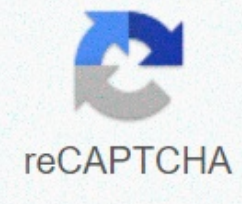




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Classroom management theories

Management Information Systems is interested in the use of information technology to perform management functions. It deals with information related to people, products, procedures and technologies. As with any field of research, MIS research requires theories that provide a framework through which scholars and other researchers visualize phenomena in the field. Initial research in MIS focused on the problems faced by information management professionals, and was borrowed from other sectors, such as management and information technology. Key MIS theories include cognitive adaptation, cognitive dissonance, adaptation of task technology, competitive and socio-technical strategy. Cognitive adaptation assumes that the presentation of information affects the performance of activities. The theory of cognitive dissonance concerns change to eliminate the inconsistency between attitudes and behaviors. The theory of activity technology argues that the capabilities of information technology must match user activities in order for technology to have a positive impact. The competitive strategy relies on economic concepts to determine the factors that make a market attractive. Socio-technical theory emphasizes the need for consistency between independent subsystems for the larger system to achieve optimal performance. Researchers from the State of Georgia have identified three approaches to building theories in MIS: process, which focuses on sequences of events; variance, which deals with relationships between the different parts of a system; and systems theory, which deals with how the interdependence of subsystems affects the set. Running a business is not easy. Depending on the type of company you manage and its specific needs, there are countless strategies for employee management, growth, and productivity. Partly because running a business can be so overwhelming, a number of business management theories have developed over time. Getting to know and follow these schools of thought can help you run your business. The Theory of Business is a classic Harvard Business Review work by business theorist Peter Drucker. Published by Drucker in 1994, this piece focuses on the idea that businesses in the modern era suffer from a lack of direction when it comes to what to do. Drucker argues that, in many cases, the right things have historically been done by the business, but that the assumptions that once led the company to success are no longer valid in the current market for a number of reasons. These assumptions, which cover potential customers, staffing needs and business strengths, are what Drucker calls his of the business. In this way, he explains, business theories are actually company-specific, rather than a general notion that can be applied universally. Each company needs to determine what its theory has been and adapt it in the future to find maximum success. Success theories are widespread, but one thing is quite commonly accepted: management can be divided into four basic principles, all gears in a wheel. Each of them must be executed correctly to obtain a well-managed staff. These four principles are planning, guidance, organization and control. Often, employees don't actually see any planning or organization going on behind the locked door of their manager's office. Effective managers, however, must engage in these activities. Planning is essential, because it creates a detailed approach to achieving one or more of your organization's goals. Without this, employees are working without much direction. The organization requires managers to determine how it will allocate resources that have been made available, and then how to instruct employees with various projects. And leading and control are much easier to identify when considering your manager's behaviors. Leading involves connecting with employees on a personal level and determining what inspires them. From there, a good manager can encourage success and career-oriented growth in their staff. Control, of course, is a necessary aspect of any manager's role. Managers have been able to supervise a part of their company, so it is imperative that you ensure that all directives are met and that no one acts contrary to the objectives of the organization. Sometimes, the principle of control can lead to disciplinary action if a member of staff does not act correctly. There are a number of well-known theories in management, including Max Weber's Bureaucratic Theory, which he described in 1905. Weber's theory is based on strict rules, clear distinctions of work and hierarchy of authority. He supported hiring based solely on the search for the most qualified person, regardless of that person's personality or how well he could adapt to the rest of the employees. The workers did not have to chat according to Weber's theory, however, because work was a place to do tasks, not make friends. It would have disdained many of today's practices, such as collaboration, flexibility, and out-of-the-box thinking. For Weber, working inside the clearly defined box was ideal, while managers roamed around taking notes on behaviors that needed to be reformed. X Y Theory by Douglas McGregor is almost the polar opposite of Weber's bureaucratic theory. In 1960, McGregor defined Theory X as the idea that workers were just cogs in a wheel who needed to be bullied and punished for doing their job accurately (which as if referring to Weber's theory). McGregor's Y theory said it was natural for people to want to work and feel proud of what they did. Those who felt engaged at work enjoyed their work, felt satisfied with it, and would become self-initiators to make creative decisions. McGregor's XY theory is still widely Today. Because management is less of a science than an art, it's usually effective to combine multiple theories until you identify the most productive formula for your specific company and team. An individualized strategy tends to produce the best results. The management theory, developed in the last century, describes how companies plan, organize, work, guide and control their employees. Effective managers so that people achieve goals and wisely use materials to achieve profitability and maintain a competitive advantage. Technological advances have allowed standardization, automation and globalization at a pace that early management theorists probably never thought possible. Complex IT solutions, including hardware and software, enable businesses to create, store, and retrieve data from locations around the world. In large and small businesses, all departments, including marketing, sales, finance, and manufacturing, now typically depend on the company's IT infrastructure to manage the operations and functions needed to complete business processes. In the early 1900s, Frederick Taylor, an American mechanical engineer, described how the scientific method could be applied to worker management. By simplifying and optimizing the way tasks were performed, managers could direct workers to complete tasks consistently. By improving industrial efficiency and reducing human error, managers improve productivity and increase profits. Through the introduction of technology, such as computer hardware and software, tasks previously performed by humans are now performed by specialized machines, reducing monotony, security problems and variations. Also in the early 1900s, Henri Fayol, a French mining engineer, developed a set of 14 principles that described how to run a business. He theorized that there were six management functions: forecasting, planning, organization, command, coordination, and control. The impact of technology on its management theories extends to all services in most companies, as computer hardware and software applications have replaced paper systems of work organization and management. Management contingency theory states that there is no one better to manage. A style of leadership that proves effective in one situation may be inappropriate in others. Success often depends on a number of sit-in factors, including the skills of the manager's subordinates and the information the manager has at his disposal to make an informed decision. With the use of mobile computing, mobile phones and technologies that are always available, managers have more information at their disposal than ever before. In fact, too much information can make it difficult to make a decision. Managers need to filter the news, data, and other content they receive in print, audio, and video formats to work Using a systemic approach to management allows managers to view their business as a complex system of interdependent departments. By aligning employee performance goals with strategic goals, all staff work to solve the same issues. Technology allows all parts of an organization to communicate easily. Using telecommunications, emails, social networking tools such as wikis, blogs and forums, managers and employees work together around the world to solve business problems. Enterprise software and hardware systems connect departments so that the entire entity functions as a cohesive whole. Where are the new management theories? A keen observer of management trends asked me at a meeting of executives, academics and journalists focused on the future of work. It was a few months ago, and no one expected the future to come as quickly as it did, or the way it was. I had already heard this question - it is a staple of those meetings - but I have been thinking about it a lot since the work, as we knew, stopped. Theories link analysis and action, and especially in times of change, when the future becomes unpredictable and anxiety is high, managers need theories to provide clarity and reassurance. Scientific management. Human relations. Competitive advantage. Maximizing shareholder value. Disruptive innovation. These are just some of the theories that have shifted management over the last century, offering logic, a script, and sometimes a justification for action. They also shaped management, conveying an image of who managers should be. Take scientific management, better known as Taylorism, probably the most enduring management theory of all. It suggests that a manager's job is to increase efficiency in a production system. The manager, therefore, rendered in Dr. Taylor's image, must be a detached engineer who sifts through the data to counteract the most common source of error: people. I should know the new theories since I'm, after all, a management professor. But I made a vacuum. To be sure, there was no shortage of new management hacks even before the upheaval of the last few months. Management stories abound, covering the entire range from epic to comedic to absolutely tragic stories. Executives have visions, swear allegiance to rehearsals, and even pen posters. But new theories? They don't seem to be anywhere in sight. Management academics are also upset, doubting that old management theories still apply in algorithm-governed organizations, and wondering if anyone is capable of developing new ones. But this lack of new theories is concern not only for me, my conference friend, many a manager, and the authors I have just mentioned. It affects you, too. Regardless of your age, and whether you're a manager or not, you're caught with us in a midlife management crisis. The signs of such a is evident in many daily experiences. Maybe you feel uncomfortable and restless, feeling that we're not going back to normal in the workplace. If we still have one. Or you feel stuck and swing between frustration and despair, wondering who's in charge and what's yet to come. You feel anger about the system, not to mention mistrust; you feel loneliness and lack of meaning. These are not just signs of pain at the way life has forced us to change in recent months and weeks - our discomfort and despair have been ungrateful long before. The more we reach new theories, however, the more uncomfortable we become and block us from becoming. This is because the problem that triggers midlife crises is different from most of the challenges that management is suitable for analyzing and solving. It's existential. Yet it needs to be addressed. Our lives depend on it. It is the question of death and the question of what to do with the freedom, time and energy that we have left. You read it right. In my support, the discomfort that many people have experienced at work in recent months and years and who now feel more acutely now, in the face of a global health and social crisis, is not due to the inability of managers to prepare for the future. It is due to management's reluctance to contemplate a lack of its future that is becoming increasingly evident and urgent. A lack of future that concerns management as an idea and practice, not just the fate of individual managers. This denial, which is still on display in many organisations today, is dangerous and unfortunate. Midlife crises are often unpleasant but productive business. Death, when we can face it, forces us to consider not only how we live, but also why we exist. Mobilize our intellect and imagination towards better ways and because they are bigger. As it begins as the absence of meaning and hope, a middle-aged crisis can be a source of both. It can transform us, changing us pervasively and permanently. It can free us, helping us defy dated obligations. And it can humanize us: deepen connections with others and with ourselves. This humanization is very necessary, as many have pointed out, but it must go far beyond the usual rhetoric of proactive leadership, an airbrush of humanism to make management more beautiful. It must become its core. There is much to be gained if we can overcome the crisis. But first let's consider where it came from. A midlife crisis must not be triggered by the realization of our real and physical death. It can be triggered by the knowledge that the world as we knew it, or a worldview that we cared about, is failing. (Although, in fact, a failing worldview often generates physical death, the fraying of social bodies amplifies the fragility of the individuals who make them up). Midlife crises erupt at existential turning points, between a state that is no longer viable and one that is still conceivable. Seen this way management had a midlife crisis for a while. Because capitalism - the worldview that most theories and management tools have long been drafted to support and advance - is at an existential time. We're not just wondering how to make it work anymore. Many now wonder why (and for whom) it exists. Some even wonder whether it is more feasible. Capitalism as we know it has died, said Marc Benioff, three weeks after 2020. Speaking from the main stage to a packed auditorium at the Annual Meeting of the World Economic Forum in Davos, Salesforce's CEO made an unlikely eulogist. Benioff called on his peers to put to rest ultra-capitalism interested only in himself, obsessed with growth and profits, and blind, if not hostile, to his environmental and social context. The strand of capitalism on display daily in macro trends such as the emergence of winners take all societies, and micro moves as a concern for struggling markets during a pandemic. We could debate whether ultra-capitalism is dead. But as the planet burns, inequalities increase, people suffer, and geopolitics becomes increasingly tense, there is little doubt that it is deadly. Much of the damage that ultra-capitalism does through its management, more precisely, through the undisputed practice of a dehumanized view of how management works and should work. It is an instrumental vision that launches it as a technology of sorts, a means to an end, a tool to maximize efficiency, alignment and performance, even when apparently acting with concern and care for people. He neglects everything that doesn't affect performance, and his influence reaches so deep that we often use it to manage ourselves as well, say, whenever we tell ourselves that we should sleep, exercise or read a novel so we can be more productive at work, rather than because our lives are healthier and richer and freer for it. Consider, for example, most management search or popular management writing. It is based on a portrait of management, if done well, as a way to predict and solve practical problems. And it's dedicated to offering prescriptions for managers to address these issues. How do I make decisions? How can I be heard? How can I stay productive? How can I help my team succeed? In many circumstances, theories and tools that help answer instrumental questions are sufficient. But they're of little help when existential questions come back, like, How long are we going to be around? Do we matter? us in charge? These are half-life questions for individuals. And these are the questions that we increasingly ask ourselves in the direction at this existential juncture. These questions are getting stronger and stronger, and those who were destined to bury ultra-capitalism, if anything, rush to the deathbed to revive it, arguing that their previous success makes them better to solve social ills, or sell off our health and privacy for profit. Trying to change the world without wanting to change our world is a classic sign of half-life and a common defense when our world's minds collapse. Only the offer to give your hand and the means can be a way to ensure that you remain valuable and central even in a new world. (It's also a way to pursue the most ultra-capitalist of aspirations, a revolution without revolutionaries.) Everything must change so that everything can remain the same, pronounces the Prince of Salina in the face of his loss of position in Giuseppe Tomasi's masterpiece of Lampedusa Il Gattopardo. I heard the quote used as a positive example of managerial pragmatism, but in the novel, the fictional prince urging his family to forge ties with the armies of a rival monarch and the family of a business leader is the epitome of shapeshifting power. He is only interested in staying in place and postponing the collapse until after he has left. His words, I fear, would not be out of place in the mouths of those who seek new ideas and tools just to stay in charge. In the final analysis, however, this approach is not enough. If we want to change the world, we must first change our world. This means that those who aspire to create a new brand of capitalism must first kill the old management brand. When I say we have to kill the management, I don't mean the leaders, the people. Replacing them with algorithms, for example, risks making management more instrumental than it already is. The AI ai-run workplace reaches degrees of control that surpass Frederick Taylor's wildest dreams. Replacing old managers with new managers won't do that, too. It would be useless if the new ones embody the same principles in a different style. Instead, when I say that we must kill management, I intend to put to rest the way we conceive, portray and practice management. We - you and I, people who attend meetings and read the characteristics of magazines on the future of work, and everyone else who gives life to management in words, in writing or in their daily work - must change our conception of management, of its function in any company. What do we replace him with? We need truly human management, which makes room for our body and spirit alongside our intellect and capabilities. This cares about what work does, feels and means to us, not just what we can do at work and how. A management that abjects the incessant search for efficiency and alignment and celebrates, or even acknowledges, the inconsistencies that make us human. A management that existential growth with its passion, such as its instrumental growth, that is, the one that pursues the expansion of our consciousness alongside that of our powers. One in which we can be fully human, with all our contradictions, in pluralistic institutions. A management will require to include a concern for the freedom and well-being of those we manage as much as for their productivity; that we consider the environmental and economic consequences of strategic choices; who stop begging for helplessness in the face of the tyranny of technology and we take responsibility for rejecting technologies that allow tyranny. That we hear and amplify a broader set of voices, not only those that fit a narrow view of management and its concerns, but also those that challenge it, and in doing so, revive it. This type of management could advance capitalism based on curiosity and compassion, therefore much more important in innovation and inclusion than its current form. You can already see glimpses of such a human vision of management. They can be seen in CEOs talking about purpose care as much as profit. You can see them in people's desire for meaning and community at work. But for those claims not to sound empty and those desires not to be dissatisfied, management as we know it, in fact, must die. There's no other way. Because, in truth, he doesn't have a problem. That is the problem. The challenge facing management is not the lack of new theories; is the strength of the old. It is impossible to build the future using the projects of the past. It's like going to a plastic surgeon to restore our appearance when we should see a psychoanalyst to clear our minds instead. This is what management could use most these days, I argued in a recent article on which this essay is based. More psychoanalysis, that's to say. I'm not kidding you. Especially the psychoanalysis branch that deals with systems of organization and the experience of people in organizations. A line of work that challenges the dysfunctional cultures of organizations and the charm of people in its neurotic contests, which aims to free us from the constraints of the past. You could call psychoanalysis a theory, or a tool. I wouldn't disagree. (There's my management theory for our times.) But I'm using it here as a shortcut to a subversive conversation. A relationship that helps us understand why we fear what we want and what our theories cost us when they become beliefs. In other parts, when solutions to old problems become reasons for our security. Seen through this lens, the essence of a midlife crisis is confinement. Theories that we learned early, and it made us go on, they came to hold us captive. For individuals, these are usually personal theories about how to move forward. You always have to work hard. (To what?) You can rest after the Promotion. (Really?) Prove you can do it yourself. (But why?) He always works to adapt. (At what cost?) For management, these are theories that we collected at school, from books and role models at work. Popular theories such as those I mentioned earlier, or more local ones in our Managers, for example, need to put shareholders first, or keep people in line. These theories may have kept us safe and made us successful at some point. They worked for us and so we worked for them. Until their magic stopped, usually because we couldn't change, they were faced with death, or both. These theories then fail us because they show us how to move forward without being told why. When change is needed or death is on the horizon, it will not soothe us or be enough for us. The question we have to answer is no longer: what works best?; is it worth living for? Psychoanalysis poses this question and in doing so frees us when confinement becomes too much. People come for psychoanalysis, or choose someone to have a conversation with, when they find that they can no longer keep a secret, writes renowned British analyst Adam Phillips. What was once private became, despite themselves, unbearable. A midlife crisis is a euphemism for the knowledge that the instrumental answers that theories generate from data do not fit existential questions. Theories are of limited use without a purpose. They are, in the end, unbearable. So is the idea of management that we have clung to for a century. That is why existential threats, when we face them, can end up freeing us. They broaden our horizons, reminding us that we need more theories and that we are more than instruments. With intuition and support, we often emerge from a midlife crisis with a more spacious view of who we are, more lenient, more generous, more resolute and tolerant at the same time, more likely to balance our concern for the mechanics and morals of our actions. If it can cope with its own midlife crisis, then management could be on the verge of real transformation. It could also use current health and social crises as an opportunity to demonstrate, not just tout, its commitment to humanity. For this reason, however, we do not need new management theories. We need a broader purpose for this. And we need this purpose to emerge not in bold statements, but in ongoing conversations, with ourselves and others, challenging instrumental theories. These conversations are much more useful at existential times like this. They are a far better means of freeing ourselves and joining us in bringing a human breakthrough in management, and ultimately in our dealings with each other, with technology and with the planet in the workplace. Those who are still sceptical about pronunciations like capitalism as we know it are dead, and distrust the commitment to the transformation of those who have benefited based their criticism on a solid principle. We usually like to change the world if we can, but not to the extent that it puts our identities at stake. Unless we're in a midlife crisis, that's it. Then, an existential view suggests, people are often to become a threat to their old world opinions, to kill an old self that puts itself in the middle of the future. If efficiency is the goal of instrumentalism, freedom is the goal of existentialism. Deepening our humanity, in business, in politics and in every other field, requires equal devotion to both. On the day that freedom is as central as efficiency in its practice, we could declare management dead and give it a new life. Life.