



I'm not robot



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One of the most interesting things about Apache is its sophisticated sensor equipment. Apache Langbo detects ground troops, planes and nearby buildings using a radar dome mounted to the rig. The radar dome uses millimeter radio waves that can build the shape of anything in the range. The radar signal processor compares this bug to a database of tanks, trucks, aircraft and other equipment to identify the general class of any potential targets. The computer specifies these targets on the pilot and gunner display panels. The pilot and gunner both use night vision sensors for night operations. Night vision sensors work on the Forward Infrared System (FLIR), which detects infrared light released by heated objects. (See how night vision works to learn more.) The pilot's night vision sensor is attached to a rotating turd above Apache's nose. The gunner's night vision sensor is attached to a separate turd under the nose. The lower turd also supports a normal video camera and a telescope that the gunner uses throughout the day. The computer transports night vision or video image to a small display unit in each pilot's helmet. The video view projects the image on a single-eye lens in front of the pilot's right eye. Infrared sensors in the cockpit track how the helmet pilot positions and relay this information to the turd control system. Any pilot can target sensors simply by moving his head! Manual controls are also available, of course. (For more information on the helmet targeting system, see this U.S. Army Apache page.) Next, let's look at a few systems that protect the pilot and gunner during the battle. Advertising ads if most business business involves making decisions, Helena Light Hadley, director of total quality management at Marriott Residence, has no doubt why the business doesn't work often. Most people are frustrated with how to make decisions, he says, all of us trying to be legions, people might complain, but then they say, Well, I trust the leadership to get the best thinking. But behind closed doors people wonder if leaders really have all the information, especially when decisions affect people who had no input. Recently Hadley experienced an alternative approach to corporate decision-making. When he arrived at a ballroom of the Charles Hotel in Cambridge, Massachusetts to attend an annual meeting of business leaders committed to organizational learning, he expected to enter the familiar world of round tables, linen tablecloths, and name tags. Instead he entered a ceremonial surrender. Instead of sitting through a standard agenda with flip charts, overheads, and breakout groups, he and 35 other participants from some of the most traditional U.S. states. — General Motors, AT&T, Unisys, Northern Telecom, Bank of Boston, Aetna, McKinsey & Co. — and even the World Bank found themselves participating in a tribal council ceremony. At the door of windEagle's dark standing room, a powerful medical woman in her late 40s came up with a thick cascade of silver and black hair, wearing a flowing skirt and scholl. WindEagle quietly filled the sage smoke purification on the participants as one by one they slid inside the room. The candlelight flick showed ceremonial weaving draped from the ceiling, creating a teepee-like shape in the room. Gone were the usual tables and chairs, replacing flowers, candles and stones forming fire circles, and painted in each corner standing tripods with more weaving and shields. The band arranged silently in a circle, sitting on low-back chairs without legs, and listening intently, if anxiously, to the introduction that comes from RainbowHawk, a compact medical man, stockings, a 72-year-old with weather features, bright blue eyes, and long, silver hair tied in braid. This was the time of the ceremony. For the next eight hours, the group would join in a ceremony, a medical wheel council, a shared decision-making tool that taught them how to replace controversial discussions with constructive dialogue. The tribal version of Robert's order laws was in effect: Circle members passed a talking stick to show who had the floor - uninterruptedly allowed. That person would begin by identifying himself by name and end by saying, I've spoken. Then the group would respond, Whoa! - Tribal equivalent you've heard. They would learn with four shields and four attentions, and then sit as chairman at eight compass points to hold a council. Each president has a unique vision to present the group; the wisdom of the council emerged as the views came together, one at a time, in a circular ceremony. This is a way to balance a group, Yind Eagle explained, a way to put things in perspective without animosity. That search for balance and perspective is embedded in the design of the ceremony and woven into patterns that decorate the ceremonial lodge. Just as the ancient tribes needed tools to help them reach decisions that reflected the collective knowledge of the group, so today's tribes business can benefit from tools that break organizational barriers, explore assumptions in a non-frontal style, and change the mind-set, focus and speed of conversations leading to decision-making. As participants learned, these ancient teachings or earth wisdom, provided by RainbowHawk and WindEagle, which run the Eham Institute in Los Gatos, California, can feel out of place in fast-paced, sophisticated technology, Business world. And it is unlikely that hundreds of companies will soon turn their conference rooms into ceremonial submissions. But what the council's ceremony offers is a set of insights and techniques that change the way and why decisions are made. Eight hours later, when the council ended, Helena Lighthedley left with a new insight into the decision. The tribal approach makes a lot of sense, he says, when a decision is placed on the field of 'more good,' you stop operating ur territorially. How the council ceremony works is not the teachings of hip ground wisdom. They will not be the basis for the next best-selling business or re-engineering competitor for billable hours consultants. They value understanding precisely because they endure: This tool for group decisions to be the first inhabitants of the American continent - with links to the Mayans and Incas.The actual ceremony that RainbowHawk and WindEagle operates stems from an oral tradition. According to this tradition, representatives of Irokois, Delaware, Cherokee, Chocto, Usage, Plains People and other tribes gathered in Oklahoma in 1879 on a large council; by then, these tribes had realized that their indigenous culture would soon be overtaken by the dominant white culture. To preserve their tribal wisdom, they passed 37 belts to selected medical women - the last of these belts on hand - who passed their sacred teachings through the Glyphs. Belts were passed down from Hafez to Hafez, medically trained women and men, from generation to generation. Among those who passed this tradition was Hyemeyohsts Storm, a chain who published Seven Arrows in 1973, recounting many of these teachings. It was through the storm that RainbowHawk and WindEagle became the holders of this tradition. The context of the council ceremony is a masterful mandala-like design, tying the direction of cardinal and non-cardinal compass, global forces, and a group consultation and consensus-building process. In its most complete version, the design not only makes a medical wheel for council discussions, but also creates a general social landscape. For their training purposes to merchants, RainbowHawk and WindEagle simplify the design into three essential elements: four balance shields, four attentions, and eight bosses, each of whom has a certain vision to represent at council ceremonies. The four shields, which match the four cardinal points of the compass, are the perfect picture and human balance. In the East shield is a magical child that represents the spirit of creativity, playfulness, imagination, brightness and enlightenment. East's responsibility is to preserve the tribe To move and play with the design of life; all the discussions originate in the East. South is a small child's shield, a place of trust and innocence, where awe and wonder, emotional resilience, curiosity, and being adventurous-attributes of a young child are extraordinary. In the west is The Nortor Shield, which is responsible for recognizing what is needed to improve, nurture, educate, balance and take care of the tribe's people. North is a warrior/warrior shield, with features of courage, behaving, and strategy. It is a place of knowledge and wisdom, clarity and action. The Four Attentions, set at the noncardinal points of the compass, provide the counterbalance to the Four Shields. Here again, each point comes with a set of features. Be present in the Southeast, reminiscent of the tastes, smells, sounds, and touches of the moment. In the southwest the guards are out. Here's the question: Are we awake, protecting our focus, staying true to our goal or purpose? in the Northwest is seeking education. This direction asks: Do we pay attention to the meaning of any event or does it happen? What should we learn from this situation? and in the Northeast let the little child play, a reminder to stay open to vital information, to playful with forces at work in any situation, to use the challenge as a way to learn. At the council ceremony, two presidents - one man and one woman - sit on the compass at each of the eight cardinal and non-cardi points. In what is perhaps the most important feature of the ceremony, each pair of bosses must adopt a view or attribute that matches their position on the compass. As the four Shields and four attentions each describe sensitivity, so presidents represent certain ways to look at the experience or assess a situation. In the east there are Hewka bosses who are responsible for speaking to the tribe's freedom and creativity. In the southeast there are peace chiefs who focus on the current situation ahead of the tribe and have current circumstances and appreciation as the most important verbal signs. In the south there are war chiefs who addressed emotions, especially power and danger, as shown in the pre-tribe issue. The chief medical reader in the Southwest speaks to purpose and direction. They need to answer the question of whether this proposal is about purpose for the tribe. In the West, the bosses are women. Maintenance and balance are the keywords in their review; they should worry themselves with healing and nurturing, protecting and caring for clans. Council chiefs in the Northwest speak of timing and togetherness. In their council presentation, they consider the question Is this the right time? specifically, they focus on the flow and in turn in the life of the tribe . In the north are the Hunter/Head of Labor. Their focus is strategy and implementation, their keywords are clarity and action. Finally in the Northeast are the head of the law dog. They speak with integrity and vitality and need to determine whether the council has spoken enough to reach a decision or whether the ceremony is flawed and the wheel must go around again. The council ceremony always begins in the East and goes on clockwise around the drug wheel circle, and each boss speaks to the tribe and represents his designated vision. The talking stick passes from boss to boss: each boss goes up to speak and identifies himself, identifies the prospect from which he speaks, and then offers wisdom on the subject, usually speaking for less than 10 minutes. At the center of the drug wheel are zero bosses whose job is to ensure that the process is honored, and the discussion moves as it should. Because of the drug wheel design, the quality of the discussion varies dramatically from a traditional Western meeting. Each president adds to the council from his own point of view, but none of the presidents argue with any boss or directly contradict any other president. This ceremony is a council, not an argument; Not all council ceremonies lead to consensus. If the ceremony is over and the council has not reached an agreement, one of two things can happen. The group can suspend the ceremony as it gathers its energy for another attempt. Or if there is an emergency and a decision is made, the council can give someone the authority to make a decision, with the understanding that not everyone agrees. As Wind Eagle says, If there is an agreement, that's fine. If there is disagreement, at least we've heard it deeply and we can stabilize what it is. This process is not about situations, it's about people. It's about perspectives and wisdom. Creates relationship, communication and respect. when you talk and you are different from me , i value your opinion . What distinguishes the council's ceremonies as decision-making techniques is the nature and quality of the debate. Actual protocols are about as different from most corporate decision-making practices as possible. When the council comes together, it's a cumulative process, not a debate process, Ranginhawk says. How the HelpsIt ceremony is not difficult to see is an analogue between eight views of presidents and a variety of perspectives that Informing business decisions is better. If someone analyzed every situation in terms of their power and risk, what company would not have performed better? But does the council's own ceremonies offer benefits to contemporary business practices? Eric Wegt, 47, has no doubts. The credentials for the establishment of Wegt are impeccable: He is a former harvard business school lecturer and consultant for the Boston Consulting Group. Vegt is currently president of Micromanter, in Cambridge, Massachusetts, an interactive educational technology company that sponsored the Charles Hotel conference where RainbowHawk and WindEagle appeared. He is also the founder and president of Interclass, a consortium of large companies looking to discover the most advanced features of organizational learning. Vogt invited Rainbow Hawk and Wind Eagle to chair the fifth annual Interclass meeting, and to run it as a council ceremony. Veget says. These include creating a space for reflective thinking, using storytelling to regulate a playful and creative mood, the process of regulating a community of people who feel harmony with each other, and balancing the views that need to be incorporated into decision-making. Organizations do not include a decision-making method that includes all these aspects. Other businessmen who attended the council event held by RainbowHawk and WindEagle Echo of Vegette's emotions have attended. For example, Jim Chers, 52, Chevrolet's director of total customer enthusiasm, is a traditional businessman in a traditional business. But after twice experiencing the decision-making approach of a council ceremony, Chrz himself has become a reckoning. I'm in the car business and I'm not in the arms of the tree. We are evolving away from fast-fixing, school bottom line towards an approach that seeks the relationship between things. But we've spent time building consensus on the company based on values, he said. Can you say that we're doing something like this besides, what could be better if we want dream leaders who have the ability to understand ambiguity? lessons from the council ceremony in addition to the public benefits, people who have experienced the ritual approach have found that it offers tangible lessons that can help businesses improve their decision-making. Good decisions start with listening. Meeting and taking the West instead of listening emphasizes talking. Businesses come to a meeting ready to present themselves - not to listen to the participation of others. And the debate format. People have to start formulating their answers while the other party speaks, rather than listening and maintaining judgment. The first element of a council ceremony, on the other hand, is careful listening. Important decision-making feels important. Turning an important decision into a trivial debate runs the risk of triviality. The council's ceremonies raise attention to the subject using distinctive rituals, more formal and formal speech patterns, and extraordinary titles and ceremonial objects. In such an environment people think and talk more carefully, listen more carefully and perhaps act wisely. Emphasize information, not advocacy. U.S. businesses are looking, in most cases, a legal model: decision-making sessions are mini-teral, with people favoring certain positions. When the decision comes down, someone wins and someone loses. The council's ceremony emphasizes views, not discussion points. Instead of determining winners and losers, the tribe should make a decision that serves the interests of the entire group. Truth, not grass. Most decisions are structured around pre-existing grass: marketing versus production, line versus staff, external versus internal, headquarters versus field. People argue for a situation based on where they sit or what they do. At the council ceremony, those pre-found positions are the first thing to go. The marketing manager may find himself sitting as a dog-law boss, having to determine whether the debate has moved to a decision rather than concern himself with marketing interests; a lawyer from the General Counsel's Office may sit as one of the women's bosses, speaking on behalf of the organization's breeding. Rejecting roles is so dramatic that it is forced to reject thinking. A slower process makes better decisions. Instead of looking for the fastest response to a pressing problem, the council process accepts the need for careful and in-depth reflection. With the understanding that implementation is faster, easier, and more successful if it comes after all the implications of an issue have been thrashed, the process does not address the question of action until the recent stages of discussion. As long as you're around to talk about the action, Eric Vogt notes, the entire council has had a chance to talk and feel involved in the results. Council ceremonies are unlikely to suddenly sweep into boarding rooms and American business meeting rooms. And it's hard to imagine all the elements of exercise fitting into the decision-making routine with which most CEEs feel comfortable. But using eight presidents' views to break a group of Locke-Step decision-making processes is not hard to do. And the wisdom of the land as presented in this way of the council ceremony is fascinating and Tool - a reminder that the secret to finding the right answer is in asking the right question. As Wind Eagle told the council at the Charles Hotel: The first people had questions and they were free. Peter Carlin (73071.353@CompuServe.com) writes about business and culture from Portland, Oregon. His work has appeared in The New York Times, Los Angeles Times magazine and Men's Magazine. Journal.

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