

MANAGEMENT GUIDELINES

Opportunities and Problems-VIII

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A Legitimate Question

One of the readers writes :

Can you suggest some area in which my role will be that of not a creator but a maintainer ?

This is a good question. Fortunately, there is atleast one area I could readily think of.

Piran Malai

Forty miles away from Madurai, there is a place called **Piran Malai**. The traditional name of this place is Thirukodukundram. Here is a rock-cut temple. The temple is probably 800-900 years old. In terms of today's cost, to build a temple of this kind, to build a structure of this kind, to build an edifice of this kind, it would cost easily twentyfive crores in terms of rupees and five years in terms of time.

There should be many other places of this kind in India, places which have been built hundreds of years back and which are in a fairly good condition.

That this place happens to be a Hindu temple is a matter of accident. There may be other things in the non-religious areas. Also one need not feel apologetic about talking about the Hindu temple because Hindu temples mean many things to many people for many centuries.

For example, this architectural piece is a think of beauty and majesty. As you climb up the hill and still up the hill and still more, you are getting a panoramic view of about hundred miles around of greenery, of rivers, and of cattles and men; and if on a moonlit night you go to this place and look at the sky, you get a feeling that you are nearer the sky, the stars and the rest of the universe. Looking at it from another angle, here is a place which gives you an interesting piece of built in physical exercise. You will have to climb in easy steps of over 300 and so climbing is a pleasure all the way.

Whether it is by chance or design, the Hindu temples have been built not merely for the edification of the inner part of man, but also for the education of one's muscles.

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manufacturing of the final products had been crude and fairly based empirical rules. The fine side of Textile Technology and Technique, Production Management, Industrial Management, and Cost-reduction methods, were sadly not taken any motive of in the past in a great measure for conducting trade and commerce of the industry in question. The consequence is therefore a serious dispute between the management, labour and the ideology of the National Government, particularly at a point when the easy way of making profit in Jute Manufacturing is fast dwindling.

There are varied scopes and hopeful roads to reach success in rejuvenating the distressing industry to serve its own useful purpose and the National cause, provided the conservative and orthodox methods of management gives room to the modern scientific management in the production units, progressive out-look is called into service in the matter of research activities for discovering new machines and new processes for manufacturing appealing and attractive end use products from Jute Fibres, in pure state or in blend with other fibres, and the functions of the existing research organisations are accelerated to meet the urgent requirements of the industry, and a peace treaty between the management and labour is entered for maintaining harmonious attitude towards productivity for a minimum period of 5 years. At the same time Government may do well to declare its policy about Nationalisation or otherwise, related to this important industry, so that the flow of fresh capital on the face of shyness in new investments can take its own stride. The strife between the management and labour can be narrowed down by peaceful discussions and negotiations with human and planning understandings for mutual interests, if cheap political exploitations are shunned for the good of the true benefits of the spirit of collective bargainings. Unless the Jute Mills Industry is relieved from the pressure of internal opponents, it will not be able to fight out the motivated and planned attacks from the outer or foreign fronts. In the National interest and for the continuity of em-

ployment of 205,000 workers in the Industry all should take a dispassionate look at its problem and avoid employing extreme measures to settle any issue connected with it, for at least 5 years to come. The future of plan for the Industry must clearly represented the intent and purpose of the aims and objects, including the duties and responsibilities cast by the plan on all concerned in clear terms to guide the industry to safe destination.

With the proposal of licensing new capacity freely within the country for the manufacture of woven as well as non-woven heavy duty PVC and high density polyethylene sacks which will compete with Jute sacks, the problem in the Jute Mill Industry in India has taken a more acute shape. The industry supports over 205,000 families; earns about Rs. 300 crores of Foreign Exchange and yields roughly Rs. 60 crores, as an average revenue to the National Exchequer. The growth potentiality of synthetic bags in India would spell a new front against the ceaseless battle against the synthetics, in principle world markets. The difficulties in Indian Jute Mill Industry not only shatter economic fabric of the State in which the industry is concentrated by circumstances, but creat unemployment for nearly all direct employers, and adversely affect approximately 1.5 people who drive income from jute cultivation and other allied trades. Industrial Statistics claim that about 60% of the population of West Bengal owe their professional income directly or indirectly to Jute. The Industrial relation in West Bengal Jute Mills has deteriorated considerably and leading to frequent interruption and dislocation of production and thereby causes loss of production and ultimately it retards the capacity of ploughing back the capital investments for proper progress. In this context one cannot over emphasize the importance of a sustained drive for study of the Industry by an Expert Body and then plan the process for giving it a survival treatment against the severe competition from synthetics or otherwise both in domestic and Foreign markets.

This temple like many other temples provides a sort of a built in open air auditorium which can easily take a few thousand at any single time. In other words, if you want to use it as a facility for cultural or educational or ethical work, here is a built in platform. Here is a built in auditorium.

In other words, a Hindu temple is more than a place of worship. The temple has been built as a place where people can meet for things which are appealing to the higher side of man.

The state of this heritage

I would call these temples and things of the kind our heritage. If these were to be in Europe or in the U. S. I think they would jump for joy, they would glorify **each one of them** as things of which they are legitimately proud. They would talk about it, write about it, research about it, and certainly publicise about it.

In our country, these things became neglected at one part of history; and since independence, they are, unfortunately, given the position of a relic. They are **not** given the position — a dynamic position — in today's scheme of things and certainly in tomorrow's scheme of things.

Now where does the opportunity come ?

The opportunity comes in this sense that these places ~~that~~ can be rightly described as our heritage need two things : (a) maintenance and (2) usage.

Someone will have to adopt one or another place and keep these things up against the wear and tear of not merely the weather, but that of people who cannot adequately respect these heritage items.

Secondly, the opportunity also lies in this, namely that if only we give them sufficient publicity, the internal tourism would develop considerably and the internal tourism means much. One way to take the wealth of the city to the dearth of the village is to encourage internal tourism.

In fact I would even go one step further. I do not see any reason why with some precautions, with due respect to the sentiments of people why these places cannot be "sold" to the visiting tourists. Probably, they will see more in it than we do. or the reason, they do not have anything comparable to it and secondly, they are interested in history.

I am not saying this in any derogatory sense, but something that has been bequeathed to us as an opportunity has not been utilised as an opportunity. Items that cannot compare favourably at all with this place or many other places in this country are made into great tourist attractions in other countries. Why should we not do the same, why should we not do the same to follow Indians to start with, so that we can be proud of things that have been achieved either because of faith or because of hope or even because of an aesthetic sense.

One man's opportunity

It is very easy for us to say that it is the government's job. The government has many things to do and the government is certainly doing the best it can.

Unless one of us adopts one of these items of heritage and devotes our powers of organisation, communication and devo-

tion, these items which are today's things of the past may not be even things of the past. For, when all is said, when a thing is neglected a little too much, it becomes too late to mend.

Even if we prevent this until a more responsive society takes it up, we would have done our best not merely in terms of our glorious past, but also in terms of a much more glorious future.

*This mess is terrible
work and work
mean job.
It needs only a
last push.
My dear friend
a little can
effort to
mess.*

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— EDITOR