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BOOK REVIEWS

Drugs, Herbs and Natural Remedies by Mervyn Hardinge. Hagerstown, MD: Review & Herald, 2001 (222 pages).

Mervyn Hardinge is a physician and health educator with broad experience in the fields of pharmacology, nutrition and health. He is the founding dean of the School of Public Health at Loma Linda University. He holds degrees from Stanford and Harvard University and has authored more than 50 scientific papers in peer-reviewed journals as well as several books, including the three-volume *Family Medical Guide*.

The author provides answers to major questions regarding the use of drugs that have puzzled many Seventh-day Adventists for many years. He tries to clarify the counsels of Ellen G. White on the use of drugs and what drugs were denounced by the reformers of her time.

In this book Hardinge explains important issues surrounding the use of drugs. The fourteen chapters, which cover historical and scientific information, help every reader to understand what was really meant by Ellen G. White when she gave those counsels. The first three chapters vividly describe the medical practices in Ellen White's time. Chapters four to six provide information on what drugs are and how they work. Hardinge further describes what drugs were used during the time of Ellen G. White and what drugs the reformers denounced. Chapters seven to ten describe what Ellen G. White considered as natural, herbal, and simple remedies. Chapter eleven explains about the role of trusting in God in the healing process. Chapter twelve details how a patient accepts, rejects or responds to a therapy. Chapter thirteen is a very important chapter because it answers questions about whether Seventh-day Adventists should use drug or denounce their use. The final chapter views the past, present, and future use of drugs.

This book describes the colonial period in the United States of America, when medical students obtained their degree through non-formal medical education by being an apprentice to a physician for about three years. The quality of their education could not be ascertained because there was no way to evaluate their competence in the medical profession. Later, formal education was introduced

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through the establishment of medical schools, and in 1899 medical standards were finally established. Despite the standardization within medical practice, the use of very strong drugs, bleeding and blistering remained. Ellen G. White was one of those who denounced the medical practices during that time and instead encouraged a lifestyle change and the practice of preventive medicine.

Hardinge defines drugs and tells how drugs can affect the external and internal chemistry of the cells. When Ellen G. White condemned the use of drugs, she referred to the drugs used in her time like mercury and opium, to name a few. He explains that the use of drugs from the 1800s to the present is the same except that modern medicine has discarded the use of poisonous ones and has developed the less harmful ones and those acting on specific target problems.

Hardinge clarifies what natural remedies are and that these remedies should be the agents of choice in treating diseases because they are absolutely essential for life itself. He also differentiates a botanic from a regular drug, and explains its advantages and disadvantages. This helps us to understand what a simple remedy and what remedies Ellen G. White employed or recommended to others.

Hardinge emphasizes that trusting God as the Healer and Great Physician requires effort from humanity to achieve healing. Because of this, Ellen G. White supported the establishment of medical institutions where the sick are taken care of by God-fearing physicians and nurses.

Hardinge explains what a placebo is, how it works, and its undesirable effects. Both the author and Ellen G. White warned us not to be easily influenced by people who offer false hopes of recovery.

“Should drugs ever be used?” Although medical science today has a better understanding of how the body works and a growing understanding of how drugs work, Ellen White’s counsel still holds true. These counsels include overcoming an unhealthy lifestyle promptly, avoiding the use of strong drugs, employing less harmful agents sparingly, practicing natural remedies, and constantly trusting in God and seeking His healing power.

The last chapter of this book shows us that the present century still relies on drugs. For a Seventh-day Adventist, the primary focus in maintaining health should be lifestyle change, less use of drugs and making use of the remedial sources from nature which the Lord has provided us. These natural remedies include nutrition, exercise, water, sunlight, temperance, air, rest, and trust in God.

This book deserves to be read by every health-conscious person, every health educator, and every church member to increase awareness of issues regarding the use of drugs. This book will also help church members to avoid the risk of seeking New Age health modalities with the thought that they qualify under the precept of natural remedies, and that not all herbal drugs are safe simply because they are herbs. I appreciate very much the effort of the author in putting forward very clear, readable material that can be understood by people from any academic background. The author has tried to answer questions church members usually ask. Most of all, this book is written by a physician who has a broad understanding of drugs, is a committed Christian and is interested in helping others understand the principles behind the health message, so they can manage their own lives more effectively.

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Management Gurus and Management Fashions by Brad Jackson. London: Routledge, 2001 (179 pages).

This book is the product of a research study conducted by the author concerning the influence and power that management gurus have on the thoughts and actions of business entrepreneurs.

The author started his quest about management gurus because he was curious as to what exactly makes a management guru. He wanted to know why it is that some management ideas become more fashionable than others. Who are the individuals who compose the audience? What are their motives? Why are some time periods and places more convenient for management gurus and fashions? And the most important question: Do management fashions really help organizations in the end?

Until recently, in general, the academic community has not really reacted to the phenomenon of management fashions. The author argues that the phenomenon should be given some serious consideration for several reasons. First, management fashions are being adopted at all levels within the organizations and influencing the

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lives of many individuals. Second, the management consulting industry has been one of the most profitable industries, with a high rate of growth. Yet, little is really known about the industry in terms of statistics. For example, there is no general consensus about how large this industry is. Thus the industry exists but remains to be explored. Third, most popular management ideas have their source in academic literature. However, since the 1980s, a “new wave” of management theory has evolved that threatens the traditional academic pillars of validity, reliability and objectivity. “It is therefore in the basic interests of management researchers to become better acquainted with the workings of the management fashion industry and to actively engage with it” (p.5).

The word “guru” originated in the ancient Hindu commentaries on sacred scriptures. In modern language, the title “guru” is given to an individual who has reached a distinctive level of expertise in his field. The media particularly makes use of it frequently. Thus we have “fitness gurus,” literary gurus,” “computer gurus,” and “personal growth gurus.” The term “management guru” has become familiar only recently. Management guruship has largely been developed in North America during the 1980s. Management gurus differ from mere consultants in their “timing, originality; forcefulness; . . . gift for self-promotion and perhaps above all else, the ability to encapsulate memorably what others immediately recognize as true” (1991: xviii, p. 12).

However, there seems to be a lack of standard criteria as to what exactly makes a management guru. The role of the media, the influence among practitioners, and the popularity gained is actually the factors that determine how “important” the guru is. The author concludes that “guru status is a social creation. . . . It is in the eye of the follower”(p. 13).

The guru’s performance has been under critique for several reasons. Gurus have been criticized for oversimplifying the complex realities in which businesses have to evolve. Simple solutions are given to complex problems. From the academic communities, the concern was about the rigor and quality of the research done by the gurus. Personal observation and direct experience lend themselves to much subjectivity and superficiality. Further, attention was given too the performance gap between what is promised to happen and what actually happens in reality. The author quotes a well-known researcher (Pascale, 1990) as mentioning that two-thirds of the 43 companies that were at the top for the last 20 years –and that have been used as examples by the gurus–and have shown serious decline in the recent years after having practiced what the gurus advised. Two-thirds of 500 firms that used TQM believed that the program did not help their performance at all. In Britain, only 20% of 100 firms which adopted organizational improvement showed tangible financial progress.

Other critics explain the failure by concentrating on the firm's side. Business seems to adopt the program as one would apply a band-aid to a deep-seated infection. Further, some organizations have tried to apply techniques that are incompatible or contradictory. The result is a confused group of employees and lower-level managers trying their best to live up to expectations when their common sense is telling them that it will not work.

Regarding the fads and fashions developed by the gurus, the last years have seen a number of them trying to catch the attention of the modern manager. Between 1986 and 1995 alone, eight management fashions have been promoted: Culture, Leadership, Business Process Reengineering; Outsourcing; Downsizing; Empowerment; TQM and Competencies. Very few studies have been conducted to verify the actual use of these management fashions. The primary source of data has come from Bain & Company who launched a multi-year research project to gather data concerning the use and performance of these management tools. The 1994 survey from Bain & Company found that the top ten tools used by organizations were: Mission Statements; Customer Surveys; TQM, Benchmarking; Reengineering; Strategic Alliances; Self-directed Teams; Value Chain Analysis; and Mass Customization. To define the performance of the tools the following variables were used: improved product development time, higher employee skills and morale, expanded capacity for future growth. Among all the tools, Cycle Time Reduction, Reengineering, Self-directed Teams and TQM were given the highest performance indexes by the firms.

Three of the most important management fashions that have emerged during the 1990s are the reengineering movement (promoters: Michael Hammer and James Champy); the effectiveness movement (promoter: Stephen Covey); and the learning organization movement (promoter: Peter Senge and colleagues).

The reengineering movement has influenced the way work is done in organizations all over the world. Business Process Reengineering (BPR) was introduced as an organizational improvement initiative. Several features are common to the concept of reengineering: a switch from functional departments to process teams; a shift from simple to multi-tasked work; the empowerment of employees; management role as a coach; the flattening of hierarchies. The father of the movement, Michael Hammer, was a charismatic figure. His colleague James Champy adopted a lower public profile. The movement started at the time when most businesses were experiencing intense competition and were looking for a way to gain a competitive edge. Hammer and Champy brought a vision of what could be done. They argued that reengineering must be done because there is no other way, no other choice. The power of reengineering derived more from its dramatic qualities than its innovative or instrumental qualities. The simple manager is shown a picture of his/her situation that is gripping because of its inefficiencies and is told that reengineering is the answer, the ultimate path to restoration.

In reality, reengineering has proven to be as complex as the situation it was trying to solve. Take for example, the major challenge (and resistance) it would take to change the role of management from that of a supervisor to a coach. If many firms have succeeded in the process, many others have failed lamentably.

Steven Covey attacks the problem of inefficiency and difficulties within organizations through the transformation of self. He places the responsibility for change squarely on the individual's shoulders. In that sense, he goes further than solving an organization's dilemma to solving a personal dilemma. This explains in part his popularity. An active member of the Mormon church, he adapted some of the concepts of the Mormon faith to his management philosophy. He did imply that he was advancing a spiritual cause. As an example, he adapted the famous diagram that displays the ring of potential "centers" upon which to base one's life from the Mormon version of the "Divine Center." His books are well known: *The Seven Habits of Highly Effective People* (1989), *Principle-Centered Leadership* (1990), *First Things First* (1994).

Peter Senge shared a vision of the learning organization and published his book *The Fifth Discipline*, in 1990. In his own words, learning organizations are "organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together" (p. 123). Senge has attempted to integrate philosophies from the East and the West that can help specially senior executives to engage in building a learning organization. Yet, the learning organization has been severely criticized because of it spells out the "what" but does not show the "how to." There is also a moral question as to the incessant pressures placed on individuals who are only partially taught (the seminars are short) and who have not been able to master enough to act on the knowledge on a long-term basis. Hence the failure to meet the expectations.

Considering the fact that most management classes invite discussion about the most recent tools for effective management, the book sheds light on a lot of facts that are not necessarily revealed in the management textbooks. The author does reveal the limitations of his research and invites more study in this particular field. Concerning the application of the management theories in real business life, there is an invitation to engage in some critical thinking and serious analysis before making a move to change or reorganize.

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