

changes in the social structure and the myriad dimensions of such changes. The painstaking efforts of N.R. Sheth (for writing the Introduction) and of the three editors deserve our appreciation.

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Subhash Sharma, *Management in New Age—Western Windows Eastern Doors*. New Delhi: New Age International (P) Limited, Publishers, 1996, 221 pp., Rs 160.

The book presents alternative systems drawing upon ideas from both the philosophies and frameworks of the East and the West. Of course, greater reliance is on Eastern thought as reflected in the title of the book.

The basic objective of providing alternative systems is to arrive at 'spiritually-guided materialism'. Spiritually-guided materialism leads to the development of societies in harmony with nature without weakening the moral beliefs of people which are anchored deeply in culture-specific values and ethics. The ideas presented here not only apply to India but also to other countries of the world. In addition, they may help Western managers to get a better understanding of Eastern thought, and Eastern managers to look beyond Western concepts.

The ideas are discussed under seven broad themes. The author begins by discussing the first two themes, namely, routes to reality, and deconstruction and reconstruction of

management theories. He critiques the existing managerial approaches as theories that are largely influenced by the calculative and material acquisitive mode of thinking (p. 16). These theories, 'implicitly or explicitly', promote only a particular view of man reflecting the three gospels of efficiency: greed and indirect violence and hedonism. This emphasis tends to bring out the animal nature in man leading to a 'one-dimensional society'. Considering the dual nature of man (animal and human), it is appropriate to have an alternative thought system with *dharma* and humanism as bases. The need to have a balance between the dual nature of man is highlighted well by the author.

A new framework of Human and Social Development (HSD) is developed in the third theme. The framework is drawn up by integrating concepts like 'harm minimization', 'emancipatory theory of development', 'survival of the weakest' and 'spiritually-guided materialism'.

Under spiritually-guided materialism six layers of society are identified ranging from the fittest to the weakest. Three types of discourse take place at any time in society, namely, those from the viewpoints of the fittest/fitter, weak to fit and weakest/weak. The first discourse falls in the category of elitism, the second commonism, and the third liberation from oppression. Commonism views social change in terms of 'overall happiness' and liberation discourse advocates space for the 'survival of the weakest'. The author opines that these two discourses tend to push development ideas towards 'spiritually-guided human and social development'.

A holistic approach to management is the fourth theme of the book. This approach is developed by synthesizing the major traditions of Indian thought like Arthashastra,

Vedanta, Gandhian, Purusha and Prakriti and the Indian theory of *purusharthas*. Holistic management is based on four core values, namely, efficiency, equity, ethics and ecology. Ecology here includes environment and transcendental values. The author says that this model of holistic approach to management would create a just, equitable and harmonious society where there is a balance between the four *purusharthas* leading to spiritually-guided materialism.

Motivation theories have been universalized in their application (p. 99), and the normative content, though not explicit, in motivation theories is essentially the use of 'manipulative tactics' to induce certain behaviours (p. 100). Maslow's much acclaimed theory is characterized as a theory for the hedonistic man and is based on mistrust. The *tyag* model is proposed as an alternative. It is essentially based on trust; it leads to non-hedonistic individuals and a harmonious society. The need for 'self-realization' is uppermost, starting from the control of senses. According to this model, men are guided by social interest (*paropkar*) rather than by self-interest. The need for *tyag* is very dominant (pp. 107–108). Gandhi is quoted for having demonstrated this model in the contemporary world.

The holistic model of motivation requires integration of 'inspirational motivation' with current theories. Inspirational motivation is the synthesis of the *tyag* model of motivation and the *sankhya* theory of change. In this model, as the name suggests, inspiration is the basic source of motivation as against needs. Unfortunately, one finds nowhere in existing motivational theories the word 'inspiration'. Once inspiration is rooted deeply and strongly, people would be ready to give up even their basic needs in order to

translate the inspiration into action. Yet again, the author gives the example of Gandhi's freedom struggle. He also asserts that a large number of high quality people self-select themselves to work for service/charity organizations such as the Ramakrishna Mission, this is an indication of the deeper role of inspirational motivation.

The OSHA model for behaviour analysis (ch. 18) and the MBA model of decision-making (ch. 19) are discussed under the theme 'New Mantras for Management in New Age', the sixth theme of the book.

The OSHA model examines the behaviour patterns of individuals and their impact on organizations as well as societies. The model expects man to elevate himself to the level of oneness with nature, and thereby, sets an agenda for the evolution of man in a harmonious society. 'O' stands for oneness with nature, 'S' for spiritual *guna*, 'H' for human *guna*, and 'A' for animal *guna*. The highest aim is to transcend all *gunas*, and thereby, achieve oneness with 'nature', that is, liberation from bondage of all *gunas*. The spiritual, human and animal tendencies are reflections of *sattva*, *rajas* and *tamas*. The model can be used to analyse interpersonal interactions and their impact on the performance of organizations.

The MBA model of decision-making draws upon the 'cognitive influence system' proposed in Sankhya philosophy and operationalized by Patanjali in his celebrated book, *Yoga Sutra*. In this model, the individual letters, MBA stand for *manas*, *buddhi*, and *ahamkaar*. According to this model, in any decision-making, there is an interplay of all the three internal sense organs—*manas*, *buddhi* and *ahamkaar*. *Manas* is a sort of blending of the 'mind' and 'heart', *buddhi* is the subtle sense of all mental processes and

ahamkaar is the self-sense. The interplay of these three results in the final decision which leads to action. The OSHA and MBA models would lead to improved managerial effectiveness, if combined, as argued by the author in the Preface.

The metaphor 'Western Windows, Eastern Doors' is indicative of the synthesis of ideas that emerge from a fusion of Western and Eastern thoughts (p. 185). Synthesizing the ideas from Western and Eastern thought, the human quality grid, thought-action analysis and class-character social matrix are developed essentially to transform organizations from neergy generation to a synergy generation (ch. 24). The word 'neergy' is derived from negative energy to indicate the opposite of synergy. The phrase *asatō ma sad gamayah* (take me from untruth to truth) is quoted by the author to capture the essence of moving from neergy to synergy.

On the whole, the book is well written and

thought provoking. The ideas presented in it provide alternative thought systems for new age management to achieve 'spiritually-guided materialism'. Readers may find that many of the ideas presented in the book have been operationalized in their own/known work settings.

The author could have refrained from citing too many tables and figures for rather trivial concepts. This would have enhanced the interest of the reader. In helping the reader to relate to the concepts, the ideas presented could instead have been supported with some live examples/illustrations from the business environment.

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