

início (agosto de 1967), com a mensagem de 18 bispos do Terceiro Mundo (incluídos nove brasileiros e representantes africanos e asiáticos), até a sua conseqüente expansão na Argentina. Deixa transparecer sua repulsa pelo dito movimento e faz um alerta para o perigo de sacerdotes que, usando de suas atribuições, estariam influenciando nas idéias e comportamento de um grande número de pessoas. A primeira mensagem oriunda desse movimento esclareceria que o objetivo imediato dos sacerdotes seria o de se colocarem à frente da realidade política e social de seus países. E em 1970 suas posições definiram-se mais claramente: a) repulsa ao sistema capitalista vigente em suas manifestações imperialistas; b) adesão ao movimento revolucionário, esclarecendo não ser possível a existência de um verdadeiro socialismo na América Latina sem a tomada do poder "por autênticos revolucionários surgidos do povo e fiéis a ele". Para o autor, esses "sacerdotes politizados" estariam abusando de suas prerrogativas e tarefas docentes, explorando os descontentamentos e canalizando-os para a subversão. Portanto, realizando uma prática dissociativa e altamente maléfica.

144 Assim, enquanto postura metodológica e prática científica, o autor perde-se em suas próprias contradições.

Com tudo isto, é provável que o leitor, impressionado com o título, se decepcione. E com razão. □

Vollia Regina Costa Kato

Professional management — new concepts and proven practices

Por Louis A. Allen. London, McGraw-Hill, 1973. 236 p.

Louis A. Allen tem uma experiência de 28 anos no campo da administração. Foi administrador, consultor e educador. Sua experiência não foi adquirida apenas nos Estados Unidos. Japão, África e Austrália incluem-se no seu roteiro profissional.

As primeiras páginas do livro são um apelo à análise de comportamento, muitas vezes esquecido nesse mundo de tantas mudanças. É estabelecida a relação entre as ciências comportamentais e biológicas. Esta relação existe quando é desenvolvido o processo conceitual dos impulsos humanos. Nesse processo podemos destacar dois itens de importância: relevante transformação e desejos culturais. Podemos entender transformação com a conhecida afirmação "na natureza, nada se perde, nada se cria, tudo se transforma". Assim é com o ser humano. Se um impulso genético foi impedido de alcançar seu objetivo, sua energia não se perderá, mas será

transformada num outro impulso ou numa forma derivada envolvida pela cultura — a qual o autor chama de desejo cultural. Este desejo seria a energia estocada de um impulso genético, utilizada pelo organismo, numa forma diferente do impulso para que seus objetivos possam ser alcançados. Esses desejos, prossegue o autor, podem ser expressados através da linguagem, modificar ou desviar o impacto dos impulsos básicos, aperfeiçoando o comportamento. Entretanto, os desejos culturais são menos satisfatórios que os impulsos genéticos, dos quais derivam.

É importante que o administrador saiba que os impulsos que garantem a auto-realização são interativos. Por exemplo: para alguns, o dinheiro é equivalente a outras necessidades. Para outros, o amor pode substituir tanto o alimento como o dinheiro. Estabelecer hierarquizações entre alimento, amor e dinheiro, por exemplo, não é aconselhável, diz o autor.

A conceituação de impulso e sua relação com o desejo cultural leva-nos a uma outra consideração, a do caráter teleológico dos desejos. O homem pode utilizar-se do impulso teleológico com o fim de alterar um propósito racional. O impulso teleológico a que nos referimos nada mais é do que a utilização da energia para estabelecer os objetivos a serem alcançados, isto é, das direções à ação, tendo como meios a identificação da necessidade e formação do objetivo. A conseqüência do impulso teleológico seria, em última análise, a tendência ao planejamento.

A avaliação do comportamento humano dirigida à ação pode ser identificada através de quatro modos de ação: o espontâneo, o racional, o cêntrico e o rádico. O

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