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EDITORIAL

I am happy to present before you the fourth volume of our multidisciplinary research journal FORTIS. It is indeed gratifying to note that more and more scholars are taking avid interest in our publication. The need of the hour among research scholars is to publish papers once the idea is conceived, validated and practically implemented after rigorous testing. No research is complete unless and until the methodology pursued is honest and scientific. Further, our journal gives scope for papers from humanities and languages. Here our worthy reviewers make sure that the hypothesis proposed is supported by valid proof with appropriate philosophical, logical and textual evidences. As Zora Neal Hurston says, "Research is formalized curiosity. It is poking and prying with a purpose" Let us continue with this "poking and prying" with dignity and purpose. I am happy to note that this issue of Fortis comes with varied topics and interests. We have articles on politics, literature, film studies, social work, biographical discourse and biosciences. Hope this would cater to the world of research scholars and students. Happy reading!

Dr. Biju A. (Principal, MES College Marampally)
Chief Editor
Fortis

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TECHNOLOGICAL INNOVATION AS A MEDIUM FOR PROFESSIONAL DEVELOPMENT OF TEACHERS

Fathimath Safara M.

*Research Scholar, Govt. College of Teacher Education,
Thycaud, Thiruvananthapuram, Kerala*

Abstract

Professional development of teachers is necessary to the endeavour to improve our schools. This article maps the ground of research on this important topic. It provides an overview of mentoring different approaches of technological innovations in order to make an effective teaching-learning process. It then suggests some important directions and strategies for extending our knowledge in this field. Technological learning helps to develop professional attitude of teacher by redesigning the system of education that prepare, select, develop, retain, and evaluate whole strata of teaching- learning process.

Key words: Professional Development, Technological Advancement.

Introduction

In the quest for improved student outcomes, teachers' professional development and education have re-entered the public debate as a means to improve teaching. Professional development comes in many forms and at many points throughout teachers' careers. In many countries, the role and functioning of

schools are changing and so is what is expected of teachers. Teachers are asked to teach in increasingly multicultural classrooms; to place greater emphasis on integrating students with special learning needs in their classrooms; to make more effective use of information and communication technologies for teaching; to engage more in planning within evaluative and accountability frameworks; and to do more to involve parents in schools.

Effective professional development programmes are the inevitable need so as to update teacher's skills, attitudes and new strategies. Professional development is a continuous improvement process *on-the-job* training and support needed to improve teaching, lasting from the time an individual decides to enter education until his retirement. Programmes for professional development integrate learning activities wherein each teacher can make use of it for his students. This type of programmes are definitely, reduces the gap between teacher and students, by accessing technical skills, complex knowledge, technological awareness through different approaches on research based learning. Technological learning helps to widen professional attitude of teacher by redesigning the system of education that prepare, select, develop, retain, and evaluate whole strata of teaching- learning process.

Professional development, promotes communication, and fosters a spirit of collegiality. It extends to the thoughtful allocation of resources including time, follow-up on student performance, and evaluation of the implementation of targeted change. Up-to-date materials, classroom equipment, time to pursue professional development, and time to practice and implement new techno based teaching strategies is essential to ongoing staff improvement efforts.

Educational technology aids teacher to keep in contact with the emerging trends and approaches of class-room teaching-learning process, one who incorporates this knowledge such as teacher networks, joint networks, collaborative mentor

programmes etc will succeed in developing his professional attitude and to meet the need of an hour.

The Importance of Professional Development

The role of professional development is to assist educators in developing the accomplished practices targeted at improving student performance. Professional development is a continuous improvement process lasting from the time an individual decides to enter education until retirement. It encompasses the processes that educators engage in to initially prepare themselves, continuously update themselves, and review and reflect on their own performance. Just as knowledge and skill requirements are changing. The globalization of commerce and industry and the explosive growth of technology and subject area knowledge demand that teachers continually acquire new knowledge and skills.

Effective Professional Development for Classroom Teachers

The term "professional development" is defined as those processes that improve and enhance the job-related knowledge and skills of practicing teachers. Professional development provides the continuous, on-the-job training and support needed to improve teaching. Professional development programs must provide teachers with new knowledge and skills so that they remain current in content and in best practices. Educators also need ongoing training in the use of educational technology, as well as, information in technology in the work place. Professional development program planners must ensure that teachers receive training that will enable them to assess students in the learning process despite differences in their cultural and economic backgrounds.

Effective professional development emphasizes a team approach. Teachers too must achieve interdependence with others in the workplace. Professional development strategies are most likely to be successful when teachers are encouraged to reflect on their own practices, identify problems and possible solutions, share ideas about instruction, engage in scholarly reading and

research, and try out new strategies in their classrooms to see how they work. Staff networking, clinical education partnerships with universities in peer coaching, business industry partnerships and training, and mentoring are important tools in long-range professional development planning. Peer coaching, where teachers help each other, offers a non-threatening environment in which teachers can implement new techniques and ideas and receive collegial feedback. Guidance can be beneficial to new teachers; this mutually beneficial relationship with an experienced educator might include an exchange of teaching materials and information, observation and assistance with classroom skills, or field-testing of new teaching methods.

Quality is expected of all teachers. Quality and continuous improvement of educators enquires recognition of the student as the customer. If educators are to successfully prepare students for the future, they must be prepared themselves. Pre-service education should provide education graduates with a broad base of knowledge and skills to facilitate student learning, to work cooperatively, and to be responsive to student and community needs, interests, and concerns. . Professional development of educators should continue in an environment that supports and sustains teachers as individuals and collaborators in the process of systemic reform. Also professional development should be adapted to the individual's and organization's needs.

Technological Advancement for the Professional Development of Teachers

Research on professional development is scattered throughout subject areas, with its focus ranging from classroom processes and structures to teachers' personal traits. We have limited our review to learning opportunities for teachers that are explicitly aimed at increasing student achievement. Successful technological based programmes involve teachers in learning activities that are similar to ones they will use with their students, and encourage the development of teachers' learning communities. There is growing interest in developing schools as

learning organisations, and in ways for teachers to share their expertise and experience more systematically.

The different technological approaches for the professional development of teachers are:

E-Learning

E-Learning is the intelligent utilization of electronic educational technology in teaching-learning process. E-Learning employs the principles of instructional strategy, which it includes multimedia learning, technology enhanced learning, computer assisted instruction, internet-based learning, web based learning, online learning etc.

E-Newsletters

Electronic newsletters are published monthly in a university blog as well as via a broadcast email to all staff. Topics on emerging educational technologies and their pedagogical applications are strategically selected to raise awareness and stimulate interest among staff.

Website Resources

The Curtin Teaching and Learning website is an information hub where staff can access resources and information. Resources focused on good practice guidelines and tips addressing e-pedagogy, learning technologies and using *Blackboard*, are updated regularly.

University wide Workshops

Information and access to projects, policies and documents, services and news and events are provided University-wide Workshops. An extensive workshop program is run throughout the year. The hourly sessions mainly cover topics designed to develop effective use of *Blackboard* and other integrated technologies.

E-Scholars Program

A further substantial professional learning prospect we offer is through the e-Scholars Program. As a strategic program supporting the university's flexible learning goals, individual projects implemented by staff, with support from the e-learning advisory team, are aimed at promoting quality teaching and learning practices to positively affect the learning experience, student retention, and to support particular cohorts.

Departmental/School Based Workshops

Presentations and workshops are also run for Faculties, Schools and Departments on request and this strategy is particularly useful when rolling out new learning technologies, or upgrading systems. Providing professional development to local environments offers two significant benefits. First, it facilitates greater contextualisation enabling us to more effectively target and address specific needs. Second, it is more likely to generate collegial support and mentoring among staff, with „early adopters“ or more experienced users providing leadership and guidance within specific teams. This strategy facilitates customisation, combating the limitations of decontextualised offerings. Also, the fact that this is a group based strategy means that we not only reach larger numbers of staff, but also that the potential for cooperative and collaborative engagement within disciplinary based communities is enhanced, all of which make this a sustainable alternative to university-wide workshops.

Communities of innovative Practice

Communities of innovative practice are a further professional learning strategy we implement which it initiates strive to “facilitate knowing and learning” to improve technological practice. Three characteristics apply to this professional learning strategy –

- (1) The groups have an identity defined by a common interest; (simply doing a job over and over again does not make a professional, quest to earn more makes a real professional).

- (2) Members engage in joint activities and discussions to help each other and share information ;(the professional person is 'open to the views of other persons) and
- (3) Members are a group of practitioners who develop a shared repository of resources, experiences and ways of addressing recurring problems (Smith, 2003, 2009; Wenger 2006).

Conclusion:

No matter how good pre-service training for teachers is, it cannot be expected to prepare teachers for all the challenges they will face throughout their careers. Education systems therefore seek to provide teachers with opportunities for in-service, especially with technologically supported professional development in order to maintain a high standard of teaching. Techno assisted Professional development programs should be designed to encourage to each and every member of the learning community—teachers, support staff, administrators—in their pursuit of lifelong learning. Thus mentoring through technological innovations made teachers to advance in their career for satisfying the growing needs and challenges which they face to cross.

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**SELF TRANSMOGRIFICATION AND REDRESSAL OF
TRAUMATIC EFFECTS THROUGH CULTURE: AN
ANALYSIS OF KHALED HOSSEINI'S *THE KITE RUNNER***

Ann Maria Jose C.

*Assistant Professor, Department of English
Vimala College, Thrissur*

Cultural studies are related with subjectivity, that is, how culture and the lives of people are related. Khaled Hosseini is one among the trailblazers who unveiled the predicament of the Taliban invaded Afghanistan. He chose fiction as his medium of narrative and fictionalized the common victimized situation of Afghan people who are exposed to a train of traumatic events and even cares to suggest a solution of cultural transformation through his debut novel, *The Kite Runner*. This paper proposes to explore how embracing the roots of culture acts as a panacea in transforming the selves and in erasing out the traumatic experiences of the characters in the novel, *The Kite Runner*.

Literature does not exist in a realm separate from other concern of our lives. Cultural critics strive for the relations of dominations which are not always visible. They remap the western texts which are hailed as high literature and explore the popular culture which has got high appeal from the masses. Cultural studies are related with subjectivity, that is, how culture and the lives of people are related. It has got political connotation too. Cultural critics believe that they are oppositional, not only within

their own disciplines but to many of the power structures of society. They are engaged in questioning the inequalities within power structures and try to discover the new models for restructuring the old ones; or rather they submerge the high culture and bring to focus the so called marginalized culture.

Khaled Hosseini is one among the trailblazers who unveiled the predicament of the Taliban invaded Afghanistan. He chose fiction as his medium of narrative and fictionalized the common victimized situation of Afghan people who are exposed to a train of traumatic events and even cares to suggest a solution of cultural transformation through his debut novel, *The Kite Runner*.

The novel revolves around three characters. Hassan, a Hazara by birth, is molested by Assef, who is an ardent supporter of Taliban. This physical trauma of Hassan is witnessed by Amir, the protagonist and his silence regarding the incident exposes Amir to the emotional trauma, which is worsened by the trauma of memories. He bemoans the loss of friendship between them and in order to break out from this carry over memories, chooses to be physically absent from the circumstances. But the haunting memories never leave his psyche. Sohrab, Hassan's son is mentally traumatized later. To make the matters worse, both Amir and Sohrab are compelled to undergo a traumatic exile and find themselves in the diasporic existence. The novel winds up with sanguinity since both emotionally traumatized Amir and mentally traumatized Sohrab find the rhythm of their lives in an alien land with a transformed cultural identity. This paper proposes to trace how the fabricated new identity, suggested by Hosseini, soothes the traumatic experience of the characters and how they stabilize themselves.

Cultural studies revolve round the idea that how existing or rather so called culture is transformed by the influence of popular culture or low culture, that is, how the new culture influences already existing cultures. This multi cultural aspect of the cultural studies is visible in diasporic literature too. Diasporic literature analyse how the old native culture of the diasporic

communities, that is, the migrants, and the culture of the new land, to where they have migrated ,are influenced mutually.

Diasporic writings are characterised by nostalgia and memory of the home land and its values. It is thronged by issues concerning diasporic subjectivity-search for a new identity in the host country ,sense of displacement across time and space ,sense of dispossession of land ,language and identity etc ,racial discrimination ,cultural alienation ,lack of authenticity ,in relationships and so on. Diasporic literature has got two main concerns. They focus on the troubles the migrating people have to face in the new land and their attempts to adjust and accept alien culture.

To have a better understanding of the novel *Kite runner*, let us have a brief glance on the political situation of Afghanistan. The year 1965 witnessed the birth of the author, Hosseini. He spent his childhood during the golden period of Afghanistan, when there was monarchy. In 1973, the country entered an instable condition since the king was unseated. 1978 witnessed the overthrowing of the president by a Marxist Coup. The situation worsened in 1979 when the Soviet Union launched its invasion of Afghan. The Hosseinis were granted political assylum in the United States and moved to California, in 1980. Hosseini learned English relatively quickly, but the move to the United States required the family to make great adjustments.

The novel *Kite Runner* opens up in 2011, but the flash back is in 1975, when the protagonist Amir, who has got distant resemblance with the author, was eleven years old. Later it is understood that it was the last peaceful days of monarchy, the golden years of Hosseini and Afghanistan. One day Amir and Hassan were interrupted while playing by the sound of shootings, explosions, and sirens and they were told that the government was over thrown and Afghan would no longer have a king. Assef, Amir's neighbour, who was of his same age, says that it was Daoud Khan who unseated the king. In the following year, Afghan people are hopeful because the country is republic now and they

have a president and they long for a development and progress. Hosseini writes:

For the next couple of years, the words *economic development* and *reform* danced on a lot of lips in Kabul. The constitutional monarchy had been abolished, replaced by a republic, led by a president of the republic. For a while, a sense of rejuvenation and purpose swept across the land. People spoke of women's right and modern technology (*The Kite Runner*, 38).

In 1981, when Amir was eighteen, he and his Baba, left handing over their luxury home in Kabul to Baba's friend, Rahim Khan. Hosseini writes that Soviet Union agreed to withdraw from Kabul in 1996. In the same year, Taliban brought new hope by ending factional fighting. But they created horror situation by killing the people who occupied spacious homes and even banning the cultural practices like kite running, which was a cardinal celebration associated with winter in Kabul.

The Kite Runner deals with cultural erosion, hybridity, identity crisis and nostalgia. It depicts how cultural erosion devastates individual lives and how they regain balance when the culture rejuvenates. The novel has got three phases. The first phase is set in Kabul, where Amir spends his childhood. The second phase is set in California, to where he left with Baba, his father, persuaded by the unstable condition, present in Afghanistan. In the third phase again, Amir return to his home land, which is necessitated by his nostalgia and his love for the home land.

Hosseini establishes the longing for home culture by opening up the novel in San Francisco and the protagonist Amirsays that he calls that city, his home, which makes the reader inquisitive. His words depict the acculturation; he is forced to be in line with. Then Amir describes his childhood in Kabul, along with his hare lipped friend, Hassan, who is later identified as his half brother. He remembers the rich Kabul, in those good old days, the winter season and the kite running contests in his country and his

Baba's house lined with poplar trees. As a child Amir adores Baba who follows Afghan customs and culture. But he never cared for their culture or tradition because he took it for granted. So when he is told that they have to move from their home land, he felt solace that he will be able to evade his pricking consciousness.

But his Baba adored and practiced Afghan culture in his home land. Though Amir's Baba never fitted in the conventional frame work of customs and practices in the country, he had patriotism in his blood like a true Afghan and would like to be nostalgic about his country when he leaves it. Amir remembers how Baba stuffed a sniff box with the soil of the home land. He writes:

Baba climbed up half way up the ladder, hopped back down and fished the snuff box from his pocket. He emptied the box and picked up a handful of dirt from the middle of the unpaved road. He kissed the dirt and poured it into the box, stowed the box into the breast pocket, next to his heart (105).

Baba further practices his Afghan identity or rather clings to his native nation by following the practices and through the association with his own countrymen, even in the migrated country, California. Baba and Amir is associated with the weekend market of Afghan community in California, which turn out to be the fulcrum of living. Everybody they meet in the market discuss the 'good old days' of Afghan and is optimistic about the future of the nation, which they had to leave. Their hope is personified through the character of the General, who held a high office in the glorious days of monarchy and would never take up mean jobs in the market because he believes in 'micaberism' and is waiting for the bright and good tomorrow, when Afghan will retrieve the peaceful days of monarchy.

These migrants always yearn for their home land and this nostalgia is always associated with their parents or grandparents. They believe that their entire wounds will be healed once they are

back in their comfortable zone of home and culture. To quote from Cohen,

Diaspora people, has a sense of identity, borne from living in a diasporic community, and this sense is influenced by the post migratory history of their parents or grandparents. This is a community of people living together in one country who acknowledge that old country... a notion often buried deeply in language, custom, and folk lore...has still an impact on them (153).

This is evidently seen in Amir's life where he had moved to the 'high culture' of the United States. Both Baba and Amir admire and practice the popular Afghan culture. Amir obediently follows whatever his father says while marrying Zohra, the General's daughter. They follow the Afghan customs and even the symbols that get into Amir's mind is associated with the Afghan culture which in turn is promoted by the yearning for the same. He describes the wedding rituals and the smile he has ever seen on Baba's face at the time of wedding is associated with the physical beauty of Afghan. He writes, 'I could see his internal smile as wide as the skies of Kabul on nights when the poplar trees shriveled and the sound of crickets swelled in the garden'(151) .

The trauma of diaspora governs both the father and the son even though they are settled at California. Amir is governed by the nostalgia and the complete sense of loss of home or rather identity, when he describes the crossing Baba had with a shopkeeper in California, although it is one and a half years, they have moved. The realisation that they won't ever be able to adjust with the culture of the new land, dawns on him and he expresses his internal conflict through these lines:

I wanted to tell him (the shopkeeper) that in Kabul, we snapped a tree branch and used it as a credit card. Hassan and I would take the wooden stick to the bread maker. He would carve notches on our stick with his knife, one notch for each loaf of naan... But I didn't tell them. I thanked Mr. Nygen for

not calling the cops. Took Baba home...A year and a half since we'd stepped off the Boeing from Peshawar and Baba was still adjusting (119).

The veneration of the popular culture by the Pashtun community helped Amir to give a proper burial for Baba, offering all the Afghan prayers. The Pashtun community guards themselves from cultural acculturation even in an alien land. This prompted them to help Amir to have a proper burial of his father.

Towards the end of the novel, self realization dawns on Amir. He apprehends that only going back to his culture would help him. Amir is able to decipher that his Baba, Rahim Khan and Hassan could exist peacefully in a violent atmosphere only because they could adhere to Afghan culture, to which they actually belong. He returns to the home land to procure Sohrab, Hassan's son. The celebrated activity of fragmentation of culture is evident in this searching of roots. Amir is sought between American and Afghan community. Rahim Khan, Baba's friend had realised that Amir wasn't a true Afghan, which prompted Amir to go back to Kabul to search for Sohrab. Rahim's vision is materialised since Amir then realizes that he has got a split identity both as a Pashtun and as an exile in America. He acknowledges the truth that America is multi ethnic just like Afghan where Sohrab is marked out as a visible minority. Thus Hosseini dismantles the western myth that Arabs do not have a cultural admiration for their own land.

The very truth that America and Afghan cannot be superimposed irrespective of their cultures led Amir to search for images from his own native country. The title of the novel is an aftermath of this realisation. The sight of kites running is a private proud of Afghan. Amir remembers how pride he had been when he won the title, Kite runner, in Kabul. Rahim Khan praises Taliban government until they banished kite running.

Hosseini opts out to sum up the novel in an optimistic, nostalgic image of Sohrab smiling, for the first time after his

migration to the United States along with Amir, running the kite, which is again a symbol of returning to the roots. Khaled Hosseini reminds us how long his people have been struggling to triumph over the cultural intruders both within and outside Kabul. He resists the intrusion of the so called high culture with tooth and nail and would not like to confront with the alien culture.

Amir celebrates his transformed identity in the end. He reads the mind of Sohrab and like a true physician; Amir prescribes going back to the root culture as the medicine which cures the sad and unsmiling face of Sohrab. The traumatic experiences are erased from the mind of Sohrab when he is able to identify himself with the Afghan culture. Thus Hosseini prescribes culture as the panacea for the transformation of the self and for erasing out the traumatic experiences. All the characters in the novel liberate themselves from the traumatic experiences by embracing their culture. Though fiction is not a call for action, Hosseini has understood that imaginary writing and fiction does have the power to shape patterns of mind.

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THE STRUGGLE BETWEEN TRANSITION AND TRADITION: A STUDY OF THE CHINUA ACHEBE'S THINGS FALL APART

Dr. Parul Saxena

Assistant Professor, Department of English
MES College, Marampally, Aluva, Ernakulam

Chinua Achebe was a novelist of par excellence. His novels critically evaluated the Africans culture and their lives. His first novel *Things Fall Apart* has a great value as it depicts the history of the colonized people from within, reclaiming the value of African Culture and illustrates the impact of cultural clashes. Chinua Achebe through the design of his texts portray the clash that took place in terms of cultural convergence initiated by the Europeans—foreign— upon the African soil. As an impartial observer he examines the part that both the natives—'I'— and the Europeans—'Other'— in Africa at the same time exposing the ills of them. Here, I try to analyse the cultural differences betwixt the two societies portrayed in *The Things Fall Apart* and how these clashes become the way of the formation of a new hover culture or way of life, known as hybridity in cultural context.

AS a master craftsman Achebe examines this new hybrid society that has come into being and the fostered cultural hybridity (1993: 252) that is contributing to give a new shape to the African society. Edward Said imagines the way a culture imagines its past. He concludes that an individual's attempt of shedding his colonial self in search of the essential pre-colonial

self constitutes nativism and that a contrapuntal reading of the text lets one to break the binary that exists between two cultures. This will culminate in the discovery of the process that leads to human liberation by bringing the self and the 'other' together. He adds that this resistance that a society offers leads to "real human liberation." (1993: 262)

Achebe, portraying the life of people in *Things Fall Apart*, encapsulate [through his descriptions] that African's too had a culture of their own with similar intricacies and richness as doth their European counterparts or any other people on the earth. Umuofia is the village where Igbo spend their life peacefully and luxuriously. From Umuofia to Mbaino, wrestling matches were organised and were a part of regular celebrations and recreation amidst the people. They will beat the drums during their celebration times producing vivid musical chords with a keen intent to learn and listen to the playing of various musical instruments like flute, ekwe, udu, and ogene. Such social activities as inter-village wrestling matches become avenues of cultural exposition:

The drums were still beating, persistent and unchanging. Their sound was no longer a separate thing from the living village. It was like the pulsation of its heart. It throbbed in the air, in the sunshine, and even in the trees and filled the village with excitement... (TFA: 44-46)

They were innocent at heart and have a unique way of welcoming their guests. The social concern attached here to the joys of celebrating festivals portrays the deep rooted spirit of togetherness and unity among masses. They served a kola nut to their guests broken with a wish or a prayer. We find Okonkwo breaking a kola nut in front of his guests praying:

We shall all live. We pray for life, children, a good harvest and happiness. You will have what is good for you and I will have what is good for me. Let the kite perch and let the eagle perch too. If one says no to the other, let his wing break. (TFA: 19)

All their customs are upside down—as and when compared with other parts of the world. They don't decide bride-price [or take dowry] as can be observed with other cultures and customs, with sticks; they haggle and bargain as if they were buying a goat or cow in the market. "That is very bad... But what is good in one place is bad in another place." (74)

Achebe shows Igbo people's intense and devoted faith in their tradition. They were so particular about their culture and tradition that it does not matter how [much] correct or incorrect it is; or, even the ritual which is being performed [by them] is human or inhuman. But, they had strong devotion towards it as well as in their deity. They believed to follow their instructions. Oladele Taiwo writes of Achebe's fiction:

Besides the strengths in tribal society he gives the weakness we therefore have a true and complete picture in which the whole background is fully realised... He realistically and convincingly presents many aspects of village life—the feast of the New Yam, the wrestling contest at the ilo, the display of the 'egwugwu' on festive occasions, the religious beliefs and activities of the people. (Taiwo, 8)

There stands a colossal difference between European culture and the culture of Igbo people. The basic difference lies in their approach—towards both man and nature. This can be easily understood by analysing the European outlook as scientific and logical based upon facts and education—which serve as the basic pillars of European culture. On the other, hand these go into shaping up of European philosophy which gets manifested itself in their actions. Their education and reasoning gave them a distinct and intrinsic ability to exploit other cultures and people establishing themselves as superior to those that are poorly educated and weak in scientific and technological growth taking pride in doing what they think right at the same time establishing their superiority. They always treat non-European cultures as inferior ranking them below their own culture [at some point].

Achebe opined firmly that, in colonial era the relationship of African and European is that of Master and Slave. He shows his contempt for the missionary works and colonial projects dubbing them as 'mad', supporting his behaviour through reasons for laughing and ridiculing. He also hints at more sinister aspects of their arrival, that is, the doom the Igbo society which could not be so easily anticipated by the Igbos. Through his works Achebe has shown that the rich culture of people and the beautiful part of their ceremonies was to bind the tribe together and this basic system was not merely overlooked but deliberately discontinued by the Europeans. The missionaries too contributed to it by their forceful conversion of natives into Christianity. The way adopted by the missionaries were crooked, they even bribed and blackmailed the innocent villagers.

The Igbo culture soon lost its uniqueness by the time nineteenth century drew to a close. The huge traditional culture and religion declined, the previously sacred iguanas were killed, and by 1880s the temple of skulls dedicated to the war god Ikuba has turned into ruins. Achebe over emphasizes the fact the in spite of the problems which Igbo society experienced, before arrival of the Europeans, it stood as a nation, but the arrival of European *Gyres of Anarchy* displaced the native societies and changed the Igbos perception of culture forever. In *Gathering seaweed*, Kwame Nkrumah of Ghana, critically expresses his thoughts about the culture brought by the Europeans:

The impact of Western culture on the African mind brought in its train as much bad as good. Offences like forgery, bribery and corruption, for instances, were practically unknown in our early society. (56)

Achebe has impartially revealed the consequences of both the acceptance and rejection of the new faith. Achebe describes the Igbo society as a great social institution unavoidably including some dark sides. He opines the religion of Igbos as rich and heavy in terms of their tradition and also laws that target justice and fairness. The greatest aspect being that clan was not ruled by a king or a chief or a dictator but there was democracy, where the

males meet and take decisions by consensus in accordance to an *Oracle*. They were also superstitious in some case as the killing of twins. On the other, Europeans were fair, sharp, educated and knew how to influence people. They had faith in their church and forcefully they converted Igbo people to Christianity. In *A History of Christianity* Isichei beautifully presents the impact of the new religion on the converts:

Some converts risked their lives by attacks on masqueraders, whose costume was an obvious physical manifestation of traditional belief others attempted to create a Christian form of ogboni, the secret Yourba cult of the sacred Earth. Some renounced traditional titles, while Idigo of Aguleri acquired a superannuated horse, with the help of the Holy ghost fathers, and took the rare and prestigious title Ogbu anyinya, Horse killer. (159)

Achebe has presented Europeans wise and influencing, they were very sharp to influence the innocent Igbos towards their culture. When they entered the clan, they built their church in various villages and were quite contented to win a handful of converts in the beginning whom the villagers called 'efulefu'—worthless empty man or one without title. In *Things Fall Apart* six missionaries and white man tried their best to convince the people by saying that they were sons of God. They told them about this new God, creator of all world, men, and women. The clans were greatly influenced by their conversations and speeches, which cleverly claimed that they had been sent by the 'Almighty' to change their wicked ways. And also show them the new path of eternity so that they may be saved when they die. Achebe talks of Christianity, the new religion which could capture the hearts and the minds of the Igbos when they accepted the new God as real and 'Supreme.' A rowing song which was recorded among the Tonga of Lake Malawi and Shire River was also true of Igbo.

I have no mother,
I have no father...

Who will take care of me but our mother Maria? (Isichei: 70)

The missionaries who were perceived as magicians and divines could attract the children to schools. For them Africans were ignorant children. They subsidized school education for boys and opened many schools in various areas where the clans readily accepted Christianity as their religion:

What drew to third of the population of Angola, and over half the population of Zaire to Christianity, despite mission ethnocentricity and racism? The most obvious factor was the mission's near monopoly of education. The fascination with literacy in the late nineteenth century led people to treasure fragments of private paper, or embark on crooked calligraphy'. (Isichei: 198)

The new religion brought by Europeans worked miracles giving the Igbo a lot of tolerance towards the outcasts or Osu who were given entry into the church. As Osu was a slave to one of the many Gods of the clan. She was a thing set apart despised and discarded by the society. Osus who had carried with them the mask of the four within cast—the long tangled and dirty here and shaped off their hair and soon were among the strongest adherents of the new faith. The white man also welcomed the twins who were in abomination, and so thrown into the bad bush. The change upcoming in the Igbo society was thus deprived by one of the oldest member of the Unnunna.

Achebe depicts their (pain) agony and suffering under the impact of colonial rule. His novel portrays Igbo as a victim of the colonialism and industrialism which proved fatal not only for the people but for their customs and culture as well sounding the death of the old long cherished traditions. Europeans silently came to the shores of Africa, not letting the Africans realise their intensions. The Igbo people were astonished and surprised by the ways of the white man, but were not very prompt in their actions. Through his works Achebe presents the Igbo merely as the spectators of the new faith, and the new religion. His novels show the helplessness of the indigenous people in the hands of the missionaries and the white man. Igbo didn't have any option than to accept the new culture.

In his *Trouble with Nigeria* he accepts the fact that Africa has been struggling over the past because of its own mistakes. He even pin points the root cause of the problem.

The Trouble with Nigeria is simply and squarely a failure of leadership. There is nothing wrong with the Nigerian land or climate or water or air or anything else. The Nigerian problem is the unwillingness or inability of its, leaders to rise to the responsibility; to the challenge of personal example which are the hallmarks of true leadership. (TWN: 22)

Achebe never calls the Igbo people as a tribe but perceives them as a nation and on basis of cultural traits and opines that they are not primitive. In his book *Home and Exile*, Achebe proudly asserts that they speak one language which has scores of major and minor dialects. He also feels that despites they do not have one recognized leader, their social and political identity is established. He presents the Igbos as simple and innocent people who formed a nation before the coming of white man. Achebe says that in pre-colonial times Igbo nation had hundreds of independent towns and villages. The men folk carried out their affairs according to the title or rank, which they attained in society on the basis of their age or occupation. He adds that the womenfolk were basically involved in domestic responsibilities as well as the management of the scores of four-day and eight-day markets.

The Europeans after their advent within no time realised their inherent military weakness and unorganised organisation which they found easy to control. But, no rule can last without an effective and a dominant control over culture. The most surprising answer to an enquiry as to what brings about this dominance comes through an examination of the role of culture in exercising influence over people through culture.

There is no other pertinent representative of the clash between two extreme cultures amidst all Achebe's creations as Okonkwo. In Okonkwo can be analysed the image of Nigerian

youth who when brought into contact with the new/western world began to show their resentment for the values they have imbibed from their own fathers. The quality weak ascribed to the old and radical to the new is symbolic of growing unrest among the masses. What strengthens the argument is the impartation of the element of fear in Okonkwo's character that determines his most deterministic quality of not being like his father attached to the faith he has in himself:

The lizard that jumped from the high *iroko* tree to the ground said he would praise himself if no one else did. I began to fend for myself at an age when most people still suck at their mothers' breasts. If you give me some yam seeds I shall not fail you. (TFA 21)

Okonkwo's portrayal bears a glimpse of radical behaviour as he doesn't look forward to be idealised with his father. All his thoughts got perplexed at a mere thought of his father. It was this aspect that dominated Okonkwo's life and career up till the very end of his life, and even, leading him to the greatest act of cowardice.

Okonkwo somewhere realised that he was weak and miserable. This feeling of being miserable is manifests itself in Okonkwo's beating his wife (27-28). In an attempt to prove that he was brave and not even afraid to offend [his] law, religion, and customs Okonkwo took to beating his wife and didn't even stop on being warned for it was the sacred week of peace. "He was not the man to stop ... half-way through, not even for the fear of a goddess." (30) Ill-treating the miserable doesn't proves ones strength it rather creates doubt over a man's strength and is the wholesome outcome of an inherent, fear that he might not be found weak. Okonkwo's father too once said to him, "a proud heart can survive a general failure because such a failure does not prick its pride. It is more difficult and more bitter when a man fails alone." (25)

This episode and the killing of Ikemefuna were the times when Okonkwo's pride shook him as if in an attempt to caution

him that it can be *his* failure. Okonkwo's act of killing Ikemefuna was in response of his realisation where he has found himself weak and was cautioned that others may not realise [the same]. It is here that we find Okonkwo and his own self split into two. One that is weak and the other that has learned to show only one emotion—anger. He knew as a rule never to show “any emotion openly, unless it be the emotion of anger. To show affection was a sign of weakness, the only thing worth demonstrating was strength.” (28) Further, Okonkwo has also learnt to demonstrate his strength in disguise, in disguise to hide his weaknesses.

It was once before the end of everything when Okonkwo landed him into difficulty committing a feminine crime (124). It led him to seven years of exile. It is during this exile that the people of the Mabanta allowed the first Christian missionaries to establish a church. With time, the new religion gained momentum. Even, Nwoye becomes a convert—after realizing that the new religion can provide him a remedy for the death of Ikemefuna.

Chi stands not merely for a personal god but also represents a man's inner self—his faith, determination, firm character, and the like. In Okonkwo's case though all were present yet the same were perplexed by his fear, and was this fear led him to feminine acts drifting him away from masculinity and recognition that he always strove for. His feminine self is made evident in his discourse with Uchendu when they seek to settle the answer to the question why “Mother is Supreme.” (133)

The debate in an attempt to seek the answer to the question ironically reveals the conflict in the mind of Okonkwo [confirming his act to be feminine]. The patriarchal nature of human society seeks to aggravate Okonkwo in his thoughts to raise him to find his lost status for his own self among his men:

A child belongs to its father and his family and not to its mother and her family mother. A man belongs to his fatherland and not to his motherland... when the things are good and life is sweet. But when there is sorrow and

bitterness he finds refuge in his motherland. Your mother is there to protect you... (132-34)

Okonkwo seeking shelter in his mother's lap exposes his weak condition from where he has little hope to regain his lost position. While he is in exile the missionaries set firm their roots in Mbanta taking a lot of converts. Not only the two ideologies, but the two cultures as well the two people clash and Achebe finely reveals the differences between the two cultures and the reasons as to why the native people lost hope when their own culture, religion, and faith failed to solve their inherent requirements they switched to the missionaries and their as a faith where one can find peace and contentment.

White men have succeeded in Mbanta in a flash. They have shaken the faith of the natives and Okonkwo's son Nwoye was one among the first converted. The folly of permitting to white men settle among the natives and that too by giving a part of evil land has yielded evil fruits for the natives and their faith. Okonkwo here begins to realise that his world has been shattered. When his son has converted finding pleasant refuge in white man's faith what about the clan? He sat contemplating among wild fancies in his mind, and dreams to wipe the earth of white men:

He sighed heavily, and as if in sympathy the smoldering log also sighed. And immediately Okonkwo's eyes were opened and he saw the whole matter clearly. Living fire begets cold, impotent ash. He sighed again, deeply. (153)

It is here for us to conclude which is the "living fire" and what is the "cold" it has begot. An insight will lead one to contemplate what happens next.

Okonkwo's years in exile soon draw to a close. On his return to Umuofia he finds the clan changed. The church has won some converts, some of whom are fanatical and disrespectful of clan's customs. Worse is that the white man's government has come to Umuofia. The clan is no longer free to judge its own; a District Commissioner, backed by armed power, judged cases in ignorance of tribe's custom. Okonkwo could not accept the new

conditions and rebels despite the fact that all his power, faith, and people are lost forever. He decides to make for the loss of seven years. Interestingly he not only finds the clan changed but finds his sons to be woman and his daughters, especially Ezinma, manly. (173)

Okonkwo fails to understand the changed scene and also to differentiate between the two worlds, the primitive and his own on one hand the new and logical on the other. The changes steer in a turning point for Okonkwo and his own world. He was different. He wanted to prove the difference, and he has to work for the same individually as the clan was no more his. He grieved at it:

And it was not just a personal grief. He mourned for the clan, which he saw breaking up and falling apart and he mourned for the warlike men of Umofia, who had so unaccountably become soft like women. (183)

In the end, Okonkwo revolts realising that it was high time. It is here we find him to be anomalous again. His revolt is not against the Europeans or the European culture, or his own clan, in reality he revolts against himself in an attempt to prove that he was different, and that he was not like his father. He invokes his men for action and to turn the white out. Initially they listen to him and even to an extent they follow him. But, this support was short lived:

For the first time in many years Okonkwo had a feeling that he was a kin to happiness. The times which had altered so unaccountably during his exile seem to be coming round again. The clan that has turned false on him appeared to be making amend. (192)

When the clan attacks the church bringing the building down deciding that the church would no longer be allowed in Umofia, Okonkwo and his men are taken prisoners, beaten, and humiliated. After the release of the men, the clan calls a meeting [which they are disallowed] to decide whether they will fight or try to live peacefully with the white people. Okonkwo wants war. The

clan meetings are the heart of Umuofia's government; all decisions are reached democratically, and an interference with this institution means the end of the last vestiges of Umuofia's independence. Okonkwo knows that they will not choose the war. Embittered and grieving for the destruction of his clan's independence, and fearing the humiliation of dying under white law, Okonkwo returns home, dejected.

He urges violence against the missionaries. He always disagrees with the majority, who believe the God can defend them. The number of converts is significantly growing in Umofia. People enjoy wealth the colonist trading stores bring and listen to the missionaries arguments about the practicality of educating Igbo children. Okonkwo soon realises that people will not support him and go to war; he murdered the court messenger in an individualistic act which was not at all representative of the wishes of his people.

Okonkwo's subsequent suicide strikes us both terrifying and ambiguous. He ironically brings on himself a shameful death like his father, a fate he has expended tremendous energy all his life to avoid. Achebe leaves Okonkwo in irrevocable self-destruction that contradicts everything he has lived for. His suicide somehow shows that he is a man, out of time, where his values no longer resemble those of his society; therefore no honourable life remains for him. It can also be established here that as a proud man he would not tolerate himself being captured and punished by the despised white, and his death cheats them of their revenge.

Achebe's style of narration exemplifies both the strengths and weaknesses of African society that go into the shaping of an average African in general and Okonkwo in particular. Elder points out that Achebe's use of proverbs to clarify certain social issues in his novel following where the novels itself becomes a proverb containing a historical issue. (Elder: 62)

Edward Said begins his essay *Culture and Imperialism* with the premise, that institutional, political, and economic operations

of imperialism are nothing without the power of culture that maintains them. (Ashcroft, 85) Said argues that it is culture that provides this kind of moral power, which achieves a kind of ideological pacification. (1994: 67) according to Said there was a systematic enterprise through which British exercised their control over millions of people. They did not enter a country looted it and left it. They were not led into distant territories by this simple greed, but were guided by the notions of a mission—a mission of civilisation, in wake of which they not only dug up the foundations of their empire but strove to seek a moral justification for their act. Said emphasises that Imperialism and culture cannot be separated, where imperialism refers to the formation of empire culture refers to maintenance of the rule at the same time serving to provide a moral foundation to the empire.

The very investment in culture makes imperialism a force that exists far beyond a geographical empire, what Kwame Nkrumah, the first president of Ghana, called neo-colonialism. What really I believe that if the people behave like a color of black they will live their life what they are. Like color of black absorb all colors and remain same.

Achebe's writings finely portray this impact of western philosophy that has led to a tremendous change in African culture in so much as it has almost uprooted the native culture in light of better civil, rational, and logical ideas. Through his portraits of Nigerian youth one can decipher the secret working of European minds that have brought in this cultural hybridity and have led the youth to discover and rather find out a new existence for themselves in the society.

On reading these texts contrapuntally – reading with a simultaneous awareness of the metropolitan history and of the subjected and concealed histories against which dominant discourse acts – one can easily unearth the meaning that lies buried deep inside the text. It was the forceful intrusion of the western Culture upon the African soil that uprooted the tradition and the customs of Africa without giving a thought to what were good in it. It can also be put in other words that the advent of

European thought process heralded the death of the native culture with all its good and bad aspects. The aftermath of this clash gave birth to a new hybrid culture where an individual will be required to rediscover his identity all over again and that too on his own native soil.

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SAGAS OF GLOBALIZATION: A READING OF ARAVIND ADIGA'S FICTION

Kiran Mathew^a and Dr. T T Thomas^b

^aResearch Scholar, Department of English,

*^bResearch Supervisor, Department of English
Karpagam University, Coimbatore*

Abstract

Aravind Adiga's *Between the Assassinations* (2009), narrates a series of tales from pre-liberalized, socialist India, collating a world devoid of nostalgia, where creativity and human enterprise had taken a back seat. In contrast, the young author infuses a hitherto unseen energy and vitality into the protagonist of *The White Tiger* (2008), set in an India after globalization, despite the growing materialism and emptiness of a new India straying into the once forbidden realms of capitalism also gets portrayed in the effort. In Adiga's *Last Man in Tower* (2011), the economic, political and socio-cultural underpinnings of the emerging new India comes into a closer focus. Hence, his fiction merits a contextualisation in the light of Globalisation theory, to ascertain how far it has been fashioned by structural changes that vertically divides the course of India's post-colonial history, by the forces unleashed by liberalization, and how it will, in turn, shape the evolving future.

Keywords: Globalisation, Liberalization, Creative Destruction, Culture

Introduction

Glossy volumes capturing the essence of an India energized by liberalization abound in numbers and thickness. In that crowd, two books stand out prominently: *The World is Flat* by Thomas Friedman and *India Unbound* by Gurcharan Das. The first, by retelling anecdotes from first hand experiences, and the second, by giving a historical perspective of the economy, eulogize the dawn of a new era in India, brought about by its closer integration with the world economy. They celebrate globalization as a revolution that has helped unshackle what has long been euphemistically called 'the third world' from deprivation and poverty and emphasize that the structural changes brought about in the economy through globalization and economic liberalization would help India defeat long standing issues of poverty and social injustices. Yet, these worthy intellectual explorations, while celebrating India's present glories and portending an even greater future, fail to relieve the anxieties of those who must live through the realities at the ground level and are, therefore, blind to the pathos, injustices and ironies of life during these traumatic times.

Globalization disturbs and modifies every aspect of life as its scope and magnitude are far greater than any of the past revolutions in human history. It has been widely accepted that globalization is much more than the lowering of trade barriers and speedy movement of international capital as its impact is not restricted to the economy or politics alone. The historical and political process initiated since Independence and continued for long without too many alterations to the existing patterns, gathered momentum with the impetus given to it by the forces of liberalization. Cultural critics, economists and social scientists generally attribute the recent rapid changes witnessed in India to the forces unleashed by economic liberalization.

Aravind Adiga, as a correspondent of the Time magazine in South Asia, has had firsthand experience of how Globalization affects the invisible third world lives and traditional societies. He was born and brought up in a pre-globalized world, before briefly migrating to the West for his higher education. His first novel, *The*

White Tiger, which won the Man-Booker prize in 2008, is a daring fictional exploration into the dark and ugly underside of the celebrated Indian growth story. In a bid to quell the animosity generated by the novel among a section of Indian readers, Adiga explained that his attempt at highlighting the brutal injustices was “not an attack on the country,” instead, it was the result of a “greater process of self-examination,” and its intention was akin to “the criticism by writers like Flaubert, Balzac and Dickens of the 19th century [which] helped England and France become better societies” (Jeffries). Therefore, Aravind Adiga’s fictional narratives on India: *The White Tiger* (2008), *Between the Assassinations* (2009) and *Last Man in Tower* (2011) deserve to be examined closely in order to understand the economic, socio-political and cultural contexts that have spawned their world order.

Literature Survey

Indian writers have always been keen on tracing the ever changing socio-cultural and political landscape through their literary efforts and have significantly responded to the freedom movement and the imposition of the Emergency. Inexplicably, the impact of Globalization and economic liberalization on the fabric of this very ancient civilization has relatively been left ignored by the multitude of Indian writers, both young and old. Perhaps, as Baral observes, when the writer is caught between the extremities of responses, he merely turns into an instrument that expresses “the paradoxes of a nation that is too complex and unreal to be portrayed accurately” (71-72). Yet, it must be asserted that so far no other literary response to globalization in the Indian context has been as severe and scathing as it is in *The White Tiger*. A comprehensive picture of India evolves when *The White Tiger* and *Last Man in Tower*, both set in globalized India, are read together with the stories in *Between the Assassinations*, which is set in a time frame prior to liberalization. Life, as it has been lived in India, before and after globalization, is imaginatively captured in these narratives of the late Eighties and the subsequent two decades, spanning the end of one millennium and the beginning of another.

Aims and Objectives

Young India of the present is peopled by a restless generation driven by an economic, socio-cultural and political outlook vastly different from their parent generations. They have severed their umbilical connect from a cumbersome past. The teeming young populace, which dominates the demography, has unabashed aspirations and ambitions typified by Balram. The socio-economic and political quagmire from which *The White Tiger* stems and is seen to mature and flourish in *Last Man in Tower* is therefore worthy of a deep exploration as many of the clues to India's future lies therein.

Methods

Since the post modern writers draw heavily from several non-literary sources to provide authenticity to their works, published historical data and social history should provide an accessible source of co-texts for a historical reading of their works. New Historicism is a critical approach that gives equal importance to both the literary and non-literary texts usually of the same period. Like formalists, the new Historicists acknowledge the importance of the literary text, but analyse the text with an eye on history. Thus, interpretations based on the interplay between the text and the historical context produce the meaning. This provides scope for critics to juxtapose literary and non-literary texts and read the former in the light of the latter. Aravind Adiga's *The White Tiger*, *Between the Assassinations* and *Last Man in Tower* deserve to be contextualized with contemporary, non-literary co-texts inspired by the liberalization and globalization of the Indian economy such as Das' *India, Unbound* and Friedman's *The World is Flat*.

Analysis and Findings

Sonja Sharp compares Adiga's works to Rushdie's *Midnight's Children* and Rohinton Mistry's *A Fine Balance* because, like them, they describe "an India between major historical conflicts" (par. 1). Adiga considers 1991 "the great divide in modern Indian history," the year in which India opened itself to the global market (Malachi). Even if a prelude-sequel relationship

is not apparent in Adiga's *Between the Assassinations* and *The White Tiger*, a back to back reading of the two works becomes imperative as they are like two sides of the same coin. Adiga affirms that *Between the Assassinations* presents an alternative vision of India – and to that extent poses a challenge to *The White Tiger*. In an interview given to Vit Wagner, Adiga explains:

The assassination of Prime Minister Indira Gandhi in 1984 traumatized India, but it also opened up the possibility that the economically stagnant and corrupt India that she had created could be reformed and modernized. But after a promising start, the man who replaced her as prime minister – her son, Rajiv – failed to change India, and his years in power were years of frustrated hope and failed dreams.

Between the Assassinations showcases the time frame between the assassinations of Prime Minister Indira Gandhi and her son, Rajiv Gandhi, a period Adiga views as “years largely of squandered idealism and hope” (Sharp). All the characters that people the disconnected stories in *Between the Assassinations* share the same view that they are all children of fate, and are totally resigned to it. Befitting the period portrayed they are “paralysed by their powerlessness” and are completely content with whatever fate or an insensitive political dispensation has meted out to them (Greenberg). This is the eponymous Indian attitude Naipaul despairs of in *India: A Wounded Civilization*. Adiga tells Wagner that it was only after Rajiv’s death that the old India was finally swept away:

The years between the assassinations are the last years of the old regime. They are a time of dashed hopes and of crisis; yet the men and women who endured these years did so by learning the virtues of perseverance, resignation and compassion – virtues that have become less conspicuous in the new India of *The White Tiger*.

Balram Halwai, the protagonist in *The White Tiger* is very much a product of new India. He is an opportunist powered by the forces of liberalization, a self-seeker thriving in a liberalized world: a true product of his times, a period of optimism, of rapid economic growth and a corresponding decline in values. There is "easy wealth and deepening inequality" (Adiga, *My Wild Trip Home*). In such an environment the go-getter of a protagonist seizes the opportunity to make his way in the world all by himself. This attitude differentiates Balram from Adiga's characters in *Between the Assassinations* who all "strain against the limits of their known world without breaking out" (Adiga, *My Wild Trip Home*). In contrast, Balram Halwai is a rule breaker. "India's economic growth has been spectacular, but it's also been skewed and asymmetrical" (Frenette). Balram must grab and take what he wants from it, if there is no one to give it to him. Useless sentiments belonged to a different time and space, of pre-liberalized India. Therefore, the stark contrast between the attitudes of the men and women, who people the works of Adiga, before and after Globalization, is astounding. The soul searching stories of *Between the Assassinations*, informing the pre-liberalized era, offer a striking contrast to the tales of globalization in *The White Tiger* and *Last Man in Tower*. The poor souls in the stories of *Between the Assassinations* are all helpless victims of a traumatic phase in modern Indian history because, unlike Balram, they are all creatures of a world order thrust upon them by those who write and re-write political, socio-economic and cultural history.

Through a life of deceit and struggle, Balram, the White Tiger, has emancipated himself from his destiny of being just another voiceless subaltern by ruthlessly clambering up the social and economic ladder, all on his own. He harbours no moral conflicts or remorse about any of his criminal and moral offenses as he has perfected his transformation into a successful and brazenly outspoken businessman. He reveals the reality of India, which has fashioned his identity, by narrating the story of his ascent from obscurity through a sequence of letters, audaciously

addressed to the visiting Chinese Premier, Wen Jiabao. However, being a self-seeker, he neither identifies himself with nor speaks on behalf of the voiceless Dalits, but merely aids the Premier to see through the official deception tom-toming India's growth. The fashioning of his identity reveals a stark reality of an emergent India that, Indians knew always existed but, has never been unravelled in Indian fiction before Adiga.

Despite the much widening economic disparity between the rich and poor, globalization has been a great leveller, a rising tide that lifts all boats. Therefore, it is a mistake to think that the positive impact of globalization is restricted to the educated middle-class and the new economy millionaires. It affects everyone; even those in the periphery are not left alone. Balram Halwai, the white tiger, did not have the benefits of higher education, influential relatives, inherited wealth or political connections – the essential toe holds to clamber up the Indian socio-political and economic ladder. In fact, he had been abruptly taken away from school to break coal in a village tea-shop because his family, rooted to its traditions, had fallen into a vicious debt trap. Still, a few years later, one finds Balram thriving in Bangalore. Likewise, in *Last Man in Tower*, the urban middle-class residents of Vishram Tower A are all overwhelmed by a stupendous offer from a builder who wants to buy their old and dilapidated flat to make way for his magnum opus, an ultra modern skyscraper.

But, the march of globalization is not unhindered; there is stiff resistance to globalization wherever it spreads. The adversely affected desperately cling to their shaky cultural moorings and identity, often fighting a losing battle against the cultural intrusions made by globalization which is a giant whirlpool that sucks everything into its vortex, including the voiceless and the marginalized. Therefore, the middle-class residents of Vishram Tower A can only succumb to the tempting offer from Mr. Shah of the Confidence Group. At first, a few of them resist the builder, either out of a collective sense of distrust towards builders' promises or due to pretentious philosophical posturing, the

middle-class, by nature, is often liable to. Soon, resistance wilts away giving itself up to temptations of sudden wealth or fear of bodily harm.

Thomas Friedman identifies creative destruction as globalization's *force majeure*; it destroys the redundant and makes way for the new. He observes that creative-destruction, which Karl Marx and Friedrich Engels cautioned off as self-destructive of capitalist economies, as vital to the process of globalization. Whatever has become old and useless must perish. But, neither the builder's overtures nor his threats affect Mr. Moorthy, the retired school teacher who keeps himself alive by feeding on the memories of his deceased wife and daughter. Vishram Tower A, thus, becomes a sort of mausoleum for the dear departed which he must preserve at all cost to relive his past. To him, no material benefits can compensate for the loss of his precious memories entombed in Vishram Tower A; neither does he need any at his station in life. Though Moorthy has a son working in a new generation bank and living in a posh residential area in Mumbai, he does not want to go and live with him. With his dogged determination to the fore, Moorthy becomes a lone crusader fighting for the preservation of the ramshackle apartment complex and ends up as a stumbling block to the aspirations of his fellow residents and the powerful builder. Neither wealth nor a better life style lures him into a quiet acceptance of the future. Therefore, when the inevitable happens, none of his old students or his old neighbours with whom he had shared all his meals since the death of his wife comes to his aid. Similarly, in *The White Tiger*, Asok who lacks the grit and cunning for survival in a world that has turned into a jungle after globalisation, despite his American education, falls an easy prey in the battle of wits against his uneducated driver.

If Moorthy, the Gandhian relic from the past is inflexible, adaptability is a characteristic seen in every underdog in *The White Tiger* and in almost all the old or middle-aged lives in *Last Man in Tower*. Being a quick learner, Balram is the epitome of

adaptability. He recognises that he must break out and escape from the fear of the 'Rooster Coop' that perpetuates the imprisonment of the underdog. In contrast to the subtle refinement of Foucault's panopticon, the 'Rooster Coop', with its associations of raw brutality and gore, keeps the vast majority of underclass-men in India cowed down in fear. Balram recognises that in a world where the jungle law prevails, survival requires skill sets opposed to the celebrated peaceful non-violent resistance.

Globalization also affects cultural identities, even the identities of the most well guarded ethnic groups through the "prionization of culture" (Shiva 26). Even the French diehards, who fiercely guard themselves from all forms of cultural incursions, are hopelessly fighting against the rapid Americanization of their culture (Lieber and Weisberg 147-148). Therefore, no one can blame the lowly working class Indian who must struggle to subsist from day to day and lacks the resources to lead a culturally significant life, if he loses his battle against the barrage of globalisation. Though Balram comes from the same heartland inundated and purified by the divine Ganga and where Buddha was born, achieved and preached enlightenment, he spurns Gandhi, "if you do your job well—with honesty, dedication, and sincerity, the way Gandhi would have done it," your fate is sealed (The White Tiger 30). He recognises quite early in life that Gandhism keeps one stagnant, rooted to misery and poverty and therefore he must salvage himself and re-write his destiny. Therefore, he betrays, robs and murders his master and forsakes his family to vengeance and destruction. Likewise, the liberalized India also has little use for a Gandhian like old Moorthy.

Globalization has been dramatically transforming the cultural landscape of India. The lifestyles that have more or less remained the same over several decades have been rapidly changing since the past few decades. While the Western media and popular culture make unrestricted inroads into traditional India, its youngsters aspire to emulate Western cultural icons. Lieber and Weisberg claim that those in the process of cultural

globalization are, “constantly borrowing, imitating and incorporating,” just as the already globalized distinguish and differentiate themselves, “by innovative, exclusive or singular expression” (150). Balram typifies the cultural transformations and transmutations that have taken place in India. Throughout history, India has been assimilating all kinds of cultural influences. Its art, architecture and music bear witness to such informal, peaceful and progressive assimilation. Assimilations may also happen owing to the superiority of the cultural influence or because of the absence of a better alternative at hand. Balram belongs to the lower classes and his tastes are gross. Still, he is sensible enough to notice the differences and make his own choices. When he shops, he picks up a T-Shirt different from the garish ones, usually worn by men of his class, to emulate his master. He does not understand the brand icon on his T-shirt, but knows that it exudes class. He also eschews the habit of eating paan and begins to brush and whiten his teeth to impress his master's wife. *Last Man in Tower* concludes with a poignant image of the former residents of the liquidated Vishram Tower A having a chance encounter in a glitzy mall, savouring their good fortune.

But, not everything is hunky dory with globalization. It demands its pound of flesh from its perpetrators as much as it does from its victims. Mr. Shah, of the Confidence group, is a direct beneficiary of “India shining”. But, he also happens to be a victim. The pressure he inflicts on his victims through various means, takes its toll on his health and he realises that he is slowly dying. The fact that his son is a good for nothing drug addict and a member of a lawless gang burdens him further. Though he has a consort who takes good care of him, he feels deprived of true love. His personal life is in shambles in spite of all his material well being and the limitless power he wields. Even in his Eldorado, Balram also has no one to love except for a nephew, in whose presence he feels uneasy and guilty. Though he has crafted a completely new identity to save himself from the police and his vengeful former employers, the stink of blood never leaves him.

Major Suggestions

While certain tribal and theistic societies violently resist globalization and Western values, the Chinese and Indian responses have been more sensible. Nevertheless, there have been isolated instances of protests, both violent as well as non-violent, in India such as the agrarian uprising in Karnataka against Cargill and continuing instances of sporadic, knee jerk reactions by right wing groups against the growing pub culture, Valentine's Day celebrations and inter-caste marriages. But, since Balram is an underdog and doesn't belong to the theistic, land based, traditional culture, he takes to globalization without fear or resistance. He senses the opportunity and seizes it because he is essentially an entrepreneur, unhindered by useless cultural baggage. His salvation from deprivation and abject poverty comes from riding the waves of the new economy fuelled by the tenets of globalization. After escaping from Delhi, he lives and thrives in Bangalore, a city flourishing from increased outsourcing and offshore software development, a major positive fall out for India in the globalised world. Balram who was abruptly taken out of school to work and pay off his family debt ends up as a successful entrepreneur with a fleet of cabs, providing round the clock logistical solutions to the IT industry. Nevertheless, he remains unimpressed by the West. He is a visionary who can see the emerging world – noting that as the West is wasting itself in excessive pornography and cell phone usage, the future lies with India and China.

If globalization spawns the American cultural outlook of attracting and accepting emigrants from different parts of the world, and thereby contributing to the creation of a better world, it has to be seen in a positive light. This socialising aspect of globalization is seen in Balram's warm acceptance of the Chinese premier who is set to visit Bangalore. The fact that India had fought and lost a war against China doesn't deter him or make him wary of the Chinese. He respects them and believes that both Indians and Chinese have a shared destiny. Therefore, he opens his heart in a rare show of camaraderie and writes five long letters to apprise the visitor about India. He is a profiteer who sees no

difference between one nation-state and another. Perhaps he feels the stranger across the border more trustworthy than the socio-political hypocrisy in India and instantly forges a trans-national relationship. Appadurai notes that in the globalised world, national boundaries coalesce and sublimate and, "other formations of allegiance and identity have taken its place" (169). Balram confides to the Chinese premier that the geopolitical centre is gradually shifting from the West to East, specifically to India and China. The Twenty First century belongs to Asia and she is going to be irrepressible in spite of the emptiness of the ideology that is going to fuel it.

Conclusion

In the changing world, all things are in a state of flux. People uproot themselves and migrate in search of greener pastures, like never before. Unless the individual breaks free, there is no salvation. Just as Balram emancipates himself from his comfort zone; another murder also sets the Vishram residents free. Like the IT industry to which Balram caters, he grows without the support of the government or rather, in spite of the government, with defiance rather than compliance. Likewise, Vishram residents also become shapers of their own destiny. Globalization and a bloody entrepreneurship bring them prosperity and deliverance. It is not the political masters, but multinational corporatism that is responsible for globalization and therefore sweeping changes happen outside political structures and even in opposition to them; the transnational entities being indifferent to national boundaries and supersede nations.

Friedman, one of globalization's most ardent and vociferous supporters, finds creative-destruction as globalization's most important feature. It forms the central theme in Friedman's *The Lexus and the Olive Tree* and *The World is Flat*, and finds a reverberating echo in *The White Tiger*, and is emphatically established in *Last Man in Tower*. Adiga's fiction, built on a substratum of Indian reality, shows how the old India of *Between the Assassinations* gives way to the new India of *The White Tiger* and *Last Man in Tower*. The Masterji, the last man in Vishram

Tower A, Adiga's finest achievement in character delineation so far, is a relic from India's Gandhian and Nehruvian past. The venerable old man is thrown into an inevitable conflict with an impatient younger generation that has successfully adapted itself to meet the opportunities, challenges and threats of an emerging new world order. The old timer takes a determined stand, only to be hurled down by the gales of change. The conscience keeper and model citizen of a bygone era turns into an odious stumbling block by turning his back towards progress and betterment. He must be removed, just as the twin towers of Vishram must be demolished for Shanghai Towers to take wings and soar. There is merit in destruction – the old must die and decay for the young to sprout and flourish. Globalization wrecks havoc, but the destruction is creative, as it hastens the death of the redundant and spawns the efficient.

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A STUDY ON RURAL WOMEN ENTREPRENEURSHIP

SURABHI V.S.

*Assistant Professor, Department of Commerce
MES College Marampally*

Women are regarded as better half of the society. In traditional Indian societies, they were confined to four walls. In modern society, they come out of four walls to participate in all types of activities including entrepreneurship. In India empowering women through entrepreneurship has become an integral part of our development efforts because of 3 important reasons viz. Women development, Economic growth and Social stability. The Self Help Groups (SHGs) have paved the way for economic independence of rural women. The members of SHGs are involved in Micro – Entrepreneurships. Through that, they are becoming economically independent and providing employment opportunities to others. The Present study is conducted to portray the employment profile of rural women entrepreneurs and to analyse the socio-economic empowerment of rural women entrepreneurs. This is proved by conducting a collective Micro Entrepreneurship study in Vazhakulam Gramapanchayath of Kerala state.

Introduction

Women have been regarded as the nuclei of nation and builder and molder of its destiny. It is fact that, 'when there is development of women, family develops, the society develops and

the country develops'. Time went out when Indian women are confined to four walls of their homes with their immense strength and potential. Now they are the important part of economic development. In India, early phases of women entrepreneurship was regarded as extension of their kitchen activities mainly to 3 Ps, viz. Pickles, Powder and Pappad. But with growing awareness women have started shifting from 3 Ps to 3 modern Es, viz. Engineering, Electronics and Energy. Women's entrepreneurship needs to be studied separately for two main reasons. The first reason is that women's entrepreneurship has been recognized during the last decade as an important untapped source of economic growth. Women entrepreneurs create new jobs for themselves and others and also by being different. The second reason is that the topic of women in entrepreneurship has been largely neglected both in society in general and in the social sciences. Not only have women lower participation rates in entrepreneurship than men but they also generally choose to start and manage firms in different industries than men tend to do. Micro enterprises are an integral part of planned strategy for securing balanced development of the economy of the poor women. Rural women's participation in agro-based activities is much more than what statistics reveal. This is mainly due to the fact that most of the work done by the women at farm and home is disguised as daily chores. Mechanization and easy availability of labour provide more time to energetic women to engage themselves in self-employment or entrepreneur ventures. Rural women are having human and non-human resources to take up an enterprise need one an innovative mind and motivation. Entrepreneurship is the only solution to the growing employment among rural youth. It helps to generate employment for a number of people within their own social system. This is more beneficial for women in rural areas as it enables them to add to the family income while taking care of their own home and livestock centered task. Rural women possess abundant resources to take up enterprises. She has the benefit of easy availability of arm and livestock based raw materials and other resources. Hence, she can effectively undertake both the production and processing oriented

enterprises. Entrepreneurship development among rural women helps to enhance their personal capabilities and increase decision-making status in the family and society as a whole.

Literature Review

Many economists, sociologists, psychologists and behavioral scientists have made attempt to define entrepreneurship in their respective fields. The concept in the field of entrepreneurship could be classified into two disciplines: Economic concepts and behavioral concepts.

Schumpeter, 1967 clarified entrepreneur as an innovator with potentialities of doing new things, as an economic leader, as a chief conducive function in the process of economic development. McClelland, 1965 views that the supply of entrepreneurship is highly dependent upon the intensity of over achievement motivation, called the "need for achievement" (n ACH motive).

Rahman, 1997 said that, entrepreneurship is the function that is specific to the entrepreneurs' ability to take the factors of production – land, labor and capital and use them to produce new goods or services. Entrepreneurship is defined as a kind of behavior of a person that includes perceiving economic opportunities, initiative taking, creativity and innovation, organizing social economic mechanism to turn resources and situation to practical account and is the acceptance of risk to failure.

Women entrepreneurs: A woman entrepreneur is defined as a woman who has alone or with one or more partners, started, bought, or inherited a business, is assuming the related financial, administrative, and social risks and responsibilities, and is participating in the firm's day-to-day management. Such women are also known as women business owners or women entrepreneurs or self-employed women (LFS, 1996).

More recently, a new trend has emerged where women are venturing as entrepreneurs and are contributing to the economic development. Women entrepreneurs in Bangladesh represent a group of women who have broken away from the broken track and are exploring new vistas of economic participation. Their task has been full of challenges (Begum 2000).

More recent American research examines in great depth both by motivation by female start-up and the problems faced by a woman when starting a business (Hisrich and Brush, 1984). Motivations for business start-up as Bangladeshi were identified as a desire for job satisfaction, independence and achievement (Begum, R 2000). The major problems, identified by the female respondents in this study, were under capitalization and a lack of knowledge and training in business skills. A majority of the respondents reported difficulties in "overcoming some of the social beliefs that 138 Women Empowerment through Entrepreneurship Development: Bangladesh Perspective women are not serious as men about business." A later study (Hisrich and Brush, 1996) focused on different types of female-owned business and confirmed the lack of support offered to female proprietors in non-traditional sectors.

In a more recent study, Goffee and Scase (1999) use a sample of 54 female proprietors to identify a typology of female entrepreneurs. Four types of female entrepreneurs were identified: a) Conventional entrepreneurs; b) Innovative entrepreneurs, c) Domestic entrepreneurs and d) Radical entrepreneurs. Chowdhury (1988) classified ten types of women entrepreneurs in her study as follows: - a) Self made women individual entrepreneurs, b) Trained women industrial entrepreneurs, c) Women entrepreneurs who as wives of business people are involved in production, d) Women are share-holder of commercial firms, e) Women as administrative executives of enterprises, f) Women as inheritor of parents or husbands firms, g) Women as partners in business, h) Researchers turned

entrepreneurs, i) Rural women entrepreneurs and j) Industrialists cum traders.

Empowerment: Empowerment is a highly powerful and revolutionary technique to get the best from people with the development of an ownership feeling (UNDP1994). Empowerment is a process that enables individuals or groups to change balance of power through exchange of experience, expertise, technology and know-how as well as diffusing innovative technique for strengthening the self-reliance. One of the most important instruments for empowering women is to allow them equal access to and control over productive resources such as land, capital, technology, credit as well as marketing outlets, information, education, training etc. without any discrimination (GOB 1994).

Significance of Entrepreneurship among Rural Women

Empowering women particularly rural women is a challenge. Micro enterprises in rural area can help to meet these challenges. Micro – enterprises not only enhance national productivity, generate employment but also help to develop economic independence, personal and social capabilities among rural women. Following are some of the personal and social capabilities, which were developed as result of taking up enterprise among rural women.

- Economic empowerment
- Improved standard of living
- Self confidence
- Enhance awareness
- Sense of achievement
- Increased social interaction
- Engaged in political activities
- Increased participation level in gram sabha meeting
- Improvement in leadership qualities
- Involvement in solving problems related to women and community
- Decision making capacity in family and community

Economic empowerment of women by micro entrepreneurship led to the empowerment of women in many things such as socio-economic opportunity, property rights, political representation, social equality, personal right, family development, market development, community development and at last the nation development.

Objectives of the study

The present study has been undertaken with the following objectives:

- ❖ To portray the employment profile of rural women entrepreneurs
- ❖ To analyse the socio-economic empowerment of rural women entrepreneurs

Methodology

This study is an empirical one based mainly on primary data using non-random convenience sampling technique. It is both descriptive and analytical in nature. The data relating to socio-demographic and entrepreneurial profiles of women entrepreneurs were collected using interview schedule from 50 women entrepreneurs in vazhakulam gramapanchayathu. Secondary data were also collected from related publications and websites. For this a detailed study of various books and journals on entrepreneurship was made to acquaint with the various aspects of the study. The data was collected, statistically analysed and presented here.

Women Entrepreneurship

It is estimated that presently women entrepreneurs comprise about 10% of the total entrepreneurs in India. The term "Women Entrepreneurship" mean, an act of business ownership and business creation that empowers women economically, increases their economic strength as well as position in society. Women entrepreneurship is the process where women organize all the factors of production, undertake risks, and provide employment to others. The definition of women entrepreneurship has never been differentiated on the basis of sex

and hence could be extended to women entrepreneurs without any restrictions. Hence women-entrepreneurs have been making a considerable impact in all most all the segments of the economy which is more than 25 percent of all kinds of business .In India "Entrepreneurship" is very limited amongst women especially in the formal sector, which is less than 5 percent of all the business. Indian women business owners are changing the face of businesses of today, both literally and figuratively. The dynamic growth and expansion of women-owned businesses is one of the defining trends of the past decade, and all indications are that it will continue unabated. For more than a decade, the number of women-owned businesses has grown at one-and-a-half to two times the rate of all businesses.

Even more important, the expansion in revenues and employment has far exceeded the growth in numbers.

WOMEN EMPOWERMENT

The word empowerment is defined as the process by which women take control and ownership of their choices. Empowerment is a process of awareness and capacity building leading to greater participation, to greater decision making power and control and transformative action. Empowerment of women signifies harnessing women power by conscientising their tremendous potential and encouraging them to work towards attaining a dignified and satisfying way of life

through confidence and competence as person with self-respect, rights and responsibilities. The core elements of empowerment have been defined as agency (the ability to define one's goals and act upon them), awareness of gendered power structures, self-esteem, and self-confidence. Empowerment as a concept was introduced at the International Women's Conference at Nairobi in 1985. The conference defined empowerment as "A redistribution of social power and control of resources in favor of women. It is "the process of challenging existing power relations and of gaining greater control over the sources of power".

Empowerment is a multi-faceted process which encompasses many aspects i.e. enhancing awareness, increasing access to resources of economic, social and political etc."In recent years women empowerment has become a subject of great concern for the nations all over the world especially in poor and developing countries. The impact of globalization is seen eventually on position of women in some form or other in most of the developing countries with the variation of degree. The United Nations has also strived hard in an incredible way to draw the due attention of the World Community on this issue in the past years. Women Empowerment refers to an increase in the strength of women such as spiritual, political, social or economic. The most common explanation of "Women Empowerment" is the ability to exercise full control over one action. Thus, women empowerment occurs in real sense when women achieve increased control and participation in decision making that leads to their better access to resources it often involves the empowered developing confidence in their own capacities.

Rural Women Enterprises

Rural women increasingly run their own enterprises, yet their socio-economic contributions and entrepreneurial potential remain largely unrecognized and untapped. They are concentrated in informal, micro-size, low productivity and low-return activities. Enabling and gender responsive policies, services and business environments are crucial to stimulate the start up and upgrading of women's businesses and thereby help generate decent and productive work, achieve gender equality, reduce poverty and ensure stronger economies and societies .Micro and small enterprises offer a number of particular advantages for rural women: flexible hours, location in or near women's homes, ease of entry, and links with local markets. However, rural female entrepreneurs also face particular challenges entering new and lucrative markets and expanding their businesses.

Rural women's entrepreneurship can contribute to economic growth in developing countries and clearly represents an

untapped potential. For many rural women, entrepreneurship is part of a broader livelihood strategy, often undertaken on a part-time basis, and where it is difficult to separate production and reproduction tasks, as well as market and non market work. With few employment choices, women often start businesses in highly saturated sectors, in the informal economy and in low-productivity and low return activities, where they benefit from little or no social protection

Areas of Rural Enterprise

Depending on number of factors ranging from landholdings, subsidiary occupations, agro climatic conditions and socio-personal characteristics of the rural women and her family member the areas of micro-enterprises also differ from place to place. The micro enterprises are classified under three major heads:

1. **Enterprise related to agriculture and allied agricultural activities** like cultivating to organic vegetables, flowers, oil seeds and seed production are some of the areas besides taking up mushroom growing and bee – keeping. Some more areas can be like dehydration of fruits and vegetables, canning or bottling of pickles, chutneys, jams, squashes, dairy and other products that are ready to eat.
2. **Enterprise related to livestock management activities** like diary farming, poultry farm, livestock feed production and production of vermin composting using the animal waste can be an important area in which women can utilize both her technical skills and raw materials from the farm and livestock to earn substantial income and small scale agro-processing units.
3. **Enterprise related to household based operations** like knitting, stitching, weaving, embroidery, bakery and flour milling, petty shops, food preparation and preservation.

Data Analysis & Discussion:

The study is intended to portray the employment profile of rural women entrepreneurs and also analyse their socio-economic empowerment for this the data collected about age, marital status, education, training, financial support, initial investment and return on investment etc...

Demographic Analysis

Table1. Age		
Age Group Entrepreneurs	Age Group Entrepreneurs	Percentage
21-26	09	18
27-31	21	42
32-37	18	36
38-45	02	04
Total	50	100

Source: primary data

Table2. Married					
Age Group	Married	(%)	Unmarried	(%)	Total (%)
21-26	8	(17)	1	(2)	9
27-31	20	(42)	1	(2)	21
32-37	18	(37)	-	-	18
38-45	2	(4)	-	-	2
Total	48	(96)	2	(4)	50 (100)

Source: primary data

Table3. Education

Education	21-26	27-31	32-37	38-45	Total (%)
Up to SSLC	-	-	9	2	11 (22%)
Pre – Degree	2	1	5	-	8 (16%)
Degree	6	12	4	-	22 (44%)
Diploma	-	8	-	-	8 (16%)
Total	9	21	18	2	50 (100%)

Source: primary data

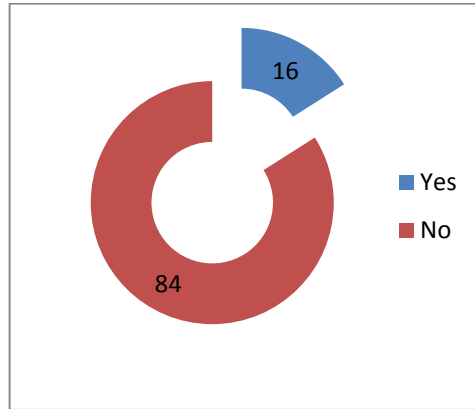
From the above tables we could conclude that majority of rural women entrepreneurs highly educated, married and they are belonging to middle age group.

Socio- Economic Analysis

Table4. Training to start Enterprise

Basis	21-26	27-31	32-37	38-45	Total (%)
Yes	3	4	1	-	8 (16%)
No	6	17	17	2	42 (84%)
Total	9	21	18	2	50 (100 %)

Source: primary data

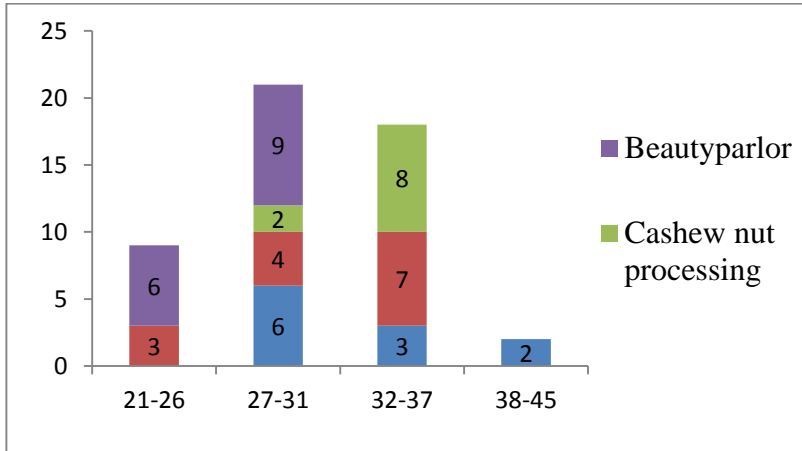


According to this diagram 84 % rural woman entrepreneurs respond that they did not get any training to start an enterprise and the rest of 16% respondents come with proper training. It leads to the point that majority of rural women start their business without proper training but on the decision of high level of opportunity seeking.

Table5. Showing Nature of enterprise

Nature of enterprise	21-26	27-31	32-37	38-45	Total (%)
Food preparation	-	6	3	2	11 (22%)
Tailoring shop	3	4	7	-	14 (28%)
Cashew nut processing	-	2	8	-	10 (20%)
Beauty parlor	6	9	-	-	15 (30%)
Total	9	21	18	2	50 (100%)

Source: primary data



It is observed from the figure that majority of rural women entrepreneurs engaged in tailoring and beautician work, it may be because of women are more beauty conscious than men. And it is followed by food preparation and cashew processing which is commonly watched in rural areas. Hence it can be concluded that women are leaping forward to hold position once dominated by the masculine gender.

Table6. Showing Reason to start enterprise

Reason	21-26	27-31	32-37	38-45	Total (%)
Family Business	-	3	5	-	8 (16%)
Knowledge about field	2	5	1	2	10 (20%)
Higher level opportunity	5	8	6	-	19 (38%)
independent income	2	5	6	-	13 (26%)
Total	9	21	18	2	50 (100%)

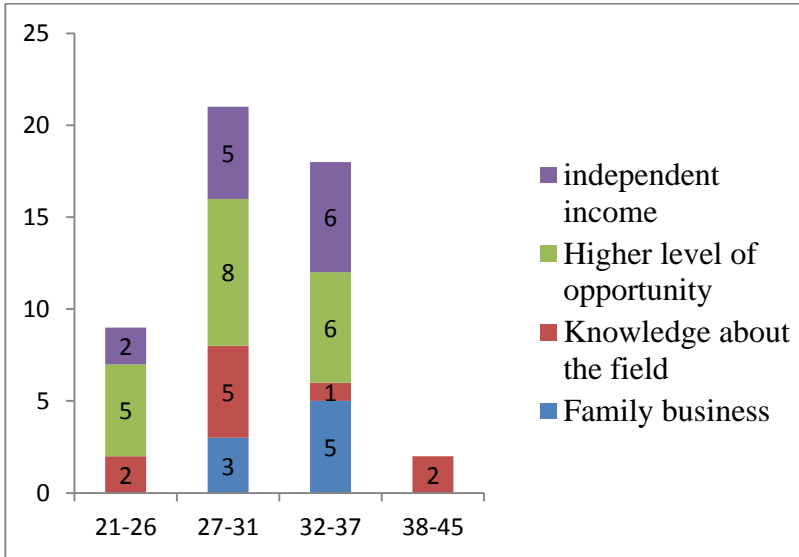


Figure 3 provides the information that rural women in Vazhakulam *Gramapanchayathu* engaged not only in professional and trained job but also majority of them chooses economic viable employment which may not be backed by any qualification. It implies the risk taking and economic decision making mentality of rural women entrepreneurs.

Table7. Showing

Basis	21-26	27-31	32-37	38-45	Total (%)
Owned fund	7	17	12	2	38 (76%)
Borrowed fund	2	4	6	-	12 (24%)
Total	9	21	18	2	50 (100%)

Source: primary data

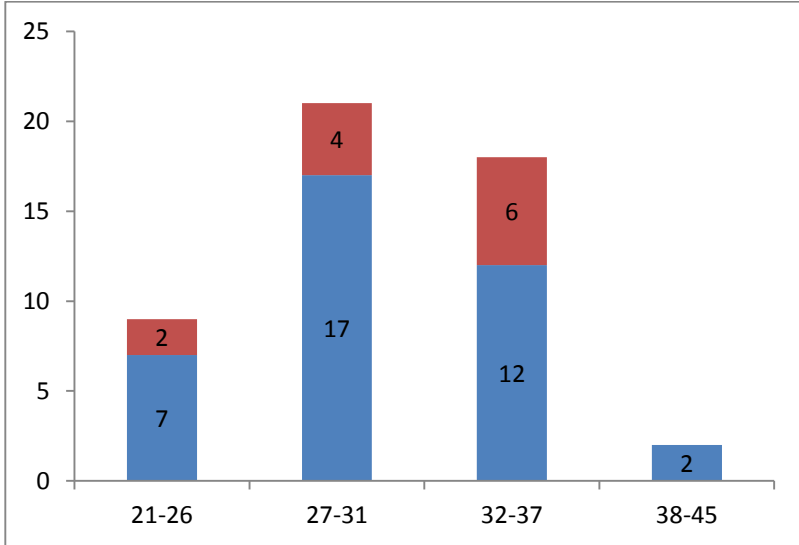


Figure 4 shows that maximum no of respondents (38%) have their own fund to finance their venture.

Table8. Showing Monthly Income

Basis	< 1000	3000 - 5000	10000 - 15000	15000 - 20000	Above 20000	Total (%)
Food preparation		2	5	4		11 (22%)
Tailoring shop		3	4	6	1	14 (28%)
Cashew nut processing		3	1	6		10 (20%)
Beauty parlor		3	8	4		15 (30%)

Source: primary data

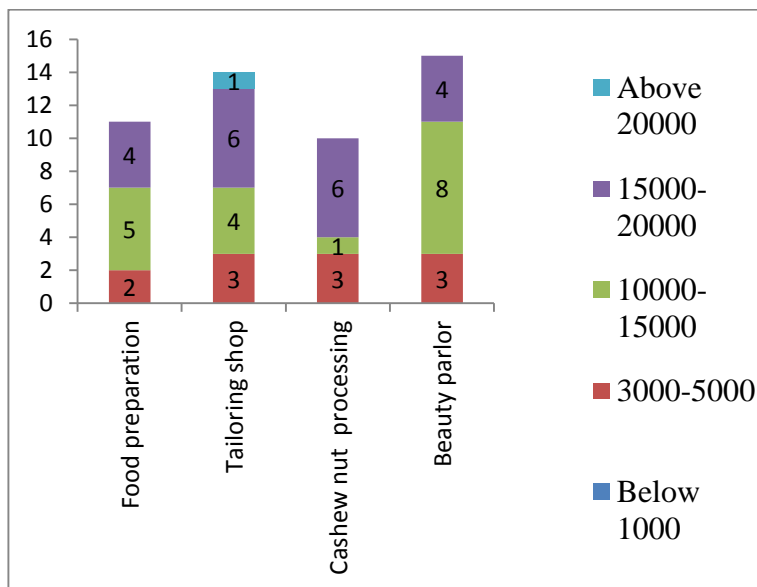


Figure 4: showing monthly income

Table9. Showing women entrepreneurs' savings

Savings amount	Below 2000	2000-4000	4000-6000	Above 6000	Total (%)
Food preparation	8	3			11 (22%)
Tailoring shop	2	4	6	2	14 (28%)
Cashew nut processing	1	3	6		10 (20%)
Beauty parlor	1	5	7	2	15 (30%)
Total	8	3			11 (22%)

Source: primary data

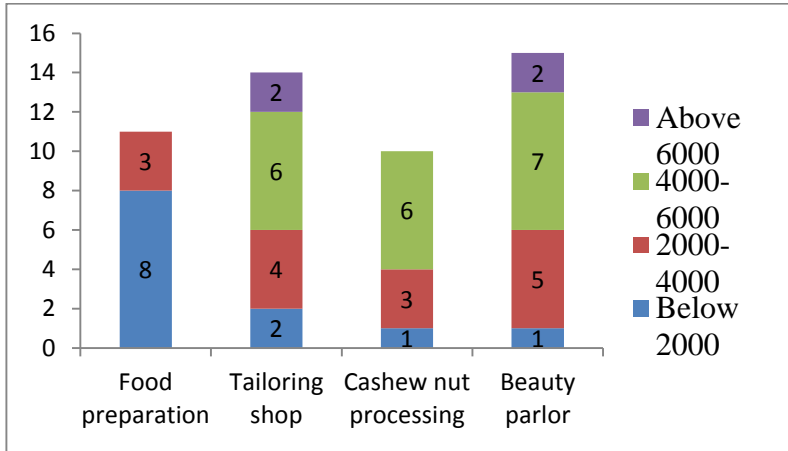


Figure 5: Chart showing women entrepreneurs' savings

From both table and figure, it is self explained that majority of rural women entrepreneurs in Vazhakulam Gramapanchayathu earn a good monthly income lies between 10,000 and 20,000. And also we can see that beauty parlor and tailoring centre gives more opportunity for earnings and both two type of enterprise create good savings among rural women entrepreneurs.

Table10. Showing Influence of women entrepreneurship in savings of women

Basis	Number of women	Percentage
Yes	38	76
No	12	24
Total	50	100

Source: primary data

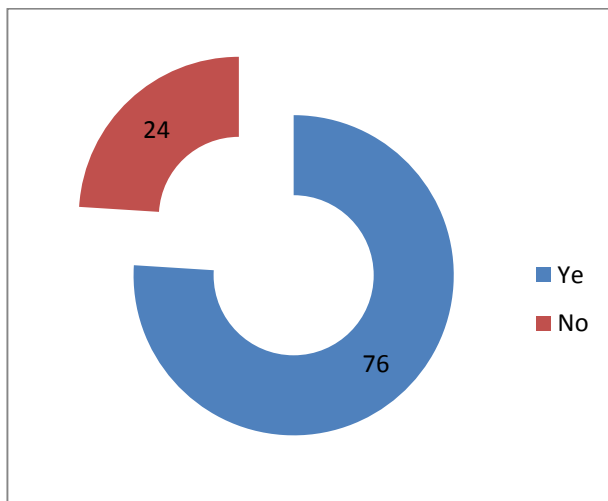


Figure 6: Chart showing influence of self employment in savings of women

The table 10 shows the influence of women employment in savings of women in Vazhakulam *panchayathu*. 76 percentages of respondents says that self employment inculcate their saving habit. But 24 percentages of self employed women are in opinion of self employment create additional debt rather than inculcate savings.

Table11. Competition faced by rural women entrepreneurs

Savings amount	21-26	27-31	32-37	38-45	Total (%)
Yes	9	21	18	2	50 (100%)
No	-	-	-	-	0 (0%)
Total	9	21	18	2	50 (100%)

Source: primary data

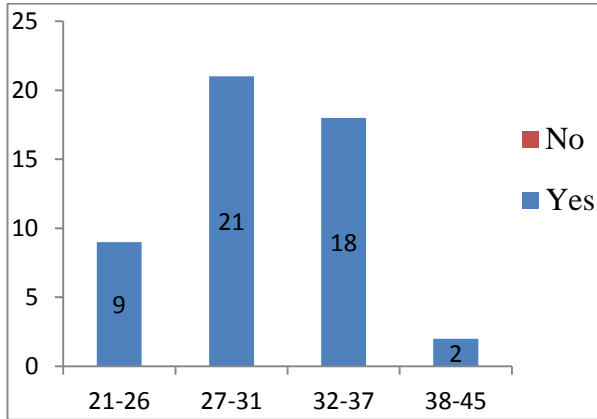


Figure 7: Competition faced by rural women entrepreneurs

Table12. Rural Women Entrepreneurs Have Women Employees

Basis	Number of women entrepreneurs	Percentage
Yes	45	90
No	5	10
Total	50	100

Source: primary data

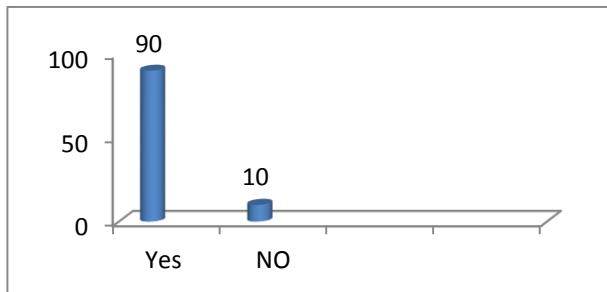


Figure 8: Chart showing women employees

The figure 8 shows a positive strength of women empowerment. 90 percentages of rural women entrepreneurs try to provide job opportunity to another woman. It makes women forward in all area.

Table13. Opinion Regarding Government Support to Women Enterprise

Basis	Number of women entrepreneurs	Percentage
Yes	15	30
No	35	70
Total	50	100

Source: primary data

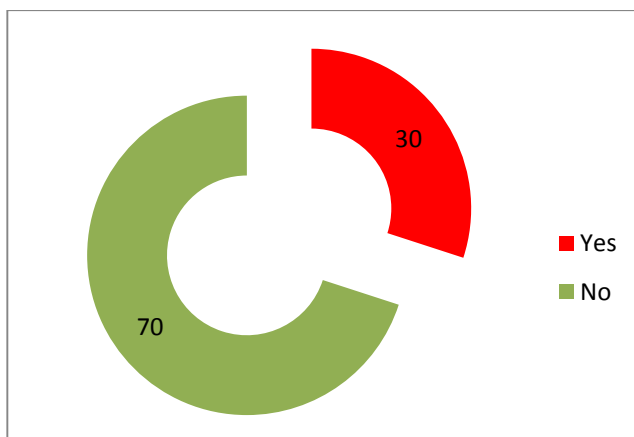


Figure 9: Diagram Showing Government Support to Women Enterprise

From table 13 it is clear that 70 percentages of respondents opines that they do not get any support from government to start a employment opportunity. At the same time

30 percentages of rural women argue that they get full support for their business. Hence we can conclude that it is the problem of lack of awareness of self employed women about the government policies. And also government tough conditionality regarding all assistance makes government support negatively.

Table14. Table showing security levels of rural women Entrepreneurs

Basis	Number of women	Percentages
Yes	50	100
No	0	0
Total	50	100

Source: primary data

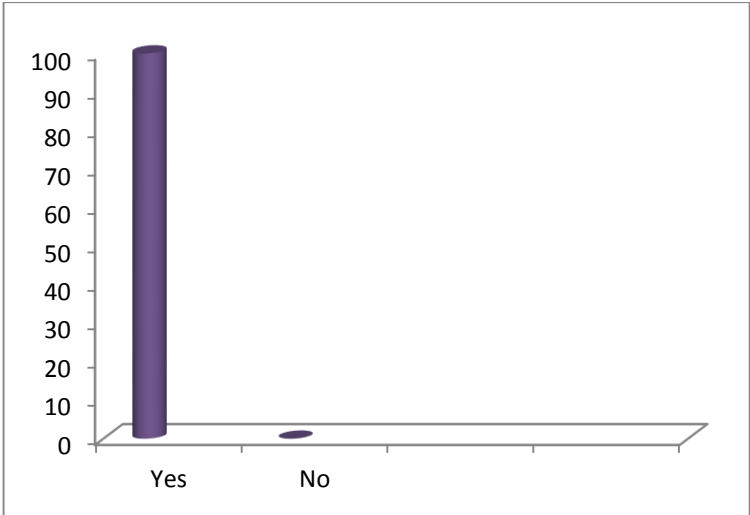


Figure 10: Chart showing security levels of rural women Entrepreneurs

In the above chart 100 percent of self employed women opined that they are fully secured in their current position. It self explained that women entrepreneurship gives high security to women.

Table15. Satisfaction of self employed women on their present employment condition

Satisfaction	Number of women	Percentage
Highly Satisfied	28	56
satisfied	20	40
Dissatisfied	02	4
Total	50	100

Source: primary data

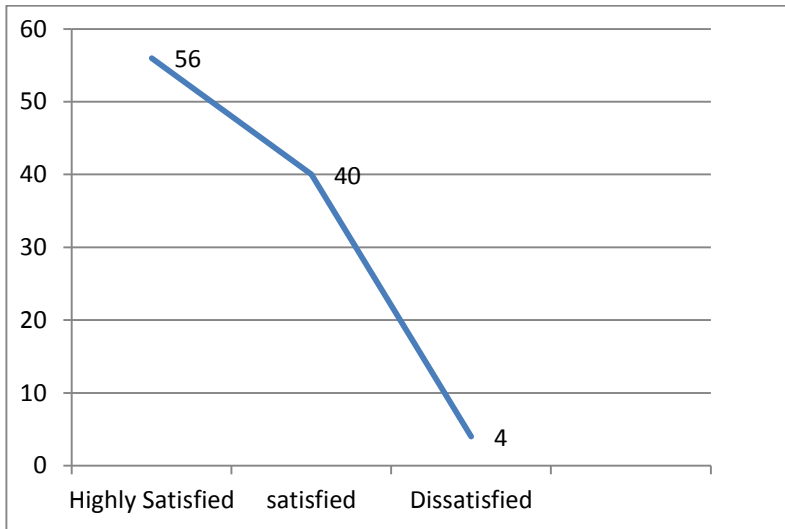


Figure 11: Line Diagram Showing Satisfaction with Present Employment Condition

From above table it can be concluded that 56 percentages of women are highly satisfied with their employment condition

while 40percent of the respondents have average satisfaction and remaining 4 percent have below dissatisfied about their employment conditions.

Table 16: Problems Faced by Rural Women Entrepreneurs

Problem	Weighted Ranks						Total weight
	6	5	4		2	1	
Finance	54	105	36	24	04	01	224
Marketing	18	30	40	03	06	27	124
Technology	54	45	04	21	42	03	169
Competition	138	35	40	15	06	02	236
Labour	18	15	80	06	42	01	162
Family	18	20	0	81	0	16	135

Source: primary data

Each rural women entrepreneur faces different types of problems during the course of their employment. These varied problems are specifically grouped into six categories, namely finance, marketing, technology, competition, labour and family. The respondent were then appealed to rank their opinion on six groups assigning rank 6 to their most disturbing problem and rank 1 to their least disturbing problem.

It can be seen from above table that majority of rural women entrepreneurs opined that competition is their most disturbing problem followed by finance and technology. Labour and family occupy the fourth and fifth positions respectively. Marketing disturbs them the least.

Table17. Influence of Self Employment on Women Empowerment

Response	Number of women	Percentages
Influencing	50	100
Not influencing	0	0
Total	50	100

Source: primary data

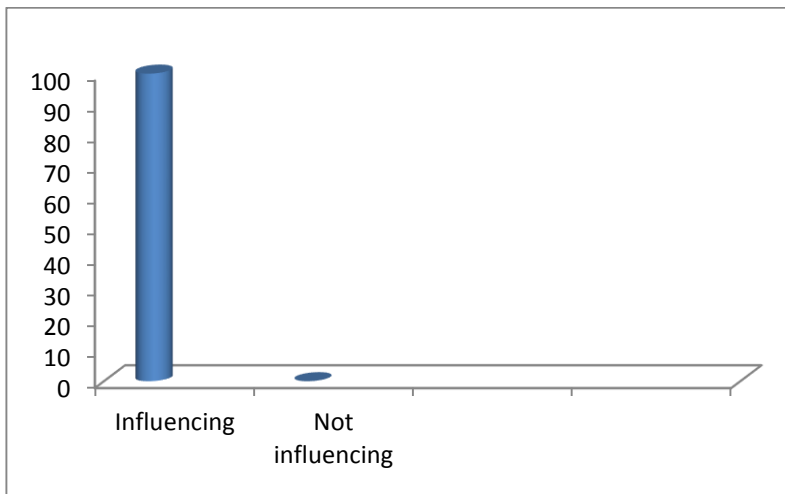


Figure 11: Bar Chart Showing Influence of women entrepreneurship on Women Empowerment

100 percentages of respondents opined that women entrepreneurship influencing empowering the women in Vazhakulam *Gramapanchayathu*. They claim that women entrepreneurship empowered in their economic, employment and personal capacity.

Findings and suggestions

From the study majority of rural women entrepreneurs are energetic, experienced group and married so they contribute a major share to society and family. In case of educational qualification most women are educated and have the knowledge and ability to meet challenges of business. Beauty parlor and tailoring shop are the major type of rural women enterprises under this study. This may be because the beauty consciousness of women brings more business to these fields .This study reveals that majority of rural women start their enterprise by assessing the high level of opportunity without proper training. It implies the risk taking and economic decision making mentality of rural women entrepreneurs. High monthly income generators and savers are from the category of beauty parlor and tailoring shop. This leads to the point that rural women also expose these fields opportunity .Out of 50 respondents majority of them use their own fund to finance their venture rather than acquire loan. In Vazhakulam *Gramapanchayath* rural women entrepreneurs shows a negative attitude regarding government supports. They are not well informed about various schemes of government to promote women participation in this area. The major problem faced by women entrepreneurs are tight competition in their respective fields. But majority of women entrepreneurs opined that they are highly satisfied with their present condition and it empowers them in all level. The analysis indicates that rural women entrepreneurship in Vazhakulam *Gramapanchayath* not only helps the respondents to generate additional income but also enables them economically independent and self-sufficient and empowering them in all round.

The suggestions after doing this analysis were as such women can be motivated towards various enterprise by providing financial support lie loan on low interest, training programme at minimum or no fees charged, organized by government, seminars and conferences for these entrepreneurs can be organized for literate group, interaction with successful entrepreneurs of various

field, policies should be made for empowering women in these field.

Conclusion

Women's entrepreneurship is both about women's position in society *and* about the role of entrepreneurship in the same society. Women entrepreneurs faced many obstacles specifically in market their product (including family responsibilities) that have to be overcome in order to give them access to the same opportunities as men. Increased participation of women in the labour force is a prerequisite for improving the position of women in society and self-employed women. Particularly the entry of rural women in micro enterprises will be encouraged and aggravated. Rural women can do wonders by their effectual and competent involvement in entrepreneurial activities. The rural women are having basic indigenous knowledge, skill, potential and resources to establish and manage enterprise. Now, what is the need is knowledge regarding accessibility to loans, various funding agencies procedure regarding certification, awareness on government welfare programmes, motivation, technical skill and support from family, government and other organization. This will motivate other rural women to engage in micro entrepreneurship with the right assistance and they can strengthen their capacities besides adding to the family income and national productivity.

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“CYBER CRIMES AN EVIL TO THE SOCIETY” – ISSUES AND CHALLENGES

Mohanraj T.P.

*Assistant Professor, Department of Business Administration
MES College Marampally, Aluva, Ernakulam*

Introduction

Cyber Crimes are the recent societal crimes that we faced today, the cyber crimes are the result of wrong usages of internet and other technological activities. Mainly cyber crimes are done by the much more experts in the field of computers .Today computers have made life much more easier and also its easy to commit crimes in quickest manner and easy to execute, by the enormous usage of internet services may have the possibility to engage in criminal activities in the cyber space. As the unlimited usage of internet, numerous legal issues also arise, these may vary from domain names to property rights, electronic commerce, privacy ,encryption ,electronic contracts, online banking to spamming ,computer hacking etc. cyber crime can involve criminal activities that are traditional in nature, such as theft, fraud, forgery , defamation and mischief. *A Cyber crime means an unlawful act wherein the computer is either a tool or a target or both.*

Thus variety of new age cybercrimes such as financial crimes ,cyber pornography, email spoofing ,cyber defamation, cyber stalking, web defacement, email bombing, web jacking, data

diddling and cyber terrorism. In our country cyber crimes are punishable under different legislations like Information Technology Act 2000, which clearly stated the punishment for crimes which comes within the purview of this Act.

United Nations Definition of Cybercrime

Cybercrime spans not only state but national boundaries as well. Perhaps we should look to international organizations to provide a standard definition of the crime. At the Tenth United Nations Congress on the Prevention of Crime and Treatment of Offenders, in a workshop devoted to the issues of crimes related to computer networks, cybercrime was broken into two categories and defined thus:

- a. Cybercrime in a narrow sense (computer crime): Any illegal behavior directed by means of electronic operations that targets the security of computer systems and the data processed by them.
- b. Cybercrime in a broader sense (computer-related crime): Any illegal behavior committed by means of, or in relation to, a computer system or network, including such crimes as illegal possession [and] offering or distributing information by means of a computer system or network.

Types of Cyber Crimes

Cyber pornography one kind of cyber crime which is popular in the network field ,cyber pornography is one the largest business in internet today .Millions of pornographic websites that flourished on internet .Cyber pornography covers pornographic websites, pornographic magazines produced using computers and internet, downloading he pictures and transmit the pornographic pictures ,photos, writings etc. It means when any user may send obscene pictures through emails comes as cyber pornography, and also if any photos which morphed from original and send it through social networks or emails comes under the *definition this type crime*.

Cyber Stalking

It refers to the use of the internet, emails, or other electronic communications devices to stalk another person. Stalking generally involves harassing or threatening behaviour that an individual engages in repeatedly such as following a person, appearing at a person's home or place of business ,making harassing phone calls ,leaving written messages or objects, or vandalizing a person's property . Most Stalking laws require that the perpetrator make a credible threat of violence against the victim, others include threats against the victims immediate family.

Cyber Defamation

Cyber Defamation occurs when defamation takes place with the help of computers and / or the Internet. E.g. someone publishes defamatory matter about someone on a website or sends e-mails containing defamatory information to all of that person's friends.

Cyber Stacking

Cyber stalking involves following a persons movements across the Internet by posting messages (sometimes threatening) on the bulletin boards frequented by the victim, entering the chat-rooms frequented by the victim, constantly bombarding the victim with emails etc.

Online gambling

There are millions of websites hosted on servers abroad that offer online gambling. In fact, it is believed that many of these websites are actually fronts for money laundering.

Data diddling

It involves changing data prior or during input into a computer. In other words, information is changed from the way it should be entered by a person typing in the data, a virus that changes data, the programmer of the database or application, or

anyone else involved in the process of having information stored in a computer file.

Theft of Internet Hours

Unauthorized use of Internet hours paid for by another person. By gaining access to an organization's telephone switchboard (PBX) individuals or criminal organizations can obtain access to dial-in/dial-out circuits and then make their own calls or sell call time to third parties.

IPR Violations

These include software piracy, copyright infringement, trademarks violations, theft of computer source code, patent violations etc. Cyber Squatting- Domain names are also trademarks and protected by ICANN's domain dispute resolution policy and also under trademark laws.

Cyber terrorism

Targeted attacks on military installations, power plants, air traffic control, banks, trail traffic control, telecommunication networks are the most likely targets. Others like police, medical, fire and rescue systems etc. Cyber terrorism is an attractive option for modern terrorists for several reasons. It is cheaper than traditional terrorist methods. .Cyber terrorism is more anonymous than traditional terrorist methods.

Phishing

It is a criminally fraudulent process of acquiring sensitive information such as username, passwords and credit card details by disguising as a trustworthy entity in an electronic communication.

Spoofing

It is the act of disguising one computer to, electronically "look" like another computer, in order to gain access to a system that would be normally is restricted.

Salami Attacks

These attacks are often used in committing financial crime and are based on the idea that a change or a modification, so insignificant, would go completely unnoticed in a single case. E.g. a bank employee inserts a program, into the bank's servers, that deducts a small amount of money (say 5 cents a month) from the account of every customer. This unauthorized debt is likely to go unnoticed by an account holder.

Logic Bombs

These are event dependent programs where programs kick into action only when a certain event (known as a trigger event) occurs. Some viruses may be termed logic bombs because they lie dormant throughout the year and become active only on a specific date.

Impact of Cyber Crime over Youth

Cyber communication is society's newest way to interact. Online social networking websites, text messages and emails provide users with an effective, quick way to communicate with people all over the world. Teens in particular spend hours online every day, on computers or personal electronic devices.

Cyber Bullying

Cyber bullying is a negative effect of online communication between youth. Victims of cyber bullying often experience rumors and lies spread on online social networks. Bullies may post inappropriate or embarrassing pictures of their victims. Another aspect of cyber bullying involves using mean text messages as harassment. The National Crime Prevention Council states that cyber bullying is a problem for almost half of American teens. In some extreme cases, teens have taken their own lives as a result of cyber bullying.

Sexual Solicitation

Sexual solicitation is a growing concern for youth who use forms of cyber communication. It may occur in chat rooms or on social networking sites. Sexual solicitation occurs when an adult or

peer tries to engage in an online sexual relationship. A teen may be asked to disclose personal information, view pornography or discuss something sexual online. About 70 percent of teens who are sexually solicited online are girls. Teens should be cautious in posting suggestive photos online and talking to strangers in chat rooms.

These days a worst fear in Teenager's eyes is Cyber Bullying. It is become common over past five years, generally from the age below eighteen are more susceptible and feared from Cyber Bullying as per inspection. It is becoming an alarming trend in our society. As per inspection of data, the worst fear of cyber crime is on teenagers female. Cyber Bullying is a fear when person receives threats, negative comments or negative pictures or comments from other person.

Cyber Bulling can be done through chatting, instant messaging etc. where website like Facebook, Orkut, Twitter user are more affected from Cyber Bullying. In my analysis generally feared person can reach a limit of depression, humiliation and threatens. Through this analysis we come to analyze that if person Bullied online he or she may be depressed up to the level of self harming.

Statistical Record on Cybercrimes

The Associated Chambers of Commerce and Industry in its 2014 Report has stated that there were 13,301; 22,060; 71,780 and 62,189 cybercrimes registered in India during the years 2011, 2012, 2013 and 2014 respectively. Currently, the cybercrimes in India is nearly around 1, 49,254 and may likely to cross the 3, 00,000 by 2015 growing at compounded annual growth rate (CAGR) of about 107 per cent. As per the findings, every month nearly 12,456 cases are registered in India. touch 85,000 by 2015, adds the study.

The National Crime Records Bureau data (NCRB), in 2013, 681 cases have been registered in Maharashtra, which is 44.6 per cent rise when compared to 2012. Maharashtra in 2012, there were 471 cases registered followed by Andhra by 429 cases. In Kerala,

there were 269 cases registered in 2012. The State of Andhra Pradesh is with 635 cases registered in 2013. This is a steady rise from 2012 data. Karnataka registered 513 cases in 2013 i.e. 24.5 per cent more than in 2012.

Future Trends in Cyber Crime

The pace at which cybercrime is growing is one of the most disturbing trends. Valerie McNiven, a U.S. Treasury Advisor, has proclaimed "Last year was the first year that proceeds from cybercrime were greater than proceeds from the sale of illegal drugs, and that was, I believe, over\$105 billion."She further added that "cybercrime is moving at such a high speed that law enforcement cannot catch up with it." It seems clear that the issue will only become worse in the next few years, now that professionals have realized the potential windfalls if exploited properly.

Cyber Crime Challenges

There are pros and cons regarding cyber crime. There are many challenges in front of us to fight against the cyber crime. Some of them are:

- Lack of awareness and the culture of cyber security, at individual as well as organizational level.
- Lack of trained and qualified manpower to implement the counter measures.
- Security forces and Law enforcement personnel are not equipped to address high-tech crimes.
- No e-mail account policy especially for the defence forces, police and the security agency personnel.

Conclusion:

The future of the Internet is still up for grabs between criminals and normal users. Fears of a cyber apocalypse still abound, while the potential extent of damage that can be caused by wide scale fraud is nearly unbounded. The government still has an important role to play, but most of the prevention needs to be

done by commercial entities producing software and those with the ability to stop fraud.

Cyber criminals are always ahead of the enforcers of cyber laws. A lack of expertise in the field for the enforcers, inordinate delay in investigation, ineffective response systems and the need for infrastructural facilities of investigation acts as impediments of effective enforcement. Whether cybercrime is still a pertinent issue ten years from now is unknowable in a sense, but if the Internet will continue to grow, it must be solved so that the realities of cybercrime will be proportional to real-world crimes, if not better.

It is evident from the past that no regulation has ever succeeded in eliminating crime completely from the world. The only possible step is to make people aware of cyber crime. I suggest, including a huge compensatory payment for the redress of the victims as a strong method of reprisal.

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