Anthropology and Social Change
ANTHRO 3500 (4 Credits / 60 class hours)

International Honors Program:
Social Entrepreneurship: Innovation, Technology, Design, and Social Change

PLEASE NOTE: This syllabus is representative of a typical term. Because courses develop and change over time to take advantage of unique learning opportunities, actual course content varies from semester to semester.

Course Description
This course introduces students to applied, cultural and design anthropology through an in-depth and experience based exploration of social change and social entrepreneurship across four countries. Applied anthropology centers around the close study of a local community, culture, group or activity. Both cultural and applied anthropologists use ethnography to uncover how cultural practices take shape and draw from an interdisciplinary array of qualitative fieldwork and/or primary research methods including: participatory involvement, observation, photography, mapping exercises, depth interviews, note taking and analysis, interpretation and triangulation. Through comparative methods, cultural anthropology looks primarily to cultural expression and articulation to understand humans, and places a particular focus on the tensions between the local and the global, and between nature and culture. The burgeoning field of design anthropology draws on design practice and traditional anthropological methods to create contextual knowledge as well as to affect certain kinds of social change. By its very nature, design anthropology challenges traditional ideas around knowledge creation and its real-world implications.

Through the cross-cultural study of design, technology and social business, the anthropological lens of this course pays special attention to visual research methodologies and ethics of representation. Readings in visual anthropology and visual culture are drawn on to deepen students’ understanding of the power dynamics present in the practice of design, co-creation and representation. Through the focus on social change, this course also engages key thinkers from sociology, philosophy and economics on the themes of colonialism, globalization, world systems, cultural identity, development, social justice and ecology.

The three respective fields within anthropology, as well as the topical themes in social theory, have been selected to equip students with critical, analytic, theoretical and empathetic tools to best observe, absorb, interpret and respond to the diverse contexts in which they find themselves. The theory engaged with in this course will be applied to the social, personal and cultural dimensions of homestays, the academic and practical experiences with social businesses, the complexities of cross-cultural communication as well as transit and travel experiences. This course should empower students to make
the most of their learning journey.

Key questions to be explored:

• What are the broader historical paradigms and societal structures that frame the development of social entrepreneurship as a field?
• What kinds of assumptions about human needs, practices and processes inform social entrepreneurs/enterprises?
• What are the power dynamics between the various agents within the social enterprise field, and how might anthropology help to illuminate the ethical complexities therein?
• How do we determine and evaluate when and how a social enterprise is affecting social change? What conceptions of human development and progress are informing the field?
• How are key concepts of social change and social impact understood and articulated in various cultural contexts? How do history, geography, culture and power relations play a role in defining these concepts?
• How can anthropology help us to learn about the design practices, cultural identities and aspirations for the future from the diverse communities that we spend time in?

Methodology and Assignments

This course is based both on theoretical learning and practical/ methodological experimentation. Most classes will be based on readings and discussions. There will be one assignment in each country and all three will require a combination of practical fieldwork and theoretical reflection. Students will be introduced to ethnographic methods of data collection and analysis and will apply anthropology to the study of social change and entrepreneurship through observation and analysis, including writing projects designed around students’ existing experiences, strengths and interests and group discussions. All students will conduct ethnographic investigations and practice journal keeping, field note recording, interviewing, transcription, and interpretation/analysis for research findings. In addition, students will engage with questions about research ethics, the ethics of representation, concepts of visuality and power and will have opportunity to reflect on the complexities of real fieldwork experiences.

Learning Outcomes

The Anthropology and Social Change course comprises 60 class hours of instruction and field experience (4 credits). Upon completion of the course, students will be able to:

• Explain, identify and put into practice the principles of cultural, applied and design anthropology when addressing or considering social issues;
• Recognize how social enterprises are adopted, are accepted or get rejected by individuals and/or a given community;
• Evaluate and thoughtfully/sensitively use methodological techniques from applied, cultural and design anthropology in diverse contexts;
• Demonstrate a critical and nuanced understanding of social change, social value, social impact and sustainability;
• Develop comparative lenses for cross-cultural and cross-geographic understanding of issues related to social justice, ecology, globalization, cultural identity, development and colonialism.

Readings

Students will be expected to read between 30-40 pages per class. In the cases where readings exceed this amount, readings will be divided up amongst students and feedback on the readings will be provided by groups to the class. At the end of the syllabus there is a corresponding list of recommended readings for each class – it is not expected that you read all of these. However, they may be particularly helpful to refer back to during assignments.
Pre-Departure Readings:


Course Schedule:

LAUNCH
San Francisco, CA, USA

**CLASS 1: Introduction to Applied and Design Anthropology**

This class will aim to empower students with a working understanding of a) cultural anthropology, b) applied anthropology, c) design anthropology and d) how these sub-disciplines are relevant to this program in social entrepreneurship.

Anthropology is the scientific study of human beings as social organisms interacting with each other in their environment, and cultural aspects of life. Although fairly new as an academic field, anthropology has been used for centuries. Anthropology is holistic, comparative, field-based, and evolutionary. Historically anthropology was seen as "the study of others," meaning foreign cultures. Now, anthropologists strive to uncover the mysteries of foreign cultures and eliminate any prejudice that it may have first created. Anthropologists participate in the constructing of social scientific knowledge and meaning that looks beyond inequality, hierarchy, and ecological disaster.

Some key questions that we will consider are: what is the role and responsibility of cultural and social anthropology and the other social sciences in helping to bring about positive social change? How can anthropologists help social entrepreneurs and businesses better understand and address the global challenges with which we are all facing? Students will explore these terms and begin to develop their own understanding and working definitions of them in addition to considering the practical application of anthropology as a tool help bring about social change and innovation.

In terms of applied anthropology, the visit to Google Headquarters will give students a real-life encounter with anthropology in the workplace. Major companies are increasingly hiring anthropologists - Intel has an in-house cultural anthropologist and Microsoft is reportedly the second-largest employer of anthropologists in the world. Students will be able to investigate why giant companies are seeking and investing in this kind of cultural expertise. How can anthropology help social entrepreneurs develop innovative new business models to address some of the world’s greatest social challenges?

Finally, while maintaining a focus on knowledge production and the power relations implicated therein, we will ask how does design anthropology put into question some of the fundamental assumptions about anthropology? What are some of the issues that might emerge if an academic discipline is ‘solution focused’? How have design practices met with anthropological imperatives in the form of ethnography? How can some of these tensions inform this course in the coming weeks?

Required Readings:

## Kampala, Uganda

**SUMMARY**

**Sessions in Kampala**

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<thead>
<tr>
<th>CLASS</th>
<th>Lecture Topic</th>
<th>Key Concepts or Topics</th>
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<tbody>
<tr>
<td>2</td>
<td>Ethnography, Ethics and Fieldwork</td>
<td>Knowledge and Power&lt;br&gt;Research subject/object&lt;br&gt;Responsibility and Reciprocity&lt;br&gt;Privilege and Identity</td>
</tr>
<tr>
<td>3</td>
<td>Colonialism, Anthropology and Representation</td>
<td>Anthropological gaze&lt;br&gt;Vision and Power&lt;br&gt;Colonialism (post-, neo- and decoloniality)</td>
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<tr>
<td>4</td>
<td>Globalization and the Development Agenda</td>
<td>Bottom of the Pyramid&lt;br&gt;Global South/Global North&lt;br&gt;Capitalism&lt;br&gt;Neo-liberalism&lt;br&gt;Development and Modernity&lt;br&gt;Human Livelihoods and Dignity</td>
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### CLASS 2: Ethnography, Ethics and Gender

This class introduces students to fundamental aspects of research ethics within the field of anthropology, and the social sciences more generally. As a social science, anthropology deals with both the objective collection and recording of empirical data and the treatment of such findings in terms of an explanatory system. Some key methodological readings will be discussed, and experiences that students will use in the field will be reflected on (including participant observation, interviews, and surveys).

Guided by readings about critical and ethical ethnographies, we will think through issues relating to responsibility and reciprocity, positionality, privilege and power. The class will work through real life scenarios to understand how these theoretical frameworks might come to bear within the IHP journey itself. To ground the discussion, the class will also look back at the traditional relationships established within the discipline of anthropology between researcher and research subject. We will consider questions such as: what power relations undergirded the development of anthropology as a discipline? What implications for knowledge production does anthropology’s historical entanglement with the project of imperialism and colonialism have today?

The Code of Ethics as presented by the American Anthropological Association (AAA) and the Society for Applied Anthropology (SAA) are used as primary guides support as well as utilize information gained in an appropriate fashion. This document will be introduced for practical purposes. Key methods that will be covered are: participant observation, interviewing, ethnography, field notes.
Required Readings:


Recommended Reading:


CLASS 3: Colonialism, Anthropology and Representation

This class further explores the intersection of colonialism and anthropology by focusing on the act of visual representation as an important mechanism of colonial control and an important source of anthropological knowledge. An outlined history of colonialism in East Africa will serve as a framework to introduce concepts like colonial legacy, post-colonialism, neo-colonialism and decolonization. This historical and theoretical framing is important for our ongoing comparative analysis of the social realities we will be encountering, as well as the research methodologies we will be practicing in our travel from North America, through three post-colonial countries in Latin America, South Asia and East Africa.

The fields of Cultural Studies and Visual Anthropology will be introduced. These fields look in particular at the special opportunities, obligations and ethical complications in the field of image making and visual representation that students will be expected to engage in. Power relations involved in the creation of images, and types of knowledge created through images will be introduced, as well as conversely, how representation can also be a form of resistance and decoloniality.

Required Readings:
CLASS 4: Globalization and the Development Agenda

This class introduces critiques of globalization and an historical perspective on the evolution of a global capitalist economic system. This framework will introduce us to some of the larger structural and social issues (relating to neo-liberalism, globalization and colonialism) that are particular to the African continent, as well as some that help to expose conditions of a variety of development contexts. Through our reading of James Ferguson’s ‘Global Shadows: Africa in the neo-liberal world order’, we will be introduced to the concept of development as an international social, political and economic regime.

In relation to the ideas about development, progress and globalization the idea of ‘Social Entrepreneurship’ can begin to be contextualized. Who is informing the dominant discourses around social entrepreneurship? What are the patterns of capitalism that are being reframed in the SE discourses/ landscapes? What existing institutions/ frameworks/ contexts (global and local markets, state, NGO) does Social Entrepreneurship necessarily have to engage with and how does this play our in different contexts?

The role of US institutions, global institutions (IMF, WTO etc) will be touched upon. We will begin to explore some contradictions in the development agenda, the relationships between development and neo-liberalism and the differences and tensions between sustainability and profitability. We will explore debates around market-based interventions versus distribution models; micro-credit as alleviating poverty or ensuring more debt.

Required Readings:


Required Viewing:
Recommended/ Additional Reading:

  (http://www.innovationmanagement.se/2010/02/16/learning-to-trade-and-to-innovate-at-the-base-of-the-pyramid/)

DELHI, INDIA

SUMMARY-
Sessions in India

<table>
<thead>
<tr>
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<th>Lecture Topic</th>
<th>Key Concepts or Topics</th>
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<tbody>
<tr>
<td>5</td>
<td>Social Change, Culture and Identity</td>
<td>Identity, taste and class</td>
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<td>Social, Cultural and Symbolic Capital</td>
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<td>Social Structure</td>
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<td>Structural inequality</td>
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<td>6</td>
<td>Social Impact, Social Inclusion and Justice</td>
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<td>Social and Distributive justice</td>
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<td>Equality of opportunity vs equality of outcome</td>
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<td>Equality vs equity</td>
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<td>Capabilities Approach</td>
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<td>7</td>
<td>Representation and Agency</td>
<td>Occular-centrism, Participant Observation, Deep Hanging Out, In-depth Interviews</td>
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CLASS 5: Social Change, Culture and Identity

In this class, we move from our analysis of theories of globalization that look at social change in terms of macro-economics, social theory and history, to theories of globalization that focus on cultural expression and identity. In India evidence of cultural, religious and social diversity is written into the city landscape, the visual identity of people students will encounter and the practices of everyday life. In order to try to make sense of the domestic context and the sites of study, we will draw on Indian thinkers Homi Bhabha and Arjun Appadurai, who have been formative in the field of cultural studies and critical theory with concepts like cultural diversity, plurality, dominance and cultural difference.

Pierre Bourdieu’s conceptualization of social, cultural, financial and symbolic capital also provide a useful framework for thinking through not only the expressions of cultural identity and taste observed in the Indian context, but also as a way to think through our own identity and positionality as traveling students/ researchers.
Required Readings:


CLASS 6: Social Impact, Social Inclusion and Social Justice

By asking what development and progress is aiming for, and what a developed society looks like, we can begin to uncover the assumptions about the values and ideals behind these concepts. Is a developed society a good society? In Bhutan, development indicators are not economic but rather social and psychological. How do we know if a society is solving its problems and ‘getting better’? How did the term ‘social impact’ emerge and who defined it? To whom is the concept useful and what understandings of society, anthropology and human systems inform the concept?

It is here that the notion of Social Justice becomes important – this class will study thinkers like Amartya Sen, Martha Nussbaum, David Harvey and Nancy Fraser to gain an understanding of the following key concepts: Social and Distributive justice, Equality of opportunity vs equality of outcome, Equality vs equity, the Capabilities Approach.

Additionally, in the context of structural inequality, how does social change become possible? What options do the most disempowered social groups have to change their circumstances? Does social entrepreneurship challenge or support established social paradigms? How does it relate to theories of change we have studied in this class? In this class, we will have opportunity to reflect on traditional Gandhian and modernist Nehruvian ideas about development as a form of social change, and consider what these different visions of development have meant for social entrepreneurship in India.

Required Readings:

- Afonso, H; LaFleur, M & Alarcón, D. 2015. Concepts of Inequality Development Issues No. 1 Summary. Policy note developed by the Development Strategy and Policy Analysis Unit in the Development Policy and Analysis Division of UN/DESA. 
**Fight Global Poverty.** New York, NY: Public Affairs -
http://www.pooreconomics.com/about-book

Suggested/Additional Readings:


**CLASS 7: Representation and Agency**

This class builds on theories and ethics of representation, asking students to engage more deeply with the power relations established through the act of representation. By looking at John Berger’s *Ways of Seeing* it will cover concepts like the male gaze, gendered objectivity, ‘bifurcated self-definition’. The idea of the ‘reverse gaze’ and the ethics of the relations between tourists/locals, between researchers/participants and between businesses/beneficiaries will be explored. Students will get an opportunity to reflect on their experiences with image making and difficulties in representational justice in the course thus far.

Ideas of ‘Visual Culture’ (as the application of critical thinking to our experience of the world as strongly mediated and encountered through images and representation) and ‘Visual Literacy’ (the ability to interpret and read visual cues) will be revisited. Visual Culture as what we see and learn not to see, and as “something we engage in as an active way to create change, not just a way to see what is happening” (Mirzoeff, 2015:14). Representation as a form of resistance, activism and radical redefinition will also be explored.

Key methods that will be covered are: participant observation vs deep hanging out; interviewing – structured/unstructured; language barriers in fieldwork and working with interpreters; camera interviews; photo elicitation.

**Required Readings:**

  [http://eprints.lse.ac.uk/38652/1/Tourist_photography_and_the_reverse_gaze(LSERO).pdf](http://eprints.lse.ac.uk/38652/1/Tourist_photography_and_the_reverse_gaze(LSERO).pdf)

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**SAO PAULO, BRAZIL**

**SUMMARY**

**Sessions in Brazil**

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<th>CLASS</th>
<th>Lecture Topic</th>
<th>Key Concepts or Topics</th>
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</table>

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### CLASS 8: Voices from South America

Voices from non-academic spaces are introduced in this class as we read ethnographies and testimonies from Brazilian and Bolivian writers who experienced the social challenges and complexities that we have been introduced to through theory. We will also work through the ideas of Anibal Quijano and Walter Mignolo to gain an understanding of the entangled histories of globalization, modernity, colonialism and industrial development from a South American perspective. These themes that we explored in previous countries such as race, colonialism and the division of labor will be viewed in a comparative context. The combination of readings aims to deepen our understanding of the contested nature of knowledge production, the breadth of the fields of anthropology and sociology and the importance of positionality of the voices we encounter through our studies.

**Required Readings:**


### CLASS 9: Environment and the Anthropocene

We will consider how anthropology has responded to the environmental crisis that we find ourselves in, particularly when anthropocentrism is seen to be the cause of much environmental devastation.
In a world of increasing vast socio-economic disparities and what are our obligations as humans to one-another, to future generations and to the environment? What are the ideological and practical implications of putting humans first? Should there be different ethical obligations towards the environment according to socio-economic status of communities and countries? These larger macro questions about humans, international political systems and our environment will frame further discussions about relevant social and political conflicts in South America, and their relation to limited natural resources and environmental degradation.

We will look at the contested notion of ‘indigenous knowledge’ to understand how it bears on discussions around environmental protection. We will try to understand what opportunities and limitations are afforded within the social entrepreneurship field to develop environmentally beneficial practices. In addition, we will look at the tensions and conflicts at play in pursuing economic and sustainable development through the case studies that we visit.

**Required Readings:**


**Required Viewing:**

- Banking Nature. 2016. Documentary
- Slavoj Zizek in Examined Life: https://www.youtube.com/watch?v=iGCfivlxt0U

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**CLASS 10: Methodology Review and Research Design**

In this class, we will consider what research design methods are available to assist in cross-cultural anthropological comparisons. We will revisit questions of research ethics, the implications of theoretical and cultural lenses upon real world scenarios and contradictions and difficulties experienced by students in the field. In preparation for the final Anthropology and Social Change paper, this class aims to fill any academic gaps and guide the process of analysis. Students will get a chance to discuss their comparative projects and share ideas about interpreting field notes and be guided through suggestions of how to analyze their research findings.

Key methods that will be covered are: interpretation, research design, comparative methods, revisiting ethnographic writing, self-reflection vs self reflexivity; intention and intervention in design anthropology.

**Required Readings:**

- Janesick, V. J. 1998. The dance of qualitative research design: metaphor, methodolatry and meaning. *Strategies Of Qualitative Inquiry / Norman K. Denzin, Yvonna S. Lincoln* Editors
Evaluation and Grading Criteria

Description of Assignments

1. Participation and Group-work (20%): Students are expected to participate actively in all sessions, meetings, guest lectures, site visits and any other related-activities. “Participation,” is defined as active engagement, demonstrating curiosity, interest and being collaborative. In some class sessions, students will be asked to prepare responses to readings and work collaboratively with the lecturer to lead the session. These contributions will be graded at 5% per country and although participation will be done in groups, students will be assessed individually. The faculty will provide feedback on student participation at the end of each country program.

2. Uganda and India: Two Country Essays (50%) There will be two individual written assignments in the form of short papers that will count for 25% each. These assignments will relate to the theory covered in classes, as well as experiences in the field and should draw richly from field notes. Students will be expected to keep ongoing individual written observations and notes in a notebook specifically designated for this class. As we would like to foster a practice of note-taking, observation and self-reflection, students will be expected to carry this notebook with them on all excursions and make notes/ observations wherever they feel it is necessary. Through this practice, students will also be guided to engage anthropological methods of ethnographic observation and interviewing (structured and unstructured). This will be useful for the other 3 courses, and in particular for the construction of case studies and final assignments. Students’ notebooks will be submitted along with their 2 country essays and their final comparative paper. Faculty will provide feedback and assess the quality of field-notes, the extent to which they are useful to inform the country essays and to provide guidance in the development of the note-taking practice.

Students will be given a choice of essay questions to respond to in these two papers. The 4-5 page essays (double spaced, 12pt. font, 1-in. margins) will be submitted at the end of the country program in Brazil and India – in both cases students are given a few days after the country program ends to complete these essays. Please see due dates below. Papers should include:
- at least 2 of the readings assigned in that country module,
- at least 3 additional sources from research you do on your own,
- make reference to at least 1 site visit or guest lecturer.
- make reference to field-notes taken by the student

Use APA style for citations in text, such as (Smith, 2013), and include a bibliography. Primary sources such as guest lecturers and site visits should also be included in the bibliography.

3. Final Comparative Term Paper (30%) This class will culminate with a longer (at least 8-10 page), comparative, individual term paper worth 30%. It is expected that students make reference to a number of academic resources studied through the term and demonstrate critical analytic and comparative thinking skills. The paper is expected to be academically rigorous, reflective, well structured and demonstrating a good grasp of the application of anthropology methods to the real world.

In the second country, students will choose a theme they are interested in comparing with guidance from the faculty. This theme will inform the comparative paper will be tied to the theme chosen by students at the beginning of the course – however this will be an individual project. Students will be
asked to keep this comparative paper in mind as they engage with various social enterprises and are immersed in local communities in each country. Because students are expected to gather data to compare throughout the countries, the (rough) research question for each student will be chosen in consultation with the faculty in the second country. Thereafter, the collection of field notes and data could happen on an ongoing basis (please see the assignment above for details on the field journals).

Comparative Paper due date: TBA

**Assessment:**

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<tr>
<th>Country</th>
<th>Assignment</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>USA</td>
<td>Participation</td>
<td>5%</td>
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<tr>
<td>Uganda</td>
<td>Participation</td>
<td>5%</td>
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<td></td>
<td>Brazil essay</td>
<td>25%</td>
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<tr>
<td>India</td>
<td>Participation</td>
<td>5%</td>
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<td></td>
<td>India essay</td>
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<td>Brazil</td>
<td>Participation</td>
<td>5%</td>
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<td>Comparative Paper</td>
<td>30%</td>
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Rubrics for individual assignments will be handed out later in the course.

**Examples of criteria:**

- Strength and effective development of arguments supporting your position
- Clear analytical connections to concepts we have studied
- Effective use of primary and secondary information for descriptive and analytical purposes
- Ability to skillfully synthesize information from various sources
- Clarity and concise communication

**Grading Scale:**

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Grade</th>
<th>Description</th>
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<tbody>
<tr>
<td>94-100%</td>
<td>A</td>
<td>Excellent</td>
</tr>
<tr>
<td>90-93%</td>
<td>A-</td>
<td></td>
</tr>
<tr>
<td>87-89%</td>
<td>B+</td>
<td>Above Average</td>
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<tr>
<td>84-86%</td>
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<tr>
<td>80-83%</td>
<td>B-</td>
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<tr>
<td>77-79%</td>
<td>C+</td>
<td>Average</td>
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<td>74-76%</td>
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<td>70-73%</td>
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<td>67-69%</td>
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<tr>
<td>64-66%</td>
<td>D</td>
<td>Below Average</td>
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<tr>
<td>below 64</td>
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<td>Fail</td>
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**Explanation:** An “A” represents truly outstanding work that exemplifies through analysis, superior insights and crystal clear presentation. A “B” signifies highly competent work that accomplishes the task at hand very well, through considerable thought, reasonable analysis and an organized presentation. A “C” represents adequate work that meets basic requirements but does not demonstrate distinction in terms of analytical insight or organization. A “D” is characterized by poorly or partially completed work that reflects a lack of initiative, inconsistent analysis and/or erratic presentation. Plus and minus indicate relatively better or poorer work within each category. There is no A+.

Papers/reports/presentations without thematic ideas or arguments – those that lapse into mere narration or description, or whose arguments are buried within the text – will be graded with their low level of organization.
Expectations and Policies

Participation: IHP is an experiential learning program. You have to show up to have the experience. As such, participation is a minimum expectation, not generally to be rewarded with class credit. Students are expected to attend all classes, guest lectures, and field activities unless they have a medical excuse that has been communicated and approved of by IHP staff, faculty, or Fellow.

Class Preparation: Show up prepared and have your readings completed and points in mind for discussion or clarification. Complying with these elements raises the level of class discussion for everyone. This program is built upon the strong belief that your experiences result in deep insights and powerful learning. Course assignments are created to facilitate learning opportunities and experiences. Dialogue in class about these insights and participation in these activities is critical. For this reason, your participation is very important. As a learning community, each one of us will influence the learning environment. Please take responsibility for your role in this environment and come to class prepared and ready to engage with others in a positive and thought-provoking manner.

Meeting deadlines: All assignments have to be turned in on the date indicated on the specific country module schedule. Have assignments completed on schedule, printed, and done accordingly to the specified requirements. This will help ensure that your assignments are returned in a timely manner. In keeping with IHP policy, late papers will drop one point per day, unless other arrangements have been made in advance. Course assignments are due at the beginning of the day.

Technology in the classroom: Electronic devices are critical tools for learning and communication, but our IHP courses prioritize engaged conversations unhindered by personal electronic devices. Students, faculty, and visitors are expected to keep cell phones, laptop computers, and other devices out of sight, sound, and mind during class sessions – except under extenuating circumstances that have been discussed in advance with the faculty member.

Academic Integrity: Academic dishonesty is the failure to maintain academic integrity. It includes, but is not limited to, obtaining or giving unauthorized aid on an examination, having unauthorized prior knowledge of the content of an examination, doing work for another student, having work done by another person for the student, and plagiarism. Academic dishonesty can result in severe academic penalty, including failure of the course and/or dismissal from the institution/program.

Plagiarism is the presentation of another person’s ideas or product as one’s own. Examples of plagiarism are: copying verbatim and without attribution all or parts of another’s written work, using phrases, charts, figures, illustrations, computer programs, websites without citing the source; paraphrasing ideas, conclusions or research without citing the course; using all or part of a literary plot, poem, film, musical score, computer program, websites or other artistic product without attributing the work to its creator.

Students can avoid unintentional plagiarism by carefully following accepted scholarly practices. Notes taken for papers and research projects should accurately record sources of material to cited, quoted, paraphrased, or summarized, and research or critical papers should acknowledge these sources in footnotes or by use of footnotes.

Respect differences of opinion: (classmates’, lecturers, local constituents engaged with on the visits) You are not expected to agree with everything you hear, but you are expected to listen across difference and consider other perspectives with respect.

Please refer to the SIT Study Abroad Student Handbook for policies on academic integrity, ethics, warning and probation, diversity and disability, sexual harassment, and the academic appeals process.