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Chapter 1 : Top 12 Important Life Lessons that we can learn from Bhagavad Gita - Listovative

Big data is all the rage in management circles and beyond, yet little is said about the understanding needed with such voluminous data. An important lesson can be learned from ethnographic research.

Relativism, the idea that truth is a historically conditioned notion that does not transcend cultural boundaries, has existed since the Greek era, some years ago. Cultural relativism, the opposite of the idea that moral truth is universal and objective, contends there is no such thing as absolute right and wrong. There is only right and wrong as specified by the moral code of each society. Within a particular society, a standard of right and wrong can be inviolate. Cultural relativism is the mistaken idea that there are no objective standards by which our society can be judged because each culture is entitled to its own beliefs and accepted practices. Because there is no objective moral truth that pertains to all people and for all times, one moral code is no better or no worse than any other i. Thus, we should not impose our values on other societies. Nor could we contend that one culture is superior to another culture. Further-more, within the perspective of cultural relativism, there would be no need for, or argument for, social progress. Toward what objective goal would we progress? The remainder of the chapter addresses the philosophical underpinnings of these movements, analyzes each of them, and explains why Western culture is objectively superior to other cultures. Philosophical Roots and Development of Cultural Relativism and Its Descendents Relativism, the view that truth is different for each individual, social group, or historic period, had its beginnings during the ancient Greek period. However, it was David Hume whose clear and rigorous formulation of this worldview made it an important idea in the Modern period. Hume argued for moral relativism because no one can know anything for certain. Consequently, a person is unable to pass judgment on alternative moral systems. Hume attempted to destroy the concept of causality in the objective world. According to Hume, what we refer to as causality is simply our habit of associating events because of experiencing them together, but this does not mean that the events have any necessary connection. Experiences of contiguity, priority, and constant conjunction do not imply a necessary connection between objects. Immanuel Kant agreed with Hume regarding the inability to see or prove causality in the objective i. Kant believed that men are cut off from the objective world and can never know the world in itself i. However, the human mind has fundamental concepts, categories, or filters built into it through which man cognizes the world. Men structure the world that they experience so that it conforms to the human mind. Therefore, men never know things in themselves i. Imagine that every human is born with red organic lenses in his eyes through which he sees the world. The world would appear red even though red is not a feature of the objective world in itself. Red is a feature of the subjective world. Kant said that we see the world in terms of entities because we have an entity category built into our minds. For that same reason, we experience the world in terms of a system of causal networks. Kant holds that the mind is concurrently both helpless and creatively powerful. It is helpless with respect to knowing the objective world but it is omnipotent regarding the social world i. Reality becomes social because people create reality. According to Kant, there is only one type of human mind that is universally the same except for individual idiosyncrasies that occur because of our humanity and hence imperfection. Each person has the same categories and thus constructs the world in the same way. As members of the same species, we each have the same processing apparatus. Kant contended that reality as far as we can know it depends on the cognitive functioning of the human mind in total. Society sets the norms of truth and falsity and right and wrong. If a man sees things differently than the majority, then he must be mistaken due to some defect in his own information processing mechanism. Truth, to the extent that it can be known in the phenomenal world, is to be determined by means of public polls. Contrariwise, Hegel argued that they evolve and change and that evolution is essential to understanding consciousness, history, and mankind. Marx claimed that they changed differentially according to economic subgroups. Each multicultural subgroup has its own reality, its own logic, its own truth and falsity, and its own right and wrong. With no way to reason among the groups, the only alternatives are either isolationism or

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group warfare through which political power is used to slug out group differences. Rousseau held that reason had its opportunity but had failed, claiming that the act of reflection is contrary to nature. He proceeded to attack the Age of Reason by emphasizing feeling, the opposite of reason, as the key to reality and the future. His thought thereby foreshadowed and gave impetus to the Romantic Movement. In their view, man is essentially an emotional being and therefore must seek the truth and act accordingly. Godwin had a profound sense of egalitarianism. He believed that it was desirable and just for the output of society, to which all contribute, to be shared among all with some degree of equalization. Although he realized that some differences were the results of inheritance, he firmly believed that proper environmental structuring could overcome any inherent inequalities. Nietzsche contended that feeling and intuition are actually forms of reason and viewed the universe as a realm of colliding wills and violent conflict. These exceptional individuals, possessing the highest level of development of intellectual, physical, and emotional strength, would possess the courage to revalue all values and act with freedom to their internal Will to Power. As a result, the lowest levels of society would believe themselves to be exploited and oppressed and would experience a deep-rooted resentment. The result would be a negative psychic attitude, a will to the denial of life, and revenge in the form of translating the virtues of the superior into vices. Kierkegaard said that truth is subjectivity and that authentic existence is a matter of faith and commitment. These are the concepts that underlie, in varying proportions, the various intellectual descendents of cultural relativism. Multiculturalism The main idea of multiculturalism is the equal value of all cultures i. However, multiculturalism does not mean cultures as normally understood but rather as biologically defined i. Multiculturalism, a politicized form of cultural relativism, rejects the idea that there are general truths, norms, or rules with respect to both knowledge and morals. Gone are the Enlightenment beliefs in objectivity, reason and evidence, and principles of freedom and justice that apply equally to all individuals. Multiculturalists dismiss the significance of Western civilization by claiming that Western traditions of elitism, racism, and sexism are the cause of most of our current problems. They accept a Romantic view of human nature as beneficent and benign until it was corrupted by flawed Western ideology and culture. There are many closed systems of perception, thought, and feeling each affiliated with some biologically defined group. At one time, truth was viewed as transcendent, fixed, and unchanging. Epistemological egalitarianism has accompanied the loss of transcendence. Each group of persons now is thought to have an equal right to make truth claims. Truth is now thought to be a constructed cultural product that is immanent in each individual culture or subgroup. For the multiculturalist, truth only exists by consensus within each biologically defined group. Multiculturalism is anti-individualistic in the sense that it expects each person to agree with the perceptions, thoughts, and judgments of his group in order for his own perceptions, thoughts, and judgments to be legitimate. The victim mentality is both a cause and effect of multiculturalism. Multiculturalism promotes a culture of victims who have a perpetual claim on society and the government. The result is the division of society into political interest groups with conflicting demands that cannot all be met. Educational proposals from multiculturalists attempt to inculcate in students the idea that Western classical liberal order is, in fact, the most oppressive order of all times. As a result, people are taught to view themselves as victims. This perspective is based on the relativistic assumption that because all cultures are inherently equal, differences in wealth, power, and accomplishments between cultures are, for the most part, due to oppression. Thus, in order to establish cultural equality, multiculturalists emphasizing non-Western virtues and Western oppression dismiss the illiberal traditions of other cultures and attack the ideas of a common culture based on an intellectual, moral, and artistic legacy derived from the Greeks and the Bible. There would be no harm in multiculturalism if the term simply meant that we should acknowledge and teach truths about many cultures. It is admirable to teach students both the noblest aspects of various cultures and of their failings. In actual fact, there are both laudable and condemnable aspects of all cultures. Once it is recognized that different cultures exhibit varying degrees of good and evil, it becomes appropriate to inquire which culture exhibits the best characteristics on an overall basis. Some cultures are better than others: Multiculturalists argue that education can build the self-esteem of minority students by presenting

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non-Western cultures in a favorable light in order to compensate for historical and curricular injustices, thereby restoring cultural parity between ethnic groups. Replacing education with therapy, the multiculturalist attempts to enhance self-esteem by teaching the students of oppressed cultures to be proud of their particular ancestry or race. When education is turned into therapy, the likely result is to teach history not to ascertain truth but to empower i. The result is the introduction of distortions, half-truths, fabrications, and myths into the curriculum in order to make students from certain groups feel good. In addition, multiculturalists denounce the emphasis in American schools on American history and culture and western civilization. Some even portray western civilization and Americans as evil and ideas such as reason and objective truth as Eurocentric and patriarchal for the feminist biases with the purpose of exploiting oppressed cultures. Academic standards of excellence are of no use to the multiculturalist because they are simply means through which the dominant culture oppresses minority cultures. Students are instructed that there are no objective merits or failings of theories, arguments, policies, works of art, and literature, etc. Instead, they are only valorizations of power that require deconstruction in order to reveal their true nature as devices of repression. It is Marxism that has provided multiculturalism with its rationale and concepts e. The goal of the multiculturalist is to change the United States from a culturally assimilated society to an unassimilated multicultural society with a wide range of cultures and subcultures accorded equal status. Multiculturalism promotes quotas rather than competition, allocating resources rather than earning them, and a cabinet that looks like America instead of one that has an adequate background to do the required job. Multiculturalists fail to see that the diversity methods they use to find and create diversity will, in fact, divide the country. In the name of diversity and multiculturalism many Americans are taught to base their sense of self in their racial or ethnic identity. Accordingly, each person is destined to interpret events according to the sentiments of his racial group. Such an attack on reason creates a herd mentality by which people thoughtlessly follow those who proclaim themselves to be the leaders. Racial preference is the common ingredient of the diversity movement i. Proponents do not realize that racism cannot be cured with more racism. When people are taught to think in racial terms instead of according to individual merit and character, and groups are identified as having special status e.

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Chapter 2 : 10 Painfully Obvious Truths Everyone Forgets Too Soon | Live Learn Evolve

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There is great wisdom in this short quote, as it expresses an important reality: I recently read a great article by author and success coach Bill Bachrach, in which he wrote the following: You have probably heard the saying that success leaves clues. These are things we accept as being true and unchangeable. Some of the more obvious Universal Truths or Natural Laws are that humans need to breathe air to survive, gravity, and that water is wet. There are only hours in the week and your success and happiness in life are determined by how you choose to invest your hours. This was not my idea. God did not confer with me when he or she decided how long it would take the Earth to make a complete spin on its axis or the time required for the Earth to revolve around the sun. It is what it is. They have no emotion. They have no investment in whether or not you succeed or fail. They have no interest in your needs, your wants, your goals, your aspirations, or your values. They are not mean or malicious. They have no agenda. They are what they are. To whatever degree you choose to deny, resist, or fight Universal Truths and Natural Laws is the degree to which you will fail to achieve your potential. Whatever time and energy you expend to change them or resist them is wasted time that you will never get back. Surrender to these laws and you will immediately experience more inner peace. Embrace these truths and you will move to a higher level of success and happiness in life. Your long term personal financial success is no exception: I did not invent these truths any more than I had input into how many hours there are in a day or week. I have just been a diligent observer taking good notes. This may not be a complete list, but I doubt you will disagree with anything on it. What you do with this information is your choice. Will you choose to handle the truth? First, you must have a means to accumulate wealth. If not, you have two options: You need to be very smart and work very hard to build a business, develop a piece of real estate, or some other asset which you can sell or receive a large income from. You need to be very smart and work very hard, and diligently save a portion of your income over some period of years, until it builds up enough to represent real financial wealth. Either way, the common denominator is that you have to work really hard, and you need to have some willingness to live within your means, and to sacrifice your current lifestyle for the achievement of your longer term goals. Next, you must take care of your wealth once you have it. Live within your means. No matter how much you have, you still must be realistic about your ability to sustain your wealth over a lifetime, and live within a carefully planned annual budget. No matter your wealth, it is wise to identify your means, and live within them. Master a variety of complex information about how money works. As your wealth grows, so will the complexity of your investment, insurance and risk management, tax, cash flow, and estate planning matters. Learn to invest wisely. There are many skills required to become a great investor, but likely the most important skill is the emotional ability to handle uncertainty. Investment markets are inherently uncertain and unpredictable, so the practice of managing money is essentially a challenge to remain focused and disciplined, even in the presence of the massive amount of fear, greed, uncertainty and emotion that exists in the investing world on a daily basis. This practice can cause a great deal of stress, anxiety, self-doubt, and burnout among even the most seasoned professional investors. You must be capable of developing the emotional fortitude and patience to remain disciplined and calm in the midst of uncertainty. Stay on top of a bunch of details. Of course, the actual administration and management of your financial plan, and keeping your house in order, is a big job that takes a lot of time. There is paperwork, applications, elections to make, logins to keep track of, planning checklists to remember, and details to keep track of. There are investment, tax, cash flow, insurance, and estate planning disciplines to consider, and to find and manage professionals in each of these areas. Doing all of this work accurately, without making important mistakes, and efficiently takes a lot of time, and focused attention. If that accurately describes your mindset, there is good news! you can hire someone to do all of these functions for you!

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Chapter 3 : Lessons from the Universe, with Jennifer Hall

There are universal life truths that apply to all of us. In many ways, we are all 'in this' together and we have many similarities, or common life truths, that affect everyone in some form or another. Despite religious, cultural and geographical differences, there are many commonalities that we.

Thoughts, ideas, comments, diatribes, and rambles. These are concepts that many folks understand in one way or another, but few have said aloud. I hope that by sharing them with you, reader, you will be one step farther on the path to gear enlightenment. What is gear enlightenment you say? Gear enlightenment is attained when there is nothing more to take away, and nothing is missed. That is, when you think not of gear. Quality Over Quantity It is tempting to become a gear whore. So much is written about gear that the very idea has come to assume an inflated status. In some circles, excitement over gear seems to match or even exceed excitement about the sport itself. As an ex-gear whore, I understand. The backcountry is quiet, sparsely populated, and starkly beautiful. Accordingly, the gear that we bring into the backcountry should enable us as much as possible to enjoy this environment. Taking too much or the wrong gear into the backcountry is distracting, and counter to why we go touring. How often have you finished a tour with extra food, extra water, and multiple layers that you never used? Over time, experiment with eliminating from your pack items that you used to think necessary. What do you throw in your pack without thinking about it? Weight vs Functionality In every calculus of gear manufacturing, a balance must be struck between weight and functionality. Almost by definition, a piece of equipment needs material to create function. While the best gear follows the famous dictum by Antoine de Saint-Exupery , it remains nearly a law of physics in hard goods that there is a back-and-forth between weight and functionality, especially in hard goods. Compared to modern fat skis at 10 lbs per pair the weight is negligible. Weight increases the platform for functionality, but it decreases available energy and enthusiasm. A crucial point to consider is that technique can make up for less-functional gear. Take Glen Plake for example. He still skis on skis from the 90s and he rips better than most all of us. Conclusion Thou shalt not think more on gear than you must, buy more than you must, or think gear a replacement for action. Thou shalt buy quality gear and then forget about it. Thou shalt use as little as possible to do as much as possible. Thou shalt use big tools for big tasks, And thou shalt use smaller tools for even bigger tasks, replacing thine gear with thine courage and technique. When your base layer gets too ragged and smelly and your girlfriend wants you to replace it, support Mountain Lessons and pick up a boring and super classic Patagonia R1 Hoody.

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Chapter 4 : Good Managers Focus on Employees' Strengths, Not Weaknesses - Knowledge@Wharton

Four universal truths about management: 1. Managers are responsible for the performance of those that report to them. 2. One of the core responsibilities of a manager is to take action when an employee's performance is not up to par. 3. Confronting an employee performance problem is one of the.

Messenger In management circles and beyond, companies are rushing to integrate, adapt and exploit big data in their organisations. There are nonstop consultant talks and crowded workshops on big data, and academic journals are rushing out special issues with the magical keywords. Nearly absent before, big data is well on its way to be the most talked about topic in the management press, including the Economist, Financial Times, Wall Street Journal and Forbes. Business schools, too, are rushing to restructure their offering around big data and analytics – it seems as if nothing more is needed. Yet little is said about the kind of understanding and reflexivity that is needed when working with such voluminous data. We believe that important lesson can be learned from ethnographic research, which should be taught to managers obsessed with big data. Author provided Big-data obsession in management Companies are wasting no time in leveraging big-data solutions to predict behaviour, profile their customers, and to enhance their marketing effectiveness. For example, many use big data to target and develop recommendation algorithms. Amazon suggests relevant products you are likely to be interested in buying, Netflix lists movies you are likely to want to watch, Spotify and Pandora propose songs you might enjoy listening, and Zappos optimises its entire product selection accordingly. Through these and countless related developments, big data has already become a reality in our daily lives. Big data offers great advantages, and detecting patterns in customer behaviour is beneficial for companies. It offers a powerful way to refine customer profiling and to develop subtle, automated targeting strategies. Notably, it allows to discover correlations that would otherwise remain unnoticed. For example, Walmart uses an ocean of data – the retailer analyses more than 2. And they have indeed found many: Such correlations are not new – they simply were difficult or impossible to detect before. This is why companies reach out to combine and explore even more types and dimensions of data they can. Health insurance companies for instance ask their clients to give access to their Fitbit activity data, with the promise of a better insurance deal. Many retailers have in-store traffic monitoring systems allowing them to track the location of customers within the store as they move in order to optimise their marketing effectiveness. In fact, big data is being proposed as a solution for just about everything. Burger King recently used it for designing their advertising – however, with somewhat disastrous results. We argue that the obsession with big data collection and analysis risks becoming an end in itself. This would significantly narrow down the types of understandings that are being produced, valorised and acted upon. Managers also need to foster a sensitivity to sociocultural, contextual knowledge which, unfortunately, is largely erased by big data storing mechanisms. Big data limitations Surprisingly few talk about the potential limitations. First, due to the thirst for ever more data, there seems to be no end to how much is enough data. At the same time, collecting, storing, updating, and curating big data is – of course – extremely costly. For the record, many have also claimed that much of this data is hardly useful at all. But since they do not know which data could be interesting or not, managers have decided to keep on collecting it. In many cases, unfortunately, companies do not have resources to properly distil meaningful insight from it. These companies would thus arguably be better off not venturing in big data collection at all. Despite technological progress, a significant part of this context will always remain impossible to measure because of its inherent complexity. Yet it is a crucial factor for the understanding and explaining the studied behaviour at stake: Third, we argue big data is unable to address embodied, sensory and affective experiences. When seeking to measure an emotion, for example, big data may only hope to measure the physiological reactions of the persons captured via sensors muscles tension, sweat, heart rate, brain, etc. This is a crucial caveat as the sensory dimensions are essential toward fostering understanding of the experiences that people actually live through. This is problematic, as human lives are essentially about

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experiences. What big data scientists can find out are correlations between variables what is or happens , not causation why and how it happens. Hence, big data is an interesting and useful tool but should not be the only focus of attention. This is why we turn next to examining ethnographic thinking and research as a potential antidote for big data obsession. Benefits of ethnography for managers While big data analytics are quickly entering the curriculum of most business schools, ethnographic methods often remain reserved to social sciences departments of universities. However, some institutions have decided to make them a much more visible and foundational part of management learning “ from consumer behaviour, marketing research, branding, service experience and strategy ” where ethnographic reflexivity and methods are actively in use. First, ethnography is all about gathering in-depth data about lived experiences and situations. Expert on Balinese culture and rituals, Geertz crafted his insights on first-hand participant observation with the idea that the ethnographer needs to live through the same experiences as the studied people. Clifford Geertz, an expert on Balinese culture and rituals, asserted that ethnographers need to live through the same experiences as the studied people to understand them. Above, a village ceremony in In practice, this means being sensitive toward ensuring that people indeed share their unique views, experiences and narratives. For example, people who were born before the Millennial generation consider a cassette player to be a basic , ordinary object. But those who grew up interacting with smartphones and tablets such an object can be a mystery. Third, instead of gathering mountains of data on as many decontextualised variables as possible, ethnography seeks a profound understanding of the situational context. Within it, the objective is to uncover the social processes that help explain reasons why people are bound or likely to act the way they do. In , Netflix worked with anthropologist Grant McCracken to understand the emerging online video-streaming phenomenon. This kind of analysis was indeed fruitful for Netflix toward better serving their customers. In other words, the building of analytical accounts produced by our very own bodies by way of seeing, sensing, touching, hearing, tasting “ about life. Something happens during these events that can only be felt in our bodies, for example, an atmosphere of thrill emerges from social interactions, sights, sounds and other impressions which can sometimes touch, even change us. Toward teaching a reflexive mind-set The above points emphasise a crucial fact: Ethnography calls for a curious and reflexive mind that is open to explore novel understandings and perspectives, challenging taken for granted assumptions and norms. It also insists on an economic principle: We argue teaching ethnographic thinking to managers is now more acute than ever. The world is changing with stunning speed, a flood of data is being produced by computing systems, and there is only little time to make decisions. Ethnographic mind-set enforces managers to:

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Chapter 5 : Choose Your Tools: Universal Gear Truths - Mountain LessonsMountain Lessons

Love cannot be defined. Love is not something you can google or look up in a dictionary. It's not something that you can put in a box, observe, take notes and look at.

Before launching a career as a management consultant and author of such books as *First, Break All The Rules*: If he has learned anything from his years spent interviewing the best minds of the business world, it is this: Truly great managers, and truly inspiring business leaders, are rarer than many think. Chess How to tell a good manager from a bad manager? Bad managers play checkers. Good managers play chess. The good manager knows that not all employees work the same way. They know if they are to achieve success, they must put their employees in a position where they will be able to use their strengths. They know they have 10 individuals working for them. A great manager is brilliant at spotting the unique differences that separate each person and then capitalizing on them. Buckingham cited a recent poll that asked workers whether they felt they could achieve more success through improving on their weaknesses or building on their strengths. Fifty-nine percent picked the former. Buckingham co-authored his book, *Now, Discover Your Strengths*, in hopes of kick-starting a management revolution that will push managers to focus on strength. In the book, Buckingham and co-author Donald O. So how can managers tap into the talent they have in their organizations? Buckingham said a good first step is to determine what employees are good at. The tasks they learn quickly, the talents they naturally exhibit and the jobs they feel good about doing are hints about their inherent strengths. Once those strengths are uncovered, a good manager will put them to use. Optimism and Ego Managing employees successfully is a rare talent. Even rarer, Buckingham said, is the ability to lead. And all good managers are not necessarily good leaders. If you are a leader, you better be unflinchingly, unfailingly optimistic. And considering the responsibility facing business leaders to build a future for their companies, a big ego might be what is needed. These universal truths stem from the basic human needs, fears and desires that unite all people, across all cultures. They also happen to be great tools for leadership. Take, for example, one of the great human fears – fear of the future. By presenting a clear message, and backing up their message with actions that support it, top managers of such companies as Tesco, Best Buy and Wal-Mart have rallied employees to their cause and enjoyed bottom-line success as a result, Buckingham noted. Clarity is the antidote to anxiety. If you do nothing else as a leader, be clear. But Giuliani set one specific, clear and focused goal for his administration. He would reduce crime and improve quality of life for residents. Then he laid out three simple ways he was going to start making that happen: He announced he would get rid of the window washers who pestered New York City drivers; clean subways of graffiti and then keep the vandals away; and make all cab drivers wear collared shirts. The issues were, on their surface, minor. But they were relevant to his citizens. And by setting three immediate goals – and then achieving them – Giuliani was able to build trust among residents and respect among his workers. That trust carried over as he tackled larger challenges, and within a few years of his arrival, the FBI named New York the safest big city in America. Clarity of purpose has also been a driving factor in the success of Tesco, the British food giant that has more than 2, stores and , employees worldwide. Then he went out and did something to prove he believed in his focus: He added more checkout lines in all his stores, a move that led to significantly higher labor costs but also won over his customers and sent a message to his employees that they were there, as Leahy had proclaimed, to provide courteous, efficient service.

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Chapter 6 : Universal Truths: You want the Truth? You can't handle the Truth! -

So, the only major projects we can see are military in nature, like a big wall and big castles. Lesson 1: Innovative projects cannot thrive when your organization is in turmoil. If You Want to Do Something Remarkable, You Need Strong Alliances.

Managers are responsible for the performance of those that report to them. Confronting an employee performance problem is one of the most difficult and also the most avoided discussions a manager can have with an employee. In other words, they feel their manager is a nag. The best way to illustrate the difference between a performance issue, work habit, and pet peeve is to give a few examples of each: Performance issue This is probably the easiest one to get your head around. After all, the issue is the work " not the person. Work habits Work habits are the way an employee is doing their job. Although not direct performance outputs, poor work habits will impact performance. Examples include correlated to the performance list above: Pet peeves Pet peeves are those little things an employee does that irritate a manager. Examples include using the same performance issue examples: Here are two acid test questions: Can I make a clear connection between the behavior or lack of and the performance output? For example, can you produce a report that shows the error differential between code that was properly tested and code that was not? Would you be justified in terminating an employee that refused to follow department testing procedures? Probably not- in fact, there might be an inverse correlation. However, I know a lot of development managers that ban the use of iPods or institute clean desk policies, dress codes, etc" even though these things have no impact on performance. Leaving the toilet seat up is a work habit. It can lead to a soaker in the middle of the night, and ultimately a messy divorce if not corrected. Or the manager that gets outstanding results but violates company values. Posted by Dan McCarthy at 5:

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Chapter 7 : Project Management Facts That May Surprise You | CornerStone Dynamics

Some of the more obvious Universal Truths or Natural Laws are that humans need to breathe air to survive, gravity, and that water is wet. Another such Natural Law is what I call The Rule of There are only hours in the week and your success and happiness in life are determined by how you choose to invest your hours.

Considered to be a doctrine of universal truth, it has long been influencing people not only of India but also overseas. As sage Ved Vyasa is known for writing Mahabharata, Gita being part of it is also ascribed to him. In the epic Mahabharata, when cousin brothers Pandava and Kaurava are about to fight among themselves for the throne of Hastinapur, Pandava prince Arjuna feels weak in the battleground when he sees his relatives, teachers and friends in the opposition. Teachings of Bhagavad Gita are still applicable, even after about thousand years after it was written. These teachings are considered to be ultimate. It encompasses each and every aspect of life. One surely can lead a peaceful life if the teachings of Bhagavad Gita are followed. I personally have derived a lot of meanings from the teachings of Bhagavad Gita. Bhagavad Gita shows path to the lost, answer to the confused and wisdom to all. It is considered to be one of the greatest spiritual books the world has ever known. The primary purpose of the Bhagavad- Gita is to illuminate for all of humanity the realization of the true nature of divinity; for the highest spiritual conception and the greatest material perfection is to attain love of God! Some of the most popular and important teachings are listed below. We should not think about how big or small can we really make things. All this is materialistic and engages people in tensions and greedy activities. It makes one profit oriented. Thinking about yours or mine also does the same. All the life we make and collect things for ourselves. We all are turned into ashes after death. Moreover, a person who thinks about making money all the time can not really engage in meditation. Desires come and go, but you should remain a dispassionate witness, simply watching and enjoying the show. Everyone experiences, desires but one should not be moved by them. They should not bother a person. People sometimes undertake really evil actions because of their desires. So one should not come under the chains of desires. Krishna is the supreme personality of Godhead. He is the original cause of all causes. He starts everything and ends everything too. He is there everywhere. He is omnipresent and omnipotent. We are just puppets whom he controls. He is divine and transcendental. The supreme personality of godhead is the ultimate support of any human being. Our fellow humans may not care for us or support as or may even leave us in our bad times but Krishna is always there for us. The person who knows this truth is never really troubled by sadness or grief. Whatever we do in the course of our lifetime should be dedicated to the supreme personality of Godhead. This will always result in giving us peace and satisfaction. One should consider remembering Krishna during their actions. This makes us feel that God would be there with us and our actions would turn out to be positive. We came to this world empty handed. We have made everything over here, be it relations, money, love or respect. We cannot take anything with us when we die. Everything would be left over here. So we should not really do evil things when it comes to the question of our respect. Nor should we be really concerned about making as much money as possible. Things may not be the same, the way they used to be. Things and circumstances change. We should neither expect people, nor surroundings, not even society to be same. They all change with time. Universe forgets old things and moves forwards, so do we. We should not stick on one point, this will make our existence much more problematic in this world. We should not repent about our past or worry about the future as the present is going on. We should know that God has planned everything for us. He will not let anything bad happen to us. Whatever happens is for our good only. We should be optimistic and should not stress our self with these baseless worries of past and future. If things are not favourable, they surely would be. Just have faith in the supreme personality of Godhead. This world is not immortal. One who takes birth dies one day and that is the ultimate truth of this world. One has to leave this world, even though he wishes not to. No magic can actually help a person to stay forever. Everyone has their set life periods. They vanish after completing them. No matter how great one is or how power one

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posses, all have to die one day. Our soul never dies. Even after our death, it exists. It just changes bodies after the death of a person. It also gives us a lot of worries about the result. We may also feel disheartened if our task or action does not yield good outputs. These were some of the major teachings of Bhagavad Gita. Adhere to them if you really want to achieve peace and inner satisfaction in your life. It is very aptly written and calls for selfless action. He popularized concepts such as nonviolence based on the notions of Gita. Bhagavad Gita has been an inspiration for many. It very simply tells us about the truth of life which otherwise are not possible for us to know. Bhagavad Gita can surely do wonders. Whether old or young, everyone has their own meanings and teachings to derive from this classic!

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Chapter 8 : Why teach ethnography to managers (in the big data era)?

3 Lessons That Will Transform Your Leadership Philosophy Company leaders cannot hide quietly and expect to make a trustworthy these tips will help you avoid some of the mistakes most.

Pin8K K Shares You know how you can hear something a hundred times in a hundred different ways before it finally gets through to you? You expected there to be one more stair than there is, and so you find yourself off balance for a moment, before your mind shifts back to the present moment and how the world really is. Be afraid of a life you never lived because you were too afraid to take action. Death is not the greatest loss in life. Be scared to death, and then take the next step anyway. They can walk with you, but not in your shoes. Be productive and patient. And realize that patience is not about waiting, but the ability to keep a good attitude while working hard for what you believe in. This is your life, and it is made up entirely of your choices. May your actions speak louder than your words. May your life preach louder than your lips. May your success be your noise in the end. And if life only teaches you one thing, let it be that taking a passionate leap is always worth it. Though we all have seasons of crazy schedules, very few of us have a legitimate need to be busy ALL the time. Being busy rarely equates to productivity these days. Just take a quick look around. Busy people outnumber productive people by a wide margin. Busy people are rushing all over the place, and running late half of the time. They barely have enough free time for family get-togethers and they rarely get enough sleep. Yet, emails are shooting out of their smart phones like machine gun bullets, and their day planners are jammed to the brim with obligations. Their busy schedule gives them an elevated sense of importance. Though being busy can make us feel more alive than anything else for a moment, the sensation is not sustainable long term. We will inevitably, whether tomorrow or on our deathbed, come to wish that we spent less time in the buzz of busyness and more time actually living a purposeful life in the present. Read *The Power of Now*. Learn to forgive yourself. The solution to this problem is making friends with failure. You want to know the difference between a master and a beginner? The master has failed more times than the beginner has even tried. Behind every great piece of art is a thousand failed attempts to make it, but these attempts are simply never shown to us. Sometimes things have to go very wrong before they can be right. Knowledge is basically useless without action. The key is to be thankful for every experience – positive or negative. Forgiveness is a promise – one you want to keep. When you forgive someone you are making a promise not to hold the unchangeable past against your present self. It has nothing to do with freeing a criminal of his or her crime, and everything to do with freeing yourself of the burden of being an eternal victim. If you feel emotionally drained after hanging out with them or get a small hit of anxiety when you are reminded of them, listen to your intuition. It makes no sense to force it with people who are the wrong match for you. You really have to love yourself to get anything done in this world. Today, let someone love you just the way you are – as flawed as you might be, as unattractive as you sometimes feel, and as incomplete as you think you are. Yes, let someone love you despite all of this, and let that someone be YOU. Most of us can make do with much less than we think we need. Find the strength to fill your time with meaningful experiences. This is tragic, this kind of thinking. What is real is YOU and your friends and your family, your loves, your highs, your hopes, your plans, your fears, etc. What you have today may become what you had by tomorrow. Things change, often spontaneously. People and circumstances come and go. It moves rapidly and rushes from calm to chaos in a matter of seconds, and happens like this to people every day. Sometimes the shortest split second in time changes the direction of our lives. A seemingly innocuous decision rattles our whole world like a meteorite striking Earth. Entire lives have been swiveled and flipped upside down, for better or worse, on the strength of an unpredictable event. And these events are always happening to someone else right this second. However good or bad a situation is now, it will change. So when life is good, enjoy it. This very moment can be the perfect teacher. Check out Marc and Angel Hack life, awesome website with more powerful articles!

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Chapter 9 : Honesty: The Plain and Simple Truth

If you can't be passionate about the work itself, be passionate about the reason you do it. Maybe you don't love your job or company, but the money and benefits are good for your family.

The Plain and Simple Truth Honesty: Everything, and I mean everything, depends on honesty. The result is that trust is shattered, reputations are damaged, and suspicion rules the day. So, why do people lie? The reasons are countless. People lie to make themselves look better, steal the credit, cover up poor performance, conceal mistakes, deflect the blame, protect their reputations, and deceive and manipulate people. Regardless of the motive, the ultimate results are the same. And still other people tell white lies, hoping to protect someone often themselves from the truth. How do you identify a lie? As a general rule of thumb, if your ears hear one thing and your eyes see another, use your brain because something is obviously wrong. Here are some common forms of dishonesty that masquerade as acceptable behavior: Distorting facts to consciously mislead or create a false impression. Spinning the truth, presenting opinion as fact, and using revisionist thinking or euphemisms to masquerade the truth are all forms of misrepresentation. Leaving out key information to intentionally deceive someone. Deliberately inventing an untruth or spreading a falsehood such as gossip or a rumor. Stretching the truth to give a more favorable impression. Refusing to acknowledge the truth or to accept responsibility for a mistake or falsehood that was made. Withholding information knowing that full disclosure will have negative consequences. Deflecting blame to another person to prevent personal embarrassment or responsibility. Making a promise with no intention of keeping it. Protecting the misdeeds of others. Saying one thing and consciously doing another. Attracting someone with an exciting offer only to divert them to an inferior deal. Any way you cut it, when people distort the truth, they put their credibility at risk, while lowering their personal standards of honesty. Remember, BIG or small. Truth Be Told The value of honesty cannot be overstated. Even though they fooled someone else, how do liars feel about themselves? They may explain away the lie by telling themselves that everybody does it or that the lie fell in a gray area. But I must ask you, is that any way to live your life? When you stand for honesty, you believe in yourself and everything you represent. When you stand for honesty, everything you say carries the voice of credibility. There are several things you can do to demonstrate honesty: Think before you speak. Say what you mean and mean what you say. Bend over backward to communicate in an open and honest fashion. Simplify your statements so that everyone clearly understands your message. Tell it like it is, rather than sugarcoating it. Present both sides of each issue to engender objectivity. If you have a personal bias or a conflict of interest, make it known. Tell people the rationale behind your decisions so that your intent is understood. If something is misinterpreted, quickly correct the record. Thank them for their honesty and treat the information provided as a gift. Willingly accept responsibility by admitting a mistake or an error in judgment in a timely fashion. Hold people accountable when their words do not match their actions. Never compromise your integrity and reputation by associating yourself with people whose standards of integrity you mistrust. Honesty must be a way of life. Honesty means that you care deeply about trust, cherish your relationships, and value the importance of a solid reputation. Honesty means that you try to do your best and are willing to accept the consequences of your actions. Honesty means that you respect others enough to tell them the truth and that you value your opinion of yourself enough to never live a lie. Never lie to someone who trusts you, and never trust someone who lies to you. Tell Me the Truth.