the less privileged to get into employment and make a viable business is quite a challenging one. There are many who have succeeded in setting up social ventures. With the growing young population in rural areas who have the drive and enthusiasm to work, entrepreneurs can focus on this segment.

**(e) Software Sector**

India's software and services exports are likely to rise with export revenue growth projected at 13 to 15 percent to hit about \$57 billion by March 2011. With one of the largest pool of software engineers, Indian entrepreneurs can set higher targets in hardware and software development. The information technology, enabled services have contributed substantially to the economy. With more companies outsourcing contracts to India, business to business solutions and services would be required. Entrepreneurs can cash in on the rise in demand for these services with innovative and cost effective solutions.

**(f) Engineering Goods Manufacturing Sector**

India continues to be one of the fastest growing exporters of engineering goods, growing at a rate of 30.1 percent. The government has set a target of \$140 billion by 2020 for total engineering exports. Entrepreneurs must capitalize on the booming demand for products from the engineering industry.

**(g) Franchising**

India is well connected with the world. Hence, franchising with leading brands who wants to spread across the country could also offer ample opportunities for young entrepreneurs. With many small towns developing at a fast pace in India, the franchising model is bound to succeed.

**(h) Education and Training**

There is a good demand for education and online tutorial services. With good facilities at competitive rates, India can attract more students from abroad. Unique teaching methods, educational portals and tools can be used effectively to make the sector useful and interesting.

**(i) Food Processing Industry**

India's mainstay is agriculture. Entrepreneurs can explore many options in the food grain cultivation and marketing segments. Inefficient management, lack of infrastructure, proper storage facilities lead to huge



losses of food grains and fresh produce in India. Entrepreneurs can add value with proper management and marketing initiatives. The processed food market opens a great potential for entrepreneurs be it fast food, packaged food or organic food. Fresh fruits and vegetables too have a good demand abroad. A good network of food processing units can help potential exporters build a good business.

#### **(j) Corporate Demands**

There will be a good demand for formal attire with more companies opening their offices in India. People who can meet this demand in a cost-effective way can make a good business. With corporate gifting getting very popular, this is also a unique business to explore.

#### **(k) Ayurveda and Traditional Medicine**

India is well known for its herbal and ayurvedic products. With increasing awareness about the ill-effects allopathic medicines, there will be a huge demand for cosmetics, natural medicines and remedies.

#### **(l) Organic Farming**

Organic farming has been in India since a long time. The importance of organic farming is growing at a fast pace, especially with many foreigners preferring only organic products. Entrepreneurs can focus on business opportunities in this sector. There are many small-time farmers who have adopted organic farming but the demands still unmet, offering many opportunities for those who can promote organic farming on a large scale.

#### **(m) Mass Media**

The media industry has huge opportunities to offer young entrepreneurs. With the huge growth of this segment, any business in this field will help entrepreneurs reap huge benefits. Television, advertising, print and digital media have seen a boom in business. Digitization, regionalisation, competition, innovation, process, marketing and distribution will drive the growth of India's media and entertainment sector, according to FICCI.

#### **(n) Packaging of Materials**

With China invading the markets with cheap plastic goods and packaging materials, there is a good opportunity to develop good packaging materials to meet domestic and foreign demand. There is a huge demand various sectors like agriculture, automotive, consumer goods, healthcare infrastructure and packaging sectors for plastics.

**(o) Floriculture**

India's floriculture segment is small and unorganized. There is a lot to be done in this lucrative sector. The global trade in floriculture products is worth \$9.4 billion. With a 8 percent growth, it is expected to grow to \$20 billion by 2020. India's share in world trade is just 0.18 percent. This is a huge market to be tapped considering the rising demand for fresh flowers. More awareness and better farming and infrastructure can boost exports.

**(p) Toys Manufacturing**

Another evergreen industry is toy manufacturing. India has potential to manufacture cost-effective and safe toys for the world. With Chinese toys being pulled-up for toxins, the market for safe and good quality toys beckons Indian entrepreneurs.

**(q) Healthcare Sector**

India's healthcare sector is dismal. The private sector can play a vital role in developing this sector. With medical tourism also gaining momentum, this sector can attract foreigners who are looking for cost-effective treatment in countries like India.

**(r) Biotechnology**

After the software sector, biotechnology opens a huge potential. Entrepreneurs can look at a plethora of options with the application of biotechnology in agriculture, horticulture, sericulture, poultry, dairy and production of fruits and vegetables.

**(s) Energy Solutions**

In a power starved nation, the need to develop cost-effective and power saving devices is gaining more significance. There is a huge demand for low-cost sustainable energy saving devices as well.

The government has already unveiled the National Solar Mission which has set a target of 20,000 MW of solar generating capacity by the end of the 13<sup>th</sup> Five Year Plan. The solar valleys can become hubs for solar science, solar engineering and solar research, fabrication and manufacturing. So there is a big opportunity for entrepreneurs in this sector as well.

**(t) Recycling Business**

E-waste will rise to alarming proportions in the developing world within a decade, with computer waste in India alone to grow by 500 percent

from 2007 levels by 2020, according to a UN study. This sector opens a viable business opportunity for entrepreneurs in terms of e-waste management and disposal.

## Conclusion

Entrepreneurship must be developed and supported so that there is a proliferation of SMEs in the country. An entrepreneur's entry into business does not guarantee his/her survival. Attribution rate for new entrepreneurs is very high in many countries of the world. While this may be because their chosen business inappropriate or a lack of adequate technical or business expertise, one critical reason is that overall macro and micro environment in which they are forced to operate. Therefore, a key consideration by the Government should be to critically evaluate the existing macroeconomic policies and their impact on grassroots entrepreneurship development.

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## ROLE OF JUDICIARY FOR MAINTAINING THE STANDARDS OF PUBLIC ORDER AND MORALITY

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### Abstract

*In the constitution of India the state authorities have been allowed to exercise their right for maintaining public order and morality only in emergent situation and in a reasonable manner. For this Art 19(2) of the constitution guarantees fundamental rights to every citizens. Art 19(2) to 6 contain the nature of reasonable restrictions. The has to keep a vigil on the reasonability of restrictions imposed by the state in exercise of its power to maintain public order and morality. The criminal procedure code also contain certain provisions where the executive magistrate can take preventive actions in the event of likely hood of breach of peace under Sec 144,145 cr.p.c. In maintaining law and order the state agencies has extra ordinary powers and if these powers are exercised unreasonably there is a great danger to freedom and liberties of citizen . The fundamental human rights are of highest value and should be exercised not to adversely effect to general public and social interest. There should be a balance to maintain between fundamental rights and interest of society on one hand and the rights and interests of individual on the other side. Care should be taken for exercising the public morality but no private morality can be imposed.*

**Key Words:** JUDICIARY RORE- public order and Morality;

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## Introduction

The Success of democratic government is to be assessed, the extent to which the people are participating in the governance and human Rights of individual citizens are respected and protected. The democratic government means self-rule of people not only in its structure but also in its quality. Even in democratic form of government for maintenance of public order some machinery is required. Every society has its own way of life and standards of morality which keep on changing with the thoughts and views of groups and members in society. The elected representatives of the people are empowered to make arrangements for maintaining public order in accordance with the laws and constitution. In exercise of such powers for maintaining public order ,precaution is required to be taken so that the individual rights of citizens are not unreasonably eroded .Some reasonable standard must be fixed for exercise of rights and powers by the authorities who have been empowered by law to maintain public order.

In the constitution of India the state authorities have been allowed to exercise their right for maintaining public order and morality only in emergent situation and in a reasonable manner. Art19 of the constitution guarantees fundamental human freedoms to every citizens. Art19(2)to(6) contain the nature of reasonable restrictions on the basis of which alone the fundamental freedoms to a permissible extent can be curtailed or denied under justifying circumstances .If the state with the aim to maintain public order unreasonably encroaches up on the fundamental freedoms of the citizens the constitution provides remedies under Art32 through S.C and under Art 226 the High court .To approach constitutional court against violation of fundamental Human Rights and unreasonable restrictions placed on such rights is it self a fundamental right of every citizen .The court have to keep a vigil on the reasonability of restriction imposed by the state in exercise of its power to maintain public order and morality. Art22(4) permits the citizen can be detained to prevent him from committing offence or acts prejudicial to public order but such detention is to be done only reasonable period and on reasonable grounds to be approved by judicial forum of advisory board and can be subjected to scrutiny of constitutional courts.

Criminal procedure code contain provisions where the Executive magistrate can take preventive actions in the event of likelihood of breach of peace under sec144,145 cr.p.c ...The authorities of state can impose curfew ,and can detain a person under sec 151 cr.pc and ask him to execute a bond and security for maintaining peace In the event of riot or public disorder authorities can order spot punishments .To disburse a violent mob it can direct use of lathi charge and even fire arms .In the name of maintaining public order if the state or police exceed or misuse their powers the remedy through court is the only option left to the aggrieved person .It is therefore necessary that the courts have to be vigilant in zealously guarding the fundamental freedoms of the citizens by insisting on reasonable justification for deprivation of rights of the citizens .The state and the law enforcing agencies and

officials have to be trained and their actions controlled so that they use their powers rights and privileges reasonably and on reasonable grounds .

The provisions of the criminal procedure code are not adequate to protect the fundamental freedoms of the citizens .The Apex court has issued guidelines and directions in the case of D. K. Basu. Vs. State of West Bengal<sup>1</sup> to police authorities indicating the manner in which they should exercise their powers .It has also provided the method of redressal of complaints of the arrested persons. The general public perception regarding police department is that they are a class which suppress and torture not only offenders but also victims, their relatives and witnesses. In order to improve the image and credibility of police different kinds of training has to be imparted to them to educate them on their role and duties as guardians of law and order.

The first and foremost necessity is to change the training of police and the other necessity is to provide the forum of grievance like law courts and Human Rights commission to carry on investigations in complaints of human rights violations by the police .To check abuse and misuse of police powers it is necessary that independent human rights courts with powers to punish guilty police officers should set up without undue delay.

In maintaining the law and public order state agencies through police have extra –ordinary powers .If these powers are exercised unreasonably there is a great danger to freedom and liberties of the citizens. In the case of Joginder Kumar vs. State<sup>2</sup> of U.P the S.C has laid down reasonable standards which the police should exercise in effecting arrest .On the exercise of powers of the police which must show reasonable grounds to deprive citizens of his liberty the S.C in Kishore Singh RavinderDev vs. State<sup>3</sup> of Rajasthan strongly deprecated the third degree of method by police. The police are expected to act as guardians of law and not as oppressors. Law and Morality has an intimate connection as law divorced from morality may not receive obedience from the society .If the society treats a particular law to be against the moral norms .Moral and ethical norms of a society continue to undergo with modern thoughts and change in social circumstances. What was considered as immoral more than 50 years ago may not be considered immoral in modern society .The law there fore is required to keep pace with the changing standards of morality as recognized and accepted by the society for whom law is made .Sometimes a conflict is seen between the individuals freedoms and the controls exercised by the state .Indian legal system from the provisions of the constitution and the laws made shows that public morality is recognized as one of the valid ground to judge reasonability of legislation and legal actions taken there under .Our constitution recognizes morality as one basis on which restrictions can be imposed on individual freedom for the interest of the society The practice of un touchability has been seen

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<sup>1</sup> AIR 1997 SC 610

<sup>2</sup> 1994 4SC 260.

<sup>3</sup> AIR 1981. SC 625.

as immoral under Art 17 and punishable according to law. Art 25 guarantees the freedom of conscience and religious but subject to public order morality and health. Similar restrictions are imposed on rights guaranteed under article 26 to citizens belonging to a religious denomination or set to manage their own religious affairs as they like. Because of increase of communication under print media issues arise whether certain films and serials produced and shown on television or programs picturized should be allowed to be exhibited without sensor. In modern India many laws and restrictions imposed by the state on the alleged ground of morality and social interest or being questioned by human rights activists calling them as encroachments by the state on individual freedom and basic human rights.

Right to change one's sex is also being claimed as a fundamental right. In this the question of morality is not much involved but the recognition of homosexuality is concerned that the state and law courts have to decide in established moral standards of Indian society, such a right can be recognized and enforced. Since the electronic media has a global coverage it has become a necessary to have a proper controlling infrastructure so that corrupting influence on the venerable section of our society is avoided.

The protagonists of fundamental freedom of speech and expression plead loudly that state cannot be allowed to arrogate powers to impose its concept and standards of morality on individuals. The moral standards of society are not written in one religious book. They are not rigid in a changing society. It is always difficult task to decide what is fair standard of morality which may be imposed as reasonable restriction on the fundamental rights of citizens. Recently the Government of Maharashtra state imposed a complete ban on night dancing cabaret and disco dance in hotels and restaurants in the cities of the state and the government has justified the ban on the night dancing shows against to decency and morality. The concept of morality has not derived from any particular religious book and should not taken the aid. If at all the aid is to be taken it should from general public opinion in the society and the sections of the society. The rule of proportionality can guide the law enforcing agencies in this regard.

## **Conclusion**

In democratic country like India it aims essentially to preserve and promote the dignity and fundamental rights of the individual to achieve social justice, foster the economic and social development of the community. Strengthen the cohesion of society and enhance the national tranquility as well as to create a climate that is favorable for international peace. Since individual freedom has to be guarded jealously, the constitution allows the courts to put the restrictions imposed to a stricter test. Many times it becomes necessary to decide for the law making authorities and courts whether a particular restriction on fundamental rights in the name of public order and morality is reasonable or not. Many of such conflicts between claims of individual freedoms and state control or seen in modern India. Article 19(1) (A) of the constitution guarantees to every citizen freedom of speech

and expression and article 19(.2) permits the imposition of reasonable restrictions on such fundamental freedoms on the ground of public order decency or morality. No fundamental freedoms are absolute and it cannot be allowed to exercise unchecked. All basic human freedoms should conform to social moral norms.

In case of R.k.Gargvs Union of India<sup>4</sup> Justice Bhagawati expressed that morality alone may not be directly relevant for judging the constitutional validity of legislation ,but it may be a relevant ground with other for testing its validity .Reasonable restrictions based on public morality have been upheld by S.C in several cases like Saroj rani vs Sudershan<sup>5</sup> by upholding the provision of restitution of conjugal rights in Hindu marriage Act and in case of Giankaurvs State of Punjab<sup>6</sup> in upholding the penal provisions of attempt to commit suicide as an offence ,and in Coovergivs Excise commissioner<sup>7</sup> and in banning Tandav dance with human skull on public streets and in case of Anand Margees<sup>8</sup> and in case of Air Hostess<sup>9</sup>, termination of their services on first pregnancy .In the Indian legal system the philosophy and principles on the basis of which constitution has been framed has definitely moral basis although it has enough in built flexibility to change itself to changing needs The constitution explicitly uses morality as relevant in Art17 19,25,and 26 recognizing fundamental freedoms.

Fundamental Human Rights are of highest value but should be allowed to be exercised as not to adversely affect to general public and social interest. In1936 the Privy Council described the fundamental right of Freedom of expression as Free speech does not mean Free speech it means speech hedged by all the law against defamation blasphemy sedition and so farth. It means the freedom governed by law . A recognized morality is necessary to society and there should be a balance to be maintained between rights and interests of the society on one hand and the rights and interests of individual on the other side. But care should be taken that public morality can be enforced but no private morality is imposed.

The public order is synonymous with public peace and the test for deciding whether the act affect the law and order is to see whether the act leads to the disturbance of the current life of community .There must be reasonable and proper nexus or relationship between the restriction and the achievement of public order .Public order implies absence of violence and an orderly state of affairs in which citizens can peacefully pursue their normal avocation of life. A law punishing utterances made with deliberate intention to hurt the religious feelings of any class of of persons is valid because it imposes a restriction on the of free speech in the interest of public order. Art 25 of the constitution of india provides the restrictions on the freedom of religion which says that no act can be done against public order ,morality, and health

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<sup>4</sup> 1981 4 SC 675.

<sup>5</sup> 1984 4 SC 90.

<sup>6</sup> 1996 2 SC 648.

<sup>7</sup> AIR 1954 SC 220.

<sup>8</sup> Jogeshwaran and AwadhutaVs. Commissioner of Police 1983. 4 SC 525.

<sup>9</sup> Air India vs. NargeshMirza AIR 1981 SC 1829.



of the public .In the name of religion un touchability or traffic in human beings (ie) Devadasiscan not be tolerated Right to propagate one's own religion does not give right to anyone to ;forcibly convert any person to one's own religion .Forcible conversion of any person to ones own religion might disturbed the public order and prohibited by law. The freedom of religion under Art 25 is subject to public order morality and health and permits a legislation in the of social welfare and reform A legislation prohibiting forcible conversion of one's own religion in the interest of public order can be passed and is valid. Even if there is any such religious practice it can be used to violate right to others or to disturb their peace. The standard of morality varies from time to time and from place to place and it is the duty of the court to check and verify whether the standards maintained for public order and morality are reasonable or not. .

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# Multidisciplinary Global Journal of Academic Research (MGJAR)

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## HEALTH AND MEDICINAL PRACTICE IN THE TRIBES OF ALU KURUMBAS IN NILGIRI DISTRICT

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### Abstract

*India has largest tribal population in the world. Tamil Nadu the combined Scheduled tribes population of the state as per 2011 census is 7.94 lakh representing 1.10% of the total population of the state. Out of the 7.94 lakh tribal. 50.50% constituted males and 49.50% constituted females. The Nilgiris district is main tribes among them are Todas, Kurumbas, Kota, Kattunayakan, Paniyan, and Irular have been designated as Particularly Vulnerable Tribal Groups (PTGs) Kurumbas is one the largest population is Nilgiri district. Present study aims at delineating the concept of health and medicine among the Kurumbas tribe of Nilgiri District, The Nilgiri district, also called as The Nilgiri hills is one of the smallest districts in Tamil Nadu. Etymologically the word Nilgiris means Blue Mountain. We are going to discuss the meaning of medicine and related terms. Medicine is defined as any substance or substance used in treating disease or illness. Medicine is also understand as the art or science of restoring or preserving health or due physical condition often divided into medicine proper, surgery and obstetrics. Anthropologist, Young like other within the medical anthropology field distinguishes between sickness, illness, and disease sickness is global term of disease or illness. The belief system of Kurumbas in the study area of Nilgiri district is relatively has symbolic representation on the symptoms of illness, sickness and disease. This concept survival knowledge through culture of the Kurumbas.*

**Key Words:** Indigenous knowledge, Anthropology and Medical Education, Kurumbas Tribe in Nilgiri District, Medical Practice in Kurumbas.

### **Background of the Study**

Medical anthropologists have been involved in researching and writing about most of the major educational debates of our times, the focus of educational anthropology is obviously on education, even though an anthropological approach to education tends to focus on the different perspective both including Non - formal as well as formal education and medical education. As education involves understandings teaching learning process, life skills, quality education. Moreover, education is the very important cultural aspect to study in the present scenario. In every aspect the education builds one life and the other levels can be achieved only through the education. Tribes are also coming forward to take up challenges and they have set their mind for education. It is very appreciable and the impact can be seen by witnessing the reservation for them.

### **Meaning and Scope of Anthropology**

Anthropology is a discipline, which serves the infinite curiosity about human beings. Etymologically the term is derived from two distinct Greek words- '*Anthropos*' the meaning of which is Man and the '*logia*' refers to science or study. Therefore, we define anthropology as a discipline, which studies the human beings, scientifically. But this definition is incomplete for the reason that there are also several discipline which are concerned with man; they study one aspects of man or the other. Sociology, Psychology, Political Science, Economics, history, human biology and even the humanistic discipline like philosophy, literature, etc. from this group.

### **Literature review of the study**

The tribes in our country represent 8.08% of the total population according to census 2011. Present day scenario, the education is a key input for achieving effective overall development in a Community education is the basic requirement for development of an individual, a society, state, region or country and most important things of Education. The basic educations will development their economic, cultural, health and nutritional status. Various programmes are implemented for the educating the tribals.

Jones (1977) stated that the Western medicine embodies a concept of sickness as condition which are biologically and physically determined and the patient is the objective of the physicians or surgeons procedure. In this procedure patients participant in and initiation of action in deciding the treatment prescribe by the doctor is given relatively little emphasis.

D.N. Majumdar defined a tribe is a group of families, whose members speak a common language, live in a common area, observe taboo related to marriage, occupation, and have well developed reciprocal exchange.

Lewis (1977) observed that in our western medicine we turn our clinical attention chiefly to the patient's body. Observation of how it is discarded may guide the choice of appropriate treatments.

Gillin and Gillin tried to define a tribe as any pre-literate local group may be termed as tribe, whose member reside in a common area speak a common language and have a common culture.

W.H.R Rivers simplified his definition of tribe as "tribe is a simple type of social group whose members speak a common dialect and work together at the time of war. From the above definitions of eminent scholar, the following characteristics of tribe can be noted as:

### **Concept of a Tribe**

The definitions of a tribe are many. The Imperial Gazetteers of India defined tribes as a group of family which has a common name, whose members speak a common dialect, reside in a common area and observe taboo in marriage; through in the beginning they would have not been observing this taboo.

- Tribe is a group of families.
- Each tribe has name.
- Members of the tribe speak a common language or dialect.
- Members of the tribe reside in a common territory.
- Members of the tribe observe taboos related to marriage.
- Members of a tribe have a common occupation.
- Members of the tribe have all well developed systems of reciprocal change.
- A tribe has a common culture.
- Members of the tribe work together during the time of war or struggle with strangers.

### **The Scheduled Tribes in India**

There are altogether 705 ethnic groups, etc., which are notified as Scheduled Tribes (STs) in the 30 state/ UTs of the country. Their total population according to the 2011 Census, is 104.30 million, and formed 8.60 per cent of the country's total population. Of the total tribal population, 52.40 million are males and 51.90 are female. Similarly, majority (i.e. 90%) of the tribals live in rural areas, whereas some (i.e., 10%) live in urban areas too. While the overall growth of population during the decade 2001-2011 has been 17.64 percent, it is 23.70 percent in case of STs. It is said that India is home to almost more than half of world's tribal population. (Ram Ahuja, 2015.)

## **Profile of Scheduled Tribes in Tamil Nadu**

Profile of Scheduled Tribes in Tamil Nadu The geographical area of Tamil Nadu state is 1,30,058 sq.km. There are 36 sub- groups of Tribes In the state. The main tribes among them are Malayali, Kattu naickan, Toda, Kurumbas, Paniyan, Irular, Kattunayakan, Paniyan, and Irular, etc. of which Toda, Kota, Kurumbas, Kattunayakan, Paniyan and Irular have been designated as Particular Vulnerable Tribal Groups (PVTGs).The combined Scheduled Tribes population of the state as per 2011 census is 7.94 lakh representing 1.10% of the total population of the state (which is 721 lakh). Out of the 7.94 lakh tribal, 50.50% constituted males and 49.50% constituted females. The Nilgiri district's total population of Scheduled Tribe is 32,813. And over all literacy rate in tribal population is 60.76. (2011 census.)

### **The tribes of Nilgiri - An overview**

The geographical area of Tamil Nadu State is 1, 30,058 Sq. Km. There are 36 sub-group of Tribes in the state. The main tribes among them are Malayali, Toda, Kurumbas, Paniyan, Irular, Kattunayakan, Kanikkar, Palliyan, Kadar etc. Of which Toda, Kota, Kurumbas, Kattunayakan, Paniyan and Irular have been designated as 'Particularly Vulnerable Tribal Groups' (PTGs). The literacy rate of the Schedule Tribes in Nilgiris (Census 2011) is 60.76%. As a result of the proactive policy interventions on the part of the Government of India and the State Government, the socio- economic condition of the Tribes population continues to improve, but it is still lagging behind in many aspects as compared to the progress of the general population. (Annual Report 2005-06), Government of India, Ministry of Tribal Affairs, New Delhi)“ in India, tribe groups are at different stages of social, economic and education development. While some tribal communities have adopted mainstream way of life at one end of the spectrum. The Nilgirs district we have six Primitive Tribal Vulnerable Groups they name like a Todas, Kotas, Kattunaiykan, Paniyan, Irular, and Kurumbas. Primitive vulnerable Tribal Groups (PVTGs)

### **Material and Methods**

The sources of information were collected from various books, articles, journals, reports, and websites etc. others official statistics and information were obtained from various institutions and organization like Tribal Research Center, Udhamandlam. In order to understand the subculture of medicine of the selected tribal communities with the same depth and dimension, a common exhaustive general guideline has been used for the collection of data. The tradition of field work has strongly influenced the content and course of a cultural anthropology. Initially the data is collected with relevance to the topic of research and is followed by analysis and interpretation. For the present study I used the standard anthropological technique of participant observation i.e., to be present with the people- as an important tool to make an interview study. The other field technique used for present study were, interview, questionnaire, and schedule. Genealogical and life history

methods have been used to find out the pattern of succession of the roles of healer, the genealogical methods were used to get information on tribal healers and their hereditary treatment of diseases.

### **The Major objectives of the study are**

- To study the ethnographic features of the Kurumbas as tribal healers and health practitioners.
- To identify the tribal herbs in Kurumbas habitat and to know the topography of medicinal plants habitat.
- To identify the concept of disease and herbal use through the system of folk belief for good health among the Kurumbas.

### **Anthropology Defined Tribal Medicine**

Anthropologist in India defined 'tribal medicine' as the acquired knowledge and skill of healing and health care using local vegetation resources. Among the tribal people these skill of preventive and curative aspects of illness and disease is accepted by the whole community. In tribal medicinal practice, the tribal healers blend their inherited cultural knowledge of psychological, social, belief, system with cultic features. After studying the conclusions of the anthropological studies, in India, the following hypothesis is framed to understand the Tribal medicine.

- Tribal medicine is practiced and existed on the earth before the invention of modern medicine.
- Tribal medicine has a cultural origin.
- Tribal medicine is holistic in identifying and curing the disease.
- Tribal medicine is community support.
- Tribal medicine passes through generation by oral tradition and there is no written document on the healing skills.
- Tribal medicine has no side effects.

### **Kurumbas and Belief system on Medicine**

We are going to discuss the Kurumbas and their belief system with reference to medicine. Before going to discuss the ethnography and belief system of the Kurumabs, let me discuss the meaning of medicine and related terms. Medicine is defined as any substance used in treating disease or illness; remedy. Medicine is also understand as the art or science or restoring or preserving health or due physical condition often dived into medicine proper surgery and obstetrics. The Kurumbas of the present study who are living in Kotagir, Coonoor and Kundah taluks in Nilgiri district belong to Alu Kurumba group of tribes. Alu means, milk and also it gives the meaning of sharing i.e., Kurumbas are like 'milk' and also they are referred to by others as a sharing tribe; whatever they get in the forest, the entire community living in a particular settlement, share equally. The Alu Kurumba language is a dialect,

without script, having affinity with the Dravidian group of language like Tamil, Kannada, and Malayalam.

### **Use of forest products as medicine**

We are going to discuss the Alu Kurumbas and their belief system with reference to medicine. Before going to discuss the ethnography and belief system of the Alu Kurumbas, let me discuss the meaning of medicine and related terms. Medicine and related terms. Medicine is defined as; any substance or substance used in treating disease or illness; remedy. Medicine is also understand as the art or science of restoring or preserving health or physical condition; often dived into medicine proper, surgery and obstetrics. Here we describe the medical or medicinal use of forest products or plants. To cure the above mentioned disease, the Alu Kurumbas use plant materials like flowers, roots, green leaves fruits

### **Plants in the disease treatment by Kurumbas**

This chapter attempts to know or understand the plants and herbs used by the Alu Kurumbas in Nilgiri District to cure the different disease. Before going on to discuss the disease cured by the Kurumbas healers. The term disease means can be defined as the malfunctioning of the body organs due to one reason or the other. In other words disease cured by the Alu Kurumbas healer in study are mentioned below.

1. Jaundice / Hepatitis
2. Typhoid (Communicable disorders).
3. Diarrhea.
4. Marasmus (Nutritional disorders).
5. Anemia.
6. Goiter.
7. Snake bite.
8. Rabies (Hydrophobia).
9. Diabetics.
10. Bone fracture/ displacement of bone.
11. Stomach pain.
12. Dandruff.
13. One side headache.
14. Urine problem that caused body swelling up.
15. Joint pain.
16. Piles.
17. Psoriasis.
18. Removing stone from kidney.
19. Cheat pain.
20. Blood dysentery.

To cure the above mentioned disease, the Alu Kurumbas use the plant material like flowers, roots, green leaves fruits – dry and riped, bark of the tree trunk, tender twigs,

climbing tendrils, twining shrubs, seeds etc. To prepare medicine with jiggery, breast milk, black goat milk honey, jeeraga, small onion, gasa gasa, pepper, turmeric, etc. They avoid strictly using ground nut oil, tamarind and stone salt. In early days, they were not supposed to store the medicine, only depending on green plants and herbs, but now days; they prepare powders as per their proportion mixture of plant material with other mixture of plant materials with other mixtures. Usually the Alu Kurumbas healers select the time between 5.30 PM to 6.12 PM during sun set before night to use the plants medicine on the patients. Before giving the medicine, the healer, study the patient's skin colour, eyes colour gestures, tongue rolling, corners of the fingers of hands and legs and the urine of the patient and the smell of the mouth and ears. They use mantra strictly only during evening times and a healer, if he or she wanted to use mantra to cure disease, charge Rs. 101.25 paise.

### **Conclusion**

The study aims at delineating the folk-belief system and health care practices among the Alu Kurumbas, a primitive tribal groups living in the Nilgiri District of Tamil Nadu. By observing the tribal practices and health system and the use of their own medicine, with this preamble, the present study, in a characteristic human science, cultural anthropological frame, picked up the simpler end, that is the tribe in a forest, tribal culture through belief system disease and plant medicine. The study is the great importance to preserve the knowledge of medicinal plants used by the tribal people and exploit the knowledge in treatment of various diseases. Medical plants are an urgent need understand and traditional treatment system. In considering priorities for health, greater endeavor and resources are required to increase their awareness and change attitudes towards acceptance of now days health care services. This skill of preventive and curative aspects of illness and disease is accepted by the whole community. The study also identified cultural and psychological tools used by the Alu Kurumbas in applying tribal medicine.

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## GLOBALIZATION AND ENVIRONMENTAL CHALLENGES – AN OVERVIEW OF NATURAL COMPLICATIONS

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### Abstract

“Environment” the context is our mother nature referring to air, water and earth and the geographical, physical, chemical, biological and social features of our surroundings. Over the past decade we are facing many challenges to save nature and we are fighting with our society, due to the consequences of human alteration and their needs. Across the world environmental pollution is becoming an important issue and needs to be addressed and involves various aspects like, transports, population, air, land use practices waste management, etc. Globalization simply states that “It is the process of spreading ideas and practices to people across all corners of earth so that aspirations and experiences around the world become synchronized”.

To reduce the environmental issues Sustainability is the key factor. There is now clear evidence, to be specific we recently faced severe rain and flood issues, tsunami and other natural disasters that the humanity is living unsustainably and that unique collective effort (regional, national and international) is needed to return back human use of natural resources to sustainable limits. With this background this article is prepared to save the natural resources.

**Key Words:** Globalization, Environmental factors, Pollution and Sustainability.

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## **I. Introduction**

“Environment” - the term refers to the natural elements and provides support for living and non-living things. Good environment is a blessing from god and is being destroyed by humans leading to collapsing or not supporting the natural environments like earth, water, air.

Due to increase in population and human needs, people are not supporting the environment. Needs must be limited and we are cross our limits with more expectations it is affecting the environments and thereby affecting the society.

## **II. Environment Challenges in India**

India, we are world's 2<sup>nd</sup> most populated country and our needs are more. So we are ruling out our limitations in both rural and urban areas.

Following are the factors environmental issues:

- 1) Agricultural issues
- 2) Poverty Issues
- 3) Water issues
- 4) Health issues
- 5) Geographical issues like, earth / soil pollution, etc
- 6) Deforestation
- 7) Air pollution due to Transport, Factories issues
- 8) Highly weapons using during war
- 9) Plastic and Other non-reusable waste

## **III. Agriculture & Poverty Issues**

Our nation has always been dependent on Agriculture and our basic source of income has been agriculture products. But recent trends due to various issues both agriculture and non agriculture lands are converted into residential plots and people from rural areas are moving to urban areas, as a result, crop lands are not utilized properly and leading to an increase in the cost of living in urban areas..

Urban areas nagar/colony formation is congested. Most of the places are unplanned and water reservoirs in places are converted into residential areas. For e.g. recent flood in Chennai and Kanchipuram district and especially houses near river bank areas were mostly affected and led to loss of life.

According to the World wide estimates provided in 2012, 12.7 percent of the world's population lived at or below \$1.90 a day (current INR is Rs.110/-). That's down from 37 percent in 1990 and 44 percent in 1981.

According to the World Bank, May 2014, the world had 872.3 million people below the new poverty line and of which 179.6 million people lived in India in 2011.

#### **IV. Water Issues**

Past decade water problem has become an issue with either no rainfall or over rainfall. Ancient years monsoons were periodic and they did not have water issues and agriculture yielded good results. But in the 19<sup>th</sup> and 20<sup>th</sup> century, due to various environmental pollution issues, the challenge we have had was with inadequate monsoon and rain resulting in the ground water level going deep inside and the rain water is polluted by chemicals and drinking water issues.

In India, recent years, many places affected due to no rain or over rain. Last November and December (2015), in places in Tamil Nadu were affected by rain especially Chennai City, Kanchipuram and Cuddalore districts.

#### **V. Health Issues**

Ancient India, health issues are applicable due to food in two ways. One is due to poverty with no adequate meals, health issues arose. Second food habit, basic regional and cultural habits have changed as people ape the west/ modern changes middle and upper families. Urban areas, home cooking has gradually reducing and people try to eat in hotels and 20<sup>th</sup> Century gave way to fast food culture. Due to quality of food, health issues are becoming a major problem.

Health issues are due to the following reasons also:

- 1) No proper food / Poor food habit
- 2) No clean water used by people
- 3) Surroundings are not clean/ dumping waste thereby leading to spreading of health diseases.
- 4) Virus infection

#### **VI. Deforestation**

In India, forests are slowly reducing. Mostly trees are hewed and those places are converted into housing purpose and industrialization. Beginning of 20<sup>th</sup> century or pre independence forest land was well taken care. After Independence of India, forests have gradually reducing. Lack of management and poor influences, many forest trees were felled due to suit needs of people.

Reduced Rainfall and ground water level decrease due to deforestation. Deforestation has reduced the wild life in great numbers. Some of animal family / generation have become extinct.

### VII. Plastic and other non-recyclable materials

20<sup>th</sup> and 21<sup>st</sup> century world people fancy plastic products and materials. Government has determined plastic / mica thickness as some specified micron level. But following up has not been adequate. Due to the use of these non-recyclable plastic materials soil and water has been affected leading to occurrence of pollution and health issues.

### VIII. Pollution

Pollution is major factor affecting all nations and across the world. Various aspects are transport, chemicals, various industries pollution affected air, water and earth's soil due to wastages. Smoking by human beings is also applicable.

In 1981, Air (Prevention and Control of Pollution) Act was passed and to regulate air pollution and there are some measurable improvements. During 2013, India ranked 155th out of 178 countries for Environmental Performance Index.

Recent news we came to know China is buying good air from Canada. . In India, metro City and headquarters "Delhi" government announced that each private car and two-wheeler will be allowed on the city's roads only every other day to clean up the Capital's toxic air.

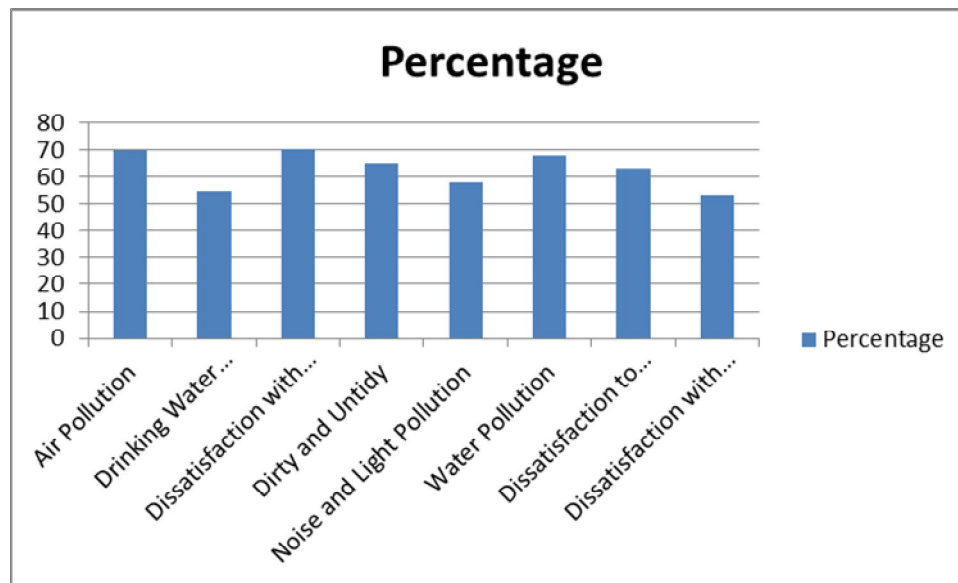
The following table shows various types of pollution in percentile mode of our country India.

[Sources: [http://www.numbeo.com/pollution/country\\_result.jsp?country=India](http://www.numbeo.com/pollution/country_result.jsp?country=India)]

**Table**

<b>Pollution in India</b>	<b>Percentage</b>
Air Pollution	69.79
Drinking Water Pollution and Inaccessibility	54.54
Dissatisfaction with Garbage Disposal	70.23
Dirty and Untidy	65.21
Noise and Light Pollution	57.93
Water Pollution	68.05
Dissatisfaction to Spend Time in the City	63.3
Dissatisfaction with Green and Parks in the City	53.05

Graph



The above graph shows the different types of pollution's percentage along with the risk level like high, low and moderate levels.

### IX. Globalization Challenges in India

The term, globalization refers to the spreading good ideas and process across the all over the places. The following various globalization and its challenges are facing our country.

- 1) Go Green for "Global Warming" option across the world. Objective is to save the tree / forest and mother earth. All over the world, WHO alerted the importance and how changes need to be incorporated by reducing paper pint and more about digitalization.
- 2) Agricultural land saving is important as our nation basic job is agriculture. Modern agriculture practices are most important and at the same time reducing of fertilization is also important.
- 3) Society power for particular people and misleading or influencing for particular activities and deviation of society people more.
- 4) Education system varies across the nation and major causes of unemployment and poverty issues. Bondage labor system and child labor system still applicable and due to various environmental situation of family / people / society.

- 5) Recent trends, the people culture and food habit changes against their pedigrees and implementing other origin cultures causes destructive them self's and society as well.
- 6) In the world many countries now to show their military strengths and power to revealed the various Atomic, and Molecular bombs testing, highly inflammable chemical injuries used during wars. As a result major current environmental issues may include the climate change, pollution, environmental degradation, and resource diminution etc.
- 7) Plastic and non reusable products and materials reduction is more important. Though most of hills station and forest plastics are prohibited but still, due to power influence or otherwise plastics are using by people. Complete protection and monitoring is more challenging and it must need.
- 8) Pollution control is more important and challenges are also more. Due to Ozone area pollution chemical rain, stone rains are coming. Ozone layer more damaging monsoon season also changing and sometimes many places no rain / over rains are coming.

## **X. Conclusion**

Environmental safety is more important and implementation of sustainability is must. To save our nation, society, reduction of health issues of people, socio economic status and all other aspect it is important to take care of environment. To care of mother's earth, water, air, geographical, physical factors and end result will be taken care of human being and all living things and leading to the good society environment.

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## TREATMENT OF WOMEN IN GIRISH KARNAD'S NAGAMANDALA AND YAYATI

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### Abstract

*This paper aims at exploring the complexity of Indian women's roles in the family and the society as portrayed by Girish Karnad in two of his plays Nagamandala and Yayati. The canon of Indian Drama is traced back right from the times orality was the basis of literature, focussing on the portrayal of themes of race hierarchy rooted in the social consciousness of people. Making use of existential theories for necessary inferences, the paper delves into the psyche of the various women characters of the two plays drawing parallels between the same, which are often depicted in the light of myths and legends by the playwright.*

**Key Words:** Family, Society, Indian Women and Indian Drama

The genesis of Indian drama is traced to Sanskrit literature. Bharatmuni's *Natvasastra*, Ramchandra Gunchandra's *Abhinaya Darpanat* and Abinav Gupta's *Abhinaya Bharti* were the ancient treatises which describe the essentials of stage craft like plot construction, characterization, dialogues, music, dance, postures, stage-setting etc. The golden age of Sanskrit drama could give equal impetus to social comedies like the *Mricchakatika*, melodramas like the *Malathimadhava*, romantic tragi-comedies like *Shakuntala*, heroic plays like *Venisamhara*, historical plays like *Mudrarakshasa*, romantic comedies like *Ratnavali* and satirical farces like *Mattavilasaprahasana*.

This rich tradition was followed by theatre based on the ethnic backgrounds of various people of India. They were Jatra, Navtanki, BhandJashn, Rasadhari, Ramlila,



Bhavai, Lalita, Khele, Dashavtar, Tamasha, Yakshagana, Bayalata, Attadata, Doddata, Sonnata, Veedhi-natakam, Kutiyattam, Mohiniattam and Kathakali. These variegated forms of entertainment had but little merit as literature, but they conveyed the people the essentials of Indian culture.

After the British set up their regime in India, Indian drama was recognized by authorized publishers which made it accessible to various parts of the world. Indian English Drama made a humble beginning with the publication of Krishna Mohan Banerji's *The Persecuted* in 1831. The pre-independence era saw some stalwarts like Rabindranath Tagore, Sir Aurobindo, T.P. Kailasam, A.S.P. Ayyar, Loba-Prabhu, Harindranath Chattopadhyaya and Bharathi Sarabhai who contributed substantially to the growth and development of Indian English drama. Later were playwrights who wrote for the stage. Some of those prolific playwrights were Asif Currimbhoy, Nissim Ezekiel, Pratap Sharma etc.

Contemporary Indian drama in English translation has made bold innovations and fruitful experiments in terms of both thematic concerns and technical virtuosity. It has been increasingly turning to history, legend, myth and folklore, "tapping their springs of vitality and vocal cords of popularity with splendid results" (Jha 111). Mohan Rakesh, BadalSircar, Vijay Tendulkar and Girish Karnad have remained the most representative of contemporary Indian dramatists not only in Hindi, Bengali, Marathi and Kannada respectively but also at the pan-Indian level.

From inception, Indian creative sensibility has been responsive to the problems of woman and her position in society and culture. As in regional literatures, Indian writers in English have taken up the issues of women for delineation from different perspectives. Novel and drama, in particular, have been presenting the complex world of women, their anxiety, pain and suffering. In *Rajmohan's Wife*, Bakim Chandra Chatterjee had taken up trials and tribulations of Indian wife with great seriousness. Dinabandu Mitra, in *Neel Darpan*, portrays an innocent peasant girl exploited by the colonial Indigo farm owners. Sri Aurobindo has created fine female characters but they are part of his doctrine of human evolution and play an important role in the development of the major theme of love. The revolutionary presentation of Indian women's sufferings in subdued state of mind takes place in Tagore's plays. He advocates women's education, widow marriage and criticizes social dogma, being reformative in his creation of female characters.

In the post-independence period, dramatists like G.V.Desani, Lakhman Dub, Pratap Sharma, Guru Charan Das, Asif Currimbhoy and others have written outstanding plays. G.V. Desani's *Hali* is an allegorical male-centered play wherein Mira, Isha and Maya are the subordinate women characters. Bharathi Sarabhai, under the impact of Gandhian philosophy produced ideological plays. Asif Currimbhoy's plays are historical and political in the treatment of themes and women are just ordinary persons contributing to the development of plots and themes. Kasturba in *An experience with truth* is just caricatured and not fully developed. Pratap Sharma

has shown boldness in the treatment of sex in his *A Touch of Brightness* and *Professor Has a War Cry*.

The dramatists in the post-modern era have enriched the tradition by giving new dimensions and introducing new ideas, social criticisms and new experiments in theatrical performances. Vijay Tendulkar, Mahesh Dattani, Girish Karnad and Mahesh Elkunchwar are well known contemporary playwrights who have created powerful women characters in their plays. Dattani takes up women's "struggle for identity and dilemma of feminine sensibility" (Jha 197) in terms of colonial perspective in the postmodern era.

Karnad is outstandingly liberal in the portrayal and development of women protagonists in his plays. Women are presented in the backdrop of Indian social cultural, patriarchal family life and social politics but at the same time, the dramatist envisages the individual aspirations of women and their various roles such as mother, wife, lover, social reformer etc. Karnad discusses "women's sexuality and adultery with such honesty treating them normal human response and not as something sinful" (Mukherjee 43).

Being acquainted with the various forms of existentialism, Karnad has made his female characters, more prominently action-centered personalities. Existentialism is a philosophical approach which considers man at the centre of discussion. Kirke, Gaard, Sartre, Camus etc have developed its philosophy. Marcel and Sartre have discussed the essence of body in their philosophical discourses. This view would certainly help to identify what a woman's body is and its recognition in what it demands for. Karnad's women demand participation in the social surroundings and affairs to realize their existence. The body is also important for "its surface is a place from which both external and internal perceptions may spring" (Rickman 285). Even on stage, performances of the dramatic persona are realized through the person who plays the role of that character. For drama, being a performing art, body plays a vital role in bringing out identity of characters male and female. In Karnad's plays, female body is "a site for identity creation and identity communication and is used to show the sexualized female body in patriarchy" (Shreekumar Sharma and K.C. Bindu 217). The psycho-philosophical views of Freud and Lacan also provide insights which would be of great assistance while looking into Karnad's women and their psyche.

*Naga-Mandala* is based on two oral tales from Karnataka as we know from what Karnad says in his introduction to *Three Plays*, that these tales are narrated by women- normally the older women in the family while children are being fed in the evenings in the kitchen or being put to bed. The other adults present on these occasions are also women. Therefore these tales, though directed at the children, often serve as a parallel system of communication among the women in the family. It is a folktale transformed into the metaphor of the married woman. It is a Chinese box story with two folktales transformed into one fabric where "myth and superstition, fact and fantasy, instinct and reason, the particular and the general blend to produce a drama with universal evocations" (Karnad 34). The predicament of Rani as opposed

to the name is deplorable than that of a maid. The name Rani "ridicules the Indian ideal of womanhood" as the Rani or Lakshmi of the household (Nimsarkar 130). The woman is portrayed as dependent in all three phases of her life, as a daughter (Rani's dependence on her parents), as a wife (Rani's reliance on Appanna) and, as a mother (Kurudavva's handicap without Kappanna). Rani is imprisoned in her own house by her spouse in a routine manner that baffles others, with the door locked from the outside. God opens a door for her in the form of a King Cobra. The king cobra gets seduced by the love potion provided by Kurudavva to Rani to lure, pathetically, her own husband who turns a blind eye to her. The snake assumes the form of a loving Appanna in contrast to the atrocious husband at day. The climax is reached when Rani becomes pregnant and Appanna questions her chastity. Her innocence is proved by virtue of the snake ordeal that the village elders put before her, and she is eventually proclaimed a goddess incarnate.

Rani is an "archetype woman" representing women in the human world and as is embodied in myths and mythologies and recurrent pattern of life cycle so far universally known (Nimsakar 136). The title of the play *Naga-mandala* suggests that Naga led Mandala is a triangle, the three points being Rani, Appanna and Naga "illustrating the eternal triangle of an adulterous situation presenting the wife, husband and the lover" (Rangan 202). Karnad has pointed out, in view of the multiple dimensions emerging from the complexity, the metaphorically extended meaning of the play. He says,

The position of Rani in the story of *Naga –Mandala* can be seen as a metaphor for situation of a young girl in the bosom of a joint family where she sees her husband only in two un connected roles –as a stranger during the day and as lover at night. Inevitably, the pattern of relationship she is forced to weave from these disjointed encounters must be something of a fiction. The empty house Rani is locked in could be the family she is married into. (Karnad 17)

The concept of joint family and its dictates draw several parallels in the events. Kurudavva, can be an elderly woman in the family, blind to the common activities in the family life. The Elders of the Village Court could be the elder members of the family who have taken lineal approach towards her.

"The conceptualization of wifeness/womanhood after the marriage has been arrested by impulsive treatment" resulted from confinement in the room and denial of access to the outer world (Abhinandan 4). Both fidelity and chastity are the values and beliefs transferred from individual to socio-cultural psyche with inception of the civilization. There are several reasons to believe that Rani has deliberately ignored the difference between two persons visiting at different times. The story points out the duality of experience with Appanna and the Naga in an indirect manner, when she spends the night for the first time with her husband. Rani's "anguish to know answers about her husband, reveals a discord, a tension between self-preservation and self-abnegation" (Gupta 255). Though the ordeal brought great humiliation and mental agony to Rani, she regains the composition of her mind and consciousness which help

her perform her roles in reorganization of family and demands respect once again in the society. As Gupta points out,

The danger to make authority as a husband and patriarch lives on constantly, at close quarters, but loyal wife may obscure the social, moral code entirely, yet within her lives the memories of the perfect lover who had given her first emotional and erotic experience. (Gupta 244)

To her husband, Rani is acceptable either as "a whore or goddess or a nobody" (Karnad 27). But it is a powerful woman in Rani that appears as a supreme authority in the world dominated by the male ego. Through Rani, the old concept of matriarchy and commanding position of woman in the family and society is reaffirmed.

Yet another female character in the play is Kurudavva. Karnad has created an "ideal and visionary" woman in her (Nimsarkar 133). She is a blind and old woman. Her age could stand for worldly wisdom and her blindness represents Rani's "unconsciousness" (Rangan 202). She leads the subplot of the play.

Kurudavva is a significant character in the play for her earthly as well as celestial roles she plays in the lives of human beings. Under the umbrella of her motherly affection and wisdom she provides succor to the desperate person, first by providing social company to Rani along with her son Kappanna and later offering an aphrodisiac root to Rani to attract her husband so that the demand of her body meets with sexual gratification. She also hopes for the family to maintain providential husband-wife relationship. The motherliness in Kurudavva is evidenced when Appanna affirms "in my sleep, it sounded like my mother calling me" (Karnad 43).

In Kurudavva, we find a woman working as a guardian to protect the social institution and patron of the oppressed woman. Her function regulates the social relationship put on anvil by man. She is a catalytic agent in dramatizing the personal relationship between wife and husband and provides suspense and solution in the end. She is "a mortal being performing divine will, for without her presence, the tangled relationship would have remained as an enigma. She has liberated human world from super human power" (Nimsarkar 141).

Karnad has borrowed the story of *Yayati* from the "Adiparva" of the *Mahabharata*. *Yayati* re-tells the age-old story of the king who in his longing for eternal youth, does not hesitate to usurp the youth and vitality of his son. Karnad takes liberty with the myth and weaves complex dimensions into the plot borrowed from the *Mahabharata*. To the mythical story of Yayati, he adds new characters and alters the story-line so as to deepen its connotative richness which gives it contemporary appeal. In Karnad's *Yayati*, king Yayati is married to Devyani, an Aryan princess and during the course of the play, develops an illicit relationship with Sharmishtha, and openly expresses his desire to marry her. Puru here, figures as the son of another of the king's spouse. Like Sharmishtha, he comes from the

Rakshasaclan. The two novel characters introduced by Karnad in the plot are, Puru's wife Chitrlekha and the maid confidant, Swarnalata. Karnad invests new meaning and significance for contemporary life and reality by exploring the king's motivations. In the *Mahabharata*, Yayati understands the nature of desire and realizes that fulfillment neither diminishes nor eliminates desire. In the drama, Karnad makes Yayati confront the horrifying consequences of not being able to relinquish desire.

The female characters of the play are made lifeless human beings moving in the palace, enduring the sufferings as time passes and accept the outcome without displaying any attempt of resistance. As M.K Rukhaya opines,

Karnad places the individual at the centre of his/her concept of the world and shows that each person is what he/she chooses to be through the choices he/she makes in life. With an acute sense of psychological exploitation, the playwright extends the domain of self-knowledge along with ethical and moral awareness. (Rukhaya 81)

Sharmistha is a magnificent woman character, perfect in her values and social commitment, binding various threads together of existential dilemma in the play. The treatment she receives from Devayani makes her feel as a human being, equal to any person from any other caste by shedding away the feeling of inferiority. Devayani's sense of social superiority, however, overpowers her mind suddenly and leads her to mention the cultural diversity and differences between the two races, Arya and Asura. Through Sharmistha, Karnad displays deep anger lurking in the minds of the people of low race against the humiliation meted out to them by the high caste people. This is a socio-cultural problem that has percolated down to the present time and still continues to plague the social consciousness.

Sharmistha's real personality is revealed through Prince Puru's lavishing comments and concerns on her awful fate. He meets her in the palace for the first time, but the information he had gathered enables him to give justice to her through proper appreciation. Earlier the vitriolic information passed on to him had poisoned his mind against her. His kind words indicate a voice against racial and gender discrimination which was responsible for the prejudiced treatment given to her. In the crisis of her existence, Sharmistha is also alienated as her advice and self-surrender have proved meaningless. She doesn't try to "evade the consequences of her action" (Karnad 31) and also is not a passive spectator. She is not a "pawn in the games that the male characters play" (Raju 81). She is very direct in her approach towards the vision she anticipates and does not hesitate to express her thoughts. She is of a down-to-earth personality victimized by the socio-cultural Hindu society and the Varna system. Racial conflict serves as a motif in the creation of Sharmistha and in the dramatization of socio-political condition in this country.

Through Devayani, the dramatist has laid bare the race hierarchy so rooted in the social consciousness of the people. Aryan and Asura conflict is also brought out through the dramatic events that this character brings about. "When the crisis in the

life of Yayati comes, instead of owning up responsibility, Devayani leaves the palace. She refuses to yield and the result is the curse is premature old age on Yayati" (Sunil 108). Thus, Devayani is depicted as an antagonistic woman in pursuit of self-identity under the cover of superiority complex. This, she has cultivated by keeping in mind her racial dominance and defying the role expected of her in the institution of family.

Chitrlekha is portrayed as a woman of modern thoughts, asserting her place in the family and society regardless of her gender. Going against the tradition of Sati, she consumes poison, "revolting against the popular precepts, religio-cultural impositions and has set an example to show that a woman have the right to assert her will, not being bound to patriarchal customs" (Nimsarkar 75).

Swarnalata is a servant maid at the palace who seems to have been used as the spokesperson of the implied author. She is made to prophesize and foretell events throughout the play, which puts her on a pedestal, despite her status in the society. This could be a conscious attempt to break the stereotypical undermining of people of low caste, by giving dramatic strength to her character. But, her words are discarded by Devayani and Chitrlekha. Her wisdom comes to the fore finally when Chitrlekha drinks the poison but cries for help. Swarnalata cries in reply, "Chitra, Chitra what have you done?" (Karnad 27) "These words are not of a servant but a woman with great maturity and understanding, who has forgotten the position and bursts out in sorrow" (Nimsarkar 77).

In both the plays, by taking decisions, placing "inner reality as their ultimate pursuits," women work out their means unmindful of what society offers (Nimsarkar 259). To exist, they have to make choice. It is the individual's, as Freud mentions, "the inner world", the "central reality" that determines the person's choice and social, cultural and political systems have no independent existence but are the collective responses to or defenses against the turbulence of the inner world.

As it has been pointed out, Karnad locates "women protagonists in an Ibsenian complex that appears to challenge patriarchal tradition. He revises traditional folk tales and myths in order to create heroines enmeshed in the crossroads of tradition" (Kosta 165). The vulgar disparity of power instead of love and treating woman as a disposable object accrues to him, "owing to the postcolonial ethos and the mystique of tradition" (Nimsarkar 236). Love, chastity, sexuality and desire, reticulated in each person, occupy an important place in the creation of his female characters. It is aptly remarked that "Sex seems to be the road to salvation in the Karnad's canon" (Rangan 206).

Karnad, a humanist in his approach, advocates autonomy, freedom and identity for women as men cherish and demonstrates in the contemporary society. "His women have set a new standard of their class who aspire for new society, new culture and new world where sex discrimination is underplayed and equality dwells among the members of the society, in true sense of the term" (Nimsarkar 278).

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