

# Classic Poem (Puram - 206) – A Management view

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## Introduction

Reading something in a different perspective creates another meaning. Consequently, this article reads Purananuru poem 206 in a management view. The elements of management existed in the ancient period of India. It has been reported that Indus Valley civilization is the earliest civilization which is one among the three in the world. The other two are Ancient Egypt and Mesopotamia. The evidence of Indus script is not readable. The first readable script in India was Brahmi script, found at the rock-cut edicts of Ashoka. He was an autocratic leader, ruled from 269 to 232 BC. His empire covered whole India except southern part. At the same time, the southern parts were ruled by Chera, Chola, Pandia and Sathiyaputhirar. Although there were seven generous in the southern part but only Sathiyaputhirar was honoured by rock-cut edicts of the authoritative leader Ashoka due to his leadership and management capabilities. The name Sathiyaputhirar is the synonym of Sathiya Butho Neduman Anji. The external evidence about Sathiya Butho Neduman Anji was found in Jambai inscription and an internal evidence of Neduman Anji was found in sangam literature. The total number of sangam literature poems were 2381, Among these, 1862 were Agam poems and 519 were Puram poems. It is reported that 33 poems were sung by Avvai to Neduman Anji in Puram which was an evidence of Neduman Anji's Leadership and Management. In particular, Puram 206 focused on his leadership and Management which defined Neduman Anji's styles, characteristics, functions and qualities. It is significant to consider that we can evolve ways and means to overcome the management problems in the present and future through analyzing the problem of management in Ancient period. Hence, an attempt has been made to focus on Neduman Anji's leadership and management.

*“You who are the gatekeeper! You who are the gatekeeper! Gatekeeper who never closes the gate against those who come here in need, leading this life of pleading, to sow shining words in the ears of the generous and so to gain what they wish for, with their strong urges and anguished concern for dignity! Does the lord Netuman Añci, whose horses are swift, not know himself or not know me? This is no empty world and all the wise and famous men are not dead. And so we will swing our ornaments on to our shoulders and pack up our instruments in their cases. Like the children of a carpenter who cuts trees, their hands skilled at wielding the ax, when they roam the deep forest whether we go this way or whether we go that way, we will have rice!”*

- Purananuru (Part 206)

## Leaders – Followers

The poem started with addressing series by calling the gatekeeper. Whoever comes for any need, the gatekeeper will never close the gate. In order to achieve the goal that they wish for, panars felt regret to get the gifts, by spreading knowledgeable words to the generous / Leader.

## Sharing World

The leader has been questioned by the follower by asking not know himself or not know me. The conflict starts from here. Till the sharing of wise and generous exists, the word will not end. In which the follower shares knowledge and generous is skilled. The follower was Avvai and generous was Neduman Anji. This world is not empty and so the follower packed their ornaments, instruments and moved away from that place. While leaving, the follower propaganda to the world that “whether we go this way or whether we go that way, we will have rice!” There is a parable in this poem, which denotes sign as children of carpenters, signifier as skill and signified as where ever we go we can survive. The follower indicated as “sow shining words into the ears of the generous”. It means sow x axe, sow = to scatter (seed) over land, axe = cutting. Hence both get conflicted here. The follower who has strong urges will not relate herself with the children. It emphasis that the parable might suit for Neduman Anji, as he was associated with skill.

## Knowledgeable Follower

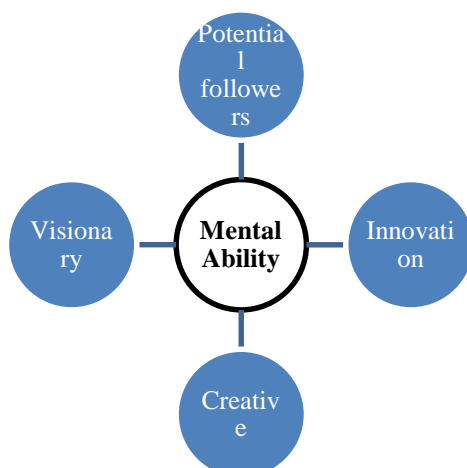
Followers are inspired by the leaders. Avvai is a follower of Neduman Anji, but the question is whether Neduman Anji a leader. An organisation view there is having a chance of looking at him as a manager. But sanagam ligature is away from the statement. Neduman Anji belongs to the pre-primary society. Managers are middle level employees, but he is a leader who hold the single authority and generous too. Henceforth this article will not look at him as a manager. Leader has several characteristics that include 1. Has follower (Zalezink, 1977), 2. View workers as potential followers (Chapman, 1989), 3. Colleges (Lunenbunrg, 2011). It also include 1.innovation (Zalenznik, 1977), 2. Innovation, creative (Bennis, 1989), 3. Creative, Innovative (Certo, 1997), 4. Innovative (Bennis & Goldsmith, 1997). It is clearly depicted that these characteristics fit to Neduman Anji without any doubt. A knowledgeable person accompanied Neduman Anji was a strong reason. The internal evidence Agam 352 says (lines 19-25), “*is sweeter to me now that on our wedding day, even sweeter than the way in which new tunes were created, better that those established in sweet music books, by a famous bard who wrote lovely, desirable verse to establish the fame of Adhiyaman Anji owning tall chariots and fast horses.*” The lines 21 and 22 stated that Adhiyaman Anji has released a book in his court. It considered that this can be also the reason for the autocratic leader Ashoka honoured Neduman Anji by the rock-cut edicts. The internal references (Agam 352, lines 19 to 25) and External evidence (Jambai Inscription) strongly state that Neduman Anji followed the written tradition, were as the other generous followed only the oral

tradition. The other characteristic of a leader is visionary which also matched with Neduman Anji's leadership. This is possible because of a knowledgeable follower Avvai. In Puram 206, line Four "to sow shining words into the ears of generous" gives a strong evidence, to have the characteristics of a leader with knowledgeable follower.

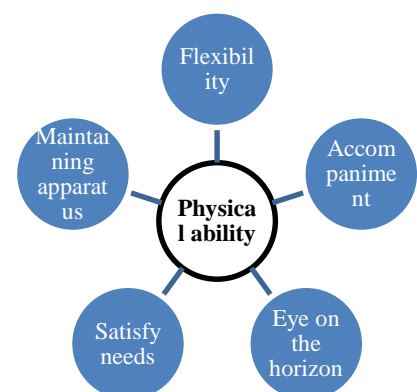
## Effective Leader

Effectiveness related to leaders which is an activity of physical and mental ability to achieve the desired goal. The following lines showed the physical ability of Neduman Anji. "....., he can hold his place without displaying his strength but like the huge fire that surges from that stick, suddenly he can show himself with his full power" – puram 315 lines 6 to 8. He shows his full power when there is necessary at the same time he holds it when not necessary. This shows the flexibility of his physical ability. Neduman Anji accompanied the young and strong warriors to the field. This proved again the characteristics of a leader. The following lines are the internal evidence. "..., yes, there are warriors, young and strong" – Puram 89, line 7. Puram 89, line 7 to 11 stated that, "....., and also there is he who striking against the clear-voices eye of the tannumai drum wrapped with leather straps and hanging in the courtyard shouts "to war!" – Puram 89, lines 7-11. It indicated he was always ready for war. Even If he hears the wind striking sound from the drum while in sleeps, he awake as there is war. This connects with the characteristics of a leader again. Effective leader is one who "Satisfy unmet needs" (Northouse, 2007,p10) of people/flower. Puram 315, lines 2-3 it mentioned that he serve the needy and who ever come to him in need. "He'll give more to those who come to him in need than to those whom duty binds him to feed" – puram 315, lines 2-3. Neduman Anji an effective skilled leader and had fastest horses. It denotes that he maintains his apparatus which helps him for this physical ability. Puram 206, line 7 mentioned as "....., whose horses are swift". Here swift describes as being prompt and punctual.

(a)



(b)



**Figure (a & b). Effective leader's mental and physical ability characteristics**

From our investigation, it has been observed that Neduman Anji had these effective mental and physical abilities. This article defined the Ancient characteristics of the generous. This shows that there was no failing in Neduman Anji's leadership.

**Time Management**

Time management is the process of planning and organising how to achieve the specific task by scheduling the hours. Failure of managing time creates harm in effectiveness. Neduman Anji's effective leadership characteristics has been proved and displayed in the figures (1 & 2), but his effectiveness on the time management has the gap. This has been quoted by the knowledgeable follower avvai. Puram 206, line 7 says, "*Whose horses are swift*". By looking at the lines in a critical view, the word "Swift" denotes excellence of being prompt and punctual. Though his horse has a capacity of being swift, Neduman Anji has not. That's the reason knowledgeable follower left the place. Eventhough he had all the qualities of being a leader, but while he slips in time management, he lost a knowledgeable follower. Working with allocation of time produces effectiveness in management. Looking at the perspective of sharing world, when a knowledgeable follower has been lost is equal to a paralysed body. Hence the society becomes imbalanced.

**Conclusion**

20<sup>th</sup> century's construction opens the semantic gap of the 2000 years old classic poem. A sample of one poem gives the detailed study about allocation of time management. In the same way the other 32 puram poems can also be experimented in order to find Neduman Anji's leadership and management. At the same time by identifying semantic gap words related with management can be created as a semantic management dictionary. Z theory created a new approach to Japanese organisation. Likewise, by bringing back the ancient tradition management can enhance the modern management system.

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