Andrean Research Journal

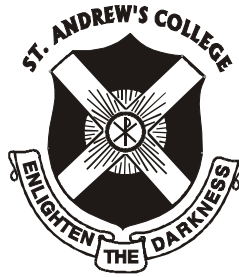Volume VI

ST. ANDREW'S COLLEGE

ENLIGHTEN THE DARKNESS

Editors:

Principal Dr. M. B. Fernandes

Dr. Madhu Rai

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EDITORIAL

We are happy to present the sixth volume of the Andrean Research Journal. As a journal, it offers the faculty members of St. Andrew's College (Mumbai) a space for informed debate on various contemporary issues, allowing for discussion, engagement, and in-depth analysis on a vast array of topics in different fields of study.

This is intended to reflect the reality of an interdisciplinary and multi-faceted world—different disciplines share space in the journal and shift from similar to disparate topics, much as we do in our contemporary lives. The research articles are therefore knowledge-oriented, thought-provoking, have a clear and concise understanding of their subject matter, and will be beneficial for people who have various interests and wish to look to specific academic disciplines.

This year, the journal gained the significance of being a refereed journal. As a result, all the articles contained herein are intensively evaluated. They are screened initially by the journal's editorial committee and then evaluated by an expert referee in that particular subject. In this manner, the inclusion of a two-stage review process will provide a well-investigated and well-formulated journal.

I have faith that these papers will allow for interesting, thoughtful, and well-considered knowledge-building, and will improve the reader's understanding on these topics. Happy Reading!

Madhu Rai, Ph.D.

INSTRUCTIONS TO AUTHORS

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Following the abstract the author should also provide 3 to 5 key words or short phrases that capture the main topic of the article.

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Heading and Sub headings for different sections of the papers should be clearly indicated as in APA publication format.

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Reference should be written according to guidelines of Publication Manual of the American Psychological Association (4th ed.). Some examples are given below: Citations in the text should be indicated with the year of publication in parentheses after the author's name.

If more than one article by the author in the same year is cited, the letters a, b, should follow the year. When a paper has been published jointly by two authors, both names should be given in the text. For more than two authors, quote all the names at the first mention and then use the first author 'et al', for subsequent mention in the text. The citation of unpublished reports is strongly discouraged.

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Journal Article

Borkovec, T. D., Stober, J., and Rachman, S. (1980). Appraisal of Worry. Behaviour Res. & Therapy, 48, 161-165.

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Tallis, J. M. (1975) Factors in emergence of infectious diseases. Emerg Infect Dis[serial on the internet] Jan -Mar[cited 1996JunSj: 1(1)

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Submitted papers will be reviewed by the referees. The editor reserves the right to edit and to modify the article for which no communication will be done with authors.

Those who are following MLA style of writing should write it as per "MLA Handbook for writers of Research Papers", Sixth edition.

The River as Metaphor

Dr. Marie Fernandes

Rivers constitute the lifeline for any country and some of the world's great civilizations (Indus Valley, Mesopotamian, and Egyptian) have all flourished on the banks of rivers. Hindus consider rivers as sacred and have personified them as deities and sung their praises in their religious literature, the *Vedas, Manusmriti, Puranas* and the *Mahabharata.* These cite names of several rivers that existed during the Vedic period and which had their origin in the Himalayas.[1]

One such river, the Saraswati, has been glorified in these texts and referred by various names like Markanda, Hakra, Suprabha, Kanchanakshi, Visala and Manorama. The *Mahabharata* has exalted the Saraswati River as covering the universe and having seven separate names. The Saraswati flowed as a great river before it was obliterated in a short span of geological time through a combination of destructive natural events.[2]

Legend has it that the beautiful goddess Saraswati sprung from the forehead of her father Brahma, the god of creation. It is said that as soon as Brahma looked at her beauty, he was filled with desire for her. Unhappy with the amorous attentions he bestowed upon her, she tried to dodge and hide. This is why the river Saraswati flows underground. And the brief appearance she made aboveground is the moment, legends assert, that she stopped to rest from her tiring run.[3]

Saraswati symbolizes purity and knowledge. She represents the mind and intellect which must be used with love and kindness to promote prosperity. The rosary she carries signifies concentration and meditation and her union with God. The musical instrument she plays signifies that the seeker of knowledge must use his mind and intellect in order to live in perfect harmony with the world.[4]

Carl Jung in his long essay, *"Archetypes of the Unconscious",* writes about a theologian who had a recurrent dream: He stood on a mountain slope with a deep valley below, and in it a dark river. He knew in the dream that something had always checked him from approaching the river. This time he resolved to go to the water. As he approached the shore, everything grew dark and alarming, and a gust of wind suddenly rushed over the face of the water. He was seized by panic and awoke.[5]

This dream shows us the natural symbolism. The dreamer descends into his own depths, and the way leads him to the mysterious water. And now there occurs the miracle like the pool of Bethesda: an angel comes down and touches the water, endowing it with healing power. In the dream it is the wind

that blows over the surface of the waters. Man's descent to the water is needed in order to evoke the miracle of its coming to life. But the breath of the spirit rushing over the dark water is unnatural, like everything else whose cause we do not know — since it is inexplicable. It hints at an unseen presence and there is no rational answer.[6]

Water is the commonest symbol of the unconscious. As with bodies of water, we often see the surface, but cannot easily see into the depths. Also, the vastness of the ocean symbolizes the immensity of the unconscious mind. Jung observed long ago that the unconscious mind was *much* greater than the conscious portion. The river in the valley is the unconscious, which lies, as it were, underneath consciousness. Psychologically, therefore, water means spirit that has become unconscious. So the dream of the theologian is quite right in telling him that down by the water he could experience the working of the living spirit, like a miracle of healing in the pool of Bethesda. The descent into the depths is necessary to experience healing and wellbeing.[7]

According to Brian Collinson, 'We are water'. A famous scene from the movie "Ben Hur" provides a gripping illustration of the symbolism of the "water of life" in both its physical and psychological sense. William Wyler's depiction of this thirst in the movie is powerful. The water of life for which we yearn relates directly to the waters of the unconscious. Christ is portrayed as the 'Water of Life'. He is

the embodiment of the "immortal" or "living water." [8]

This is the spiritual water that Christ referred to when he spoke to the Samaritan woman at the well:

"Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." (John 4: 13-14)

The Chalice, the wellspring of the "living water" that Christ offered the Samaritan woman (John 4:10), is a form of the archetypal Grail. Throughout diverse traditions the Grail represents the feminine side of God; the cauldron of the Goddess in pagan ritual, the cup borne by the Maidens of the Well in medieval folklore, and the chalice that upholds the Mother of God in Christian iconography, all attest to the archetypal association of the Grail with the Divine Feminine. The "water of life" contained in the Grail is also a deeply feminine symbol. For the Feminine is the Source of Life: just as all of life began in the waters of the maternal sea, so all human life begins within the waters of the mother's womb. In Christian symbolism, the Virgin Mary - Mother of God – is often associated with water; her very name in Latin, "Maria," means "the sea."[9]

When we drink from the "living water" of the Life-giving Source, our inner being opens to the awareness of our true nature as the 'Eternal Self'. As the pagan Greeks taught, when we incarnate on

Earth we drink from the 'Well of Forgetting' and lose the memory of our True Self as we identify ourselves with the limited body/ego. Spiritual illumination occurs when we drink from the 'Well of Recollection' and remember who we truly are – the divine Self – and where we came from – the heavenly realms of the Spirit.[10]

Christ is the river of life from where we draw nourishment for our deepest Self – the Divine within us – that gives us "abundance of life." This leads us to the willing surrender that allows us to flow within the Oneness of Being. The "water of life" that comes from this Source is a bitter-sweet draught that contains all of life's joy and pain, for this is the richness of Life. We are only fully alive when we reject nothing of what life offers; then we are able to live in the present moment and appreciate life in its entirety. Thus when we drink deeply of the "living water", we fully experience the happiness and sorrow in our own life and feel our connection to all other beings in their pain as well as their joy.[11]

Whereas drinking the water of the Life-giving Source bestows upon us the gift of illumined consciousness, immersion in the Fountain itself unites us with the Wellspring of Life. This is the spiritual baptism that represents mystical union with the Source of Life, the Ground of Being, or God. Carl Jung refers to the alchemical symbolism of this image when he says:

"The perpetual, permanent…divine water…was also the bath of regeneration, the spring rain which brings forth vegetation." [12]

Through immersion in this bath we experience "regeneration," the greening of our souls that results from union with the Divine at the center of all creation. Baptism in the "living water" signifies the attainment of unitive consciousness, an experience of oneness with the divine Spirit that pervades all of life.[13]

Jung maintained that much goes on in the depths of those oceanic waters. One of the most frequently encountered of water symbols in dreams is the river. One of the most impressive characteristics of a river is the power of water flowing in a definite direction. The river as symbol embodies the flow of life: the "teleology", as Jung says, or goal-directedness of the psyche. It also embodies the fatefully powerful direction of that flow- the flow of our lives.

In some cultures there are myths of a diver who plunges to the bottom of the sea and brings up treasure. The water as we have seen is a symbol for the unconscious, and the treasure is the new self, one finds, when previously unused psychic resources are given appropriate expression in one's conscious life.[14]

Siddhartha by Hermann Hesse deals with his quest for enlightenment through the religious doctrines he discovers. Siddhartha is questing after a transcendent, spiritual understanding of himself and the world. He devotes himself wholeheartedly to the pursuit of this

understanding, even when the path is difficult. Outside forces do not easily sway Siddhartha, and he follows his heart.

After several failed attempts with the Samanas, with Gotama -the Buddha, he abandons the path of enlightenment and succumbs to the wiles of Kamala, the beautiful courtesan who introduces him to love. From Kamaswami he begins to learn a trade and becomes a successful businessman. When he is has had his fill of material indulgence, he dreams that Kamala's rare songbird is dead in its cage. He understands that the material world is slowly killing him without providing him with the enlightenment for which he has been searching. One night, he resolves to leave it all behind and departs without notifying either Kamala or Kamaswami.

He goes to the river to and meets the ferryman, Vasudeva, who teaches Siddhartha how to learn the many secrets of the river. In contemplating the river, Siddhartha has a revelation: Just as the water of the river flows into the ocean and is returned by rain, all forms of life are interconnected in a cycle without beginning or end. Birth and death are all part of a timeless unity. Life and death, joy and sorrow, good and evil are all parts of the whole and are necessary to understand the meaning of life. By the time Siddhartha has learned all the river's lessons, Vasudeva announces that he is through with his life at the river. He retires into the forest, leaving Siddhartha to be the ferryman.[15]

According to Greek myth those who wished to enter the underworld had to be ferried across the Styx by the ferryman, Charon. Five rivers of the Underworld served as a physical barrier between the Underworld and the mortal realm. Their presence made sure no one could enter or escape unharmed. There were a number rivers in the Underworld, and each served a purpose. Acheron was the river of lamentation. Cocytus was the river of woe. Lethe was the river of forgetfulness. Phlegethon was the river of fire and Styx was the river of unbreakable oath, by which the gods swore. It was also the river of hate.

The Styx is probably the river most often mentioned in mythology. Like most river deities, the Styx was an offspring of Oceanus and Tethys that flowed nine times around the borders of Hades or the Underworld. Its waters were not only fatal to the living, but it also broke vessels that tried to contain it and corroded all materials except the hooves of horses. It was also the river in which Thetis dipped her son Achilles in order to make him invulnerable to any wound.

The river Lethe was also considered important because, since many cultures believed in the transmigration of souls and reincarnation, the souls going back had to drink from Lethe to forget all their former lives and the Underworld.[16]

In English culture and literature the river Thameshas a special place. It runs through the language, and we speak of

its influence in every conceivable context. It is employed to characterize life and death, time and destiny; it is used as a metaphor for continuity and dissolution, for intimacy and ephemerality, for art and history, for poetry itself. Water reflects it has no form of its own. It has no meaning. So we may say that the river is in essence a reflection of circumstance – a reflection of geology, history, sociology and economics. In *The Principles of Psychology* (1890) William James first coined the phrase 'stream of consciousness' in which "every definite image of the mind is steeped ... in the free water that flows around it'. Thus 'it flows' like the river itself. [17]

Virginia Woolf's *Mrs Dalloway* is written in the 'stream of consciousness' technique. The novel does not follow a linear progression but meanders like a stream backwards and forwards. Waves and water regularly wash over events and thoughts in *Mrs. Dalloway* and nearly always suggest the possibility of extinction or death. While Clarissa mends her party dress, she thinks about the peaceful cycle of waves collecting and falling on a summer day, when the world itself seems to say "that is all." Time sometimes takes on waterlike qualities for Clarissa, such as when the chime from Big Ben "flood[s]" her room, marking another passing hour. Rezia, in a rare moment of happiness with Septimus, lets her words trail off, "like a contented tap left running." Even then, she knows that the stream of contentedness will dry up eventually. The

narrative structure of the novel itself also suggests fluidity. One character's thoughts appear, intensify, then fades into another's, much like waves that collect then fall.

Traditional English society itself is a kind of tide, pulling under those people not strong enough to stand on their own. Lady Bradshaw, for example, eventually succumbs to Sir William's bullying, overbearing presence. The narrator says "she had gone under," that her will became "water-logged" and eventually sank into his. Septimus is also sucked under society's pressures. Earlier in the day, before he kills himself, he looks out the window and sees everything as though it is underwater. Trees drag their branches through the air as though dragging them through water, the light outside is "watery gold," and his hand on the sofa reminds him of floating in seawater. While Septimus ultimately cannot accept or function in society, Clarissa manages to navigate it successfully. Peter sees Clarissa in a "silver-green mermaid's dress" at her party, "lolloping on the waves." Between her mermaid's dress and her ease in bobbing through her party guests, Clarissa succeeds in staying afloat. However, she identifies with Septimus's wish to fight the cycle and go under, even if she will not succumb to the temptation herself.[18]

In the following example of stream of consciousness from James Joyce's *Ulysees,* Molly seeks sleep:

a quarter after what an unearthly hour I suppose they're just getting up in China now combing out their pigtails for the day well soon have the nuns ringing the angelus theyve nobody coming in to spoil their sleep except an odd priest or two for his night office the alarm clock next door at cockshout clattering the brains out of itself let me see if I can doze off 1 2 3 4 5 what kind of flowers are those they invented like the stars the wallpaper in Lombard street was much nicer the apron he gave me was like that something only I only wore it twice better lower this lamp and try again so that I can get up early.[19]

The river as a token of the unconscious also suggests depth and invisible life. It is a symbol of eternity, in its unending cycle of movement and change. It is one of the few such symbols that can readily be understood, or appreciated, and in the continuing stream, the mind or soul can begin to contemplate its own possible immortality.

In the poetry of John Denham's 'Cooper's Hill' (1642), the Thames is a metaphor for human life. How slight its beginning, how confident its continuing course, how ineluctable its destination within the great ocean:

Hasting to pay his tribute to the sea,
Like mortal life to meet eternity.

The poetry of the Thames has always emphasized its affiliations with human purpose and with human realities. So the personality of the river changes in the course of its journey from the purity of its origins to the broad reaches of the commercial world. The river in its infancy is undefiled, innocent and clear. By the time it is closely pent in by the city, it has become dank and foul, defiled by greed and speculation. In this regress it is the paradigm of human life and of human history. Yet the river has one great advantage over its metaphoric companions. It returns to its source, and its corruption can be reversed. That is why baptism was once instinctively associated with the river. The Thames has been an emblem of redemption and of renewal, of the hope of escaping from time itself.[20]

When Wordsworth observed the river at low tide, with the vista of the 'mighty heart' of London 'lying still', he used the imagery of human circulation. It is the image of the river as blood, pulsing through the veins and arteries of its terrain, without which the life of London would seize up.

Sir Walter Raleigh, contemplating the Thames from the walk by his cell in the Tower, remarked that the 'blood which disperseth itself by the branches or veins through all the body, may be resembled to these waters which are carried by brooks and rivers overall the earth'. He wrote his *History of the World* (1610) from his prison cell, and was deeply imbued with the current of the Thames as a model of human destiny. It has been used as the symbol for the unfolding of events in time, and carries the burden of past events upon its back. For Raleigh the

freight of time grew ever more complex and wearisome as it proceeded from its source; human life had become darker and deeper, less pure and more susceptible to the tides of affairs. There was one difference Raleigh noticed in his history, when he declared that 'for this tide of man's life, after it once turneth and declineth, ever runneth with a perpetual ebb and falling stream, *but never floweth again*'.

The Thames has also been understood as a mirror of morality. The bending rushes and the yielding willows afford lessons in humility and forbearance; the humble weeds along its banks have been praised for their lowliness and absence of ostentation. And who has ventured upon the river without learning the value of patience, of endurance, and of vigilance? John Denham makes the Thames the subject of native discourse in a further sense:

Though deep, yet clear; though gentle, yet not dull;
Strong without rage; without o'erflowing, full.

This suggests that the river represents an English measure, an aesthetic harmony to be sought or wished for, but in the same breath Denham seems to be adverting to some emblem of Englishness itself. The Thames is a metaphor for the country through which it runs. It is modest and moderate, calm and resourceful; it is powerful without being fierce. It is not flamboyantly impressive. It is large without being too vast. It eschews

extremes. It weaves its own course without artificial diversions or interventions. It is useful for all manner of purposes. It is a practical river.

The Thames has been a highway, a frontier and an attack route; it has been a playground and a sewer, a source of water and a source of power. It has been what the Romans called a 'public' river, but it has also been a scene of deep private contentment. It has a personal, and an historical, force. John Keill, in *An Examination of the Reflections on the Theory of the Earth* (1699), remarked of rivers that 'without them there could be no great Towns, nor any converse with far inland Countries, since without them it is almost impossible to supply a vast multitude of People with things necessary for life'. The Thames has created civilization here. It fashioned London.[21]

The Aboriginals believed that their ancestors taught them and showed them how all life is interconnected and interdependent.

The mountains are my bones
The rivers my veins
The forests are my thoughts
And the stars are my dreams
The ocean is my heart
It's pounding is my pulse
The songs of the earth write
The music of my soul.
                    Unknown

That is how they think about the natural world, because in the long run, they believe, when everything is in balance,

what is good for the earth will be good for us as human beings too. Aboriginals believe that they are living, breathing, thinking physical manifestation of their land – a thread in the pattern of creation. Dr. Winch is convinced that if the land is in bad repair, then so are the people. If the rivers dry up and become polluted, then this can be equated with the body's lifeblood; and it means that life cannot be sustained.

Rivers then play an important role in our lives. They once sustained ancient civilizations that thrived on its banks. It soon became a symbol of the unconscious and the underworld and the path way to lead to divine truths and inner healing. Poets and writers drew inspiration from it. Its very flow is a metaphor for life itself. One's life may flow like water, be turbulent, violent and choppy, or like swirling rushing water, be swelling over, sometimes with self-pride, or be hardly moving like dead stagnant water, or happy and content, gurgling cheerily over fields and meadows, rocks and mountains.

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Social Media and Mental Well-Being: Exploring Relationship between Facebook Usage and Self-esteem

Dr. Madhu Rai

ABSTRACT

With the advent of the on-line social networking sites Facebook, Myspace, and Twitter, have become increasingly popular and almost an integral part of everyday life, especially for college students. Approximately ninety percent of college students have a Facebook account, and it is estimated that the average amount of time spent on this social networking site ranges from thirty minutes to over two hours on a daily basis. The purpose of this study is to explore the relationship between the use of Facebook and the self-esteem levels of college students. Results have been conflicting as far as past research is concerned concerning facebook usage and self- esteem. To test the effect Facebook interaction has on self-esteem, undergraduate students were asked to participate in a survey that consisted of the Rosenberg Self-Esteem Scale and the Facebook Intensity Scale. It was hypothesized that low self-esteem would lead to more Facebook usage and gender will be an influence on Facebook usage. Collected data was analyzed in terms of frequency, percentage, mean score and correlation was calculated.

Keywords: *Social media, Facebook, Self-esteem, Facebook intensity.*

INTRODUCTION:

With the advent of the internet over a decade ago came the introduction of a new form of communication referred to as networking. On-line social networking sites, such as Facebook, Myspace, and Twitter, have become increasingly popular and almost an integral part of everyday life, especially for college students. Launched in 2004, Facebook is now the predominant social networking social site with over one billion active users. Approximately ninety percent of college students have a Facebook account, and it is estimated that the average amount of time spent on this social networking site ranges from thirty minutes to over two hours on a daily basis.

The internet has increasingly become part of our daily life and the online communication means, such as e-mail, chat rooms and social communication networks have begun to be more prevalently used. Several studies have established that the prevalence of the use of internet has increased among the youth and adults (Peluchette & Karl, 2010; Pempek, Yermolayeva & Calvert, 2009; Selwyn, 2009; Young, Dutta & Dommety, 2009).

Research is just beginning to understand the challenges, benefits and negative consequences of this different way in which people interact with each other. Social media platforms like Facebook and Twitter are like double-edged sword, on the one hand they may have brought a greater sense of democratisation, but on the other, there is the dark side to it too, and many youth are either being harassed or becoming addicted to it, leading to psychological problems. Much media attention has focused on the "dangers" of online social networking, particularly for young people. This has led to fears about online social networking and calls for increased regulation and accountability of providers of these sites.

The importance of this study is to explore the relationship between on-line social networking sites, particularly Facebook, and the self-esteem of college students. Research has indicated that the more time that is spent on Facebook; the higher is the likelihood of low self-esteem. It appears that spending more time online leads to a decline in face-to-face communication with family and peers which can lead to feelings of loneliness and depression.

The goal of this study was to determine the relationship between Facebook usage and self-esteem of undergraduate students. This study examined the correlation between Facebook and self-esteem among college students by measuring the collective amount of time spent on Facebook and number of friends on Facebook.

REVIEW OF LITERATURE:

Early studies suggested that internet communication had a negative impact on the individual by reducing face-to-face interactions and increasing level of loneliness (Kraut et al, 1998). More recent studies have revealed a more complex set of outcomes (Beer, 2008). Studies have indicated that internet communications may supplement traditional social behaviour rather than increase or decrease it. This is consistent with a social network theory which implies that the more a person socialises in a traditional sense, the more they will socialise online. Increasingly, studies are indicating that social networking has a positive impact on social connectedness and wellbeing (Valkenburg& Peter, 2009). Further, it has been suggested that online social networking may have benefits for those who find face-to-face contact difficult such as those who are shy or introverted (Wolfradt& Doll, 2001). Nevertheless, cyber bullying and inappropriate use of personal information have been identified as problems (Cross et al., 2009).

Many studies have been conducted to test how the internet can affect self-esteem with different variables. Studies to check relationship between Facebook and self-esteem have reported conflicting results. Present study is an attempt to shed some more light on the issue.

Facebook usage:

Created in 2004, Facebook is reported to have over 1.18 billion monthly active users.lt generates 1.6 billion page views each day (Needham & Company, 2007). The typical user spends about 20 minutes a day on the site, and two-thirds of users log in at least once a day (Cassidy, 2006; Needham & Company, 2007). Capitalizing on its success among college students Facebook launched a high school version in early September 2005. Much of the existing academic research on Facebook has focused on identity presentation and privacy concerns (Stutzman, 2006). Looking at the amount of information Facebook participants provide about them the relatively open nature of the information, and the lack of privacy controls enacted by the users, Acquisti & Gross (2006) argue that users may be putting themselves at risk both offline (e.g., stalking) and online (e.g., identify theft).

Facebook and self-esteem

Some studies have found that people with low self-esteem who are worried about their public perception have move Facebook friends. The researchers concluded that self-conscious people compensate for low self-esteem by trying to appear popular on Facebook.

One study found that those with lower levels of self esteem spent more time on Facebook than those with higher levels of self-esteem (Tazghini & Siedlecki, 2013).

In another study it was found that Facebook usage has a negative relationship with self-esteem, which indicated that participants who spent more time on Facebook tended to have lower self-esteem (Rivadeneyra et al, 2007).

Another study by Zywica and Danowski (2008) found that those more extroverted and with higher self-esteem, support the Social enhancement hypothesis, being more popular both offline and on Facebook.

Lindsay & Grant (2002) and Gonzales, (2011) found that Facebook use increased self-esteem. In yet another study by Jason (2012) it was found that there was no association between self-esteem and Facebook usage.

METHOD:

Two hundred and ten undergraduate college students responded to a questionnaire study. The collected data was analyzed in terms of frequency, percentage, and mean score.

Tools: The following were used for the study.

i) Demographics

A self constructed scale was used to gather data about gender, age and educational qualification.

ii) Facebook intensity questionnaire (Ellison, Steinfield & Lampe, 2007)

This instrument was designed by Ellison, Steinfield & Lampe (2007) to measure exposure to Facebook. It is an 8-item questionnaire designed to measure the extent to which the user actively engaged in Facebook activities, the number of Facebook friends, the amount of time spent on Facebook daily, the extent to which users are emotionally connected to Facebook and the extent to which Facebook was integrated into their daily activities.

iii) Rosenberg Self-esteem Scale (Rosenberg, 1965)

This is a 10-item scale designed in 1965 by Rosenberg to understand the general feelings one has about oneself.

Hypotheses

1. There will be a negative influence of Facebook (in terms of number of friends and time spent on Facebook) on self-esteem.

2. There will be a significant difference between female and male usage of Facebook.

Research Design

Survey method was used to collect data from the participants. Purposive random sampling method was used to investigate the relationship between exposure to Facebook and self-esteem.

RESULTS:

Time spent on Facebook	%age
Less than 30 minutes	46.9
31 minutes to 2 hours	21.0
More than 2 hours	25.3

Table 1: Time spent on Facebook (N=210, F=139 & M=71)

Number of Facebook friends	%age
Less than 100	8.3
101-200	8.8
More than 200	76

Table 2: Number of friends on facebook

Hi: There will be a negative influence of Facebook (in terms of number of friends, time spent on facebook and emotional connection with facebook) on self-esteem. There will also be negative influence of facebook in terms of its various dimensions (proud to be on facebook, facebook is part of daily life, etc.) and self-esteem.

To measure the effect of Facebook intensity on self-esteem following measures were taken:

1. Correlation between self-esteem & number of friends on Facebook

2. Correlation between self-esteem & time spent on Facebook

3. Correlation between self-esteem & emotional connect with Facebook

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Correlation between Self-esteem	Person's PR
Facebook time	-0.161
Facebook friends	-0.025
Emotional Connectedness	
Use it everyday	-0.056
Proud to be on Facebook	0.008
Feel out of touch	-0.167
Sorry if Facebook shuts	-0.022
Facebook is part of daily life	-0.050

Table 3: Correlation between FBI (its dimensions) and SE

Hii: There will be a significant difference between female and male usage of Facebook.

To see the usage number of facebook friends and time spent on Facebook was considered

Gender	N	Mean	Std. Deviation	t	Confidence Interval
Male	65	2.8870	0.68396	0.036	-.27299 to .27928
Female	130	2.6833	.65705		

Table 4: Gender and Facebook Friends

Gender	N	Mean	Std. Deviation	t	Confidence Interval
Male	64	1.95	1.265	-0.336	-0.619 to 0.448
Female	129	2.04	1.293		

Table 5: Gender and Facebook Time

DISCUSSION/ INTERPRETATIONS:

The main aim of the study was to look for a relationship between Facebook intensity which comprised of time spent on Facebook, number of Facebook friends, emotional connection with Facebook and the user's self-esteem. Besides this, the study also tried examining whether there exists a gender difference in Facebook usage.

With regards to the first hypothesis most studies conducted previously provided a confusing picture. Unlike previous

researchers, in this study the Facebook Intensity Scale was applied to capture important dimensions, such as emotional connectedness to the site and its integration into individuals' daily routines. This allowed a more refined assessment of it.

The findings of the present study revealed a negative relationship between Facebook usage and self-esteem. More specifically, both time spent on Facebook (Pearson correlation = - 0.161) and the number of Facebook friends (Pearson correlation = -0.025) correlated negatively with self-esteem, suggesting that extensive use of the social networking site and having many friends are related to lower self-esteem, although negative correlation was not found to be significant.

In emotional connectedness, five components were explored. They were: proud to be on Facebook, Facebook being part of everyday activity, Facebook being part of a daily routine, feeling out of touch when not logged into Facebook, and being sad if Facebook shuts down.

Although negative correlation was found between self esteem and four components of facebook usage, it was not significant. Proud to be on Facebook and self-esteem was found to be positively related.

Van der Aa (2008) studied the correlation between youth's daily internet use and issues of low well-being such as low self-esteem. He discovered that individuals with lower levels of emotional stability and a higher level of introversion are more likely to develop compulsive internet use.

Schwartz (2010) investigated the link between the use of Facebook and self-esteem and found that higher use of Facebook negatively affects self-esteem. His findings showed that the more students logged onto Facebook, the lower the student's self-esteem.

This means that if people suffer with low esteem they use Facebook more as a means of social interaction with great frequency to interact with friends, which in turn will have an impact on their self-esteem. This explains why most university students cannot do without chatting with their friends on Facebook platform. It also explains why the prevalence of the use of Facebook has increased among young people especially the university students. However, the data does not give any indication of whether it is the participant's initial low self-esteem that makes them use Facebook so intensely or whether their high reliance on Facebook has a lowering effect on their self-esteem. Since the correlation was not found to be significant it can be concluded that, in the present study, no significant relationship was established between facebook usage and self-esteem.

There is much documentation supporting the idea that there is a significant gender difference in utilizing social networking sites. One study by Kraut (1998) found that females are more likely than males to use online tools such as Facebook to

maintain and establish their social networks. Another study found that women share more photos and spend more time on social networking sites than men (Stefanone, Lackaff, and Rosen, 2011).

In the present study no significant difference was found between gender and Facebook usage ('t' value of 0.036 for gender and facebook friends falls between confidence interval -.27299 to .27928 (and 't' value of .336 falls between confidence interval — 0.619 to 0.448 for gender and facebook time) which is consistent with other research findings.

Historically, women have been more avid users of social media than men. In fact, in November 2010, the gender gap was as large as 15 percentage points. Studies (Acquisti & Gross, 2006) have found that women are more likely to use Facebook or MySpace. However, in one study Lenhart (2009) found that Facebook as well as Linkedin users were more likely to be male.

Researchers who have examined the gender of users of multiple SNSs have found contradictory results. In general, women seem to use SNSs more to explicitly foster social connections. They were also more likely to not only write blogs but also write about family, romantic relationships, friendships, and health in those blogs.

Present findings imply that gender does not determine the frequent use of Facebook. That is, female users are not using the Facebook more than male users and being a female, male does not translate to not using, or using the Facebook at all times. This finding does not support the previous findings of Kim & Davis (2008) who found that female users tended to use the Facebook more than male users, specifically as a way to keep contact with friends and family more than male.

CONCLUSION

Based on the findings of this study, it is concluded that there is no significant influence of Facebook on self-esteem and no significant difference exists between female and male usage of Facebook. However, the results should be interpreted with a degree of caution because of certain limitations in the study. The author used a survey as an explicit measurement of self-esteem that is not immune to response bias, i.e. participants answer questions in the way they think the questioner wants them to answer.

The result found between self-esteem and Facebook intensity suggests that there maybe more complex underlying factors beyond our present data, and therefore implies the need for further studies. Obviously, self-esteem is a complex emotional evaluation of an individual's own worth that is influenced by a number of social elements and functions, such as acceptance among friends, parenting, early life experiences, sense of being loved, etc.

LIMITATIONS OF STUDY

One of the main limitations of this study was that it relied on the honesty and integrity of the participants. Rather than monitoring time spent on Facebook, the participants were asked to report how many hours they spent on this site on a daily basis.

The resent study is an extension of a previous study by the same author. Attempts were made to increase the sample size but this will still be considered a small sample size to compare levels of Facebook intensity and self-esteem. Future Recommendations for future studies are to aim for larger samples in order to strengthen the reliability of the statistical analyses. Another limitation of the current study was that it had a skewed gender distribution where women were overrepresented. The present study focused only on undergraduate students and the research cannot be generalized. Further, the students asked to participate were from one college, and the results may differ depending on demographics.

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Positioning Dalits in the Post-Globalised India: Shift from Micro to Macro

Dr. Preeti Oza

ABSTRACT:

All over the world now a days people are discussing the problems of marginalized groups-their social, ethnic, economic and cultural problems. By and large, most of the marginalized groups constitute minorities-religious, ethnic, linguistic or otherwise. Invariably they are impoverished people constituting of minority groups. They suffer from economic, social or political impoverishment and find themselves estranged from this main stream. One such group in India is Dalit, the previously known untouchables which were born due to the falsehood of our religious scriptures and been followed through generations as a discriminatory force.

Inequality has led Dalits under guidance of Dr. Ambedkar to follow more generous Buddhist traditions as a revolt of the dominance of Hindu culture. Their existence is by and large peripheral. The marginalized groups of sections are consciously or unconsciously distanced from the power centers. They are scattered here and there and lack cohesiveness and strength. Deprived of economic, political or religious power, they grope in the dark for survival. Accepting Buddhism has led them to a different conscious platform where they were not judged along with Hindus. This shift also provided a slow but steady rise in the status of dalits in India.

This paper focuses on a path breaking initiative and its results with the help of a different spiritual base and that of the Buddhist Dalit entrepreneurs in India. Many innovative initiatives have started to motivate Dalit youth to enter the business & industry sector as entrepreneurs and to carve their own niche. Also discussed here is how the marginalized group with the help of Buddhist ideals and spirituality is encouraged to contribute to the nation's economy through wealth creation and to spread the spirit of enterprise to other fellow members.

INTRODUCTION:

All over the world now a days people are discussing the problems of marginalized groups-their social, ethnic, economic and cultural problems. By and large, most of the marginalized groups constitute minorities-religious, ethnic, linguistic or otherwise. Invariably they are impoverished people constituting of minority groups. They suffer from economic, social or political impoverishment and find themselves estranged from this main stream. One such group in India is Dalit, the previously

known untouchables which were born due to the falsehood of our religious scriptures and been followed through generations as a discriminatory force.

Objective/ Purpose:

Inequality has led Dalits under guidance of Dr. Ambedkar to follow more generous Buddhist traditions as a revolt of the dominance of Hindu culture. Their existence is by and large peripheral. The marginalized groups of sections are consciously or unconsciously distanced from the power centers. They are scattered here and there and lack cohesiveness and strength. Deprived of economic, political or religious power, they grope in the dark for survival. Accepting Buddhism has led them to a different conscious platform where they were not judged along with Hindus. This shift also provided a slow but steady rise in the status of dalits in India.

This paper focuses on a path breaking initiative and its results with the help of a different spiritual base and that of the Buddhist Dalit entrepreneurs in India. Many innovative initiatives have started to motivate Dalit youth to enter the business and industry sector as entrepreneurs and to carve their own niche. Also discussed here is how the marginalized group with the help of Buddhist ideals and spirituality is encouraged to contribute to the nation's economy through wealth creation and to spread the spirit of enterprise to other fellow members.

Buddhist ideology and Dalit faith:

Essentially, according to Buddhist teachings, the ethical and moral principles are governed by examining whether a certain action, whether connected to body or speech is likely to be harmful to one's self or to others and thereby avoiding any actions which are likely to be harmful. In Buddhism, there is much talk of a skilled mind. A mind that is skilful avoids actions that are likely to cause suffering or remorse. A lay Buddhist should cultivate good conduct by training in what are known as the "Five Precepts". To undertake the training to avoid taking the life of beings. This precept applies to all living beings not just humans. All beings have a right to their lives and that right should be respected. To undertake the training to avoid taking things not given. This precept goes further than mere stealing. One should avoid taking anything unless one can be sure that is intended that it is for you. To undertake the training to avoid sensual misconduct. This precept is covers any overindulgence in any sensual pleasure such as gluttony as well as misconduct of a sexual nature. To undertake the training, to refrain from false speech. This precept covers slander as well as speech, which is not beneficial to the welfare of others. It is also about avoiding lying and deceiving. To undertake the training to abstain from substances which cause intoxication and heedlessness. This precept is in a special category as it does not infer any intrinsic evil in, say, alcohol

itself but indulgence in such a substance could be the cause of breaking the other four precepts.

Buddhist:

The Buddhist work ethic and business and professional ethics would ideally be closely tied to respect for the environment. It is well described in E.F.Schumacher's book *'Small is Beautiful'*. "While the materialist is mainly interested in goods, the Buddhist is mainly interested in liberation. But Buddhism is the Middle Way and therefore in no way antagonistic to physical well being. The keynote of Buddhist economics is simplicity and non-violence. From an economist's point of view, the marvel of the Buddhist way of life is the utter rationality of its pattern - amazingly small means leading to extraordinarily satisfying results."

Ken Jones in a paper called "Buddhism and Social Action" comments: "Schumacher outlines a 'Buddhist economics' in which production would be based on a middle range of material goods (and no more), and on the other a harmony with the natural environment and its resources."

Dalits and Buddhism:

The Dalit Buddhist movement is a 19th and 20th-century Buddhist revival movement in India. It received its most substantial impetus from B. R. Ambedkar's call for the conversion of Dalits to Buddhism, to escape a caste-based society that considered them to be the lowest in the hierarchy. After publishing a series of books and articles arguing that Buddhism was the only way for the Untouchables to gain equality, Ambedkar publicly converted on 14 October 1956.

Dalits who have followed Dr. Ambedkar and got converted to Buddhism have progressed in all the fields of life as compared with Hindu Dalits. Buddhists have changed their occupations by leaving low paid and dirty professions. Better education has opened for them new opportunities for advancement. They give more importance to the education of their children resulting in higher rate of literacy.

They are more self respecting and assertive in their rights. They have become self makers, self dependent and competitive. They have grown intellectually. Their women and children enjoy better status in family and society. They have become enlightened and are saved from religious exploitation and bigotry. Thus Buddhism has definitely liberated them spiritually and materially.

Current scenario:

In 2004-2005, according to the NSS, in rural India, 34% of Scheduled Caste and 46% of Scheduled Tribe households were in self-employment (with corresponding urban proportions being 29% and 26%). This was a huge untapped work force which, if get the right direction, can make wonders to not only to their lives but in the Indian economy also. But they had many road blocks in their ways. The most

important barrier to their progress was their marginal social status.

The picture is gradually changing. Although India's Dalits suffer brutal caste-related violence and discrimination in education and the workplace, they have become a powerful political force in recent years as parties have courted them for their votes. Almost one in six Indians are Dalits – 166 million people, many of them concentrated in key states like Punjab and Uttar Pradesh where the Dalit-based BahujanSamaj Party was in power until earlier this year. There are many initiatives taken up by their own community people have tried making difference to their lives in recent times. One such case study is that of DICCI (Dalit Indian Chamber of Commerce and Industry)which works on the motto- "Be Job Givers – Not Job Seekers"

The Pune-based Dalit Indian Chamber of Commerce and Industry (DICCI) was established in 2005 by Milind Kamble, a civil engineer and entrepreneur. While Mr. Kamble is currently the Chairman, the organization has grown with the help of new state chapters. Its membership base is rapidly expanding as more Dalit entrepreneurs become aware of its activities and what it can offer them. The Dalit Indian Chamber of Commerce champions those 'untouchables' and other lower castes who are transforming their families' lives through enterprise. Many have become multimillionaires running successful companies and their slogan is 'fight caste through capital.'

The activities of its members are quite diversified ranging from manufacturing (sectors such as chemicals, agri-products, frozen foods, plastics, textiles, pest control, metals and metallurgy, marine engineering, solar energy, sugar refining), construction and services (health care, hospitality industries, education and international trade).

The chamber helps in three ways:Bring together all Dalit entrepreneurs under one umbrella, work as a one-stop resource centre for existing and aspiring Dalit entrepreneurs and promote entrpreneurship among Dalits as a solution to their socio-economic problem

DICCI focuses on entrepreneurship, as it believes that 'Dalit Capitalism' will help Dalits rise to the top of social pyramid and will pave the way for the end of the caste system. However, in order to understand the spread of "Dalit Capitalism" it is not enough to focus on the top end of Dalit businesses (the Dalit billionaires), but instead, to investigate the extent and spread of Dalit participation in small businesses, which more accurately reflects the material conditions of millions of Dalits who are not in wage employment.

In India, certain castes and communities have traditionally been business communities, and entrepreneurs from these communities start with clear natural advantages in that they possess insider knowledge, know-how and strong business networks passed down through

the generations. In this context, an important channel of social mobility would be the extent to which marginalized groups, whose traditional occupations have not been business-based, have been able to break into established networks and establish themselves as entrepreneurs. While this dataset does not have detailed and specific jati (caste) information, the evidence suggests that entrepreneurship as a significant vehicle for social mobility for Dalits is yet to become a reality for India.

As Milind Kamble, founder of DCCI argues, "capital is the surest means to fight caste. In Dalits' hands, capital becomes an anti-caste weapon… Dalit capitalism is the answer to that regime of discrimination". Undoubtedly, dalit's foray into the arena of capitalism defying Manu's dictum is the latest talk of the town. We are being told that from the corporate honchos to the big bosses at the planning commission to the members of India's multi-colour polity, everybody is ready to embrace this new breed of entrepreneurs for what they have done against heavy odds and what they intend to achieve.

For the proponents of dalit capitalism the whole thing is 'full of promises' and 'compelling need for the future of India 'and in fact, is a critical element in 'desegregating the Indian society.' To make it happen dalits need to get integrated into capital / market.

To confront 'illegitimate dominance of the Caste Hindu Order,' Dalits need to create a middleclass based on education/ white collar jobs/professions. It is being declared that public sector with its attendant reserved seats is no more the panacea for the communities problems. Yes, affirmative action should be extended to private sector but it would be inadequate in producing an effective middleclass. The booming small scale industry presents a possibility before the dalit middleclass to grow into a big economic and social force.

The whole idea and its likely implementation seems to be a 'veritable revolution of sorts' in the ethos perpetuated by Manu Dharma which had prohibited a dalit from becoming an employer of non-dalits or becoming a money maker. For an outsider the logic definitely looks attractive. If millions amongst them become entrepreneurs then thousands amongst them can metamorphose into big time capitalists. And this way they can chase away Manu Dharma. It is also underlined that without support from state and society it would be impossible to achieve this.

Limitations of the study:

Question like the following arise:-

whether Dalit Capitalism can really liberate/free/emancipate dalits from the 'illegitimate dominance of caste Hindu order' as it is claimed to be or would further consolidate/strengthen its stranglehold on the exploited and the oppressed with some dalit billionaires finding space in the list of

'Fortune 500' or 'Forbes 500' and broad masses of the dalit people left in destitution without any semblance of security? Can it be said that it is THE step needed for the post Ambedkarite movement to break asunder the chains of servitude and usher us into the much cherished 'economic democracy'? Should one see it as further extension of the emancipatory project launched by legendary Dr Ambedkar or its exact opposite leading to further cooption of the radical potential inherent in the dalit movement ? How does one compare the recent experience of Dalit capitalism with that of Black capitalism? Whether capitalism with an adjective - black, hispanic, dalit or white - have any import for the situation on the ground, does a black capitalism or dalit capitalism is more 'bearable' to the 'black' or 'dalit' toiling masses ?

In an ambience where the socialist project - to usher us into a more egalitarian society - has faced tremendous reversals since last two decades, coupled with the historical limitations exhibited by its proponents here to understand the complexity of caste - leading to valid accusations about their 'sociological blindness - it has not been possible for left intellectuals of our times to engage with the issue. The legatees of the Ambedkarite project, who have faced splits after splits have also found themselves, wanting on this occasion as on earlier many occasions.

CONCLUSION:

This case study is an example that the economy-caste-progress-society is a newly found nexus and if this equation is possible to solve, it is only because of such bold and daring initiatives taken by the marginal groups themselves. Let all the success be with them.

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A Study on Marketing Strategies Adopted by Reliance to Push their Sales in their Retail Mall Sahakari Bhandar

Savina Shenoy

ABSTRACT:

The Indian retail sector is going through a transformation and this emerging market is witnessing a significant change in its growth and investment pattern. In contemporary society, marketing and advertising has become an inseparable part of the everyday lives of millions of people all over the world. It is strongly believed by marketers that it has an immense manipulative power, influencing consumer beliefs, attitudes, decisions and actions through different types of media.

The objective of this research paper is to find out how Reliance has adopted various and aggressive marketing strategies to make consumers loyal to their brand. Sahakari Bhandar is now a Reliance retail but its brand name was not changed to Reliance Retail because people were and are very loyal to the name "Sahakari Bhandar " In this research paper, it is proved that still many consumers are unaware of the fact that Sahakari Bhandar is a Reliance retail because of their busy lifestyle and ignorance to the fact. Reliance considered this point as an opportunity and thought of playing with consumer's psychology in order to increase their profits.

Also it is observed from past 4 years as to how Reliance are patient and slowly and has steadily started having strong distribution network and excellent supply chain Management team and continuously like a vicious circle, implemented excellent sales promotion techniques and various marketing strategies to push their sales and enhance their market share and goodwill parallely. It can be observed from this research paper that Reliance is slowly and steadily trying to achieve its Vision -"Karlo Duniya Mutthi Mein" It can be said that all their efforts put over these 4years have been fructified. This information is specific to Dadar (West) Sahakari Bhandar.

Keywords: Aggressive marketing, Sales Promotional Tools, Strategies.

INTRODUCTION:

The Indian Retail Industry is the largest among all the industries, accounting for over 10 per cent of the country's GDP and around 8 per cent employment. The Retail Industry in India has come forth as one of the most dynamic and fast paced industries with several players entering the market. India's Retail sector is wearing new clothes and with a three-year compounded annual growth rate of 46.64 percent, retail is the fastest growing sector in the Indian economy. Traditional markets are making way for new formats

such as departmental stores, hypermarkets, supermarkets and speciality stores. Western-styled malls have begun appearing in metros and two tier cities alike, introducing the Indian consumer to an unparalled shopping experience. The Indian retailing sector is at an inflexion point where the growth of organized retailing and the growth in consumption by the Indian population had taken a higher growth trajectory. The retail market has created a win-win situation for suppliers, producers, retailers and consumers. The Indian retail sector is highly fragmented with 97 per cent of its business being run by unorganized retailers like the traditional family run stores and corner stores. Organized retail however, is at a very nascent stage, though attempts are being made to increase its proportion to 9-10 per cent by the year 2010, bringing in huge opportunities for prospective new players. The sector is the largest source of employment after agriculture, and has deep penetration into rural India generating more than 10 per cent of India's GDP.

Over the past few years, retail sales in India are hovering around 33-35 per cent of GDP as compared to around 20 per cent in the US. The table gives the picture of India's retail trade as compared to the US and China.

Retail Trade – India, US and China				
	Trade (US $ billion)	Employment (%)	Shops (million)	Organized Sector Share (%)
India	180-394	7	12	2-3
China	360	12	2.7	20
US	3800	12.6-16	15.3	80

Source: The Economist

REVIEW OF LITERATURE

In India the vast middle class and its almost untapped retail industry are the key attractive forces for global retail giants wanting to enter into newer markets, which in turn will help the India Retail Industry to grow faster. Indian retail is expected to grow 25 % annually. Modern retail in India could be worth US$ 175-200 billion by 2016. The Food Retail Industry in India dominates the shopping basket. The Mobile phone Retail Industry in India is already a US$ 16.7 billion business, growing at over 20 per cent per year. The future of India's Retail Industry looks promising with the growing market, with government policies becoming more

favourable and emerging technologies facilitating operations. (Dhanabhakyam & Shanthi: 2007)

The Indian retail sector analysis (2006-07) report helps clients to analyze the opportunities and factors critical to the success of the retail industry in India. The author has given some key findings: a) Organized Retail will form 10% of total retailing, b) From 2006-10 the organized sector will grow at the CAGR of around 49.53%, c) Cultural and Regional differences are the biggest challenges faced by Indian retailers, d) The Hypermarket is emerging as the most favourable format for the time being in India, e) The arrival of multinationals will further push the growth of the hypermarket format, as it is the best way to compete with unorganized retailing in India (Chandrasekar: 2010: 505)

From the above literature, it is evident that there are many opportunities in the retailing sector in India. However, at the same time there are many challenges due to upgraded technology in demographical factors and other miscellaneous factors.

OBJECTIVES OF RESEARCH:

1. To find out why so many buyers are frequent visitors to Sahakari Bhandar

2. To find out why Sahakari Bhandar's name was not changed to Reliance?

3. To find out various marketing strategies and gimmicks adopted and implemented by the Reliance owned Sahakari Bhandar to push the sales of their products to the customers.

4. To find out the reasons on why many consumers are still not aware that Sahakari Bhandar is a Reliance-owned retail mall.

METHOD:

Information is collected with the help of Primary & Secondary Data.

Primary Data

1. **Interview** - Data collection is from the responses obtained by interacting and interviewing 50 customers with reference to marketing strategies & gimmicks adopted by Reliance to push their sales.

2. **Mystery Shopping:** Customers were observed for 3 years. The location was Dadar (West) Sahakari Bhandar.

3. **Survey:** Survey was conducted to find out whether customers got trapped or not in the marketing gimmick played by Sahakari Bhandar.

Secondary Data- is collected through the published literature like Educational Institute's journals, Newspapers, Magazines, various reference books, and Websites.

Hypothesis

1. HI - It is assumed that Sahakari Bhandar opts for strong Sales Promotion techniques to push their sales.

2. H2 - The consumers are not aware that Sahakari Bhandar is owned by Reliance.

3. Null Hypothesis - It is presumed that consumers, are not aware of Sahakari Bhandar owned by Reliance.

4. H3 - It is assumed that consumers from Dadar (W) likes shopping in Dadar Sahakari Bhandar

Analysis of Retail Sector (with ref. to reports of KPMG)

In the past few years, India's retail journey seemed picture perfect with the most attractive 'stops' still unexploited and under-penetrated. Favourable demographics, steady economic growth, easy availability of credit, and large-scale real estate developments were fuelling the growth of

India's approximately USD 25 billion organized retail market. The opportunity was there for all to see and India was the destination of choice for top global retailers. In this environment, India's own blue chip companies like Reliance, Bharti and RPG diversified to add retail to their sector portfolio. This good time for Indian retail scenario lasted only for a few months. Then entered the global meltdown and India did not find itself completely insulated from its harsh effects. As per Cartesian survey, almost 80% key industries in India have been negatively impacted by the slowdown and retail is no exception

Also, according to survey done by KPMG (2015), almost 80% retailers believe that the current uncertainty is only near term and is likely to persist for 12-

Industry wise impact
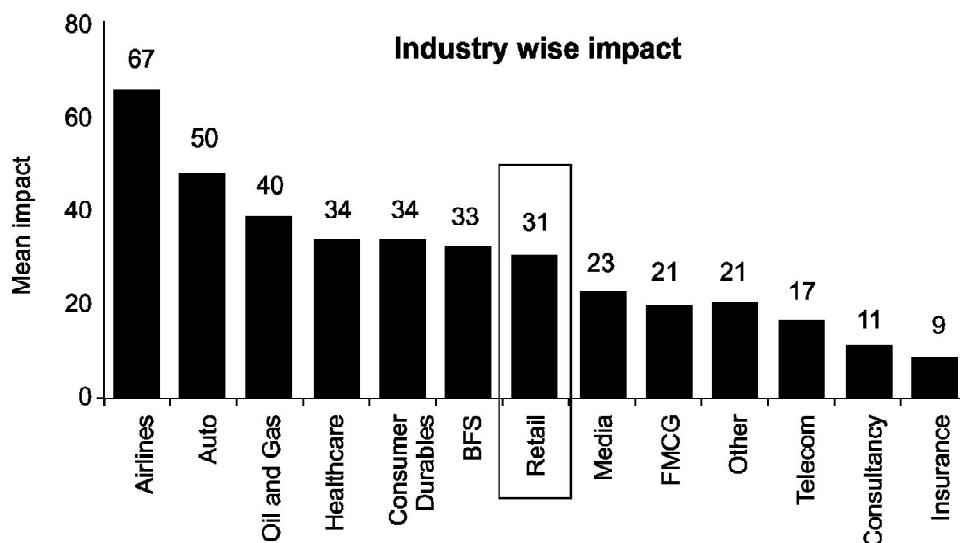
Source: Cartesian Economic Meltdown Survey, Dec 2008
An impact score of 0-15 indicates low impact
And impact score of 16-50 indicates moderate impact
An impact score of >50 indicates high impact

18 months, there exists a certain degree of skepticism in achieving targets. This is clearly indicated by the Cartesian study

(2008), where 53% of retailers' confidence levels have been shaken.

Retailer's Confidence level in achieving targets

Source: Cartesian Economic Meltdown Survey, Dec 2008

Facts & Findings on Retail Sector

1. Retail Sector contributes 10% of the GDP, and is estimated to show 20% annual growth rate by the end of the decade as against the current growth rate of 8.5%. A CRISIL report says that the Indian retail market is the most fragmented in the world and that only 2% of the entire retailing business is in the organized sector. This suggests that the potential for growth is immense. There are about 300 new malls, 1500 supermarkets and 325 departmental stores currently being built in the cities across India.

2. At present, the industry is estimated to be worth more than US$ 400 billion by a study of McKinsey.

3. The Economist Intelligence Unit (EIU) estimates the retail market in India will increase to US$608.9 billion in 2009 from US$394 billion in 2005.

4. KPMG Report says that the organized retail would grow at a higher rate than the GDP in the next five years.

5. The retail sector would generate employment for more than 2.5 million people by the year 2010, predicts an analysis by MaFoi Management Consultants Ltd.

Profile of Sahakari Bhandar

Sahakari Bhandar is Mumbai's one of the most and preferred grocery store for more than 40 years. With over 22 branches strategically located across the city, it offers convenience, good quality, safety and consistent availability of products to its customers. The legacy of trust continues since 1966, serving millions of happy families. Sahakari Bhandar, although a co-operative, is an exciting blend of modern retailing with deep understanding of daily needs of their customers.

Why was Sahakari Bhandar's name not changed to Reliance?

Reliance perhaps employed an intelligent branding strategy by not changing the name 'Sahakari Bhandar' to Reliance because they knew that customers were very loyal to the name Sahakari Bhandar. The brand enjoys popularity as an old trusted enterprise, reknown for good quality products at reasonable rates. It was also perhaps known that people are not that loyal to Reliance as a brand because somewhere in their mind they feel that HUL & other MNC's products are of better quality than Reliance. Hence it might be one of the management tricks played by Reliance to enhance its sales and revenue by keeping the same name.

Few Marketing Strategies implemented by Sahakari Bhandar to enhance their sales compared to other brands: -

Loyalty Membership Card:

It is a program by which Sahakari Bhandar issues a Loyalty Membership Card to its customers to encourage them to shop at the store regularly.

Go Green with Sahakari Bhandar

As part of the company's corporate social responsibility (CSR) and go green initiative, Sahakari Bhandar had launched cloth bags and partnered with an NGO called RUR (Are You Recycling) to promote the use of cloth bags.

One Point Stop

The products available at Sahakari Bhandar range from variety of products i.e. spices to props to hand painted diyas to eco-friendly Holi colours to eco - friendly Ganesha Idols etc. Also the ensemble display of the cloth line, cosmetics, Ice-creams, ready to make foods, stationery, Patanjali products, utensils & crockery/ tableware are all available under one roof.

Pricing & Positioning Strategy

Sahakari Bhandar lives up to its positioning of ' Sahi Quality, Sahi Price!' by giving discounts on the MRP's of even the FMCG products like soaps, shampoos, oils, etc.

For e.g. -A brand of shampoo may cost Rs 73.86 /- at Sahakari Bhandar whereas its market price would be Rs.75/- These price discounts are labeled on the shelves so that the consumers are made aware of how much he/she is saving per product!

A purchase of 2 kg Onions or Potatoes leads to a cash discount. 'Sahi Offers' like 'buy 3 get 2 free' and 'Aap ki bachat' offer, discounts on some products, to keep the inventory moving and attract the customers attention!

Packaging Strategy

Packaging of all Reliance FMCG products are attractive and similar to leading competitive brands. Thus consumers involve themselves in Impulsive buying and also sometimes get

"trapped" in the packaging and unknowingly buy Reliance products because of camouflaged packaging. Reliance also has attractive packaging for its cereals, food grains and other items. E.g., Skin 123 soap is placed in the same rack as that of HUL's Pears and the packaging is very similar to Pears.

Ambience

Each of the air-conditioned outlets is spread over an area of 2200 - 5000 sq ft. They have uniformed staff, which are extremely friendly and helpful. The trolleys are arranged at the entrance and parking is available at the entrance of the store. With soft music playing in the background and an open assortment display of products, the consumers are encouraged to look and feel the products, like fruits and vegetables, food grains, FMCG products etc., making the overall shopping experience a pleasant one!

Also there is a Customer Care Centre in case they want to return the goods or goods under warranty are damaged etc.

Hence from the above reasons Hypothesis 1 i.e. HI is proved that various marketing & sales Promotion techniques are adopted by Sahakari Bhandar to push their sales to the Customers to earn profits and enhance goodwill of their organization.

However, there are few Demerits of Sahakari Bhandar:

1. **Poor inventory control -** Many a times the stock of required products are not available. It takes long time for unavailable products to be made available on the rack.

2. **Parking Experience** - There is an acute shortage of parking facilities, hence it becomes difficult for all consumers to park at the same time. This can be an inconvenient and frustrating experience to customers who come to shop at Sahakari Bhandar.

3. **Employees are not very knowledgeable-** They do not have information on many brands and their marketing strategies, and hence are not in a position to help consumers to provide them with information on certain brands, their ingredients & its use.

4. **Long queues** *are very irritating at the billing counters-* Huge crowd frequently leads to long queues and hence the process of purchasing products from Sahakari Bhandar is time consuming.

5. **Stock of Perishables are not refilled in the evenings**

   Vegetable quality is not good in the evening, as fresh vegetables get sold out in the afternoon. Also there is no refilling done once the products are sold on the same day especially with respect to fruits & vegetables.

DESCRIPTIVE ANALYSIS FROM SURVEY

1. 44% Consumers do not read newspaper regularly hence were not aware of Reliance taking over Sahakari Bhandar. This statement is backed up by the article published in Business Standard on May 6, 2006, which stated "Sahakari Bhandar powered by Reliance."

2. 78% Consumers do not read the name of Reliance at the heading of the bill because of their busy schedule and unalertness.

3. 46% Customers were not bothered about the ownership of Sahakari Bhandar by Reliance, as their only motive was to purchase products whenever they require and satisfy their general wants.

4. 28% customers replied that because of their busy schedule, they never bothered to check the name. They only check the content they purchased and the price from the list of items purchased.

Hence, from the above reasons H2 - Hypothesis 2 is being proved that many customers are unaware that Sahakari Bhandar has been taken over by Reliance.

The Sahakari Bhandar (Dadar) Branch sees huge crowds of shoppers and their involvement in Impulsive Buying due to:

Following comments are based on Mystery Shopping done over the last 3 years.

Reason	Percentage
Availability of almost all popular items under one roof (i.e. from food to clothing to utensils to stationery to Festival products to eco-friendly Ganesha Idols)	**68%**
Availability of Trolleys & baskets which are not usually available in kirana stores.	**45%**
Attractive Display ie. Aam Mahotsav, IPL Mumbai Indian Props, etc.	**74%**
Excellent Sales Promotions and discounts/offers	**88%**
Affordable/Reasonable prices	**56%**
Comfort & Convenience in shopping due to excellent Infrastructure & Airconditioning	**89%**
Strengthened Supply chain network.	**68%**
Customer gets incentives in the form of points & discounts in their Loyalty Membership Card.	**52%**

1. Availability of almost all popular items under one roof (i.e. from food to clothing to utensils to stationery to Festival products to eco-friendly Ganesha Idols)

2. Availability of Trolleys & baskets which are not usually available in kirana stores. Attractive Display ie. Aam Mahotsav, IPL Mumbai Indian Props, etc. Excellent Sales Promotions and discounts/offers Affordable/Reasonable prices

3. Comfort & Convenience in shopping due to excellent Infrastructure & Airconditioning

4. Strengthened Supply chain network.

5. Customer gets incentives in the form of points & discounts in their Loyalty Membership Card.

The above reasons along with data proved the third hypothesis i.e. maximum people like shopping in retail malls.

Data Analysis & Interpretation:

Primary Data:

1. How long have you been a customer of Sahakari Bhandar?

This question was asked to determine how long each participant has been purchasing at Sahakari Bhandar

Category	Number (N=50)	Percentage of Respondents
Less than a Year	11	22%
1-2 years	12	24%
2-4 years	18	36%
4 years or more	09	18%
Total	50	100%

2. How often do you shop at this store?

This question was asked to determine the frequency of customers visiting Sahakari Bhandar

Category	Number (N=50)	Percentage of Respondents
Daily	8	16%
Weekly	19	38%
Fortnightly	14	28%
Once a Month	09	18%
Total	50	100%

3. **What do you mainly prefer for shopping at this store?**

This question was asked to determine the customer's preference in buying at Sahakari Bhandar

Category	Number (N=50)	Percentage of Respondents
Quality	23	46%
Service	15	30%
Price	07	14%
One stop shop	05	10%
Total	50	100%

4. **Does Sahakari Bhandar sets the standard for excellence in the retail industry?**

This question was asked to determine what customers think about Sahakari Bhandar as a whole.

Category	Number (N=50)	Percentage of Respondents
Completely Agree	09	18%
Agree	28	56%
Neutral	05	10%
Disagree	08	16%
Total	50	100%

5. **What does the phrase 'Customer Loyalty' mean to you?**

Category	Number (N=50)	Percentage of Respondents
Repeated Visits	21	42%
Exceeded Expectations	16	32%
Word of Mouth	05	10%
My place of Purchase	08	16%
Total	50	100%

1.   If you have the loyalty card, is there any chance to increase your frequency of purchase?

Category	Number (N=50)	Percentage of Respondents
Yes I would	11	22%
No I don't think so	23	46%
I am not attracted by cards	16	32%
Total	50	100%

CONCLUSION:

1. It is concluded that the Association of Sahakari Bhandar with corporate name Reliance has minimum impact on the consumers decision for shopping at Reliance owned Sahakari Bhandar.

2. The Gimmick & the promotional strategies played by Sahakari Bhandar has increased the footfalls of the consumers.

3. It is proved from the survey that consumers like shopping at Sahakari Bhandar as compared to any other super market in Dadar (W).

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Marital Adjustment as a Function of Spiritual Intelligence

Sharmila Dhote

ABSTRACT:

At the end of the 20th century and beginning of 21st century, Spiritual Intelligence (SQ) was considered as the ultimate intelligence. This umbrella intelligence, which includes Rational Intelligence (IQ), and Emotional Intelligence EQ, allows human beings to be creative, adaptive and enable moral judgements and listen to the inner voice. The Human brain is wired for activation and utilisation of Spiritual Intelligence but in most cases, it remains dormant, missing out on a richer quality of life.

Modernization and industrialization are rapidly transforming family life, marital role structure, and the status of women. There are ample indicators suggesting that marriage in Indian society is becoming a troubled institution. Also, today is the culture of dual career families. There is a strong need to consider the role of psychological factors in motivating women to balance the dual role of work and marital and family life, thereby adding meaning and value to their existence. This paper is an attempt to examine the influence of Spiritual Intelligence on the marital adjustment among working women. The statistical population of the study consisted of working women from the city of Mumbai. The results obtained indicated that there is a significant relationship between Marital Adjustment and Spiritual Intelligence. Therefore, it is recommended that marital therapists also consider the role of spiritual strategies as an important factor in resolving marital conflicts.

Keywords: *Marital Adjustment, Spiritual Intelligence, Women*

INTRODUCTION

Since time immemorial, marriage has been the greatest and most important of all institutions in human society. In Indian culture, marriage is considered a pious duty and is deeply related to the emotions of Indian women. Marriage and family dominate the life of women. The status of the Indian woman has changed drastically over the years, from the traditional pativrata image to the modern educated career woman of today. In cities and villages, women today are breaking the social and psychological barriers and are assuming new responsibilities.

Globalisation has revolutionised the values, culture and lifestyle of Indian society. So also, the concept of marriage has undergone a radical change. Marriage is a major life-changing unit which is more challenging to the wife than the husband, since overnight the woman assumes a different identity. Also, today is the culture of dual career families. Hence, the onus

is always more on the woman to maintain the balancing act between household responsibilities and work.

There is a strong need to consider the role of psychological factors in motivating women to balance the dual roles of work and marital and family life, thereby adding meaning and value to their existence. The need today, is not just for measures of each psychological factor, but the linkages of these factors with marital or family life.

The terms 'marital adjustment', 'marital quality' and 'marital satisfaction' are used interchangeably. The research in the area of marital relationship frequently utilises concepts like marital success, satisfaction, consensus, companionship, or some such synonyms reflective of the quality of marital life. Marital happiness is synonymous with marital adjustment and satisfaction. It expresses in resolving conflicts, a feeling of satisfaction with each other, an affectionate intimacy, a desire to continue the relationship and activities.

Family is the generator of manpower and the path of other social institutions such that normality or abnormality is dependent on the general conditions of family and no social harms could occur without the influence of family (Hamidi et al, 2004). Marital satisfaction is one of the major influential factors in the stability and persistency of family and also the mental hygiene of couples and children (Hatami et al, 2009). Marital relationship has been the main source of social support for many individuals and acts as

a protective factor against mental diseases as well as destructive consequences of negative events of life (Perrone-Mc Govern et al, 2012).

Instability in married life puts individuals' mental and physical health in danger. There are a number of factors influencing marital adjustment such as age, education level, number of children, nuclear or joint families etc. But there are still other underlying factors which may be responsible for promoting and maintaining marital adjustment. Therefore, identifying the factors which may decelerate the decline in marital satisfaction is of particular importance (Murray et al. 2011). One of the factors related to marital satisfaction is religion and spirituality (Marks et al, 2008)

Spiritual intelligence is a relatively new concept which results from a modern viewpoint in psychology, i.e. paying attention to spirituality. Although in the history of psychology, some famous psychologists such as William James (1902), Karl Jung (1969) and Gordon Allport (1950) have paid attention to the field of religion, special attention has been paid to this subject during the recent decades (Rajaee, 2010). During the past few decades, the importance of spirituality and spiritual growth in humans has increasingly attracted much attention of psychologists and mental health professionals.

Spiritual Intelligence is an ability of an individual to act purposefully, to think

about the sacred or divine force and to deal effectively with his/her environment through his/her religious faith and practices. This newest intelligence or Spiritual Quotient comes from the Latin word 'Spiritus' which means 'the vitalising principle of an organism', coined by Danah Zohar and Ian Marshall in 2000. According to them, this new intelligence gives us access to a deep meaning, fundamental values and a sense of abiding purpose in our lives and the role that the values and purpose plays in our lives, strategies and thinking processes.

As defined by Nasel (2004), spiritual intelligence is an individual's ability to utilize spiritual talents to know more, searching for the meaning and analyzing the existential, spiritual and practical issues (Hosseini et al, 2010). Individuals with higher spiritual intelligence have more flexibility, self-awareness, insight and holistic approach in life (Ebrahimi et al, 2012)

REVIEW OF LITERATURE

Several studies show the positive relationship between spirituality and life satisfaction and purposefulness, as well as physical and mental health and well-being (Pargament & Sanders, 2007:, Fallah Joushani, 2010). In their investigations, Ahmadi et al, (2006) showed that religious beliefs could affect all aspects of human life, such as family and marital relationships such that family therapists could consider religious beliefs as an important factor affecting both the incidence and solution of family and marital conflicts.

The research done by Mahoney et al, (2003) on the role of closeness and distance structure on marital interactions, illustrated that the religious closenessstructure variables were reflected directly in marriage integrity and were correlated with more general marital adaptability, less marital conflicts, more verbal cooperation and closeness, less verbal aggressiveness and not experiencing a dead end in lieu of disagreements.

Moreover, Shahabi & Akhbari (2007) and Roohani & Manavipoor (2008) have confirmed that couples' happiness and marital satisfaction increased by doing religious affairs and worship. Hashemi (2004), Hatami et al (2009), and Haditabar et al (2011) showed the impact of teaching the components of spiritual intelligence on increasing marital satisfaction.

Glein (1988) showed that individuals who have lived together for a long time consider religion as the most important factor in marital satisfaction. Giblin (1994) concluded that religion is the best stabilizing factor in marriage and marital life. Saundra and Hughey (2003) examined the relation between spiritual and life satisfaction in African American women showed that, women who are more religious have higher life satisfaction. Jain and Purohit (2006), proposed SQ as an experienced ability that enables human in acquiring more

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knowledge and understanding, and provides a foundation to achieve perfection and advancement in life, which in turn leads to increased marriage satisfaction in couples.

Lotfi and Sayyar (2008) in a research study concluded that, the relation between spiritual intelligence and mental health and couple's satisfaction of life, is positive and significant. Couples who enjoy this intelligence can adjust with problems and challenges of life.

Badie et al. (2010) in a research aiming at investigating relation between spiritual intelligence and marriage satisfaction on workers in Ahvaz, Iran concluded that, a positive and significant relation between spiritual intelligence in the field of self-awareness, love, passion, and satisfaction with marriage of female workers was observed.

Others studies including Monjazi et.al, (2011); Demaris et al, (2010), also showed that correlation between spiritual intelligence dimensions and marriage satisfaction dimensions of subjects is directly significant. Marital happiness has been claimed to be determined by spiritual intelligence levels of both the partners, along with other factors. Ajwani and Alex (2011) studied the role of spiritual intelligence in marital happiness.

In the twenty first century, Indian society is undergoing significant political, legal, and social changes. Modernization and industrialization are rapidly transforming family life, marital role structure, and the status of women. There are ample indicators suggesting that marriage in Indian society is becoming a troubled institution. According to 'Hindustan Times' statistics (2016), the rate of divorce in the year 2010 was 5,225 cases which increased drastically in 2014 to 11,665 cases. There seems to be a definite need to investigate the underlying causes and find solutions to add to the quality of the marital relationship and to help reduce the chances of being influenced by an escalating divorce rate.

Marital dissatisfaction can damage the spouses' ability to establish a satisfactory relationship not only with their children but also with others. The quality of marital relationship forms the core of each spouse's spiritual and social life. Marital adjustment and quality can be enhanced by the application of IQ, EQ and SQ in different degrees.

This study aims to find the causes of the social problem of marital adjustment by exploring Spiritual Intelligence as the factor responsible for promoting and contributing to it. This paper is an attempt to examine the influence of Spiritual Intelligence on the Marital Adjustment among working women.

OBJECTIVE OF STUDY

To measure the Spiritual Intelligence quotient and examine the extent to which it affects Marital Adjustment of working women.

VARIABLES

Dependent Variable : Marital Adjustment Independent Variable: Spiritual Intelligence

HYPOTHESIS

Working married women with high Spiritual Intelligence will show positive relationship with Marital Adjustment.

SAMPLE

150 working women were selected by random sampling method from Mumbai across various occupations. The age range was from 26 to 35 years and the minimum educational qualification was graduation. The sample did not consider women who were divorced and also those who were widows.

TOOLS USED

1) Marital Adjustment Questionnaire (MAQ)

To study marital adjustment Dr. Pramod Kumar & Dr. Kanchan Rohatgi's Marital Adjustment Questionnaire (MAQ),1999was used. It has 25 items and 3 components namely Sexual, Social and Emotional. Each item is to be answered by YES or NO manner. Reliability of the test by Split Half method is 0.70 and by Retest method is 0.80. Concurrent validity of the test with Marital Adjustment Inventory MAI(Singh, 1972) is 0.71

### 2) The Spiritual Intelligence Self-report Inventory (SISRI-24)

To study Spiritual intelligence, David King's Spiritual Intelligence Self-report Inventory, 2008 was used. It has 24 items and 4 components namely, Critical Existential thinking (GET), Personal Meaning Production (PMP), Transcendental awareness(TA), Conscious State Expansion (CSE). Each item has to be scored on a 5-point Likert scale ranging from 0 -Not at all true of me to 4-Completely true of me. Reliability of the test by Split Half method is 0.91 and Test re-test Reliability is 0.89 with a 4-month interval.

RESULTS

	SI	MA
SI	**1.00**	**0.6975**
MA	**0.6975***	**1.00**

Table 1: Correlation coefficient

y= 4.025 x -4.884
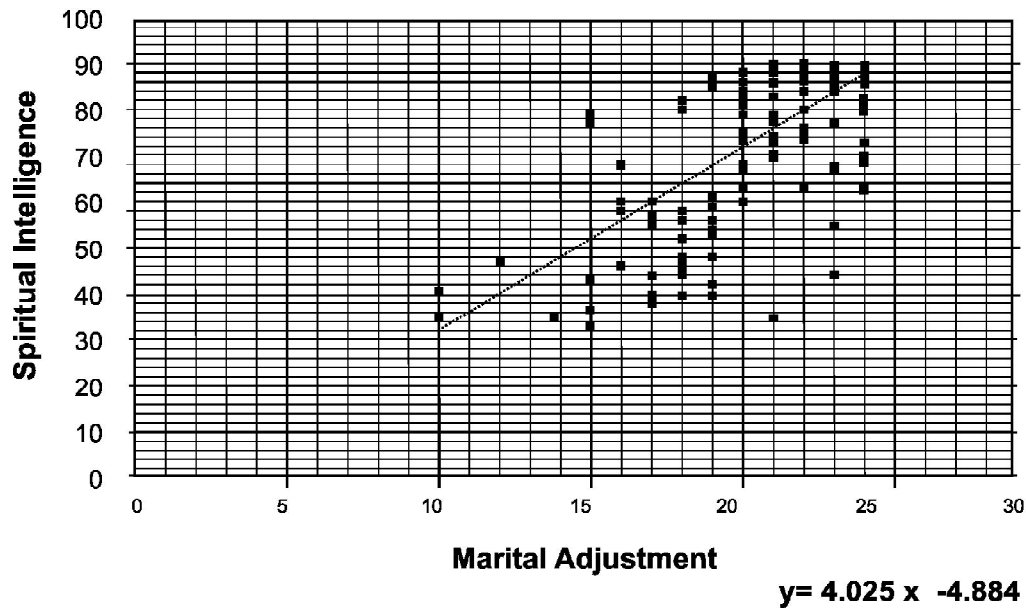
Equation of Regression line is y=4.0252 x -8.8846

Table 2: Scatter-plot of Marital A

DISCUSSION

The correlational co-efficientwas calculated by applying the Pearson's product-moment formula. As shown in Table no.l, the co-relational co-efficient thus obtained was 0.69. The co- relation indicates that there is significant positive relationship between Spiritual Intelligence and Marital Adjustment among working women. This finding is consistent with the study results of Hashemi (2004), Hatami et al (2009), and Haditabar et al (2011), who showed that the components of Spiritual Intelligence have positive influences on Marital Satisfaction. Social support provided by religiousness helps increase Marital Satisfaction. Moreover, religious experience and praying cause women to sense a social communication

with the God. This communication enables them in some way, to seek satisfaction in married life. Women who believe in religion and who abide by their religious tenets will bemore prosperous in terms of empathy, perception, responsibility and flexibility. Therefore, theywill have great capabilities in improving their relationships and interactions and as a result, will have more consistency and satisfaction in their marital relationships (Roohani & Manavipoor, 2008).

Table no.2shows the regression line obtained in the scatter-plot diagram of the two variables, Marital Adjustment and Spiritual Intelligence. The equation line is y=4.0252 x -8.8846 and isessentially linear thereby showing a significant relationship.

In Durkheim's (2005) view, by setting values and common norms, religion and spirituality create common behaviours and these common behaviours among the family members cause family dependency and inner integrity through the integrative function. Religion function is a semantic function, which covers the aspect of inner tranquillity in the family. Integrative and semantic functions are related to several different aspects of married life such as integrity, interdependency between spouses, inner tranquillity of family, security of family, etc. (Hatami et al 2009). Mahouni et al, (1999) found that as spouses establish a sacred aspect for their relationships, marital satisfaction increases and conflicts decrease and they can solve their challenges better.

A plausible explanation to this significant co-relation could be attributed to the fact that since working women are exposed to enriched environments in some form or the other, it helps stimulate spiritual questions, which enables the gradual development of spiritual intelligence.

CONCLUSION

There is a significant positive relationship between Marital Adjustment and Spiritual Intelligence

IMPLICATIONS

Considerable energy is devoted to the design and implementation of programs intended to prevent marital dysfunction before it occurs (Bradbury& Fincham, 1990). Spiritual intelligence as a growth model stresses the basic philosophy of the human potential movement. Therefore, through marital adjustment enrichment programs, most of what is present psychologically in humans can be accepted and enhanced to produce a higher level of health and functioning; that is, one can more fully develop what is already healthy rather than attempt to remedy interpersonal and intrapersonal deficits.

Based on the results of the study, it is recommended that marriage counsellors should consider the impact of religious beliefs as an important factor both in the incidence of marital conflicts and in solving them. In addition, using spiritual strategies such as encouraging people to pray, discussing about divine affairs, using holy books in treatment and helping people to be coordinated with spiritual values are recommended.

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Corporate Governance and Operational Performance: Case Study of Highly Governed Companies Listed in India

Jyoti M. Bhatia

ABSTRACT:

Governance refers to adhering with to the specific rules and norms of society. Many Companies have made proactive initiatives to introduce good governance norms and standards, even before these became mandatory. The Indian Government has constituted a strong financial atmosphere through SEBl to publicize and emphasize latest regulations in Corporate Governance.

Operational efficiency of five highly Governed Listed companies is undertaken for the purpose of this study. This paper is an attempt to observe the impact of Corporate Governance practices on Operational efficiency of the listed companies.

Keywords: *Corporate Governance, Operational efficiency, highly governed companies, Return on capital employed.*

INTRODUCTION

'Governance' is much more than just adherence to specific rules and norms of society, a country and the entire world at large. Governance skill in each area includes far beyond the ability to handle a small number of key issues. Corporate Governance is concerned with both - Internal aspects of the company which includes attitude and the values cherished by the management of the company; and its External aspects which include the legislation relating to functioning of business enterprises, covering the entire spectrum from registration of companies, their structure, and settlement of disputes, laws relating to the capital market and punishment for bad practices.

There are a number of companies which have made proactive initiatives to introduce good governance norms and standards, even before these became mandatory. Highly Governed Companies include those companies which have proactively followed governance norms and set an example for other companies to follow them. The Indian Government constituted a strong financial atmosphere and securities market through Securities Exchange Board of India (SEBI), to emphasize on the latest regulations in Corporate Governance. In India, Corporate Governance operates as a form of checklist; and even if one manages to fulfill all the requirements, it does not mean that the goal is achieved.

The Indian Government constituted a strong financial atmosphere and securities market through a Regulator - The Securities Exchange Board of

India (commonly known as SEBI), to publicize and emphasize the latest regulations in Corporate Governance. Performance of the Company is affected by practicing good Corporate Governance policies. This agreement contains a combination of mandatory and non-mandatory rules. India has moved even further towards the 'Mandatory Approach'. The new Companies Act has used the 'Comply or Explain' Approach in exhorting companies to practice Corporate Philanthropy. This paper is an attempt to observe the impact of Corporate Governance practices on Operational performance of the listed companies.

REVIEW OF LITERATURE

According to Spanos (2005), Corporate Governance is considered to have significant implications on the growth prospects of an economy, because best practice reduces risks for investors, attracts investment capital and improves the performance of companies.

Pearce and Zahra (2006) reported a positive association between Board size and Performance.

According to Paul Lee (2003)Corporate Governance can lead to improved share price performance. Investors are keener to invest in well-governed companies.

Rashid (2008) designed a stakeholder model wherein he concluded that,

"Essence of Corporate Governance is to make sure that the key shareholder objective-wealth maximization is implemented"

Maharm (2008) measured Firm performance (using accounting ratios) with Corporate Governance and suggested that, "Performance is usually evaluated by estimating the values of qualitative and quantitative performance indicators."

OBJECTIVES OF THE STUDY

- Analyze the Corporate Governance practices followed by the listed companies for the period 2010-2011 to 2014-2015.

- Observe impact of such practices on operational performance of the company.

Scope of Study

- The study is restricted to Corporate Governance practices considering a Case Study of five highly governed listed companies in India.

- Period of study covers five years from 2010-2011 till 2014-2015.

Data from published sources - Annual reports, Websites and Journals have been used for data collection.

Limitations

The study focuses only on Corporate Governance practices with the help of a Case Study of Listed Companies for past five years (2010-2011 to 2014-2015).

It also restricts its analysis to operational performance of the company during period of survey.

RESEARCH DESIGN

The study is descriptive and analytical in nature because the study is a comparative analysis of expected vis a vis actual returns and an attempt has been made to explore the relation between Corporate Governance Parameters and Returns on Capital Employed. Five highly governed listed companies were considered for analysis. Relationship between Corporate Governance Parameters and Return on Capital employed was measured. Data has been analyzed using Correlation and Regression.

RESULTS:

Five best-governed companies were selected in a manner that they represent separate sectors for the study. The main reason to select these companies is that their scripts dominate among sectors thereby influencing stock movement of the country. The study is based on Corporate Governance parameters under mandatory and non-mandatory regulations as prescribed under the Companies Act 2013 and Clause 49 of the Listing Agreement as applicable to the financial year 2014-2015. Corporate Governance parameters cover aspects related to the Company's Policy, Board Matters, Audit related matters, Investor Relations and Disclosure & Communication. Return on Capital Employed is a profitability ratio, which measures how efficiently a company can generate profits from its capital employed by comparing Net Operating Profit to Capital Employed. It is calculated by dividing Net Operating Profit or EBIT by the Capital Employed. In other words, Return on Capital Employed shows investors extent of profit each Rupee of Capital Employed generates. This ratio measures the Returns against the Book Value of Assets in the Business.It has been observed under various studies that there is a positive correlation between Company performance and Return on Capital employed. To validate this, the same has been applied on Corporate Governance Parameters and Return on Capital employed in five sample Companies listed on NSE.

Company	Sector
INDIAN OIL	Refineries
ONGC	Oil Drilling / Allied Services
CMC LTD	Computers - Hardware
HCL	Computers - Software - Large
POWER GRID	Power Generation And Supply

Table 1: List of Sample Companies with respective sectors

S.No	Company	Corporate Governance Parameters (X axis)	ROCE(Y axis)
1	INDIAN OIL	21	10.32
2	ONGC	19	28.38
3	CMC LTD	24	28.77
4	HCL	21	20.74
5	POWER GRID	20	-4.07

Table 2: Corporate Governance Parameters and ROCE for 2010-2011

$r_1 = 0.3237$

Graph1 2010 - 2011

$v = 2.401 x - 33.60$
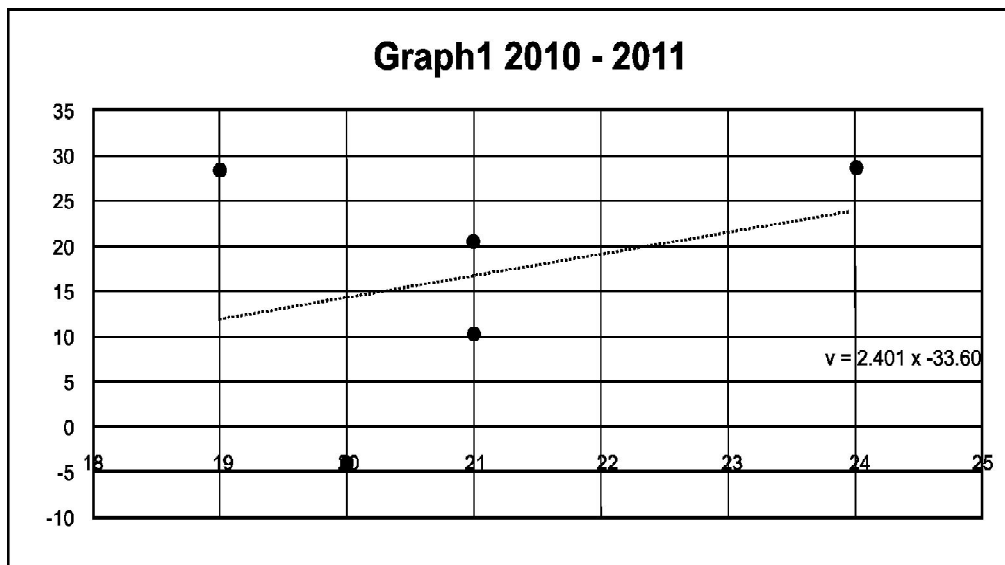
S.No	Company	Corporate Governance Parameters (X axis)	ROCE(Y axis)
1	INDIAN OIL	21	13.08
2	ONGC	19	28.56
3	CMC LTD	24	26.13
4	HCL	21	33.64
5	POWER GRID	20	8.51

Table 3: Corporate Governance Parameters and ROCE for 2011-2012

$r_2 = 0.1595$

Graph2 2011 - 2012

y = 0.911 x +2.844
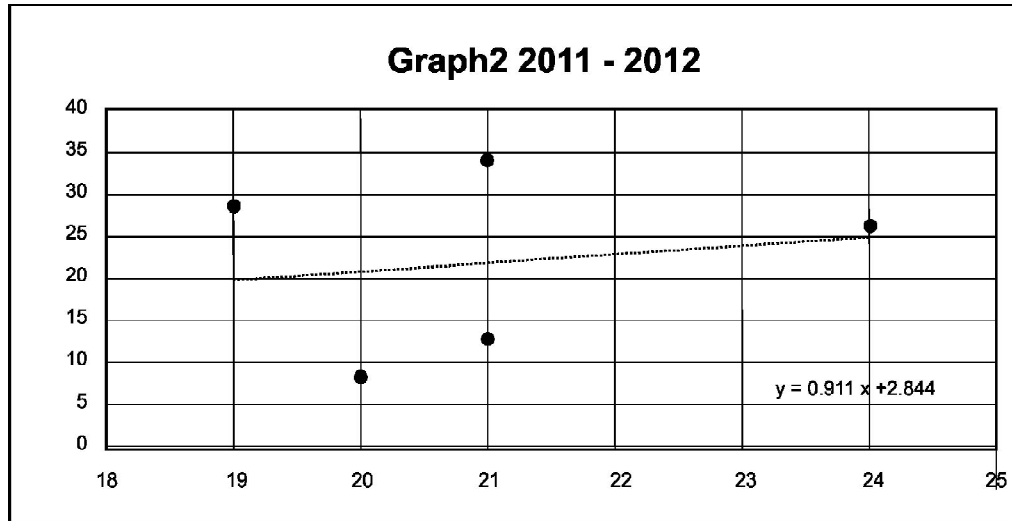
S.No	Company	Corporate Governance Parameters (X axis)	ROCE(Y axis)
1	INDIAN OIL	21	8.64
2	ONGC	20	24.58
3	CMC LTD	23	28.56
4	HCL	22	41.71
5	POWER GRID	20	8.58

Table 4: Corporate Governance Parameters and ROCE for 2012-2013

$r_3 = 0.5880$

Graph3 2012 - 2013

v = 6.361 X 112.4

51
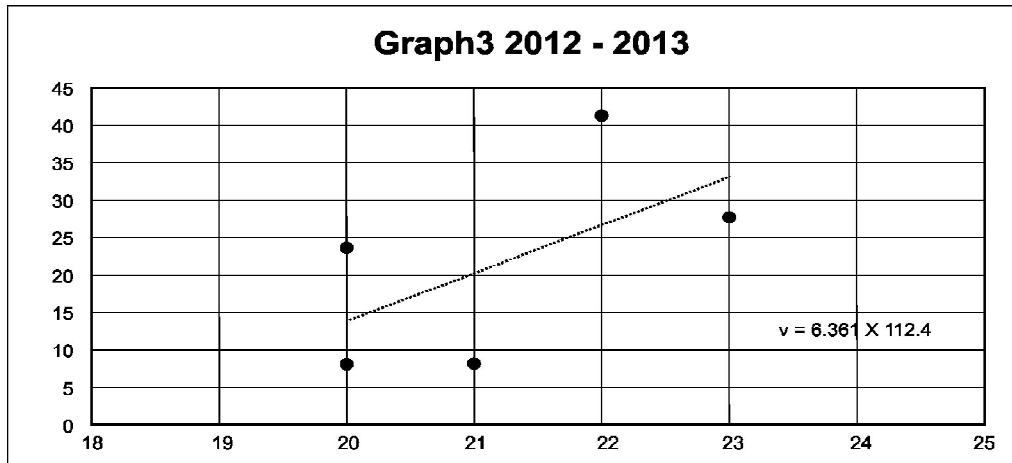
S.No	Company	Corporate Governance Parameters (X axis)	ROCE(Y axis)
1	INDIAN OIL	21	9.11
2	ONGC	20	23.34
3	CMC LTD	23	35.83
4	HCL	24	47.3
5	POWER GRID	22	7.97

Table 5: Corporate Governance Parameters and ROCE for 2013-2014

r_4= 0.69319

Graph4 2013 - 2014

$y = 7.464 x -139.5$
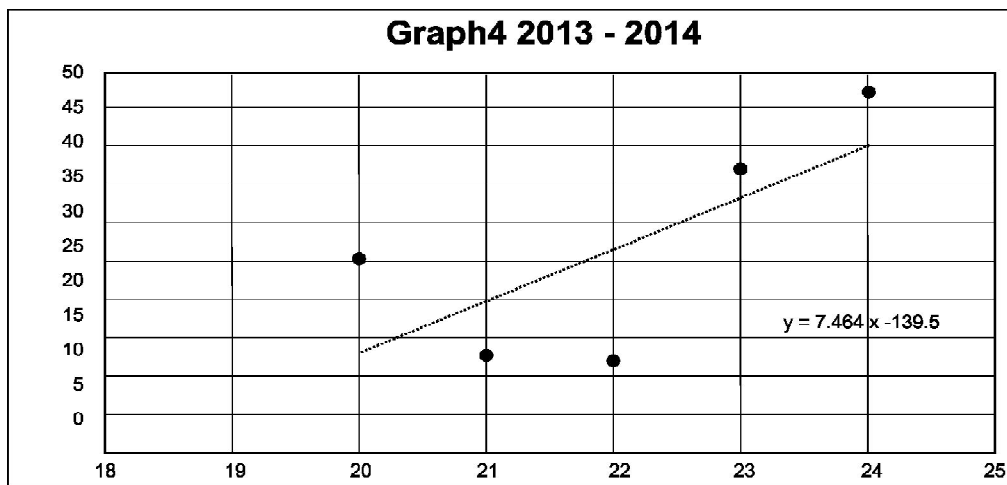
S.No	Company	Corporate Governance Parameters (X axis)	ROCE(Y axis)
1	INDIAN OIL	21	8.3
2	ONGC	20	18.45
3	CMC LTD	23	18.77
4	HCL	25	39.92
5	POWER GRID	20	7.72

Table 6: Corporate Governance Parameters and ROCE for 2014-2015

r_5= 0.8543

Graph5 2014 - 2015

$v = 5.134 X - 93.29$
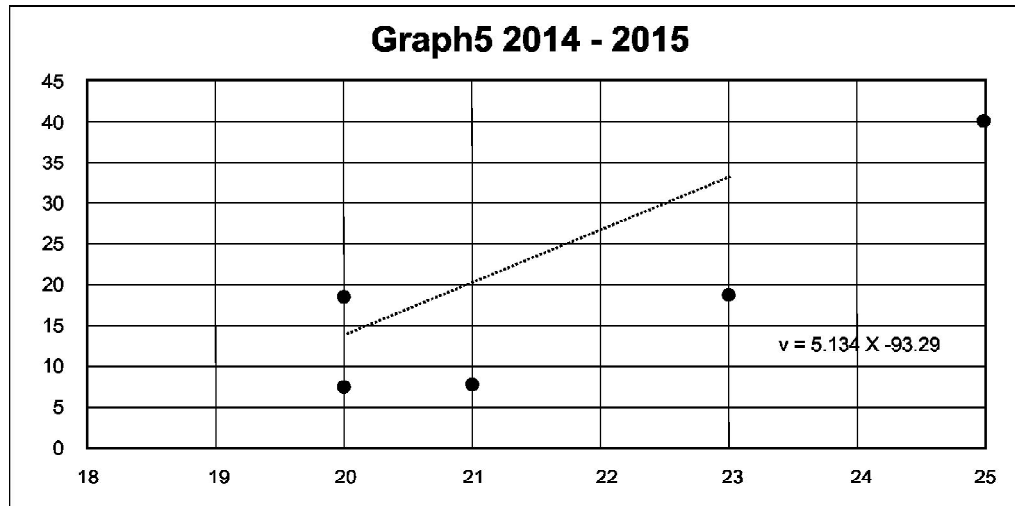
Analysis of Correlation and Regression Equations of Corporate Governance parameters and ROCE:

By application of Pearson Correlation Coefficient(r), it is found that the coefficient value is positive in all five years; however, in the last 3 years there is high (r > 0.50) positive correlation between two variables -Corporate Governance Parameters and Return on Capital employed. It reflects that Corporate Governance has been increasingly strengthening the Return on Capital Employed.This indicates that over the years of Sample period, there is a linear relationship between Corporate Governance and the Companies' operating performance.

Analysis of Graphs 1 to 5 reflect that Corporate Governance parameters (x)being Independent variables and ROCE being Dependent variables (y) are positively related.lt has been observed that over the years, the slope is becoming

steeper and rising continuously except for 2014-2015. However, in the year 2011-2012 the slope is increasing, but at a slow pace. Intercept is negative for all the years except 2011-2012. This reflects that in case of absence of Corporate Governance parameters in the company, ROCE of the sample companies becomes negative. Hence, it can be concluded that over the years the relation between Corporate Governance parameter and ROCE has been increasing. However, as the Corporate Governance regulations and recommendations increased, its impact was observed positively on company's operational performance.

CONCLUSION

Corporate Governance parameters are one of the major contributors for analyzing performance and can be used to help in restoring investor confidence in markets that have experienced financial crisis. In spite of 'Comply and Explain approach' for Corporate Governance, the company

should try to comply with all Corporate Governance parameters to effectively increase its operational efficiency. This will increase the overall profitability and value of the concern ensuring longevity and survival in competitive markets.

From the above analysis, it can be concluded that over the years, Corporate Governance practices, will improve ROCE and the firms operating performance of the company significantly. The process of achievement for excellence in governance should be adopted in spirit and cannot be enforced upon any corporate by regulators by prescribing certain rules and regulations. To attract and retain the commitment of Investors, Customers, Partners, Competitors and Employees, companies are required to match with the global standards of Corporate Governance. Society also expects management to develop transparency and work for welfare and interest of the stakeholders. To conclude, despite the regulatory efforts of regulators to discipline the corporates, we are still on the journey towards achieving quality in the management of companies.

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College Teachers as Transformational Leaders: A Change in Perception

Melanie Andrade

ABSTRACT

"The only definition of a leader is someone who has followers. " - Peter Drucker

A leader is one who inspires change. College teachers, for decades, have been exhibiting leadership skills in some form or the other. Be it in curriculum design or in mentoring. Having said this, teachers are still perceived as instructors and lecturers rather than leaders, and students are perceived as customers rather than followers. Can this age-old connotation given to a teacher be redefined?

Could this changed perception bring about positive changes in college-going youth? College teachers engage themselves with young adults, who are exposed to a plethora of information in the world of changing technology. This points out to the need for a change in perception from a teacher as one who shares knowledge to a teacher as one who shares vision.

This paper seeks to understand transformational leadership in the light of a few traits of servant-leadership. It attempts to redefine a teacher as a transformational leader. Does this call for greater risk-taking and initiative on the part of the teacher-leader? Can this perception help a college teacher to deal with the Millennials Generation? The paper seeks to define a transformational teacher- leader as one who, through a shared vision, shared responsibilities and outstanding dynamism, is instrumental in taking his/her followers/students to higher levels of personal achievements, taking the organisation/college to greater educational heights and also focusing on ongoing self-improvement. A leader is one who leads from the front. A transformational teacher-leader is one who leads from the back.

'The function of leadership is to produce more leaders, not more followers.'- Ralph Nadar. The paper attempts to show how transformational teacher-leaders can best serve this function of leadership.

Keywords. *College teachers, transformational leader, servant leader, teacher - leader, millennials generation, radical change in perception*

Leadership means different things to different people and understanding what makes someone a leader can depend on their profession and their leadership style."Leadership is the art of influencing others to their maximum performance to

accomplish any task, objective or project." - William Alan Cohen, the Art of a Leader.

Transformational leadership:

There are various styles of leadership practised by leaders throughout the decades. These include autocratic, democratic, laissez-faire, etc. One among them is the Transformational style of leadership. According to Professor Bernard Bass, Transformational leadership is a style of leadership that occurs when leaders "broaden and elevate the interests of their people, when they generate awareness and acceptance of the purposes and mission of their group, and when they stir their people to look beyond self-interest for the good of the group."

Transformational leadership is a process that changes and transforms individuals. It is often associated with ethics and involves long term goals. It focuses on the process by which the leader engages with followers, and they together create a connection that raises each of them to higher levels of motivation and morality. A transformational leader must be attentive to followers' needs and motivation, and try to help followers reach their full potential. The leader transforms and motivates followers by making them more aware of the importance of task outcomes, inducing them to transcend their own self-interest for the sake of the organisation or team and activating their higher order needs.

These transformational leaders possess charisma, vision, intellectual stimulation and inspiration. Transformational leadership is concerned both with the performance of followers as well as developing them to their full potential.

Transformational leaders inspire and motivate followers through personal vision and energy. They identify themselves as couregeous change agents. They believe in people and are value - driven. They are life- long learners and visionaries and have the ability to deal with complexity and uncertainty.

Traits of Servant leaders:

A servant leader has a deep commitment to listen to his/her followers. He/ She assumes good intentions of co-workers and does not reject them as people even when one cannot accept their behaviour or performance. A servant leader searches for wholeness in everything he/ she does and seeks to convince others rather than coerce compliance from others. He/ She assumes a commitment to serving the needs of others. Servant leaders believe that people have an intrinsic value beyond their tangible contributions as workers. They constantly try to identify means to build communities. Servant leadership is not a quick- fix approach. Rather it is a long-term, transformational approach to life and work - a way of being - with the potential to create positive change. Servant leadership is proactive leadership rather than reactive.

Changing perception of college teachers as transformational leaders:

A teacher has a huge responsibility of moulding the future generations. They assume various roles in fulfillment of their duties. The key roles of a college teacher can be summed up as Teaching/ Instructional activities, Extra/Co-curricular/ Creative activities, Research/ Scholarly activities, Consultancy, Community activities, Administration, Mentoring and Service to the institution.

College teachers, for decades, have been exhibiting leadership skills in each of the above roles that they assume. Be it in curriculum design or in mentoring or in any other role. Having said this, teachers are still perceived as instructors and lecturers rather than leaders, and students are perceived as customers rather than followers. There must be a radical change in this perception.

Transformational teacher- leader:

The concept of transformational leadership and servant leadership is blended to coin the term *'transformational teacher-leader.'*

Why servant leadership? Students are the customers of educational institutions and are served by teachers through their teaching and mentoring.

College teachers can be perceived as transformational teacher - leaders. A teacher stirs his/ her student through motivational one-liners all the time. A teacher, through career guidance and teaching activities, guides and motivates the student to achieve their full potential. Teaching being a noble profession, a teacher must be highly associated with ethics. Through counselling, a teacher is always attentive to her student's needs. Through guidance in projects/events, the teacher motivates the students to work in teams. By encouraging healthy competitions, a teacher teaches the students to drop the 'I' for the interest of the entire group. A teacher, as a leader, is well planned, has a set vision and priorities and chalks out long term goals for her teaching and other activities. Teachers are agents of change because their followers are the future of the nation. A teacher takes time out to listen to his/her students and help them ride over their difficulties. This, in leadership terms, is 'empathy' and the academic parlance is 'coaching' or 'mentoring'. A servant leader assumes the role of a steward. A teacher-leader too, deals with her students as her own children and is his/her caretaker within the limits of her profession. A teacher, like a transformational leader, engages with her students/followers on a regular basis and therefore has the power to inspire change. A teacher shapes and shares a vision with her students. A teacher takes initiative to organise various extra and co-curricular activities for her students. A teacher-leader exhibits charisma in all that he/she does. A teacher leader involves doing things differently with vision and priorities. The teaching profession being one that

commands respect, a teacher can easily mobilise the strength of all his/her students in the accomplishment of goals. *A leader is one who leads from the front. A transformational teacher-leader is one who leads from the back.*

Need for change in perception:

A) **Development of the profession and the teacher:**

Teaching is a flat profession. The 20-year veteran's responsibilities are essentially the same as those of the newly licensed novice. In many settings, the only way for a teacher to extend his or her influence is to become an administrator. When the leadership element is added to teaching, it makes it a dynamic profession.

College teachers may sometimes become complacent, because they have to teach the same portion year after year. Transformational teacher-leadership challenges the teachers to be innovative and enthusiastic, constantly seeking change amidst a stagnant educational system.

A teacher-leader must be well planned and have a set vision and priorities and chalk out long term goals for herself. He/ She must be high on energy, fueled by the thirst for learning. A transformational leader is a life-long learner. A transformational teacher-leader must grow in values and ensure an ethical behavior in all walks of life. Teacher-leadership can also bring out productive relationships among colleagues. A teacher-leader is not problem oriented but opportunity oriented. This rules out unnecessary blame games and bickering among colleagues. Teacher leaders possess a genuine caring for their colleagues. A heartfelt desire to support the excellence of other teachers is an unselfish and visionary goal, enhanced by a spirit of love and care for their fellow humans, both children and adults. A teacher - leader must be willing to take risks and initiative and welcome challenges for her own career progression. He/ She must always aim at excellence. Teacher leaders are ignited by a common passion. These leaders understand when a potential is not being realized, and set out to develop the leadership skills to realize those possibilities. In many cases, the teachers may have been left on their own to grow and develop, without formal support or guidance and still bloom beautifully. Teacher leadership cannot be an isolated task, and one of the most important roles of the teacher leader in any pathway is to make connections with others (both teachers and other stakeholders) to strengthen their resolve and help them meet their goals. Those who lead do so not just for self-development and self-actualization; they are committed to helping others achieve their potential and take the risks that could lead to desired results. Teacher leaders also share a deep care for the teaching profession. Regardless of where they find themselves in these competencies, they share a foundational passion for teaching and a desire to improve it. A teacher-leader is

open to change, is humble to accept feedback for self-knowledge and to courageously act on it for self-growth.

B) Organisational good:

Teachers often hold the institutional memory; they are the custodians of the culture of the educational institution. As leaders, they have a very important role of carrying forward the organizational culture to generations. There is a need for strong organisational culture in educational institutions. A strong culture is characterised by the organisation's core values being intensely and widely shared. The teacher-leader creates and sustains this strong culture. Educational institutions too must shift to the concept of 'learning organisations'. Teacher-leaders can work best in learning organisations. Learning organisations are characterised by empowerment, learning flowing throughout the institution at all levels, new ideas are encouraged and mistakes are viewed as learning opportunities.

C) The challenges of dealing with students of the new millennial generation:

The new millennials generation is a generation having greater expectations, looking for versatility and flexibility. Educational sociologist Andy Furlong described Millennials as optimistic, engaged, and team players. Millennials have a can-do attitude about tasks and look for feedback about how they are doing, frequently - even daily. Millennials want a variety of tasks and

expect that they will accomplish every one of them. Positive and confident, millennials are ready to take on the world. They seek leadership, and even structure, but expect that you will draw out and respect their ideas. Millennials seek a challenge and do not want to experience boredom. They are a generation that is used to balancing many activities such as projects, study, work, friends, and philanthropic activities. They want flexibility in scheduling their life. Millennials need to see where their career is going and they want to know exactly what they need to do to get there. Millennials await their next challenge -there better be a next challenge. Millennials are the most connected generation in history. Tech-savvy, millennials are connected all over the world by email, instant messages, text messages, and the Internet. Millennials are individualistic, innovative, creative, celebrators of diversity, multi-taskers, and write their own rules. They appreciate a structured, supportive work environment with personalized assignments and interactive relationships with their supervisors. Millennials work well in a team environment and prefer to have close relationships with their supervisors to help them feel more confident and supported. Millennials may lack commitment in tasks that do not attract their interest. Millennials do value achievement and are confident in their abilities to give best results. Millennials

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look to work in meaningful tasks where they can make an overall contribution to the bottom line of the organization while feeling like they are really helping them meet their overall objectives and goals.

Transformational teacher-leadership impact on the students of the new millennial:

Students of this generation are more observant than they are obedient. Observing a teacher will make them greater future leaders more than merely listening to a lecture on leadership. Instead of giving the student the task and telling them how to do it, as in transactional leadership, a teacher can explain to the students the various designated outcomes and ways to reach each and give them flexibility to choose. Instead of simply satisfying their primary need to score well, a teacher can motivate the student to move up the hierarchy of needs so as to make each activity more challenging for them.

Transformational leaders believe in their subordinates. A certain amount of trust in the students will make them feel even more driven to excel because it instills in them a sense of responsibility. Research finds that transformational behaviour augments the impact of transactional forms of leadership because followers feel trust and respect toward the leader and are motivated to do more than they are

expected to do. (Yukl, 1989) When a student sees a well- planned teacher, they are automatically motivated to plan well in advance, for they see the results of planned activities in the successes of their teacher-leaders.

Transformational leadership focuses on learning and creating an environment for learning and engaging in learning dialogues. The teacher-leader can meets these needs by incorporating student-friendly teaching-learning aids and also by taking regular feedbacks from students. A servant leader accepts the person even when one cannot accept their attitute to work. This is very important for a generation that is hungry for love and acceptance. A teacher - leader must convince the student that the undesired behaviour is detested but not the person.

A servant leader does not coerce compliance from others. A lecturer's tool for discipline is distancing. A teacher-leader's tool for disciplining is building a rapport. A teacher-leader must always have a 'can-do' attitude. This matches with the characteristics of the new millennials and makes the student believe that they can do all things with hard work and perseverance. The traditional teacher certainly inspires through motivational talks but inspiration cannot be synonymised with transformation. A teacher-leader does not simply inspire but he/she walks the talk with his/her life and perseveres to ensure that the

inspiration bears fruits of transformation. This calls for a lot of patience and sacrifice on the part of the teacher-leader. College teachers engage themselves with young adults, who are exposed to a plethora of information in the world of changing technology. They may not see the need for an instructor and thus, need to be given something what technology cannot give. This generation is constantly on a look-out for role models. This is precisely what a teacher-leader has to offer. A teacher-leader is perceived as one who shares vision and not merely as one who shares knowledge.

A teacher-leader encourages shared leadership with the students, which gives them a sense of belongingness and increases their span of interest. Shared leadership can be made possible by involving them in planning of various activities and giving them flexibility, wherever possible, in matters concerning them. Shared leadership could also be appraised through regular feedback systems like the concept of MBO (Management by Objective). Shared accountability can act as a stimulus to make the students self-disciplined and ensure transparency throughout   the organisation. Students also imitate behavior when they see their teachers taking risks, extending boundaries, and stretching their capabilities. A teacher who tries new teaching models or uses new technology

in her or his classroom takes risks very publicly. However, teachers who are not complacent, but who are excited about learning and expanding their skills through managed risk-taking, provide role models for students venturing into new areas. The only thing constant in life is change. A teacher's response to change will go a long way off in determining the student's response to change when he/she faces it in the future and the realities of the world after college-life. A teacher-leader teaches through example and humility how to accept mistakes and makes quick changes.

Emotional intelligence is an indispensable tool for a transformational teacher - leader and will bear great long term results in altering the behaviour of the students of the millennials. Great leadership works through the emotions. Even if they get everything else just right, if leaders fail in this primal task of driving emotions in the right direction, nothing they will plan will work as well as it could or should. The impact of emotions goes beyond what a leader says. Even when leaders do not talk, they are watched more carefully than anyone else in the group. When people raise a question for the group as a whole, they would keep their eyes on the leader to see his/her response. Group members model their own reactions on the reactions of the leader. All the students watch the reactions of the teachers when any undesired

behaviour is displayed by one student in the class. Once they study his/her response, they model their behaviour accordingly. There must a conscious effort on the part of the teacher-leader to respond in such a way so as to get desired responses from the students. Not all "official" leaders in a group are necessarily the emotional leaders. When the designated leader lacks credibility for some reason, people may turn for emotional guidance to someone else who they trust and respect. This de facto leader then becomes the one who moulds others' emotional reactions. This is the major reason for the growing impact of peer pressure. The teacher-leader has the power to reverse the effect of peer-pressure by exhibiting emotional intelligence. 'If you want to know why someone did something, do not ask. Analyse the person's immediate environment until you find the reward or punishment.' (Schwartz and Lacey, 1982, p. 15) To be able to change the behaviour of the students of the new generation, the teacher-leader has to first understand their behaviour. This is best done through an analysis of their environment rather than an analysis of their reactions.

CONCLUSION

In this paper the various traits of leadership are exhibited and how aptly a teacher fits in each of the traits. On the basis of the study, college teachers can be termed as transformational teacher-leaders. A transformational teacher- leader is one who, through a shared vision, shared responsibilities and outstanding dynamism, is instrumental in taking his/her followers/ students to higher levels of personal achievements, taking the organisation/ college to greater educational heights and also focusing on ongoing self-improvement. It can be derived that true transformation in any country lies in the hands of its teacher-leaders who create good servant leaders in various industries.

From this study it can be understood that the term 'transformational teacher-leader' holds great relevance for college teachers who deal with the dynamic new millennials. Data collected through observation and secondary data analysis helps the reader to see how transformational teacher-leadership can be used as an effective tool to alter the behavior of the millennials.

It is hence concluded that there must be a change in the way a teacher is perceived -No longer simply as a lecturer but rather as a transformational teacher-leader! The study shows that this change in perception can bring about self-development of the teacher-leader, a strong organizational culture and a positive impact on the millennials generation of college students.

Like servant leadership, transformational teacher-leadership is not a quick-fix; it is

a way of life. This concept offers great powers to those who are open to its challenge. 'The function of leadership is to produce more leaders, not more followers.'- Ralph Nadar.

No one can do this better than a transformational teacher-leader!

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