

tially..... every such collapse is an entry into memory and if a similar stimulus is presented later, the brain's classical record replays the old memory; this replay becomes a secondary stimulus to the quantum system, which then responds..."

Dr Goswami's thesis on quantum wave function is remarkably close to Dr Sharma's treatment of 'C-Field: Circle of Consciousness'. This linkage of quantum phenomena with the operations of the mind should appeal to generations steeped in interpreting management techniques in terms of scientific theories and methodologies. This insight is echoed by Dr Radhakrishnan, who said, "A little science takes people away from religion and a lot of science brings them close."

Following the 'scientific verses' are a number of short chapters to demonstrate how the establishment of a mindset which recognises the parallels between mythology and quantum phenomena could develop a fresh world view of management and bring intuition and innovative approaches to bear upon management. In a few short chapters Dr Sharma suggests new ways of looking at familiar management approaches. Two of the most striking examples are the discussion on 'benchmarking' and the CINE matrix. Dr Sharma suggests that benchmarking is not necessarily desirable as it tends to look backward in time, adopting practices developed elsewhere in the past: instead he suggests a 'new path' [for which he coins the word 'anti-

benchmarking'] through which a person moves along with 'creative endeavour'. The CINE matrix encapsulates a wide spectrum of situational configurations. This matrix is built around the fact that four factors apply to any decision-making process — what can or cannot be controlled, external inputs and internal sources. One corner of this matrix represents the 'blackhole' end where all resources are sucked without any return and the other corner fancifully represents the 'Nirvana' point wherein one may enjoy joy and peace in day to day experience in social and work life. This matrix is used as a metaphor for the methodologies of group think and pooling of ideals bearing on any problem.

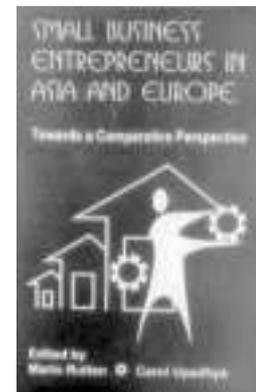
The idea underlying the theory of 'survival of the fittest' masks the fact that "in human society there is a desire for evolution into a higher consciousness". Coining an evocative phrase 'fall of the fittest' to correct this distortion and relating this to practical affairs, he says ".....whenever power is used for dominance and suppression, it creates internal contradictions and thereby necessary conditions are created for the fall of the fittest". Corporates should thus turn to strategies to prevent this happening. They would pay heed to creativity and innovations to "make the quantum jump from one S-curve to another..... and thereby operate at new near-equilibrium conditions".

Dr Sharma's book is valuable not only for the rich imagery

employed to develop a new paradigm but also for the ideas it generates in the reader's mind. Serious students would find it a source of inspiration for embarking on their own brands of 'lateral thinking' in management techniques.

— **R Parthasarathy**

*R Parthasarathy is former Director of Projects, INTELSAT, Washington DC. He is a management consultant currently assisting the Chinmaya Institute of Management, Bangalore.*



***Small Business Entrepreneurs in Asia and Europe: Towards a Comparative Perspective***

*Edited by Mario Rutten and Carol Upadhyha, Sage Publications, New Delhi, 1997, pp 334, Price: Rs 395 (cloth)*

In an attempt to make some cross cultural generalisations, Rutten and Upadhyha have edited and compiled studies on small entrepreneurs from six

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Asian countries and three European countries. The editors argue that the Eurocentric models, which consider the emergence of entrepreneurship as either a product of economic and political forces or of a cultural and social process, have proved inadequate to look at the Asian growth of small businesses. These articles support the need for an actor-centered theory taking into account social, political and economic realities. The interdependence portrayed by these studies, between the entrepreneur, society, the political system, the bureaucracy and the labour force explodes the myth of the self made entrepreneur. Diverse forms of organisations that have emerged in the West and the East are also highlighted. To understand and further the development of the nature of growth of entrepreneurship in Asia the editors recommend conducting comparative studies.

Upadhy's contribution to this volume is a study tracing the rise of the Khamma community in coastal Andhra as an important business force. Following the prosperity of the green revolution in the 70s, agricultural surpluses were invested in non farming areas and this gave rise to a wealthier consumption-oriented Khamma class of entrepreneurs having a distinct class identity. This is reflected by their life styles and customs which are different from those of other members of their larger community. The political linkages and the importance of these in the evolution of this caste-based class provide insights into behavioural patterns

in communities.

In contrast is the Pieter Gorter study on the dynamics of class formation in the government sponsored industrial estate in Vapi which highlights the formation of a class based on entrepreneurial qualities rather than caste. The Vapi Industrial Association was formed by traditional businessmen who had their social moorings in Bombay and who depended on government contracts for their survival. After 10 years a new emerging class of technocrat businessmen ousted this group in a power struggle and thereafter the association was fully dominated by the technocrats who also had their social moorings in Vapi. These groups fostered a strong social linkage among the members. Under them the association became formalised into a strong lobbying body with representations in all government policy forming institutions.

Daniel Arghiros' study examines the emergence of non-farm capitalists into a distinct social category (brickyard owners, Klang dist). The organisations were owned jointly by spouses who were Thais (as against the Chinese domination in the Thai industry). They had both manual and mechanical systems. The former was organised on more feudal lines compared to the mechanised sector. In labour relations paternalism, invoking loyalty and the rate system supporting productivity were both used. Kinship relations were fostered in the business linkages. Strong business associations were formed showing solidar-

ity. Social gatherings were fostered to build social institutions within the business associations. Owners also aspired to political positions such as that of village headman or provincial leader.

In his paper on the Chinese businessman in the Kenengan community, Chia Oai Peng observes that businessmen participate actively in the local business organisations and social organisations such as clubs and temple societies for organising festival celebrations, to project themselves as community leaders. They build a social plank to further their political ambitions. This intertwining of business and social relations is possible because business in Malaysia favours personal rather than impersonal relations.

Mario Rutten, in a study of the Muslim business community of the Klaten district of Java, examines the premise of two earlier studies, which indicated that the Muslim community were satisfied once they became entrepreneurs and were not interested in further growth. This was attributed to the conservative religious outlook of the community. However, Rutten argues that the community had responded very well to technological changes, were able to collectively organise themselves for the community's interests and were able to have an interdependent business relationship amongst themselves as well with the labour. These typical manifestations indicate that they were in no way less entrepreneurial than any other business community.

In a study of the Punggi textile

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area in Korea, Sang-Bok Han describes how an industrial estate was formed taking advantage of the location and government intervention. Their technological innovations and market strategies, the choice of contract system, the risk taking and profit making orientation, the ability to run cooperatives for collective interest and the orientation towards modernisation of machinery indicates that they have clearly arrived as a business class.

Based on a survey of 1440 town and village entrepreneurs of China, Huang Ping argues that family and kinship relations and personal connections with the bureaucracy are playing a positive role in the development of small industries. These relations were not those of the old generation before the Cultural Revolution, but were an outcome of the economic reforms of the 80s. So the post revolution antipathy towards kinship ties was reversed after the economic revolution and this the author feels would continue to be a positive factor furthering the cause of entrepreneurship.

Citing a few case studies on the Dutch small entrepreneur, Cle Lesgar argues that the entrepreneur as an actor needs to receive his rightful place in mapping of the economic history. He is not only after profit

but looks for prestige and status as well. Apart from trust and stable relations, opportunism and deceit also form part of the repertoire of an entrepreneur. He postulates that entrepreneurial behaviour is a complex interaction between the context and the perception of the context by the entrepreneur.

Mark Lazerson stresses the important role played by small family organisations in the economic history of Italy. The reasons for the small industry proliferation is perhaps in the nature of the industries (shoes, clothes, textiles, machine tools, etc.) and may be attributed to the structure of the market which is very design conscious with short production runs. It is also perhaps due to the high density of retail outlets per unit of population resulting in the proliferation of customer focus on varieties.

Jeremy Boissevain while discussing the Dutch example has identified that small entrepreneurs in Holland are independent, work oriented, anti-labour and thrifty. They are very conservative economically and politically. They are anti-government, and do not brook any interference by the state. They are family oriented and would like to merge their family and enterprise into a moral order, passing their values on to their

children. The author holds strongly that entrepreneurial behaviour is a function of micro-surroundings, extended family authority structure, government policies, market place factors and the ethnic culture of the workplace.

I do personally subscribe to the view that research paradigms on eastern sociological processes can never be viewed with the help of hypotheses born out of western thought processes. The generalised mono orientations in their outlook do not fit the culture specificity of the eastern diversities. This book is thus a step in the right direction. Many more such qualitative studies need to be done before meta theories can be formulated to accommodate the diversities. All students of sociology, anthropology, economics and history and those intending to use Eurocentric models to explore eastern phenomena should definitely read this book.

— *D Sampath*

*D Sampath is a practising management consultant with several publications on marketing and entrepreneurship. He is at present Visiting Faculty, Entrepreneurship area, at the Indian Institute of Management Bangalore.*

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