OVERVIEW

This course locates the organization development practitioner within complex systems, including dimensions of culture, organization and technology. Conscious participation and co-creation in complex systems require two foundational forms of understanding and perceiving: (1) Systems thinking, seeing and sensing, and (2) Self-awareness. We have an unprecedented opportunity to heal and re-vision our relationships with ourselves, each other and the systems of which we are a part. To enact this opportunity, participants are invited to connect with the sources of their own deeper perceiving and wisdom, to access new ways of being, seeing and interacting, and to enact a paradigm shift in how we understand and participate in our multilayered human, natural, organizational and technological ecologies. The course also initiates the process of identifying opportunities to transform conflict, structural power asymmetries, and organizational and team dynamics through changes in thinking, speaking, acting and being. By identifying ‘default’ cultural, organizational and thinking modes, the course invites participants to develop new capacities for learning and co-creation from which diversity and inclusion cease to be problems to be solved within/by the existing paradigm and instead become the new paradigm. Participants will have opportunities to learn through both conceptual and experiential approaches.

I. Knowledge and Understanding

- Understand one’s own assumptions, mental models, biases, etc.
- Consider and understand events, practices, procedures, norms and policies from perspectives and points of view that diverge from one’s own
- Understand systems, systems thinking, and approaches to ‘seeing’ or sensing systems
- Observe and describe culture and organization at micro and macro levels
- Understand the interdependencies and interrelationships among culture, organization & technology
- Trace how context, perspective, social location and structural power dynamics contribute to diverse experiences and interpretations of the “same” events

II. Professional Development

- Reflective practice
- Use of Self
- Perspective taking and cross-cultural sensitivity
- Wisdom in complex systems

III. Skills

- Systems sensing, seeing and thinking
- Organizational and cultural analysis
- Recognizing one’s feelings, inferences and mental models and taking responsibility for oneself
• Authentic listening, learning and dialoguing across differences
• Learning in and through difficult conversations
• Self-awareness, use of self
• Presentation, writing, and communication skills

READINGS

**Required Books:**
(feel free to get any edition as long as you take responsibility for bridging differences yourself)

Kegan & Lahey (2001). *How the way we talk can change the way we work: Seven languages for transformation*
Laloux, F. *Reinventing Organizations: An Illustrated Introduction.* Note: you can buy this directly from the website on a pay what you feel is fair basis: http://www.reinventingorganizations.com/iro.html

**Additional readings and materials (articles, videos and book chapters):**
In addition to the course books listed above, articles, videos and book chapters from other sources will be assigned. These will be listed in the detailed syllabus distributed by email before the start of class.

COURSE REQUIREMENTS AND EVALUATION

The course requirements include the following (fuller descriptions of assignments will be handed out in class at appropriate times):

1) Assignments 1, 2 & 3. 20% each
2) In-class activity for class 4: 10%
3) Final Presentation and supporting materials: 15%
4) Participation and engagement with the materials and class, including being present and engaged and putting away electronic devices; adopting an inquiry vs advocacy orientation, staying current on readings, and enriching class discussions. If you are finding any aspect of the course anything less than genuinely wonderful, find a constructive and effective way to have those conversations so that you either get what you need or see what you were missing or both: 15%
5) Journaling is recommended but is neither required nor graded (see below). Online conversations are encouraged but are neither required nor graded.

Please note that full attendance and participation in class meetings is essential. If due to unavoidable circumstances you need to miss a class or part of a class, please communicate with me as far in advance as possible. Please note that due to the large proportion of class time represented by each class period, and as per: official ODKM policy, it is not possible to miss more than one class period and still receive credit in the course.

Note: Appropriate effort and approach participation means that the use of cell phones, text messaging devices, email, web-browsing, computers and so on are NOT permitted to be used in class, unless being used with explicit group request or consensus to support the collective class work or for officially approved special needs. If you must use your text messaging device, etc. for an emergency, please take it outside of the classroom.
CREATING A LEARNING ENVIRONMENT IN OUR CLASSROOM

As part of creating an enriching and generative learning experience for everyone in the classroom, let's attend to the quality of how we talk with each other, support our own and each other's learning, and let's all help each other when we forget. Some suggestions: An emphasis on inquiry rather than advocacy in class conversations, supporting multiple different forms of participation, and efforts to practice specific behaviors that are less well developed for you. For example, let's go beyond the content of what we want to contribute, by attending actively to how we are listening to and conversing with each other in class. Let's focus on the quality of listening, efforts to build on the contributions of others and on the substance and content of the readings, asking questions, reflection, thoughtfulness of comments, and other contributions made to the creation of a mutual learning space. Let's all try to work on whatever is hardest for us: For those who speak up often, try focusing on receptive listening; for those who rarely speak, try to add your voice even when it's not comfortable. Most of all, let's each of us take responsibility for creating a caring and respectful space where everyone is truly heard and valued.

WEEKLY READINGS AND CLASS SESSIONS:

Class 1: FRIDAY, MAY 31, 2019

Topics: Connecting and convening; Course overview and syllabus; The course as a group culture; Identifying emerging and evolving themes and perspectives in Organization Development; Identifying and distinguishing espoused, operative, and competing commitments. Theory U: Generativity, source (being), types and levels of awareness; matrix of social evolution Finding your STAND in the world.

Readings:
- Excerpt from Bushe & Marshak, Dialogic Organization Development. Forward & Chapter 1. Recommended: Ch2 (BBd)
- Scharmer, The Essentials of Theory U. Part I.
- Review from Con’s class: Argyris, “Teaching Smart People How to Learn”
- Skim: Laloux, Reinventing Organizations: An Illustrated Invitation, Part 1 (you can take the historical claims with a grain of salt and treat the 'types' as current archetypes).

Class 2: SATURDAY, JUNE 15, 2019


Readings:
Morning session: Language for transformation
- Rosenthal, Nonviolent Communication, Chs. 1-5
- Kegan & Lahey, Chapter 6 from An Everyone Culture (posted on BBd).
  - NOTE: DDO stands for 'deliberately developmental organization', and ITC stands for 'immunity to change' (eg competing commitments plus big assumptions). Note that if you have questions on this chapter you can skim Part I of How the way we talk can change the way we work for additional details. See also their HBR article, below.

Afternoon session: Generativity, and Systems Sensing
- Scharmer, The Essentials of Theory U – Review part I, read part II
RECOMMENDED (not required!)

For morning session:
- Kegan & Lahey, Part I of *How the way we talk can change the way we work*
- K&L, Chapter 2 and additional chapters from *Immunity to Change*.
- NVC (Nonviolent Communication) guide available for download at the bottom of this website: https://www.cnvc.org/online-learning/nvc-instruction-guide/nvc-instruction-guide

For afternoon session:
- Scharmer, *Theory U* – chapters on ‘seeing’ and ‘prototyping’

Class 3: FRIDAY, JUNE 28, 2019

Topics: New pathways and paradigms of interpersonal and intrapersonal conflict; healing our relationship to our anger; taking responsibility for ourselves and our feelings; discovering the gifts of diversity; applying these paradigm shifts in your teams, groups and organizations; leading from strengths

PLEASE COMPLETE the free Strengths Finder assessment in advance of class and bring your results to class:
wwwStrengths.gmu.edu

Readings:
- Regier, *Conflict without casualties*
- Rosenberg, *Nonviolent Communication*, chapter 10 (on anger)
- Please complete Strengths Finder assessment and bring your report to class

If you have time: NVC chapters on listening compassionately to oneself and to others

Class 4: SATURDAY, JULY 20, 2019

Topics: Discovering, describing, analyzing and transforming organizational culture; Shifting the diversity paradigm: From inclusion in an unchanged monocultural paradigm to the heart, soul and center of a transformed paradigm; Structural and dynamic aspects of intra- and interpersonal relationships; Foundations for meaningful conversations and making ‘undiscussables’ discussable; Identifying institutional and societal norms and structures, and their effects; New organizational forms and structures; Liberating structures! Re-visioning relationships at work and in society.

Morning session:
- Seel, “Culture and Complexity” (BBd) and Describing Culture (BBd),
  - Recommended: Organisational Culture Checklist (BBd)
- Kegan & Lahey, Chapters 4 & 11 from *Immunity to Change* (BBd)
- Kegan & Lahey, Part II of *How the way we talk can change the way we work*.
- NVC, Ch 6: How to make clear, specific, grounded, effective requests
- Okun, “White supremacy culture” (BBd)
- Review the two sub-chapters of Wheatley from class 1

Afternoon session:
- Liberating structures website: http://www.liberatingstructures.com/
- Parts II & III from Laloux, *Reinventing Organizations, An Illustrated Invitation*

Assignment for in-class: in groups of 4, create a learning activity based on Liberating Structures and/or *Reinventing Organizations* (and you may use any additional materials to date). 10-12 min each (unless
you have something special in mind that requires additional time – in that case please let me know in advance).

**Class 5: FRIDAY, AUGUST 2, 2019**

**Topics:** Understanding technologies as ecologies; Interactions of technology, organization and culture; seeing both intended and unintended consequences of technological choices. Cultures of technology; technologies as cultures; organizational implications of technological choices; etc.

Special Guest for first hour: Alan Shark

**Readings:**

**Class 6: SATURDAY, AUGUST 3**

**Assignment:** Final presentations or activities

**Course wrap up.**

**ASSIGNMENTS:**

*Please note the following assignments for in-class time (described above)*
- Please complete the Strengths Finder (strengths.gmu.edu) for class 3 and bring your results
- Group activity for class 4, Saturday, July 20: 10-12min learning activity for the class using Liberating Structures and/or Reinventing Organizations, and any additional materials you’d like
- Final presentations

**Assignment 1:** K&L and NVC. Due 6/23 @ 10am

**Please complete parts A&B (1 single spaced page each)**

A. Choose an area in your professional and/or personal life and work through the Kegan & Lahey 4 column exercise. What transformations did the exercise enable at the levels of content (the specific area in which you sought a breakthrough) and process (how the exercise works, how you can make use of the spirit and/or practice of it in your life, including as an OD professional). One single spaced page plus the 4-column diagram.

B. Please read and complete the *ethnographic self-reflection* assignment below. (1 single spaced page)

   What do you notice? What patterns to do you see? What meaning do you make from this exercise? When you reflect on your observations, how might NVC enable shifts in language and perspective, especially when you remember to:
   a. Separate observation from evaluation
   b. Identify your feelings (vs your beliefs and judgments), as well as your needs
   c. Listen to others not for what they believe about you or the particular tone/emotion through which they express, but listen instead for their deeper needs and feelings. Listen from your heart – not the part of the heart that is connected to the head/beliefs (pseudo-feelings words), but the heart that truly feels (genuine feeling words) and is connected to the whole. Remember that no one can make you feel anything….that part is your choice based on your own connection of needs-feelings-beliefs.
   d. If you notice judgments of yourself or others, can you identify an unmet need and feeling-belief system combination for you that may be underneath that judgment? Remember K&L complaint to commitment language – this can also be applied to shift judgments to
connection. If you’d like (not required), you might look at the NVC chapters on listening compassionately to yourself and to others.

- Using Conflict without Casualties (plus any additional resources you wish to use from the course, the program, and/or life), examine your own inner dialogue, emotions, and mood states as you go through your workday, school projects, and/or family encounters. Identify one or two of your “buttons” or “triggers”, note each time they get triggered in a span of a few days.
- In the moment when you get triggered, try to catch yourself as quickly as you can. If the emotion is anger, instead of running on the bridge of anger to the other person, catch yourself and turn around and run towards yourself and you will usually find you have run straight into a wound that you can now begin to heal in yourself (Osho). If the emotion is fear, instead of running away somewhere or freezing, try coming back to yourself and find what your emotions are trying to encourage you to avoid. Spend some time with yourself in those places.
- Look for patterns. Try to identify the narratives in your head about yourself and others that result in the triggers having their emotional charge. Examine the structure of the narrative (eg – is the narrative enacting the drama triangle? Is the narrative structured by Big assumptions?). Once you are aware of the structure and how it operates, just watch yourself reacting without judging yourself or trying to stop the reaction. Just observe. As you observe without judgment, you may find that the part of you that learned that reaction begins to open up to you. As you respond with compassion to this opening, you can learn about your pattern and as you learn about it you have the opportunity to discover when it is no longer necessary in your life to protect you in the way you had needed it when it was first created. If you find yourself judging yourself for what you observe, bring a new level observing to the judgment/emotions and see if you can bring compassion or neutral awareness to the judgments of your judgments.
- Observe over a period of at least 3-4 days. What have you noticed? What did you learn? How do Conflict without casualties and K&L and NVC help you to access new possibilities for reclaiming your inner power from outer circumstances and people? What are your special strengths and gifts? How can these provide you with special resilience? What do these strengths make possible during challenging contexts and ‘trigger’ moments? What happens when you adopt an internal locus of control for your feelings and reactions vs putting those outside? “Happiness doesn’t come to you, it comes from you.”
- Write your reflections in 1-2 single spaced pages.

Assignment 3: Due August 5. Please choose ONE of the options (A, B, C, D, E) below. 1 single spaced page.

OPTION A:
Organizational Culture.
Choose an organizational context with which you are familiar and have ongoing interactions. Using the readings for this week, identify concrete data from which you then infer the norms/rules/structure/qualities of organizational culture. Pay special attention to the norms that are invisible unless and until violated. Consider how you learned the culture over time. Diagram, sketch and/or analyze the culture of this organizational context or unit. Are you able to ascertain any diversity in how different people experience the organizational culture? Are there patterns to these differences? To what extent are people in the organization explicitly aware of the culture? Have there been ‘violations’ of any dominant or niche cultural norms and if so what led to this and what happened as a result? As an OD consultant, how would you identify and support life-furthering aspects of the culture? What else do you see that you would like to address and how would you address it? How do different people experience the organization and its culture differently? In what ways are divergent experiences informed by people’s different social locations and/or organizational roles, and/or by other factors you distinguish based on concrete data?

OPTION B.
Generativity.
Using *The Essentials of Theory U* and any other additional materials you’d like, practice accessing and enacting generativity – generative listening, generative conversations, generative containers/spaces. Choose specific occasions on which to practice each of these. Once you have practiced at least once, you might begin to experiment with and consider how OD ‘tools’ and ‘approaches’ are transformed through generativity.

OPTION C.
Technologies as ecologies:
Choose a technology that has entered your life (either professionally or personally). Thoughtfully and carefully consider what human and non-human relationships of yours have been changed by the introduction of this technology, and how? Have you seen it affect other people’s relationships and if so how? When you think about how the technology is made, serviced, disposed, etc., in what ways does this process transform relationships beyond your direct/ immediate ones, break old relationships, and/or create new ones? Does the technology bring in entire new organizations and/or organizational systems/networks? What are the implications of these interrelationships for OD in contexts of technological change? For KM?

OPTION D.
Synthesis of learning and practice.
Reflection paper in which you draw together your learning from the course and how you have been able to begin applying it in practice. If we define OD as supporting positive transformation in all of our relationships and the systems in which we participate, how are you beginning to identify your strengths, gifts and elements of practice in OD? How are you beginning to define OD and KM for yourself? How are you inhabiting these practices?

OPTION E.
Group and/or individual project – applying NVC, K&L, *Conflict without Casualties*, Scharmer, and the rest of the materials from class to your GROUPS AND TEAMS. Individually and/or collectively make use of these resources to transform either the team as a whole or your relationship in and to it, depending on whether this is a group or individual assignment.

DETAILS ON ASSIGNMENTS:

ASSIGNMENTS: GENERAL INSTRUCTIONS
The quality of your work will be evaluated on the following:
- Engagement with the materials and the course, including scope and depth of use of materials and sources
- Depth of reflection, especially self-reflection
- Depth of insight, analysis and understanding
- Clarity and richness of expression
- Demonstration of your personal learning and your effort to stretch yourself beyond previous experiences and underlying assumptions

Please single space all papers, submit by email at least 3 hrs before class begins if due on class days, and please bring hard copies to class (please don’t make special trips to drop off hard copies on days we do not have class – emailing by the deadline and bringing hardcopies to the next class period will be fine)

Hygiene factors that are assumed and that will detract from your grade if not fulfilled:
- Writing quality: Your writing should be at a quality appropriate to graduate school and high-caliber professionalism, so please leave enough time for multiple rounds of editing and crafting, as well as final proof-reading. I recommend the Writing Center for help in taking your writing to the next level. Please proof-read all of your submissions and make liberal use of the Writing Center.
Center. I reserve the right to return papers unread if they do not meet appropriate standards of writing and editing quality.

- Citing sources: Be sure to cite all of your sources appropriately. Include a bibliography in your papers. Please read the sections on plagiarism (below and on the GMU website), and if you are at all unclear or uncertain about what constitutes plagiarism please talk with me.
- If you anticipate needing more time for assignments please discuss with me in advance.

**ETHNOGRAPHIC SELF-REFLECTION: Turning the lens on ourselves**

Please take 1-2 single spaced page(s) to write up your reflections on the following reflective and experiential exercise:

When anthropologists research cultures, they often study people and socio-cultural systems that they experience as ‘other’ or ‘foreign’. The anthropologist stands outside of and reports on many of the foundational assumptions and norms that insiders take for granted, and that often underlie the relatively smooth functioning of a group’s relationships and systems. To an insider, these norms, ways of being, and ways of doing may be so taken-for-granted that they are not even seen or, when seen, are believed to be ‘obviously’ just the way things are or should be. The anthropologist interrogates and interprets the group’s norms and ways of being and doing. For the anthropologist, these ways of life are not self-evident truths but rather one among many possible ways of being in the world. When we apply the anthropological stance to others, it’s easy to see their taken-for-granted assumptions that conflict with our own taken-for-granted assumptions, but we risk merely projecting our own unexamined values and assumptions onto them, and entirely failing to see or understand their realities (though we may think we do). When we anthropologize ourselves, we are so embedded within our own perspective that we risk missing our own assumptions. However, when we anthropologize ourselves and do it well, this is akin to the fish seeing the water, or the birds feeling the air, to use a few hackneyed metaphors. As Raza Mir has pointed out, we usually ‘theorize’ ourselves and ‘anthropologize’ others, whereas it’s often much more important and insightful to do the reverse. In this assignment, we will practice anthropologizing ourselves.

The purpose of this assignment is to awaken the anthropologist’s stance within you and to direct it towards your own ‘being’ and how you ‘show up’ both within yourself and in relationship. Rather than being the unobserved observer, for this part of the assignment try noticing and witnessing yourself at various times as you go through your week. Start witnessing your own thoughts, feelings and reactions as if you were an observer looking at them (without judgment). You might trigger the act of witnessing throughout the week in response to repeated events. For example, you might decide to start witnessing yourself every time you get angry, or every time you feel insecure, or every time you initiate a particular kind of interaction with someone. Or, you might witness yourself every time you go into a store. Or you might set an alarm for random points in the day and witness yourself at those moments. Be sure that your periods of witnessing last long enough – at least 5 minutes each time.

*When you witness, examine what is going on inside yourself -- what thoughts and feelings? – as well as how your ‘being’ is configured at that moment.*

For example, what is the inner dialogue going on at that moment? What is the hidden iceberg of meanings and interpretations and paradigms to which it is connected? What do the inner dialogue or emotions or experiences reveal to you about the stories you are telling yourself about yourself and others and your relationships?

*Can you identify patterns such as different ‘ego states’ active at different times – the ‘inner critic’, the ‘responsible team member’, the ‘good/obedient child’, etc…..? What are the unspoken assumptions held by each ego state about you, about others, about what is good/bad, right/wrong, acceptable/unacceptable, etc? What does each one drive you to do and not to do, in what ways does it seem advantageous and in what ways does it limit or create difficulties for you? Are there any abiding assumptions you carry about yourself that shape how you show up regardless of which ego state is dominant at any given moment?*
What are these assumptions or stories you tell about yourself? About others? How do they shape your experiences, what you notice or do not notice, what you take in more easily vs less easily from others, yourself, the world, etc.

If you are with others (or dialoging in your head about others), where are you standing (metaphorically) in relation to the people you’re interacting with? Are you standing on the same side as the person you’re talking to or the opposite side or are you absent/disconnected? Are you standing in ‘being right and making others wrong’? Are you standing in competition, alienation, love, resentment, insecurity, superiority, reverence or interconnectedness? Notice where you’re standing each time you pull yourself out of the state of the well-oiled machine to view your life, culture and context from somewhere else. What are you standing in and who are you ‘being’ and what are your thoughts and feelings as you observe yourself, and as you observe yourself reacting to your environment?

When you notice where you are standing with regard to others and yourself, are you able to observe it without judging yourself either positively or negatively, but as an unattached witness observing yourself from a distance? If you find you are judging yourself, can you witness the judgment and the judge from the vantage point of an unattached observer? What if any effects do you notice as a result of neutrally observing your thoughts and feelings (and neutrally observing your judgments if you experience these too)?

Examine wherever you seem to be standing, and any judgments you have about it, from a place beyond the judgment. What are the assumptions underneath the stance, and/or underneath any judgments about it? What are the stories you are telling yourself about the interaction, yourself, the other? What ego states are present? What childhood or other foundational experiences do these stories connect to? Once you have explored your own ‘being’ and the ‘lenses’ you are wearing from that place, try to see if you can ‘shift’ to a different place, if you would like to do so. For example, what happens if you are on the opposite side or are disconnected, and you choose to switch and stand on their side? Sometimes this happens when we feel and listen to our own heart.

If you feel you would like to shift your narratives about self and/or others, try this on and again observe.

Witness your own feelings and thoughts in response to the act of witnessing and the exercise itself.

A. Experiential component. Go through several such anthropologizing periods. Feel free to engage the experience in whatever ways work best for you (and to experiment).

B. Notes on experience. As soon as possible after each experience, take notes so you have the richness of the experience available when you write it up. Each time, you might jot down notes at two levels:

1. The concrete level of description:
   What were your thoughts and feelings through the period you were witnessing them? What was the experience of witnessing itself like for you? What was happening outside you when you began to witness your thoughts/feelings? How was your ‘being’ oriented towards yourself and/or towards others (on the same side, opposite side, not on sides, standing in alienation, anger, caring, fragmented and standing in contradictory orientations, etc.)?

2. The meta-level of description
   Where are you’re standing when you are anthropologizing? What patterns do you see? Are you able to identify particular recurrent ego states and characterize them in ways that help you to identify, befriend, and be with them in new ways (again, without judgment – the judgment can be its own ego state to be examined without judgment, and befriended)? Do your feelings towards others and yourself undergo any changes as you start to witness? What is your orientation to the act of witnessing itself (skepticism, adventure, apprehension, etc.) and how might that impact your experience of the exercise? What is your orientation towards the act and object(s) of your inquiry (wonder, analysis, superiority, etc – note that these are not mutually exclusive). If you feel judgment, are you able to step back to a place of observing the judgment without judging it or you or anyone else? When
you do so, how does that change your experience of the judgment and of what was being judged?

C. Reflections on experience. In preparing to write your paper, review your notes and reflect on your experiences. Did any moments or experiences stand out for you? When you look across your experiential periods, what patterns and/or changes do you notice? For example, do you notice any relationships between where you’re standing and what you see or experience from there? Any changes in yourself or your awareness? Etc. What was it like to anthropologize yourself and your interactions? Did you start seeing or experiencing or valuing in any new ways? Did this create new capacities and/or open up new options or opportunities for you?

D. Write-up. Please write up your experiences and reflections in 1-2 single spaced pages. Think through the following questions, and then design the pages in accordance with your own voice and creativity and sense-making (please do not mechanically paint by the numbers).
1. What were some key aspects and moments of your experiences, observations and reflections from the anthropological ‘field work’?
2. Reflect on these experiences and any patterns you excavated
3. Consider how if at all your experience or awareness has changed as a result of this experience and exercise.
4. Consider how you felt about doing the exercise, both while you were doing it and after the fact. What if any considerations did the experience raise for you about doing this kind of research in contexts in which the culture/group is assumed and experienced from the start to be ‘other’ or ‘foreign’?
5. How can NVC provide added perspective and insight to your reflections?

FINAL PRESENTATIONS: To be discussed in class.

SUGGESTIONS FOR ONGOING REFLECTION (highly recommended, not required)

Journaling (recommended, not required)
As you do your readings and engage with the course, I would encourage you to keep a journal in which you reflect on whatever you find most valuable, perhaps including the following if you find it useful:

1. Did you have any emotional reactions while reading/viewing/participating? If so, what and how strong was your reaction, and what were you reacting to? When you reflect back later, do you see or feel any differently? What about if you try on different perspectives (which, and with what effects?)
2. What synergies, tensions, syntheses or new learning have you experienced when you look back after completing the work for the class? After discussing all of it in class? Try to reflect from varied perspectives.

You might consider bringing printouts of your journal to class with you if it helps you recall material for discussion. Journals can help you with your papers if you choose to make use of them in that way. However, it is entirely up to you whether or not you keep one. It is also up to you how or whether or how much of it you want to share with me. Please type anything you want me to read unless you have excellent handwriting.

On-line Conversational Space
Adapted from Ann C. Baker

PUBP 503: ODKM, Summer 2019 – Srikantia Syllabus p. 10
Participation is encouraged in our on-line conversational space throughout the course. Please use this space as an opportunity to delve deeper into the course readings, materials and issues, as well as possible applications for your learning.

Please engage in making substantive and thoughtful comments that reflect your reading of course materials, giving consideration to both the concepts and possible applications of relevant ideas. Please focus less on agreement or disagreement with the texts or other people and more on exploration of previous assumptions, respectful inquiry to learn more from each other’s ideas and perspectives, and sharing of related personal experience. Please try both to initiate new topics and to contribute to ongoing threads of conversation.

I suggest that you consider writing some of your entries as you are reading the class assignments or soon after class while thoughts are fresh and most urgent for you. By drawing on your own peaked interest or exploration into your thoughts and curiosities, your contributions may be more constructively provocative to others in ways that stimulate collaborative learning. In other words, whenever you are reading for the course, always keep in mind that your thoughts might make a worthwhile contribution to share in the on-line conversation space. In this way, your entries can most readily stimulate conversations both in cyberspace and in face-to-face space.

**OPTIONAL: Culture autobiography**

*Designed by Ann C. Baker*

Professional competence is influenced by the rich and varied aspects of cultural heritage – e.g., country and/or region of origin, gender, professional education and experience, class, religion, race, age and era born, mental and physical abilities and disabilities, language of origin. To facilitate learning and the development of professional competence, this assignment is autobiographical in nature and therefore will focus primarily on your cultural heritage. You may also briefly include experiences you have had with people from other backgrounds. The purpose of this assignment is to:

- Assist in reflecting on personal heritage vis-à-vis various cultural dimensions
- Promote personal and group awareness of cultural identities to ground coursework in ways that can increase the relevancy of the study
- Learn how respective cultural identities influence the understanding of individuals and groups in local, regional, community, national, and transnational arenas
- Improve professional effectiveness in an increasingly pluralistic world and global economy

Your written essay will describe:

- Your generational past about which you have information or informed speculation (for example, cultures of origin, country of origin, immigration patterns of your family, race, etc. if relevant and known). If you are adopted, please feel free to use the cultures of origin of your adoptive family, and/or if you choose and have the information, the cultural backgrounds of your biological parent(s). Both of these approaches are appropriate, and if neither of them feels comfortable to you, please consult with me.
- Your immediate past and present – Moving from the above historical frame, focus your attention on your immediate past and present and your encounters with your own and other cultures. Include experiences from your growing up years and the time preceding your most recent employment/educational commitment.
- How are these historical and developmental experiences connected to how you see and interpret the world – to the kind of interpretations you tend to make when faced with complex events, to the meanings you tend to make about yourself and (which?) others, to what you take for granted,
to fears or aspirations, to what interests you, and to what kinds of communities and institutions you participate in and how.

For this part of the assignment, you will write a paper that is 1 to 2 single spaced pages. You can create a format for the paper that is appropriate to the content of your paper and comfortable for you. For example, you may write this paper chronologically or you may select episodes that focus on particular types of events or specific situations. Do not try to give an entire autobiographical description of your life and background, but instead focus on areas as described above. I will be the only person to read your paper. In this assignment, as well as for all other work in this course, you will be asked to share only what you are comfortable sharing.

ADDITIONAL INFORMATION:

GMU Writing Center. I would encourage you to make use of the GMU Writing Center while you’re here (regardless of how well you write), since getting feedback on writing is often a great learning opportunity and one that’s harder to come by once you leave school. The writing center info can be found online at http://writingcenter.gmu.edu/. Their Arlington location is in the Original Building, room 311: 703-993-4491. For updated information please check for their hours on their website.

SPECIAL NEEDS: If you are a student with special needs that require academic accommodations, please see me and contact the Disability Resource Center (DRC) at 993-2474 as early as possible. All academic accommodations must be arranged through the DRC and must be prospective rather than retrospective.

Class Meetings and Missed Classes. Please note that on-time attendance in class meetings is essential. If you miss a class, you can maintain your participation grade by submitting a written essay engaging with and reflecting on the readings for that week as well as on what you learn from talking with others about the class time (2-3 pages single spaced). That way, you will not get too far behind and will have had a chance to have a form of dialog with me around the materials. Please note that as per ODKM policy, enrolled students must not miss more than one class period.

Honor Code: GMU has an honor code and all students are required to know and abide by it. The information is located at: http://honorcode.gmu.edu

PLAGIARISM: All submitted work must be your own, and it is imperative that you accurately cite all sources in your work.

- GMU has an official university policy on plagiarism that can be found at: http://www.gmu.edu/facstaff/handbook/aD.html
- Please note that in addition to the GMU policies, ODKM has a policy that if you reuse any of your own work in or for this class, you must amply cite the earlier uses of the material, and you may not reuse substantive portions of earlier work without prior permission from me.
- Violations of plagiarism policies can result in expulsion from the university.
- Note that ignorance of the policies is not a defense, so please familiarize yourself with what plagiarism is and how to ensure that you don’t commit it. If you have any questions about what constitutes the appropriate use and citation of sources, please talk with me.
- To quote from GMU’s policy as emailed to me on 3/20/08 by the SPP office:
“The profession of scholarship and the intellectual life of a university as well as the field of public policy inquiry depend fundamentally on a foundation of trust. Thus any act of plagiarism strikes at the heart of the meaning of the university and the purpose of the School of Public Policy. It constitutes a serious breach of professional ethics and it is unacceptable.

“Plagiarism is the use of another’s words or ideas presented as one’s own. It includes, among other things, the use of specific words, ideas, or frameworks that are the product of another’s work. Honesty and thoroughness in citing sources is essential to professional accountability and personal responsibility. Appropriate citation is necessary so that arguments, evidence, and claims can be critically examined.

“Plagiarism is wrong because of the injustice it does to the person whose ideas are stolen. But it is also wrong because it constitutes lying to one’s professional colleagues. From a prudential perspective, it is shortsighted and self-defeating, and it can ruin a professional career.

“The faculty of the School of Public Policy takes plagiarism seriously and has adopted a zero tolerance policy. Any plagiarized assignment will receive an automatic grade of “F.” This may lead to failure for the course, resulting in dismissal from the University. This dismissal will be noted on the student’s transcript. For foreign students who are on a university-sponsored visa (eg. F-1, J-1 or J-2), dismissal also results in the revocation of their visa.

“To help enforce the SPP policy on plagiarism, all written work submitted in partial fulfillment of course or degree requirements must be available in electronic form so that it can be compared with electronic databases, as well as submitted to commercial services to which the School subscribes. Faculty may at any time submit student’s work without prior permission from the student. Individual instructors may require that written work be submitted in electronic as well as printed form. The SPP policy on plagiarism is supplementary to the George Mason University Honor Code; it is not intended to replace it or substitute for it.”

Note that most cases of plagiarism are unintentional, but are plagiarism nonetheless and carry all the consequences. Here are a few tips to help you avoid making such a serious mistake:

- As a rough guide, if you use three or more consecutive words from a source, use direct quotation marks around the text and cite it (see a style manual for citation guidelines). Direct quotations must be enclosed in quotation marks, with references to the corresponding source and page number(s). Images, data and charts must also be cited and referenced.
- If you use ideas, data, or other material from a source but put it in your own words (paraphrasing), then you must reference the source materials with in-text citations.
- All direct quotations and all paraphrased ideas and data need to be cited in the text where they appear (can be with footnotes, endnotes, or in-text parentheses depending on your manual of style), with a bibliographic entry at the end.
- These requirements apply to all forms of submission or presentations (including oral presentations), and all kinds of sources, including material drawn from the internet.
- IN YOUR NOTES AND ALL WRITING/PRESENTATIONS, to protect yourself from unintentional plagiarism, ALWAYS 1) take the time when copying notes to put quotation marks around direct quotations (and then copy the quoted material accurately – you can use ellipses (…) to skip parts of the quotation and brackets ([ ]) to change specific words such as replacing “He” with “[The informant]” to clarify references, etc.); 2) clearly distinguish direct quotations from paraphrases in your notes so that it’s clear what is your language and what isn’t; 3) clearly distinguish paraphrases of others’ ideas and data from your own original ideas and data so it’s clear in your notes what are your original ideas and what is drawn from others – this is easy to forget over time.
- In sum, always make clear which language and ideas come from which sources, vs. which are
your own original ideas, & cite all direct quotations & all paraphrases clearly, fully & appropriately.