CHAPTER 9

CONCLUSIONS

Life is the art of Drawing Sufficient Conclusions from Insufficient Premises – Samuel Butler.
9.1 INTRODUCTION

'Bārthā nalla nadu nām Parukkulle nalla nadu' (Parukkulle nalla nadu nam Bhartha nadu). Bharathi proclaimed, that the greatest nation in the world is India (Meiyappan 1994). India is the number one in Remote Sensing Satellites; second largest producer of wheat and rice, and first in milk production. India achieved political independency more than fifty years back. Yet, India is termed as a 'developing' and not as a 'developed' nation. Economic sovereignty, technical superiority and indigenous management systems of its own only would make India stronger. Strength only recognizes strength. Eminent personalities of India like Abdul Kalam (1998) had a brighter vision and desired to see India as 'developed' by the year 2020. It requires freedom from politics, strong economy with prudent strategy, which will make India self-sufficient and self-assured. Self-development of its own technology and management techniques with philosophy and concepts to suit its culture is the need of the hour for progress and prosperity.

It does not mean that one should re-invent the wheel again. Wheels were used in Indian chariots during Rig Vedas. Excellent management systems and state administration were practiced even before the calendar was born. The strength of India lies in its rich cultures and unparalleled scriptures, like Mahabharat, Ramayana, Vedas, Upanishads, Artha Sashtras, Bhagavat Gita, Tholkapiam, Thirukkural, Aathichudi and Kondraivendhan to name a few. Only those treatises are to be reviewed, realized and re-vitalized to appreciate and practice. Even in modern India, Tippu Sultan was the first one to use military – powered rockets during the two battles of Seringgapattanam, which was, later on (in 1800s) developed as a warfare weapon by the Europeans (Abdul Kalam 1998). Abdul Kalam's (1998) vision of a developed India by 2020 is not just a visionary dream, but a visionary mission to
accomplish by the contribution of every Indian. The management systems and philosophies were well experimented, proven and lucidly scripted in those ancient treatises.

The present study had been carried out with two objectives – i.e. to find out what Thiruvalluvar and Arvaiyar had advocated regarding management and to integrate them with the present day total quality management techniques so that the blend gets the benefit of both the past and the present, for the future. The present research had attempted a spirited effort to explore, experience, and expose the hitherto unknown but hidden management techniques in Thirukkural, Aathichudi and Kondraivendhan and blend them with the modern TQM theories. It is a tiny step in the long march towards the 'Vision of developed India by 2020', by providing a TQM model derived from Indian value-based culture as enshrined in classical Tamil scriptures, in combination with the contemporary TQM techniques. It would make the proposed TQM model though classical, current and contemporary as well as universal and comprehensive. The research study had been carried out and documented in various phases as indicated below:

- General study of Quality Definitions, Evolution, and Doctrines. It revealed that quality is abstract and defining it is more or less futile and hence it is to be explained rather than to define it. (Chapters 1 and 2).

- Study of Classical TQM philosophies as enshrined in Thirukkural, Aathichudi and Kondraivendhan. It proved that Thiruvalluvar and Arvaiyar were not only philosophical, but also had lucidly expressed their expertise in engineering and management concepts and approaches, but in a poetic language without any jargons (Chapter 3).

- Study of contemporary TQM techniques and already existing models, which had exposed the missing elements and factors in those TQM models. It in turn had necessitated for a new TQM model (Chapters 4 and 5). TQM is sensitive and subjective to the culture and hence it is difficult to have a universal model.
• Development of Contemporary – Classical TQM model to fill up the void left out in the existing TQM models. It is a blend of classical philosophies / concepts and the contemporary techniques and hence comprehensive and Universal (Chapter 6).

• In today's volatile business scenario, implementation of TQM alone is not sufficient for sustained growth and progress. Prudent Business Process Strategy also is needed for continued survival and prosperity. To cater to that need, a Framework for Sustainability of Business based on ethical and moral values was developed (Chapter 7).

• The TQM model (Contemporary – Classical) and the Sustainability of Business Frame work were experimented in at least four organizations by directly implementing them. The success rates were of varying degrees depending upon the organizations strategy. The results had validated them and proved that the model and framework are implementable (Chapter 8).

• The findings and analysis of the research and its impact on TQM and the future work had been summarised (Chapter 9).

9.2 FINDINGS

The present study had undertaken an extensive and elaborate review of vast and abundant literature on quality improvement approaches and TQM. The analysis revealed that the existing TQM models were either:

- Practitioner Oriented, or
- Quality Gurus' Perception Oriented, or
- Individual Organization Policy Oriented, or
- Standard Oriented.

Those models had focused on the following factors upon which the models were constructed. The list is not an exhaustive one.

- Customer Satisfaction / Delight.
- Organizational Culture.
- Continuous Improvement.
- System Approach.
Performance / Result Orientation.

The plentitude and multitude of TQM models were synthesised and the findings are:

- The existing TQM models were based on the experience and perceptions of the quality exponents. Hence, they were not universal.
- The models were the results of the intellectual judgements, which were coloured by the past experience. Hence, they could not withstand the onslaught of time, in the unrelentingly changing business environment.
- Those models were tools and techniques oriented. The concepts and philosophies were not addressed, at least openly, or pushed to the backseat even if they were dealt with. Hence, the models were incomplete.
- The models were consistently insistent on the materialistic objectives and end results. The moral ways and means to achieve the objectives were neglected. Hence, they were not comprehensive.
- The human values such as moral and ethical code of conducts were missing in those models. Hence, the effectiveness of their implementation was limited.
- The models had not addressed the social responsibility of endowment towards the welfare of the society in which the business exists. Hence, they were not well received by the society universally.

Thus, the abundant literature on TQM and the models raise more unanswered-questions than the number of answers they provide for. Therefore, a comprehensive, conceptual, universal, and timeless TQM model was required to be developed. The ancient Tamil Classical Treatises came in handy, with their immensely rich, and time-tested management concepts, philosophies, with the ethical and moral ways and means of conducting business.

9.3 CONTEMPORARY – CLASSICAL TQM MODEL

The earlier quality fraternity had not incorporated the method of earning and distributing the profit in a beneficial manner to all the stakeholders of the business. Those factors are quite vibrant and radiant in the Tamil Classicals such as...
Thirukkural, Aathichudi and Kondraivendhan, which were taken for the study in the present research. An integration of the philosophies and concepts enshrined in those ancient scriptures and the modern techniques of TQM had become a necessity to fill the vacuum left out by the existing TQM models, for the universal applicability of the model. By blending the best of both the past and the present a comprehensive and poised model for the future was developed and titled as Contemporary – Classical TQM model.

After a thorough analysis and review of the existing TQM models and future requirements, the following domains of quality containing forty elemental factors were selected to construct the new TQM model. In addition six interconnection and integrating links were incorporated to complete the model, which would make it comprehensive, universal, and timeless.

1. Quality of People Domain:
   - Customer - Value.
   - Shareholder - Profit.
   - Management - Leadership.
   - Employee - Career.
   - Supplier - Assurance.
   - Society - Friendly.

2. Quality of Process Domain:
   - Equipment - Machine.
     - Tooling.
     - Maintenance.
   - Method - Procedure.
     - Monitoring.
     - Control.
• System - Finance.
  - Material.
  - Information.

• Environment - Conducive.
  - Safety.
  - Healthy.

3. Quality of Product Domain:

• Value - Design.
  - Create.
  - Service.

• Purpose - Function.
  - Fit.
  - Finish.

• Friendly - Simple.
  - Safety.
  - Society.

4. Interconnecting and Integrating Links:

• Perception - Between Quality of Product and People.

• Planning - Between Quality of People and Process.

• Performance - Between Quality of Process and Product.

• Integrity - Between Quality of People and TQM.

• Clarity - Between Quality of Process and TQM.

• Credibility - Between Quality of Product and TQM.

With those factors, the entire topography of TQM had been mapped. Every stakeholder of business and every dimension of management had been addressed.

The merits of the Contemporary –Classical TQM model are:
9.4 SUSTAINABILITY OF BUSINESS – A FRAMEWORK

In spite of being excellence in doing roaring business, many companies are getting involved in some kind of trouble with moral turpitude and becoming bankrupt. Good quality management alone is not adequate for sustained survival. Prudent business management strategy, sound financial control, and strong ethical and moral basis are the requirements for the continued excellence and the progressive prosperity. Thiruvalluvar and Avvaiyar had provided adequate approaches for such sustainability strategies. Those concepts have been captured in the Sustainability of Business Framework. The adoption of the framework probably would avoid the failures of the sort, encountered recently by many giant business houses.

9.5 VALIDATION OF TQM MODEL AND SUSTAINABILITY FRAMEWORK

The Contemporary – Classical TQM Model along with the Sustainability of Business Framework had been tried out in at least four organizations by directly implementing them. The success rate of the implementation and the benefit derived out of it were different in different firms. The distinguishing factor was the business stability and the
strategy. Wherever the management was firm, stable, and pursued committed implementation the benefits were very great. In other firms the results were from fair to not that good, but had no ill-effect or negative values. It is once again proved that the business process strategy is a must for success and sustenance, in addition to the TQM model implementation.

9.6 IMPLICATION OF THE PRESENT RESEARCH ON QUALITY MANAGEMENT

The present research work would have brought the following positive effects on quality management:

- The adoption of the holistic TQM model, being a blend of the classical concepts and the contemporary techniques, should widen the scope of quality management.

- Since the new model is encompassing every element of TQM, the implementation of it should enhance the quality improvement programmes.

- The Sustainability framework advocating constant vigil and continuous innovation should reinforce and strengthen the business.

- The integration of human values in the model should provide an opportunity to have 'quality of life' per se.

- The TQM model and the sustainability framework are based on Culture and hence, its advocacy should have better response with the employees.

- As the new model and the framework incorporate the social responsibility of the organization through endowment, the adoption of them should increase the business patronage of the society.

- Since, the model does not insist on using any particular tool or technique but allows the user to select his / her own suitable and appropriate method, they should have universal acceptability and adoptability – both in manufacturing and in service industries.

- Avenue for Continuous Improvement, the essence of sustained growth to meet the ever-increasing demands of the customers is retained in the model, which should enrich the out innovation.
• Above all, the Contemporary – Classical TQM Model and the Sustainability of Business Framework being Indian literature based concepts and philosophies, it should elate the pride of having an indigenous quality management theory.

• The successful implementation of the model in some companies proves that the new TQM model should re-motivate the disheartened and confused, but receptive employees and the willing management, by kindling their self-esteem and self-pride in their own culture.

9.7 LIMITATIONS OF THE RESEARCH STUDY

Nevertheless, as per the quote of Marie Curie's words "the way of progress is neither swift nor easy" the present research also has its own limitations.

○ It could be well appreciated by the organizations with Tamil Culture and knowledge and for others it has to be modified suitably with their own classical values.

○ The validation of the new TQM model was based on the actual implementation experience, and not on empirical survey, study, and analysis with hypothesis. The customary empirical survey and analysis could not be carried out for validation of the model, because of the inherent biasness involved with it.

9.8 FUTURE WORK

The progress is eternal. The study is endless. The research is limitless. As Thiruvalluvar himself proposed that the learning springs like water in the well as one goes deeper and deeper (Kural 396), the research should continue to explore new avenues. What had been exposed is like a handful of earth and what is yet to be researched is like the whole world, as Avvaiyar had said (Chinnasamy 1999). The following areas need to be explored to expand the scope of the present research and study.

• Empirical Validation of the model with appropriate survey, study and analysis could be carried out. That would provide an opportunity to modify and refine the Contemporary – Classical TQM model.
The new model concept could be expanded with similar classical concepts of other languages as well, for the development of similar TQM models, which would cover larger population of industries.

By exploring those treatises new ideas / strategies / policies could be developed for continuous improvement.

9.9 SUMMARY

The crust of the Contemporary – Classical TQM model is the incorporation of ethical and moral ways and means of earning profit for sustained growth and prosperity. Another factor highlighted in the model is the social responsibility of the organization to the society in sharing its profit for the welfare of the society wherein it is a sub- sect. The model along with the sustainability of business framework is quite appropriate and relevant today, in a volatile, scandal ridden, and uncertain business environment.

Globalisation of business does not mean inviting the international companies to set up units in India, or importing indiscriminately the technology and management concepts. In fact, as Avvaayar visualized, it is the other way 'திரைக் கடல் திரவியும் திரவியும் தெடு' (Thirai kadal odiyum thiraviyum thedu) (KV 39) – one has to cross-seas to globalize the business; which would transform India as a ‘developed’ nation.

The present study was not intended to reveal the total and full potential of creations of Thiruvalluvar and Avvaayar. Nor it was aimed at contracting and countering the existing TQM models with the proposed classical literature-based ones. It was not even intended to re-invent the wheel but to reinforce it to suit the requirement of the time. It is not a study of literature but a study on literature to enrich the Contemporary TQM with Classical concepts enshrined in those scriptures.
The customers are changing. It is no longer a question of Caveat Emptor (customer beware- self assurance) but of Covent Factor (assurance to the customer) (Champy 1995). The business environment is changing with the society demanding more and the government coming with stringent regulatory measures. Under such a business scenario the Contemporary - Classical model along with the Sustainability of Business Framework would take the business forward. Betz (1997) had recommended the following as World-Class Business Strategies:

- World-Class Production.
- World-Class Technology.
- World-Class Finance.
- World-Class Communication.

Pyzdek (1989) called the above-stated system as 'Total Quality System (TQS) and Good Manufacturing Practice (GMP)'. Today, in Third Millennium, people talk about the "Ethical Globalization" which was insisted upon by the classical scriptures of the First Millennium itself. The Contemporary – Classical TQM Model and the Sustainability of Business Framework were based on the concepts and philosophies advocated by such Tamil Classical Treatises.

The Matsushita Electric Company (Matsushita 1984) had adopted the following seven philosophical principles, for sustained prosperity and growth of its business.

2. Spirit of Fairness.
4. Spirit of Striving for Progress.
5. Spirit ofCourtesy and Humility.
7. Spirit of Gratitude.
All those spirited principles were lucidly expressed in Thirukkural, Aathichudi and Kondraivandhan. The Contemporary – Classical TQM Model and the Sustainability of Business Framework have encompassed all those concepts and philosophies of Konosuke Matsushita. Similar classical values are respected and practiced in Japan for the successful progress and prosperity. If Japan can why not India?

*Many Discoveries are Reserved for Ages Still to Come – Seneca.*

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