

Monkeys & Apes at the Adorned Gates, Let them pass over, the Society Awaits

Priyavrat Thareja, Mannu Thareja**

Abstract

It is indeed vital to re-clarify the evolution of mankind, with two purposes. One, it affirms man is a luckier superior, and two: To maintain this lead, we should continue to throw out the weeds. This work is a natural outcome of this feeling of superiority, interfaced with the quality requirements to a manly conduct.

Without trying to define the do's this work evaluates if the don'ts are still supported, and a lower hierarchical state of evolution is nursed, will the society sustain? If the traits of apes need be reminded, then one sure is sorry. This work is this a differentiation in the two scenarios of man and monkey, and pursues through discussion the need to maintain human dignity, while proffering a conduct rich with quality, and spirituality. The implementation must pass through be holean to prescribe and conform to AUM, as an acronym of Alignment, Utilisation and Metamorphosis.

Keywords: holean (Holy, holistic and Lean), AUM, three monkeys.

Prologue

The CALD dictionary (2003) conceives ape as an animal like a large monkey which has no tail and uses its arms to swing through trees. They become angry plethorically, spelling bad social stability, and that they are full with anti cultural aberrations, they slog to ape each other well and fast enough! After all they are experts in copying, someone, something, though it must be 'done badly and unsuccessfully'. This is what the dictionary says.

Monkeys are good copy cats. To gauge, we recall the "monkey and hat" story? A cap seller, resting under a tree, on waking up saw its merchandise floating on the branches of the trees above. The only surprise for him was that there were monkeys beneath the hats, who teased him well, scrupulous cheesing him teeth, which worked like bricks and bats. Soon the fellow had realised that the best way to get the merchandise land was to get these spilled back, and the way he did that. He was to instigate the copycat attitude to monkey up the opportunists. So he threw his cap on the floor, after playing a few scrupulous tricks, albeit alluring the monkeys in the interim such that it concludes the game well. They responded, and emulated. Thus the objective was consummated –

fairly successfully'.

The moral of the story is - in the world of apes/monkeys, you need to become a ring master! In this paper let both (monkeys & apes) be used interchangeably. So be a ring master of the two, only, and no less? A ring-master cum a planner and reformer? While, for the 'only' and ultimate ring master to qualify – it is the supreme power? A little short of this power bestows with a godly superman.

The Cultural Power

It is not only power which separates butter from chaff. Butter in fact rises upwards, above the shoulders of mess, uniting up for an easy pick up from the deck, and thus display a coherent, coagulating culture. It is this culture that adds value to its (butter) price.

Similarly, amongst the men in society, it is such cultural power which adds value to their race: a race which erstwhile began from monkeys and apes. The society is obsessed with both of these, in their individual neat presence, and in unique

*PEC University of Technology, Chandigarh

Correspondence to: Prof. Priyavrat Thareja, Principal Program Coordinator, Interdisciplinary Program: Total Quality Engineering and Management, PEC University of Technology, Chandigarh.

E-mail: prof.pthareja@gmail.com.

combinations. Pure bred generally sustain their permanent appeal, but the admixed ones are always subject to critical optimisation of their behaviours. So we may want to see how do monkey-men (in men's clothing) thwart the commoners' quality of life. Let us evaluate the

various perspectives. Viz. the philosophy behind inscriptions on coins is indicative of the satire, the philosophy, and the idea behind monkeying around. Let us explore the educative part in illustration (exhibit- 1). – comparing the archived coin versus present one.



Exhibit-1. Inadvertent 'change' in philosophy, and making a monkey business of the same

The illustration is obviously a foreign attempt, because it is the intent to prove the opponents a monkey. But since most of us are part of such an infection (say, the rhesus in men), it is complicated to judge from inside.

For enabling the ability to judge from inside, consider the example of a frog in water on fire. As the acclimatisation presupposes, a frog may boil down to cooked meat, not realising the very water around it was put on flame, and it gets cooked. But sure you may try to drop it into hot water, all but successfully. By sensing the radiations from a distance, it merely shall attempt to escape. A very hard task is made simple because of intense desire for survival.

We logistically belong to former situation, and thus avoiding the decline of the man's breed is an objective worth re-assertion. 'Men are a superior race' believes Le Masne, (2012), - both intellectually, and emotionally or better for having been revolutionary. We plan(ned) breakthroughs, attempt(ed) see-throughs (through problems), and even apply pull-throughs to maintain high quality of performance. The question then is: what limits us from applying these fundamentals to our racial evolution.

This work is planned to study the systemic differences in apes (monkeys) and men, and investigate the typical attributes in them. Possible results have been stipulated through a mind map as shown in figure 1.

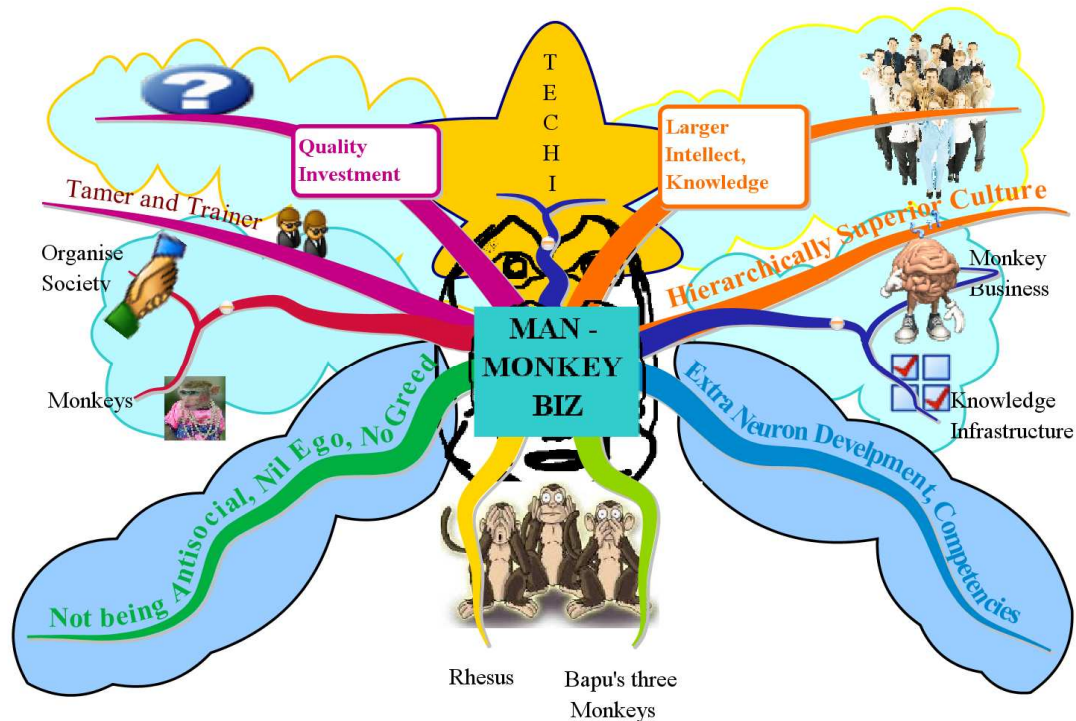


Figure 1. Mind map showing the systemic differences between apes (monkeys) and men

Working up from the metaphorical defines (from the dictionary), onto the current appropriations of Quality (technology). While the discussion shall strive to re-affirm the place monkey retains in our lives, it endeavours to investigate how the man can become further wise, in terms of the socio-maturation state. Following are the situations to manage, lest our evolution is eclipsed by the possible disgrace?

- (i) Co-existing amongst monkeys and apes, man shows up the face
- (ii) Within man, monkeys and apes maintain up their trace, and destroy the former's sanctity
- (iii) Lest the men should serve as social animals, they imbibe monkey culture with alacrity

Monkey'ing Around Within the Dictionary Space

What one wants to be - depends upon the Choice, circumstances and/ or objectives. Men are great when one may wear a formal 'monkey suit' in the evening. With the kind of your gait, it creates a

great brand. On the downer side, monkey do not suit artists like beetles or Beethoven, to raise a worthwhile band. Nor they planned for it! In other words, one can be silly playing a monkey game at the gully, and remain silly.

In the mean time, whom people won't give a monkey, you may continue to find a greater monkey who gifts you £500 for your having monkeyed around with its definitions. Thus monkey is not all that good or bad, until one makes a monkey business out of it.

But investigating around, as and when men outgrow the sensible pace of evolution towards greed, venomous tweet, and malice, they get reborn as a monkey in man's clothing. It implies, such people are seldom at the interface of man/monkey. With the intent of coating a face for required grace, wear an 'Ace' to manage the monkey odour, lest, with it they should get identified! Rather, with a mask of this Ace (perfume), they pull the blondes around its false grace. Call then as 'rhesus men' in guise.

So the key in 'monkey', say, to be a grease monkey- (but here the battle ground is no cars or aircrafts) is about reforming people and the

society. They are serious Gurus, the quality preachers, who integrate strongly with Holy objectives of great conduct (and not unlike the monkeys, in men's clothing, pretending to be religious preachers).

However, there are present some adventurous monkeys in archived civilisation who outsmarted the erstwhile pace of evolution. The Hindu epic Ramayana makes mention of King brothers Bali and Sugriva, the advanced, potent and powerful *chiranjiva* (scions) of the civilisation. However, within the solution to their supremacy a lot of 'monkey wrench' has been used to tighten up the assemblage and for the necessary order.

To summarise, the prevalence of a two pronged approach to the meta meaning of monkey'sation may have considered the dialectical context. A bad side and goodness wise. All in all, monkeys have served at the conceptual support structure, atleast when it comes to the epical dress up to ethical conduct of Hindus. Let us see, how a good

civilisation supports the general well being of any society or a nation.

The Men in Plain Uniform of Good Conduct

When monkeys in men's clothing cast off their white robes, it pains at the very structure, which trembles as if from an earthquake. On the other hand, even presence of a combo Tsunami-earthquake wand, like the one ripping off the calm in Japan, stands up as a re-validation of maturity of the 'men' not infected by the rhesus culture. Some strengths, and actions endorsing that calm are reproduced in table 1 (Thareja and Thareja, 2012). History has it that such men were better civilised by a holean (holy + lean + holistic) education, by two American gurus in clean (albeit not white) robes (namely W.E Deming, and Joseph M Juran), assisted by the native disciples Kaoru Ishikawa et al. But the quality of evolution is a slave (subset) of culture.

Table I: 10 things to learn from men in Japan

1. The calm. And no monkey business. Not a single visual of chest beating, or show of wild grief. Sorrow itself has been redefined.
2. The Dignity (Monkey suits): Discipline queues for water and groceries. Not a single rough word, or a crude gesture.
3. The Competence (flexible like a Monkey wrench). The marvels were real. Incredible products of architecture swayed, but no way they yield their stubbornness to stay afoot! Not a single fall, except that to the waterfall model of competency enhancement.
4. The grace. Sharing the needs bring lot of people in queue a solace. The respite to drying inventories is assuring, when greed is overcome by restraint.
5. The Order (Not throwing in a monkey): No goondaism. No overtaking creating Jams, Just understanding
6. The Sacrifice (Never making monkey of young and wise who could have been threatened for living): 50 workers stay back to pump sea water in N-reactors.
7. The tenderness: The might protects the right. The feeble cared. Restaurants spare the weaker to pay by lowering prices.
8. The training: Each one Reach one. Even the old and the children. Everyone knew their due contribution
9. The Media (Who does not throw a Monkey wrench of low responsibility):. Displaying exemplary maturity, for clam reporting, it was more to communicate and disseminate, rather than spreading hate!
10. The conscience: an instance- the power goes off! People replace items back onto shelves, and leave the place. Each constituent of Japan protects the grace.

Adaptation from: **ALIGNING THE PEOPLE In NATION BUILDING**

How Japan managed to stop the infiltration of monkeys, is therefore a cultural maturity. Yes, when at the physical interface, monkey + men tend to enter into your fort(e) from the den, let them be stopped at the gate. This gate must be strong like the greatwall of China, which may have stopped all kinds of infiltration, Physical (as from terrainous barriers, conceptual (at the cultural infiltration threatening the discipline), and even higher level (China-logy), is at the back of all

superiority being continually earned by a nation. When we use continual, it implies it is unending. It may be unending till China gets infiltrated by the monkey men. So the greatwall of China must come up to their conceptual rescue, of having stopped the monkey men at the very gate in wall.

Well, as more and more visitors parade up the China wall, seeking an opening, or soliciting permission to enter inside, the job for keepers is to segregate, who is wise man at the gate, and/ or

when and where awaits a monkey in men's clothing. May you allow him/her in? Finding the right visitor? That depends upon the values – the personnel's personal values! If ethics, culture, discipline are worthy of right societal conduct, then one may be allowed to entre in. Failing which, the Monkey and/or Ape at the adorned gate is shown out the way, back to Jungle!

But in India, There is plenty of infiltration at the borders. The various organisations in charge however make a monkey business of their roles. Offer only a monkey – service and cooperation in terms of collaborative roles amongst the police, and BSF, and to the service of nation. Because of this infiltration, and brain drain, India is set to be a country majoring in the monkeys in men's clothing.

Only once in a while, the monkeys were shown out, the way back to their place! Viz. from Kargil, back into the gulley.

Why is this necessitated? It is because, when the cities are wide and hot - say thickly populated; proverbially one bad apple is worthy of infecting the whole lot, to get rotten! So rather than the symptomatic corrections, play the preventive action, and get society free, duly eradicated, and cleansed of all the defects.

Wiser counsel from Japan, composts monkey more Mahan (applied - satirically)

The 17th century Japanese sculptures of three monkeys identify *Mizaru* (see no evil) covering his eyes, *Kikazaru* (hear no evil) covering his ears, and *Iwazaru* (speak no evil) covering his mouth. At times Japan proffers a fourth monkey: *Shizaru* (do no evil), who poses crossing its arms. Satirically, the positions of hands

(*mudra*) can be assigned to anyone beyond monkeys.

It can be any one who gives a monkey to such non-senses. More so, the concept of three monkeys has been not only adapted but also popularised by our designed father of nation M K Gandhi. The counselling is vey wise, and so endorses the theme of this work, albeit with a fourth proponent Monkey – calling for 'doing' beyond hearing, speaking and seeing. Action is more important than the intent, but the intent acts on the culture, and latter sooner or later controls thy actions.

Well, monkeys have been considered as more of beneficial species in discussion above. All in all, being neither useful, normally harmless, they are only like the worst of the human species (Jones 2003). Jones 2003 sums up their behaviour very well. "If all the qualities of the monkey are put together, they constitute what is ...called ill-nature; and if any person would know what an ill-natured man is..."? S/he has retained the key to the monkey.

Nevertheless, monkeys retained 'the guiding force' in the *ulta-pulta* style. One could use the learning by denying the opposite of what should have been implemented, in the style of Bapu's three monkeys. Such exemplars, as in exhibit 2, teach us how to analyse, control desires, heed to advice, and not to emulate wrong deeds. Say, to be free of your eating disorder, you can block out any negativity or "evil" that eating disorder tries to impose, and replace the negativity with positivity. You must also take action and do the work that is necessary for your recovery. Further let these eating disorder not distort your vision of yourself. To avoid the inputs you can say frankly, what you do want to eat, and so on.



Exhibit 2. We need to get out of the Monkeys, to be able to better devote our time to the smaller evils of our society

Well! The exhibit 2 endorses the extensive prevalence of monkeys in mens' clothing in our society. One advantage of the three (or four) Bapu's or Japanese monkeys is the advice exhorted by these icons. They might be superior to the religious icons, if the latter do not teach us anything. Viz. a man may equip to perceive these things at a higher level.

Actually, the beholden of quality have a role to safeguard the society with right systems, practices (*Shizaru*), teaching (*Iwazaru*) and learning (*Kikazaru*) and exemplars (*Mizaru*) which are to

be emulated. The man needs to pursue a higher order conduct and thus rummage around for a Cultural Change. Additionally, man needs to evaluate performance, judiciously monitor progress, which all must be continually improved. The scope ranges from receiving to perceiving; prescribing and believing, (hearing, seeing/ shaping, speaking, and ultimately get intellectually and conceptually *aligned* with the notion.

Thus the schematic (figure 2) prescribes the hierarchy of these traits, and the system design to interrogate.

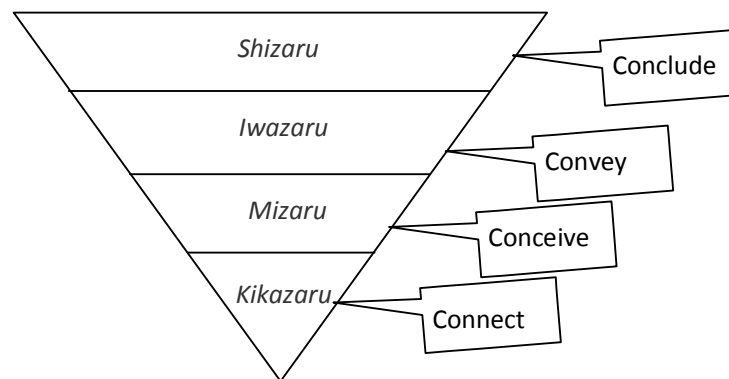


Figure 2. From Receiving to perceiving; prescribing and believing is what man needs to judiciously evaluate towards higher order conduct and allow a Cultural Change

Compliments Simpson (1949) by arguing: "Evolution has no purpose; man must supply this for himself." The means to gaining right ends involve both organic evolution and human evolution, but human choice as to what are the right ends must be based on human evolution". Thus the onus of Connecting rightly, Conceiving brightly, Conveying quietly, and Concluding wisely are the capatencies (capacity and competence) of man, which are only his, and can not at all be challenges by any one else. Concludes Lorenz (1983): "Man appears to be the missing link between anthropoid apes and human beings"

Educating Monkeys to Human Society

Jones 2003) observes that men must save themselves from extinction. Failing which, a still superior race may be evolved by God to subjugate the monkeys. In the current scenario "...man is a monkey to all intents and purposes, with the addition of reason, which makes his character much worse, and the loss of religion and conscience, which is worst of all; for without these reason is rather a disadvantage".

It implies from the above quote that right conscience and of the higher level deeds (spirituality) is the order of civilised and society-responsible men. If there is any loss of conscience and spirituality, it behoves a disaster for the society. Since monkeys are short of these, they remained a poor race. To be a Man from merely human, man needs to be holean (Holy, holistic and Lean) to seek God's grace. Monkeys were probably deprived of this? But man sure is not deprived. Since "Man alone constitutes the last-born, the freshest, the most complicated, the most subtle of all the successive layers of life. ... "(Chardin 1975), it enlivens the proof that God through man consummated "the final unification of the world in terms of life." (Chardin 1975)

Back to the exemplar of teaching disorder, Every action that you take - that your disorder tells you to take - is self-harming in the short and long term. More the loss of conscience and resignation to material pleasures more loss of control and the aspects one would suffer. In short "Do no evil" refers to taking positive recovery action each and

every day. This is the pursuit of better men, and not monkeys.

It is not that monkeys are useless. Albeit they are useful only at a lower level of hierarchy, viz. when they are used as guinea pigs in hospitals, say for the pre-approval of drugs for fitness to the human beings. They are fulfilling a need which can be avoided by superior innovation etc. It implies monkeys are closer to men, but for the social rights to them. Monkeys have been archived as dissection models for surgeons to practice upon, before they tear the men apart. Yes the process gets very painful when amateur surgeons make inefficient attempts, amidst the scare, to practice with a pair of instruments. The story has it that an experienced surgeon may conduct an operation without allowing any blood to ooze out. The bleeding (spillage of blood) is a function of the length of cut, (number of veins of nerves cut to bleed), and the time taken till stitching back of the incision. If the doctor is well trained, he will take the shortest time to operate, without cutting down the critical veins, through a cut which is fairly acute, while critical nerves have been simply put aside. All this training comes at the cost of requisite fiddling. Who bears the brunt?

There are stories that monkeys have been trained to replace infantry (army on feet), who are more vulnerable to direct attack from enemy. machines to make perpetual power. If monkeys are indeed guinea pigs, these could be uses for doing the

required tasks in war. However monkeys are not the maturing type, and thus remain non dependable and highly reliable. A story about a monkey, who lost his life, attributed to the inadvertent spirit of mimicry reiterates, the immaturity. The animal had seen its master shaving his own face, and at the first opportunity took up the razor to shave itself, and made a mistake (shift) to cut its own throat (Jones 2003). In context of mimicry monkeys seem to abide by no rule of its own, and so is ruled by the actions of men or other beasts. So monkeys may not be used in situations where they can use their discretion, or the incentive to assume the role of a copycat.

However monkeys have been used, albeit experimentally, in functions which are appropriately useful. Say the ape in a cage – in which a rope hangs down from a pulley. The concept was possibly fathered by Lala Hardyal. The functional schema, as shown in figure 3, explains the constraint on monkey to have continued the powering of this perpetual machine infinitely, wherein a rope connects to a dynamo, and processes electric power. That is, from the pulley, a connected rope loops through the cage and another set of pulleys at the bottom. They support the monkey which otherwise could land on the sharp nails, to pierce its base. As a consequence, the monkey continues to climb up the rope continually, which responds by drops equally at the same rate.

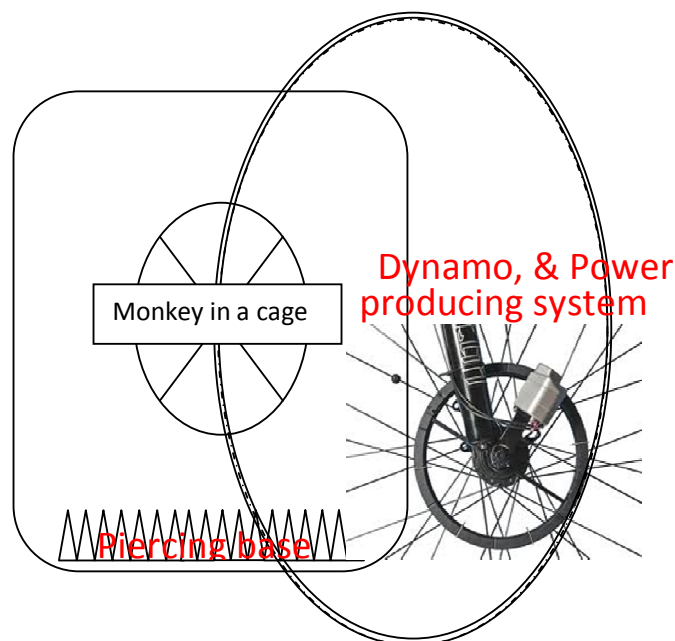


Figure 3.The conceptual illustration of a perpetual power producing generator (till monkey in cage lives)

Supporting apes however is not easy, for they are responsible for the preponderance of the rhesus virus. Some are skeptic even AIDS (acquired immune deficiency syndrome) could have also been resourced from some monkeys. So man must continue to beware.

However the hope sustains, only if the process of evolution overcomes the disdain, and the pain man has for monkeys, only if monkeys graduate in the

hierarchy of evolution (as in exhibit 2) and surpass the even competition. Darwin explains the way “generations of adapting to new environments changed [viz.] those Galapagos birds into something very different from their ancestors, but back on the mainland, the earlier version remained handsomely adapted to its surroundings and continued to flourish. This way they continue to coexist.

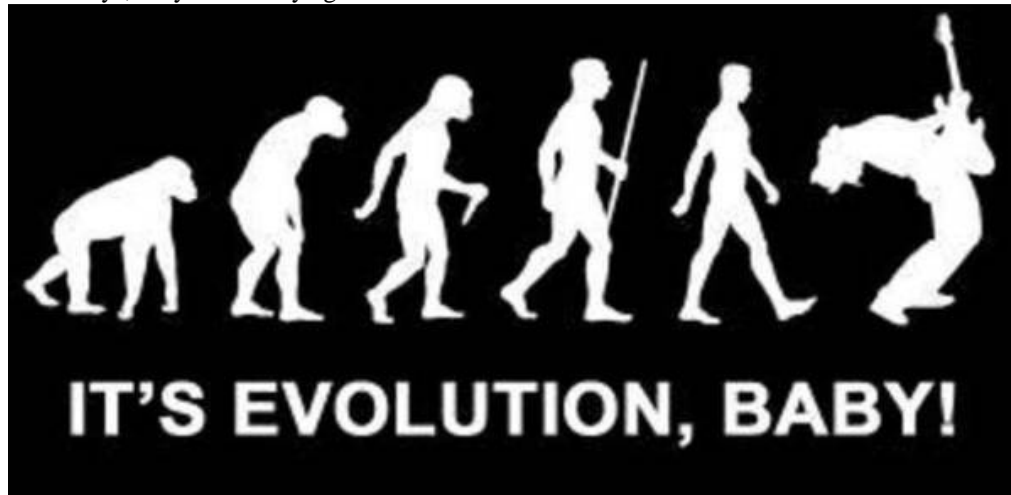


Exhibit 3. “It’s evolution baby”. December 1, 2012 (The voice of Eddie Vedder singing Do the evolution. Ref: <http://andmag.se/2012/12/its-evolution-baby/>)

Thareja and Thareja (2007) exemplify “Akin to the proverb ‘a **man** is known by the company he keeps’, change can happen to common people if the company is excellence oriented”. This company indeed has a dialectical meaning – that of two or more people, and that of the organisation. Can it be at the stance of a time differential in terms of nature of people from two sources subject too differential change? Therein lies the more of difficulty, as and when the heterogeneity grows.

We understand the practicing of Mimicry and solving of problems both are opposite in nature of requirements. Viz most of our (engineering) education is devoid of challenges and promotes rote (similar as mimicry). To support they have the potential let us consider the Chinese astrology which consider the human with a monkeyed order in them: These astrologers observe the ‘Monkey people’ are very good at problem-solving. They possess the monkeys mimicry ability, man’s knowledge and the rhesus naughtyness. Monkeys possibly retain a better edge when it comes to knowledge enhancement.

Whitney endorses monkeys have a curiosity that makes me want to feel, smell, and taste things

which arouse my curiosity, then to take them apart. (<http://www.chinese-astrology.co.uk/monkey.html>) Monkeys know how to listen closely and work out solutions at the same time. And because Monkeys maintain curiosity, they usually have a great thirst for knowledge.

Man’s Holean Culture is key to Human Quality

The underlining of total quality development is not only to slim down some jungles, but respond the material gains in irrigating more of these and the deserts duly maintaining balance. Concurs Darwin “The real engine of evolution is competition for resources, and here the Galapagos analogy breaks down somewhat”. (<http://darwinslibrary.com/2010/04/evolution-not-extinction/>). Thus, when one slims down forests to extract required land, it must happen going Lean (avoiding any wastage), while maintaining the Holy edge (leaving aside the oxygen trees-banyan, pipple, and/or neem). Let one get educated to maintain the holistic conscientious to both man and ecology. Such a culture is necessary as a (hu)man’s prodigy to be a man of quality. Let one be not opposite, like a monkey. So says Maria

Montessori: “The task of the educator lies in seeing that the child does not confound good with immobility and evil with activity”. Argue Thareja and Thareja (2012)

“The alignment in the new context also includes that the people are oriented to think in ‘societal perspective with general interest in sight, acting in sync with the well being, and of re-Conciliation of general ‘aim’ of withstanding the current wrath of Nature”.

Why is this necessitated? The wiser counsel further prevails as a derivation of

Nation’s (Japan’s) response to natural disaster”

“The people in alignment theoretically have ‘shared interests’ or say ‘aims’. They are in sync with each other. Synchronisation implies that the people work in harmony within themselves to pursue the desired goal to efficiency”.
Thareja and Thareja (2012)

However Weber and Camerer (2003) argue the decrease in performance of the merged firm or team is attributed to the situational difficulties created by conflicting culture – an unmistakable property of monkeys. Thus when they overestimate the performance of the merged firm (read team), assuming “merger of equals” allow each unit the benefit from the other’s strengths and capabilities. However the limitations and lack of capabilities are also evidenced (in monkeys), yet their avoidance is a norm, because the monkeys in men’s clothing can not be identified. When they are so guised, the strongest differentiator which prevails is that of Culture, Next one is intent-being spiritual and holean.

Vlasic and Stertz (2000) observe as similar phenomenon as differences in culture between the two organizations is largely responsible for this incompatibility. Operations and management were not successfully integrated as “equals” because of the entirely different ways in which the two - humans and apes are likely to operate. There is, thus a need to reform the society. Say, needing a renovation (renewal with innovation).

De Chardin clarifies the extent and quality of this cultural transformation. Asks; “Is evolution a theory, a system or a hypothesis?”. The answer is spontaneous and very optimistic: “It is much more: it is a general condition to which all theories, all hypotheses, all systems must bow and

which they must satisfy henceforth if they are to be thinkable and true.” The key is in being original with right education. However this does not get implemented with a force. Karl Kraus sows the way monkey in men’s clothing will so behave “Education is a crutch with which the foolish attack the wise to prove that they are not idiots”. Philosophically, continues De Chardin: “Evolution is a light illuminating all facts, a curve that all lines must follow. ... The consciousness of each of us is evolution looking at itself and reflecting upon itself....”. Finally De Chardin observes to argue: “Man is not the center of the universe as once we thought in our simplicity, but something much more wonderful....[working for the] final unification of the world in terms of life”, peace and quality.

However, what is the use of this wonderfulness if the existing teams of these human (including monkeys in men’s clothing) are devoid of what we call “culture” in pure form, and not the superficial kind of behaviour supported with selfish purposes. That the causes themselves are inconsistent, these inconsistencies sustain at the root of a limited implementation. Such issues call for thee a paradigm of Quality management (Detert, Schroeder & Cudeck, 2003). That will serve as a potent solution, if Quality management is rightly implemented using the Thareja’s AUM model (Thareja P, 2007).

Well, the history has it that we suffered of unethical conduct- viz that of the notorious Osama Bin Laden (a civil engineer, who was not so civilian). On other hand society may endorse mediocre engineers producing power from Plutonium (Men who serve the humanity) rather than super fast ‘fast breeding reactors’ monkeys aligned in ‘men’s clothing’ for non social activities. The AUM model thus preserves the religious fervour, and helps sketch the grounding for improving ‘Total Quality’ the Holean way. The model is characterised by following three hierarchically spaced initiatives:

- (a) Alignment: imparting requisite awareness in relationship to the people,
- (b) Utilisation: of right outcomes of evolution
- (c) Metamorphosis: To make use of regenerative forms of energy, to repeat excellence.

This model facilitates working up its way to develop the right culture which forms the foundation of a right ‘customer focussed’ society (Thareja, Mahapatra and Sharma, 2011). *Initial*

'Alignment' of right cultural pursuits is expected to be aligned with a practicable perspective. Ebert et al support that "[b]y transforming quality culture, and embedding the strategic quality mindset throughout the organization, companies can improve performance and manage risks to address the challenges of the next 10 to 15 years". However, the mindset for quality in an engineer is not enough to expect one to derive productivity from various groups. These elements generally involve competencies which change the forms and qualitative character hierarchically, reflected by the issues of quality, rightly for the safeguard of the society. In this process they do require the right systems, which men in quality uniform can only design. Apart from practicing (Shizaru), involving in teaching (Iwazaru) and learning (Kikazaru) those who implement Cultural Change. Those who implement these concepts, Connecting rightly, Conceiving brightly, Conveying quietly, and Concluding wisely are the right men to organise the tomorrows work processes with right capacities (capacity and competence). They monitor and objectively evaluate performance, or progress, which is continually improved. Using tools or paradigms like perceiving; prescribing and believing, (hearing, seeing/ shaping, speaking, and ultimately get intellectually and conceptually aligned with the notion of higher quality. Though these attributes are icononically represented in a monkey, but all the monkey men, and those men, yet transgressed in monkey culture should stay back. No Entry!

And best, let them go back to jungle as proposes the criteria in verse.

Epilogue

Monkeys & Apes at the adorned gates

Monkeys and Apes, partially sneaked into our civilisation!
Unstopping, and more are crowding, at society's adorned gates
say, they bereaved the evolutionary process that Darwin sustained!
They brothered our ancestors; they know more than we explain,
and say they are in majority, amongst we men in deep pain!
"Poor holy men" and our holean education scornfully exclaimed!

Claiming they were aboriginal, and we a copy that science-aged
they arrive from the jungle, at, say, the proverbial Change's pace

Well! we partly cultured, reformed, as a bullion fully informed
until we were set through the fire, blazing among the pious flames
those, having failed the process, to them, then a society disdains!
remains admixed within us, With monkeys and apes, a joint race....

They (apes) claim, the fire had allowed them no escape,
awhile, they submitted to her (fire) a warm full embrace,
but we, utterly red in fire, bred with ire, and beaten to shape,
in contravention, you cite my maturation a total disgrace?
Or failing! I'd called for a deferral, and stayed back as ape!
Allowed no liberty to man to have threatened my space

The man has irked even pious fire to outsmart a shine..
She, kind of a furious at time, blows up as large flame!
As if explosives like men thwarted the apes in a goldmine.
Well! It begets, with all love lost, between the man-monkey game.
Among the test, retest, and all his controls are put to shame!

Well! all man's efforts to tame the ape is like taming the fire!
With porcupined base, climbing perpetually,
Monkey on a wire,
chasing Banana - power, rising Monkey pursues no blame,
onto a process, which casts a shadow of a fine line, to fame.
Yet, thwarts it the society with threats of Rhesus and AIDS,
A complex of commands, man's blessings and ape's guises,
May God Bless! all apes dance at right man's pace by name!

That, a decline of Values, at monkey's pace;
which man pays!
The one who adored the 'three' babu's monkeys grace,
God forbid! gets the mercy of the evil who abhors that solace
Within the man's clothing is a monkey, added Wolf's trace?
Painfully, dawns an anti quality society, all in bad taste

Beware! There are Monkeys & Apes at adorned gates

Beware! Lest they should fail, the test of apt evolution

Lest they should curtail, the joy of quality celebration,

Monkeying, at the eve of another technology revolution

Lest they should snub the pace, again, at which peace prevails,

with their wild 'Ace' culture; Lest - a natural fragrance fails?

Let them all- the fierce apes, return, back to jungle, Rebuffing a flawed monkey culture is what - we at society await.

Concluding Remarks

1. The saying 'Man is a superior animal' appears good. But should man continue with the animal instinct any longer? Ventured into the space between the man and the ape, this paper asserted the belief that it is better to shed animal like behaviour, Since 'a **man** is known by the company he keeps', change can happen to human if the company is excellence oriented. Monkeys do not get influenced because the greed and cultural failure of quality
2. Monkey can be tamed, but without much reliability. Perhaps in the company of human they remain under control
3. A comparison clarifies if men are superior of a higher race, they need to maintain the superiority, by practicing holean development

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