

Editorial

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'Pujo Pandals start pulling crowd from Panchami this year' or 'Heavy crowd at Suruchi Sangha on Ashtami midnight' are all familiar news headlines for those who live in Kolkata. Durga Puja, one of the biggest events in the country, is also the biggest crowd-puller. This is the time when many plan holidays in Kolkata; they wake up early in the morning on the day the tickets open, and log-on to airlines, railway sites or rush to the counters praying for a ticket. During the Puja days, the young and the old, the rich and the poor, take to the streets. How the Kolkata Police is able to manage this crowd remains a puzzle. In a fascinating case study in this issue, Sumanta Basu, Indranil Bose and Sumita Ghosh look into the challenges faced by the Kolkata Police during Durga Puja in managing risk and resources. In addition, they analyse the Police's strategies for operations planning and stakeholder engagement.

Covering a spectrum usual of *Decision*, Abhishek, Sinha and Vohra argue for the need to conduct research on the role of touch during shopping in the Indian setting. In a crisply written paper, Arora and

Kumar show that the futures market in India is more sound in terms of information than the spot market. Garg and Gulati show that the investors' behaviour seems rational in validating the application of rational pricing models in the Indian stock markets. Leepsa and Mishra analyse the post-merger and acquisition performance in manufacturing companies in India; Reddy and George coherently examine the origin of corporation tax and its growth in India. All these papers would possibly remind the reader of the focus of this journal in bringing out the rich context of management studies in India.

In two other studies, we see the influence of the classic literature in today's management practices. Bharadwaj and Bhuyan vividly look into Hemingway's *The Old Man and the Sea*, with a focus on the main character, Santiago, and the relevance of the book for managers. Ghosh does a wonderful job of studying individual identity in organisational life, and his analysis of Tagore's *Raktakarabi* in this framework is equally intriguing.

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