CHAPTER 3

CLASSICAL PHILOSOPHY ON QUALITY - A REVIEW

There are many things that are Known and things that are Unknown; in between is Exploration - Anon.
3.1 INTRODUCTION

The fast-track modern education and study dwell more on the techniques, tools, and system-based approaches for quick fixes to success, which have become the survival factors. Such a materialistic study has dropped a veil on the exploration of classical values and cultural heritage of our advanced society. It has been steadily getting eroded and today, the study of ancient literature is considered to be more of an academic interest. It is heartening to observe the display of Kurals in the buses and on the walls of some educational institutions; yet, it is not exploited to the extent Thirukkural deserves.

The classical values were extremely important and quite imperative, since, managing the business required them more than in addition to the basic tools and techniques. The sustainability depended, not only on the materialistic resources, but also on the moral and ethical value-based approaches. Thiruvalluvar and Avvaiyar, two great Tamil scholars of yester years had provided those much sought after values, through their masterpiece treatises. One need not look to the West or the East, but had to introspect our own rich culture. The need was, a will to explore, wide-angle view to see the reality and vision to accept the wealth of knowledge, these classical literature behold. An in-depth study and un-conventional approach and interpretation were essential to fully expose and reveal the wisdom camouflaged in the poetic languages of these timeless creations. The present study had taken the first step in that endeavour. Thiruvalluvar and Avvaiyar were briefly introduced in chapter 1 and a comprehensive review had been attempted to, in the present (chapter 3).
3.2 THIRUVALLUVAR

Details about Thiruvalluvar's real name, date and place of birth, the living and family background were not available and hence they were highly mystic and controversial. However, Tamilnadu Deiviga Peravai assumed, 16th January 31BC, as Thiruvalluvar's birth date (Krishnamoorthi 2000). Many researchers put it between 1st century BC and 2nd century AD. When Thiruvalluvar was working on his world famous treatise Thirukkural, the dark ages of the Europeans had not ended; the Mediaeval times had not set in, the Mohammedan religion had not appeared on the horizon and Christianity was but in its nursery (Krishnamoorthi 2000), hence it was said to be the earliest comprehensive treatise of this nature, applicable to all the people all the time.

He was considered as a Sagacious Saint, which was evident from his name itself. It consists of two words “Thiru” meaning holy, sacred, honourable, excellent, beautiful, etc. and “Valluvar” representing his sub-caste of occupation of weaving (Sundaram 1990). Thiruvalluvar, the discriminating highly learned scholarly poet had boldly advocated a life of discipline, self-control, chastity, non-violence, temperance and devotion (Krishnamoorthi 2000). He was a visionary of future with 'Universal Society' as the core theme. The values he advocated were specific, particular and yet universal (Krishnamoorthi 2000) and hence, eternal. His set of codes stipulated in his creation Thirukkural are still applicable to all sections of the world societies – with a modern outlook and a democratic autonomy with ultra modern living comforts and very far advanced science and technology of the third millennium (Srihari 2001). It was acclaimed by many as a Universal Code of Ethics.
In his first Thirukkural, through the phrase ‘Aadhi Bhagavan’ Thiruvalluvar had asserted that the Omnipotent and Omnipresent God was Universal. Since, every religion advocated some form of worship of the same, the scholars from various religions such as Saivanism, Vaishnavaism, Jainism, Buddhism, Christianity, claimed that Thiruvalluvar had followed one such religion of their faith – which was their stretch of imagination. But he belonged to none, since he followed the ‘Universal Code of Ethics’ (Srihari 2001), even though he was a born Hindu. Thiruvalluvar was eminently practical and he was not an opportunist. He was a statesman, not a politician, a realist who was not a cynic (Sundaram 1990). A panorama of luminaries had studied and highly praised him in impressive languages – some of which were given in Table 3.1, to visualize his greatness. One can pronounce with absolute certainty that no one had ever attempted at creating - a like of his creation.

Thiruvalluvar’s approach to statecraft was like that of Kautilya’s Arthashastra and Machiavelli’s Prince but at the same time differed basically on its end and means concept. Thiruvalluvar based his Thirukkural on righteousness orientation – Dharma - of a universal character in time and place (Diaz 2000). Thiruvalluvar’s other names were Thaiavppulavar, Nayyanar, Dhevar, Mudharppavalar, and Naanmuganar, Perunavalar (Varadarajanar 1978).

3.3 THIRUKKURAL

Thiruvalluvar composed Thirukkural, an ancient treatise on the Code of Ethics and Universal Human Values, in Tamil. Opinions are divergent regarding the age of Thirukkural, yet, majority concurs to that of, between 1st century BC and 2nd AD. This is adduced by the mention of Kural verses in Silapathikaram and Manimekalai, which were written during Tamil Sangam period of 2nd Century AD. Some scholars traced
the influence of Kautilya's Arthashastra (4th Century BC) in Thirukkural and hence placed its period as later than 4th Century BC.

Kulandaisamy, former Vice Chancellor of Anna University of Tamil Nadu, in his forward to Diaz’s book 'Thirukkural' had stated as “Thirukkural is neither a scripture nor an epic, but an extraordinary treatise on the Art of Living. It delves deep into the un-shifting foundations of human life. It attempts to provide guidelines, not for the society in general but for the individuals in the society i.e.- the ascetic, the family members, the father, the son, the monarch, the minister, the ambassador, etc. who are responsible for themselves and to others” (Diaz 2000). Thirukkural has a concept that is far higher, nobler and philosophical incorporating a value system called 'Aram' the 'Dharma'. It had adopted many prevailing approaches of its era like Arthashastra and Manu; yet, it had its own original basis on Dharma, which did not take place in Arthashastra (Diaz 2000). The Kural, concerns primarily with the world, a world that is the world of all of us. It was not the work of a mystic but of a down-to-earth man of the world (Thiruvalluvar), concerned with the home and the community. (Sundaram 1990). It covers every aspect of life of the entire human race.

Thirukkural had been translated into many Indian languages such as Bengali, Gujarati, Hindi, Kannada, Malayalam, Marathi, Sanskrit, Telugu and Urdu and into considerable number of Oriental and European languages, like, Burmese, Chinese, Malay, Sinhala, Fiji, Check, Dutch, English, Finnish, French, German, Latin, Polish, Russian and Swedish. In short, it is one of the most widely read treatise of an ancient culture.

Like the name Thiruvalluvar, Thirukkural is also a combination of two words Thiru and Kural. ‘Thiru’ corresponds to the Sanskrit ‘Sri’ and means “sacred, excellent,
beautiful, honorable and holy"; whereas Kural represents a "short, concise and abridged" (Sundaram 1990). It is structured into three books (sections) – Aram, Porul, and Inbam meaning Dharma / virtue, Wealth / Goods and Pleasure / Love respectively. Out of four aspects of like (Purushaarthas) Aram, Porul, Inbam and Veedu (Mokesha) Thirukkural addresses only the first three and advocates the path to Veedu through the others and hence it is called Muppal (3 Elements), Muppalil Narporul (4 Aspects in 3 Elements). The uniqueness of Kural is to attain Mokesha (Veedu) through the other three elements and by following married life based on Dharma, and hence it is called down-to-earth treatise.

In all, Thirukkural consists of 1330 Kurals divided into 133 chapters called "Adhikaram, with 10 Kurals in each Adhikaram, uniformly. The entire work is divided into three sections titled, Aram, Porul and Inbam dealing with Dharma, Wealth and Love respectively. The structure is as follows:

- 38 Adhikarams (380 Kurals) in Aram section.
- 70 Adhikarams (700 Kurals) in Porul section.
- 25 Adhikarams (250 Kurals) in Inbam section.

Each Kural consists of seven words, four in the first line and three in the second line. Some call the same as 4 and 3 'feet', and some others call it as 4 and 3 'meter', instead of 'words'. Throughout his work, Thiruvalluvar had followed uniformity without any deviation.

A garland of eulogistic poems on Thirukkural was created by a galaxy of poets and named it as, Thiruvalluvamalai (Garland of Thiruvalluvar). An admirer narrated that he (Thiruvalluvar) pierced the mustard seed and poured the seven seas into it, to highlight the richness of its content in just seven words. Avvaiyar, the Grand-old
Tamil poetess, improved on this by substituting the Tamil word Anu for ‘atom’ in place of mustard seed (Sundaram 1990). Such is the preciseness of Thirukkural. The 20th Century Tamil poet Subramaniya Bharathiyar had declared that ‘உருவாவள் வண்ணமாக வீணாக் க்குள் கோணாந்த தமிழ்நாடு’ (Meiyappen 1994) (Valluvan thannai ulahinukke thanthu vanpugazhl konda Tamilndu), meaning that “The Greatness of Tamilnadu is its gift of Thiruvalluvar to the World”, an apt tribute to the great philosophical poet of ancient Tamil Culture.

3.4 AVVAIYAR

Like Thiruvalluvar, Avvaiyar was another great literary genius of the Tamil Sangam period. Her personal details were mysteriously shrouded in secrecy and not much was known concretely. Avvaiyar, (the Lady legend of Siddhars in Tamil Nadu) propagated the fragrance of Tamil literature, morality and spirituality in the path of Siddhars, as per the forward of Hira to the book "The works of peerless poetess of Ancient Tamilnadu–Avvai–The Lady Legend Amidst Siddhars". (Dhandapalakrishnan et al. 2001). Her teachings covered all the four elements of life – namely – Aram, Porul, Inbam and Veedu explicitly, unlike, Thiruvalluvar who had contemplated Veedu through the other three elements. She had written many books and treatises – a few to name are – Aathichudi, Kondraivendhan, Moodhurai, Nalvazhi, and Avvaikural. She had packed in her short verses / couplets so much what other learned people had written in volumes. Her creation Aathichudi is made up of very short verses with a few words.

Some school of thought postulated that there were more than one Avvaiyar, yet, many believed that the one who had created Aathichudi belonged to the period of Kambar, Ottakothar, Pugazhenthi the other great Tamil Scholars. Some argued that
Awaiyar lived during Tamil Sangam Period (2nd Century BC). This was adduced by the fact that 59 poems of Awaiyar find place in Purananooru of Sangam Period (Voice of Sankara 2001). Her comment on Thirukkural ‘ஆனானை தம்மிலில்
நல்ல பெறும் கூற்று சித்த பொருள்’ (Anuvaitthulaithu yelkadalaip puhattik kurugaththaritha Kural) (Varadarajanar 1978) meaning that the short verses of Kurals contain volumes of wisdom like an atom beholding seven seas in it, had led the researchers to believe that she lived during or after Thiruvalluvar. From the available literatures, her period could fairly be attributed to between tenth Century AD and twelfth Century AD; and most probably to twelfth Century AD (Ragavaiyengar 1996). Thus goes the controversy and hence, it is safer to presume that her period could be any time between first century BC and twelfth century AD. Rev.Peter Percival, the founder of Jaffna Central College regarded her works" of great beauty and value and replete with lessons of wisdom". There are many translations of Awvaiyar’s work into English, German and Dutch. Rabinson, Kasichetty and Krishnasamy are the main translators (Arumugam 2001).

3.5 AATHICHUDI AND KONDRAIVENDHAN

Out of many creations of the grand old Lady Avvaiyar, Aathichudi and Kondraivedhan discriminate themselves, because of simplicity and deep meaning. Both had followed the founding philosophy of Thiruvalluvar – namely – the letter ‘A’ ‘அ’ pervades all the other letters of literature – and started her creations with letter ‘A’ ‘அ’ in both Aathichudi and Kondraivedhan. Aathichudi consists of 108 short verses like 108 Slokhas and Kondraivedhan 91 verses in the form of "dos and don’ts". Each verse containing only two to four words packed enormous wisdom. To make these lines easy to remember, she constructed each sentence beginning with the
Tamil alphabet (Ravindran 2001). However, some researchers believe that there are 109 verses in Aathichudi, (Chinnasamy 1999). This greatness made Subramani Aachariyar in his (Avvaiyar Sarithiram) 'Avvaiyar History' to comment 'ஏவையர் மர்மத்திலிருந்து என்கிற அன்பும்' – (Surungach chollal vilanga vaithal) -meaning "explain explicitly but shortly" like the saying 'comprehensive but concise' (Ragavaiyengar 1996). Both these treatise covered all the four purushaarthas– namely Aram, Porul, Inbam and Veedu in a very refined manner (Ragavaiyengar 1996) and precisely, as 'To give is Virtue, That which is acquired without sin is Wealth, The constant mutual affection of two, whose tastes agree is pleasure, To forsake these three in the contemplation of the Supreme being is Heavenly bliss (Veedu)' (Arumugam 2001). They are in the form of advises / dictates called ‘சூட்டிரம்’ (Choothiram) (Thumb rule) in Tamil. In short, these are shorter version of Thirukkural and more easily understandable. These expressions of simplicity and sublimity of thoughts were translated in English, German and Dutch.

3.6 CLASSICAL PHILOSOPHY ON QUALITY

The quality management had been divided into the following five stages of continuous improvement, in line with the Deming's Plan – Do – Check – Act (PDCA) Cycle.

- Policy and Objectives.
- Planning.
- Process. (Implementation).
- Review.
- Improvement.
Then, the cycle repeats itself with the modified policy and objectives, etc. Each section had been extensively addressed both by Thiruvalluvar and Avvaiyar.

For convenience and easy illustration, Thirukkural verses were indicated as Kural with its number and Aathichudi and Kondraivendhan verses were identified as AC and KV respectively, with the corresponding numbers in the brackets. The same approach was followed, henceforth in all the chapters.

Books referred for Thirukkural (Kural) were given in references such as: Varadarajanar (1978), Sundaram (1990), Parimezhilakar (1994), Drew et al. (1999), Rajagopachari (1999), Diaz (2000), and Bhavaanidaasan (2000).

Books referred for Aathichudi and Kondraivendhan were given in references such as: Ragavaiyengar (1996), Krishnamoorthi (2000), Arasu (2000), and Dhanapalakrishnan et al. (2001).

3.6.1 POLICY AND OBJECTIVES

Thiruvalluvar had a clear vision about business – that, it was for earning a sustained and continued profit for progress and prosperity (Kural 512). He believed that the great people would excel by achieving uniqueness (Kural 26), and also advised not to venture into an act, which would not lead to fame and virtue but would strain the name (Kural 652, 653). By cautioning that the wealth (profit) earned by in-just and harmful manner, would bring tears to the beholder of such wealth (Kural 555) and by this, Thiruvalluvar had insisted to make "profit without tears", as it is termed today.

Based on this philosophy of high moral and ethical values, Thiruvalluvar prescribed that the policy (on quality) should be based on high and noble objectives (Kural 596) since, attitude determines altitude (Kural 595), in creating excellence (Kural 236) with purity of thought and purity of action (Kural 455). He highlighted that the acquisition of wealth (profit) without sin, would yield both virtue and happiness (Kural 754). Since, the disciplined way of doing things results in great success, he had insisted that one should follow the path of discipline. (Kural 132, 137, 138). He was against getting short-term benefits (Kural 463), which would in the long run do more harm.
than any good. He suggested to follow the values of dharma and virtue, which would provide fame and wealth (Kural 31, 32). The importance of management based statistical data and documented process was brought out (Kural 392) by comparing the data and 'document' to that of vision (eyes of a man). Thiruvalluvar had short-listed the business objectives as that, 'the great would achieve excellence successfully even in rare deeds wherein achievement itself would be extremely difficult normally' (Kural 975).

Avvaiyar had advised to have a quality policy and objectives of persuading 'good quality' (AC 36), beneficial to and desired by the society (AC 65, 66), in an upright manner (AC 72) following the rules of nature (AC 43) and that of the nation and society (AC 61), without forgetting the glorious past cultural heritage (AC 63'). She had insisted not to seek-after inferior quality disliked by people (AC 28, 35). She advocated globalizing the business by extending it beyond the (boundaries of) seas (KV 39), with the aim to excel in business (AC 46) by doing virtuous acts (AC 1).

3.6.2 PLANNING

Thiruvalluvar emphasized the importance of planning through his advice "not to act upon what is not clear ' (Kural 464) and ' to perform after thorough and thoughtful planning" (Kural 467). One should know that what is to be included and what is to be excluded in planning, 'since it is ruinous to do what should not be done and also equally ruinous to leave it undone what should be done' (Kural 466). Planning should take care of all the aspects of resources such as: material resources, equipments, time, place, deed, process, technology, employees, etc. (Kural 484, 494, 516, 617, 631, 675). Thirukkural also insisted in knowing the relative strengths of self, competitor, collaborators and that of the business (Kural 471) while planning. The
entire chapter on 'Knowing the Time' (Kural 481 to 490) dealt with the planning for an appropriate time of execution. The planning had to be documented with statistical targets and communicated clearly without any ambiguity (Kural 392, 645). Kural 661 heightened the importance of planning by asserting that ‘success of the action depended on the thoughtful planning, after deliberations (Kural 671).

Avvaiyar also had recommended thorough planning, even for minor actions (KV 52). In planning stage, the sinful acts (AC 57), troublesome deeds (AC 58), and the acts that would lead to failures (AC 64) are to be avoided. One should plan to join hands with great / successful partners (AC 44), after thorough investigations before making partnership (AC 50). The planning should indicate the plan clearly (AC 96) without any confusion (AC 87) and with appropriate statistics (targets) and documents (procedures) (KV 7), after considering all the aspects of the deed to be performed (before embarking upon action) (AC 59).

3.6.3 PROCESS (EXECUTION)

After impeccable planning and proper communication of the same, next one insisted in Thirukkural was the sustained and continuous effort without any let up (Kural 591) in implementing the planned activities (Kural 616). The need for the relentless effort was brought out in the Kurals 611 and 612, and through an exaggerated statement that ‘the sustained exertion will pay dividend even if god fails’ (Kural 619). Thiruvalluvar insisted to weigh the ‘rights’ and the ‘wrongs’ and to adopt the righteous one (Kural 511) and insisted quality at every stage (Kural 111). Since the people would be judged by what they had left behind (with their action), one had to adopt and follow the path of virtue and dharma, (Kural 114, 505) as contemplated by the world society (Kural 140, 426, 637). Thiruvalluvar elaborately addressed the
selection, training, assignment and empowerment of employee by making him to
own his responsibility through the Kurals 391, 516, 517, 518, and 519. He strongly
advised the incorporation of the wisdom of the experienced and skilled employees
into the process (Kural 441, 677). The process might be bench marked against
successful ones (Kural 443, 444). Team working and Quality Circle movements
(Kural 462), and the need for a review / checking / auditing like Quality Control (Kural
447) had been indicated. The basic problem solving techniques are seen in Kurals
148 and 949. Thiruvalluvar also insisted that one should attend to the customer in
time, like that of a hand reaching out for the clothing, which slips off his body (Kural
788). In short Thiruvalluvar had enshrined the concept and philosophy of performing
actions (implementation of the planned activities, to attain the goal postulated in the
policy) in Kurals 666 and 668 as 'Aims can be gained if one is but firm' and 'Decide
clear-eyed (vision) and act firmly without delay'. (Sundaram 1990) (Drew et al. 1999).

With noble aim (AC 102), meticulous planning, Avvaiyar insisted on following the
righteous path in accordance with the laws of nature and society (AC 24, 43), to
attain and sustain the quality objectives. The process should take into account the
experience of the skilled people (AC 82 and KV 75). The employees should be
trained continuously for skill development (AC 100) to meet the ever-increasing
demand of the technological advancement. The process should be society friendly
(AC 103), by not harming knowingly (AC 105). She also advised the concerned, not
to get confused (AC 87) in doing any act of beneficence (AC 10). The need is the
resolute and firm exertion (AC 6 and KV 86). Use of documented procedure and
statistical controls (AC 7) were strongly recommended. Through the verses (AC 19,
37, and KV 30, 48), Avvaiyar had highlighted the importance of teamwork and
partnership in business. She compared the leadership to a captain of the ship (KV

68
73). Aathichudi advised to heed to the wisdom / advice of experienced and skilled people with expertise (AC 94). She also had a word of caution for the sales people to not to exaggerate (AC 89). She summed-up the process as to “do right thing right (AC 49), and at appropriate time (AC 22) and to stand to excel (AC 79) without giving room for the competitor to succeed (AC 88). Avvaiyar in her special poem (Thanippadalhal) 8 (Chinnasamy 1999) had emphasized the need for the rigorous practice in implementation of a process, like practicing an art for mastering it.

3.6.4 REVIEW

Kural 664 ‘it is easy to say than to do as one says’ emphasizes the need for a proper review, without which the business may be ruined (Kural 448). Both the positive and negative points, good and bad (Kural 504, 511) are to be weighed impartially (Kural 433) for preventive and corrective action (Kural 435). The assertion, that the wisdom should prevail to check and verify what ever stated / done by anyone (who ever said / done) by review can be found in Kurals 355 and 423. Thiruvalluvar had suggested to have an intrinsic and extrinsic review of the self and competitor, in a macro level (Kural 436).

Avvaiyar recommended that the review should be by enquiring about the facts (AC 39), impartially (AC 67) and without compromising one’s duty even during critical period of trouble (KV 9), in a straightforward manner (AC 72).

3.6.5 IMPROVEMENT

Sky is the limit for the improvement. Improvement is to be continuous and need based on the ever-increasing demand of the prudent customer and the society. The improvement should take care of such needs of the society (Kural 140, 426, 470).
Thiruvalluvar had compared the learning and consequential improvement, to that of a well, which springs as it gets deeper and deeper (Kural 396). So, he advocated to think / aim high (Kural 596) like the lotus, which rises with the water. The man's achievement height (success) is as he wills (thought) i.e. 'attitude determines the altitude' (Kural 595). The higher level of thinking (improvement) should be implemented with resolute (Kural 661) to meet the challenge of the competition.

Avvaiyar suggested a non-stop continuous study (AC 11) of many books and literature (AC 70) for enlightenment. The continuous improvement would result in 'excellence of business' (AC 79), and sustainability of profit and progress (AC 85). The non-stop improvement with enhanced policy and objectives with the changed concepts and approaches moves continuously upward as illustrated in Fig. 3.1.

FIG. 3.1 CONTINUOUS IMPROVEMENT STAIRCASE (Step-less)

PO - Policy & Objectives
PL - Planning
PR - Process
RV - Review
IM - Improvement
3.7 ANCIENT QUALITY MANagements

Quality is a timeless concept, so the origins of the human approach to managing for quality are hidden in the mists of ancient past. Yet, we can be sure that humans have always faced problems of quality. Primitive food-gathers had to discover which fruits were edible and which were poisonous. Primitive hunters had to learn which type of trees supplied the best wood for making bows and arrows. The resulting know-how was then passed down from generation to generation. While the technology was primitive the coordination was superb. There emerged farmers, hunters, fishermen and craftsman of all sorts - weavers, potters, shoemakers, and so on, an ancient Division of Labour. The producer and the user met face to face with the goods in between them and the quality was judged by the unaided human senses. The doctrine of Caveat Empetor - let the 'buyer beware' was followed for the assurance of quality. The producer and buyer both lived in the same village and subjected to scrutiny and village discipline. For the craftsman the stakes were high and his status and livelihood were closely tied to his reputation and hence he maintained a high level of quality. Warranty and guaranty existed as early as in 429 BC. Tools were in practical usage, even much earlier - in 1450 BC (Juran 1995 a).

The origin of China's ancient quality control could be traced back to Sixteenth Century BC. Their craftsmanship was excellent and their management was strict. Record of Etiquette a creation of the Zhou Dynasty, which had suggested five departmental activities, was the guiding document for management. Chinese authorities had banned the sale of inferior products and recommended penalties for poor quality. China had a good system of measurements and standards and labour laws. Quality control was relied on self-inspection and traceability. Record in Inspecting Works, Rules of Architecture and Six Laws of the Tang Dynasty are
China's some of the classical literature to manage quality and production (Jin et al. 1995).

During the early colonial rule, America was following the craftsmanship concept prevailing in their respective European countries of their origin. Some of the handicrafts of native Indian Tribes reached high levels of quality even before the arrival of colonists. It was a master-apprentice relationship of training and development of trade. Quality under craftsmanship was usually in good hands – the hands of craftsman (Juran 1995 b).

The Act of Creation, Inspection, and Self-Control were evidenced in Old Testament – written over 2500 years ago, reflecting the extraordinary quality control systems existed in Israel then. The concept of product was omnipresent in the Old Testament. It also had suggested a Pareto like prioritizing the activities, in addition to specifying the standards, regulations, measures and the acceptance norms. The temple of Solomon in Jerusalem was a sample to reflect the quality system existed then (Ron 1995). Every ancient monument in Greece is a living sample of wonderful creations of the Greek. The Architect was the one to design, create, supervise and certify the product. The concept of conception through completion by the architect was adopted. They even affixed their stamp of guarantee with pride. Excellent laws of labour, quality specifications and control were prevailing. Modeling was extensively used prior to the actual execution of the projects (Frontistis 1995).

Scandinavian Ship building qualities were admirable even during the Era of Stone Age (4200–1800 BC), which were further improved during the Bronze Age (1800–500 BC) and Iron Age as well as Viking Age (500 BC–1050 AD) (Carl 1995). Ancient Romans had given importance to the ‘Voice of the Customer’, which were supported
by the laws of regulations, controls and dimensional measurements. They were also equally proud to stamp their products (like bricks) as a show of trademark. Their division of Labour was based on the skills of the trade, mainly related to construction activities (Marco 1995). Early Germans also left their marks for assurance and identity (Franz 1995). Trademark Seals were used for traceability and for providing product information (Juran 1995a).

The concept of quality and the pursuit of quality in daily life and work were deeply embedded in Indian Culture right from ancient days. One of the richest documents—a Fourth Century BC creation, *Arthashastra* of Kautilya dealt in detail every aspect of creation and management of wealth. The classical Indian literature used 'Guna' and 'Dosha' to represent good and poor qualities (merits and demerits / blemishes) respectively. The management system was one of master-disciple (Guru-Shishya). Vedas and Shashtras were the indirect form of controls based on moral and ethical values. *Arthashastra* established the posts of Superintendent of Standardization and Superintendent of Measurement to control and monitor the trade (Goswamy 1995).

3.8 SUMMARY

The classical philosophy and approach to quality are as good as, if not better than the contemporary ones. However, there is a difference in the language used. In classical treatises, the vocabulary used was not modern, the terms used were not jargons but they used the words of poetic language. The combined wisdom of Thiruvallvar and Avvaiyar were based on human values like ‘moral and ethics’ with noble goal orientation, unlike the contemporary quality management which rely more on tools. The road map to achieve the goal set at the horizon had been left to the beholder of quality, which gives him total freedom for the use of tools. The combined
wisdom of both the classical exponents of quality, namely, Thiruvalluvar and Avvaiyar had covered completely the concepts, philosophies and approaches of the contemporary gurus.

The review of the great works of Thiruvalluvar and Avvaiyar is not exhaustive enough to reveal their full potential, but only an attempt to make it as comprehensive as possible without losing conciseness.

A cross section of scholars around the world had commended liberally on Thiruvalluvar and his creation Thirukkural, which had been combined and presented in Table 3.1.

The comparison of perceptions of various contemporary gurus presented in Table 2.2 of the previous chapter is extended with the addition of the views of Thiruvalluvar and Avvaiyar and reproduced in Table 3.2.

After discovering the ancient approaches on quality in chapter 3, a review of the contemporary literature on Total Quality Management (TQM) has been provided out in the next chapter.
<table>
<thead>
<tr>
<th></th>
<th>Scholar</th>
<th>Comment</th>
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<tbody>
<tr>
<td>1</td>
<td>Fr. Emmons E. White</td>
<td>The author of the KURAL was a kindly; liberal-minded man and his poetry is a kind of synthesis of the best moral teachings of his age.</td>
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<tr>
<td>2</td>
<td>Dr. Will Durant</td>
<td>Thiruvalluvar a weaver wrote in the most difficult of Tamil makers a religious and philosophical work — the KURAL — expounding moral and political ideals.</td>
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<td>3</td>
<td>Rev. J. Lazarus</td>
<td>He (Thiruvalluvar) throws the purity of Bunyan's English completely into the shade. No known Tamil work can even approach the purity of KURAL. It is a standing rebuke to the modern Tamil. Thiruvalluvar has clearly proved the richness, melody and power of his mother tongue.</td>
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<td>4</td>
<td>Dr. A. A. MacDonnell</td>
<td>The poet (Thiruvalluvar) in fact, stands above all races, caste and sects inculcating a general human morality and worldly wisdom. Not only the ethical content of the book but skill with which the author gives his aphorisms, a poetical setting in a difficult meter have evoked admiration.</td>
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<td>5</td>
<td>Dr. T. P. Meenashisundaram</td>
<td>Tiruvalluvar has become a tradition by himself and various anecdotes and folk-stories have gathered around his name. His wife's name is given as Vasuki and she is described as an embodiment of chastity.</td>
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<td>6</td>
<td>Sri. SaneGuruji</td>
<td>Great thinkers belong to the World. Thiruvalluvar belongs not only to Tamil Nadu but also to the Whole of India, nay (no) to the whole world. He wrote for the benefit of the whole mankind.</td>
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<td>7</td>
<td>Mahakavi-Subramania Bharathi</td>
<td>&quot;Tamil Nadu gave unto World Valluvar And won thereby great renown&quot;</td>
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<td>8</td>
<td>Mahatma Gandhi</td>
<td>Thiruvalluvar was a Tamil Saint and Weaver by tradition. He is said to have lived in the first century B.C. He gave us the famous Thirukkural, holy maxims described by Tamilians as the Tamil Veda and by M. Ariel as one of the highest and purest expressions of human thought. The maxims number 1330. These have been translated into many languages. There are several English translations.</td>
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<td>9</td>
<td>Zahir Hussain</td>
<td>Thiruvalluvar was one of the greatest products of Indian Culture. The saint's idealism, his philosophy, humane practical sense and universal ethical code had mingled into main stream of Indian culture, and had become part of the common culture heritage and philosophers if India.</td>
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The most Beautiful thing we can Experience is the Mysterious. It is the source of all True Art and Science - Albert Einstein.