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Jog without shoes on
I enjoy so much freedom

If no one looks on
I rather bare my bottom

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Chinese New Year
The Year of
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"The quieter you become, the more you can hear."
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Make space to listen
to your wise
heart.
What you seek
lies within.

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Learn How to Live
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Learn How to Live a Simple Life
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Learn How to Love the Natural Self
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Small is Sweet
Big is Bad

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□Rain Therapy ● □□□

Listen to the music of the rain,
I forget all of my pain.
It pours like tears,
It brings me cheers.

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□You and Me ● □□□□

You and me
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You are liquid
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Solid is me
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You are tender
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Strong is me
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You are sticky
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Sweet is me
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You and me
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Family
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You and me
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Harmony
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You are for veggie
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Stomach loves me
□□□□

You and me
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□To My Friend ● □□□□

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To My Friend

You said
You know little

I said
I want little

We both
Have little

So, I
Write little!

□Smile • □□□

Your smile is a
WMD

But I have to
plead

To set others
free

Please direct it
at me

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Note: WMD - Weapon of Mass Destruction □□□□□□□□

□Ocean • □□

Try not to offer people an ocean.
They won't be able to bring it to boil.
They are more likely to drown.

Offer people a river,
So□ they can swim safely.
If you are lucky, they may feel the ocean.

Offer people a lake,
So□ they can fish quietly.
If you are lucky, they may see the ocean.

Offer people a drop of water.
So, they won't be thirsty.
If you are lucky, they may taste the ocean.

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□Drunk Poem ● □□□

When the trouble troubles you
You trouble the trouble

When you drink the drink
The drink drinks you

When the dark darkens you
You light the light

When the sadness saddens you
You tear up the tears

When the silence silences you
You text the text

When the dream dreams you
You dream the dream

When the sense senses you
You feel the feel

When the love loves you
You love the love

When you miss the miss
The miss misses you

When the day is day dreaming
The night becomes nightmare

The beer may be chill
The heart stays warm

The moon may be nowhere tonight
The sun will rise tomorrow

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□Monkey Mantra ● □□□□□

See, not seek□
Live, not believe□

Respect, not expect□
Walk, not talk□

Be mindful, not mind full□
Be a human, not a demon□

Love monkeys, not money□ □This one is optional□)

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□Now and Here ● □□□

The past is over□
The future is nowhere□
We all grow older□

Oh, my darling□
Let’s hold each other□
Tight and forever□

For life is short□
And love is rare□
Every moment is ours to cheer□

Some may be rich□
Some may have power□
Happiness comes from neither□

Love is a true treasure□

Let’s keep love□
Near and dear□

Let’s enjoy life□
Now and here□

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Nowhere or Now and Here

From time to time we get stuck and our lives seem to go nowhere. The word “Nowhere” can be seen as the combination of either “No” and “Where” or “Now” and “Here”. There are two options. We can choose one or the other. When we choose Now and Here, we stop whining and start living again. This is what Zen calls “Live the life here and now” (“□□□□“)□

□Software Development Chaos□

Kiran asked
“Are we ready
to integrate the code?”

Anthony replied “No”

Ram replied
“Oh, No”

“No, No” We heard Sridevi echo

Priya replied “I can say yes If I can catch Venkat by the toe”

She needs help with JBPM But Venkat is no show

It took 45 minutes to publish RAD 8 is so slow

It should be RAPID What a joke

No stable build to validate Our testers didn’t sit idle

They wrote test cases on specs with too many holes

They feel a little lucky “At least we don’t have to code”

Despite the chaos We all still have hope

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2019年美国军费开支占全球总和的近40%
美国
39.7%
中国
14.2%
印度
3.85%
俄罗斯联邦
3.53%
沙特阿拉伯
3.35%
法国
2.72%
德国
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大韩民国
2.38%
数据来源：世界银行
www.worlddev.xyz

2019年军费开支前十个国家中，美国名列前茅，
而且超过排在其后九个国家的总和
美国
51.2%
中国
18.3%
印度
4.97%
俄罗斯联邦
4.55%
沙特阿拉伯
4.32%
法国
3.5%
德国
3.44%
英国
3.4%
日本
3.33%
大韩民国
3.07%
数据来源：世界银行
www.worlddev.xyz

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富国少生长寿，穷国多生短寿
气泡面积：按购买力平价（PPP)计算的人均 GDP（现价国际元）(2019)
数据来源：世界银行
Income Group
低收入国家
中高等收入国家
中低等收入国家
高收入国家
出生时的预期寿命，总体（岁）(2019)
www.worlddev.xyz
总生育率(女性人均生育数)（2019)

中国美国三十年的对比 （1990 - 2019）
数据来源：世界银行
2019
美国
1990
中国
www.worlddev.xyz
出生时的预期寿命，总体（岁）
Bubble: 按购买力平价（PPP)计算的人均 GDP（现价国际元）
总生育率(女性人均生育数)

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G7对中国
数据来源：世界银行
www.worlddev.xyz
按购买力平价（PPP)计算的人均 GDP（现价国际元）(2019)
60k
50k
40k
30k
20k
10k
0
美国
德国
加拿大
法国
英国
意大利
日本
中国
国家

G7对中国
中国
美国
日本
德国
法国
英国
意大利
加拿大
美国
32.5%
中国
35.6%
www.worlddev.xyz
数据来源：世界银行
日本
8.09%
德国
7.03%
法国
5.03%
英国
4.91%
意大利
4.05%
加拿大
2.87%
按购买力平价 (PPP) 衡量的 GDP（现价国际元）
(2019)

G7对中国
中国
美国
日本
德国
法国
英国
意大利
加拿大
美国
15.1%
日本
5.83%
德国
3.83%
法国
3.09%
英国
3.08%
意大利
2.78%
加拿大
1.73%
中国
64.5%
www.worlddev.xyz
数据来源：世界银行
人口，总数
(2019)

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统计推断
Statistical Inference
机器学习
Machine Learning
1. 数据来源
Data Source
实验设计
Experimental
自然收集
Observational
2. 数据数量
Data Quantity
小样本
Small Sample
大数据
Big Data
3. 数据质量
Data Quality
少而精
High Quality
多而粗
Low Quality
4. 分析工具
Tools
精准数学推导
Mathematical Proof
快速机器处理
Compute Power
5. 分析性质
Nature
解释性
Explanatory
预测性
Predictive
6. 分析用途
Applications
干预
Intervene
预警
Prepare
小家碧玉
大家闺秀
各有千秋
皆我所爱
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国家文化与经济发展的关系
数据来源：世界银行，霍夫斯泰德
www.worlddev.xyz
2020 按购买力平价（PPP)计算的人均 GDP（现价国际元）
个人主义程度 (IDV)
气泡大小：2020年人口总数
120k
100k
80k
60k
40k
20k
0
0
20
40
60
80
100
卢森堡
新加坡
爱尔兰
瑞士
美国
挪威
丹麦
荷兰
中国香港特别行政区
奥地利
德国
瑞典
芬兰
比利时
加拿大
澳大利亚
马耳他
法国
新西兰
英国
大韩民国
斯洛文尼亚
捷克共和国
立陶宛
意大利
克罗地亚
西班牙
爱沙尼亚
葡萄牙
罗马尼亚
匈牙利
马来西亚
希腊
土耳其
波兰
特立尼达和多巴哥
智利
保加利亚
俄罗斯联邦
拉脱维亚
乌拉圭
阿根廷
塞尔维亚
中国
哥伦比亚
巴西哥
巴西
泰国
印度尼西亚
秘鲁
萨尔瓦多
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Nothing is difficult, only people make it so;
Nothing matters, only people do.

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> You have big hearts. You tolerate and forgive me for all the mistakes I have made and the wrongs I have done. I thank you for that!
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Love, Jay, the Wang (one) and the only.

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临别赠言

超杰：

我们虽然接触不多，但你给我留下的印象是：

兢兢业业地办事，

老老实实地为人。

希望你把它作为美德保持终生。

实没有小照可供留念，忘就忘了吧。

老韩 86.7.9

清华大学毕业纪念册

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LOCKHEED MARTIN
Transportation and Security Solutions
Honors Recognition
June 21, 2008
Jay Wang

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LOCKHEED MARTIN

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【黄帝内经】养生之道

法于阴阳，和于术数
形与神俱，德全不危

食饮有节
起居有常
不妄劳作

志闲而少欲
心安而不惧
形劳而不倦

外不劳形于事，内无思想之患
以恬愉为务，以自得为功

© 2020 王超杰

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善护口业，不讥他过；
善护身业，不失律仪；
善护意业，清净无染。
（《佛说无量寿经》）

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Ships don't sink because
of the water around them;
ships sink because of the
water that gets in them.
Don't let what's happening
around you get inside you
and weigh you down.
Power of Positivity®
Every day is a day to shine. Shine On!

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PROOF
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> □Chased by Girls – Monkey□
> You don’t have to be hasty
> For I am in no hurry
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> At the finish line is Old Li
> But he is not as pretty
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Poor little Bobby, it's going to be all right…
BUAAAAAAAAA AAAAAAAA!!!!!
Just be patient little Bobby…
!!
BUAAAAAAAAA AAAAAAAA!!!!!
Wow, you're such a nice father. You treat Bobby with such a tenderness…
I am Bobby!! This fucker is called Thomas.

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> □□□□“□□□□□□□□□□□” (Loving you was never a problem.)
> □□□□□□□□“□□□□□” (I like you.)
> □□□□□□□□□□“□□□□□□” (I like you very much.)
> □□□□“□□□□□□” (I like you too.)

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临别赠言
赠赵杰心吾友：
这辈子注定你是庸才，我是蠢才；但转世必
定你是英才，我是伟才。

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达摩【二入四行】图解

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菩提達磨大師略辨大乘入道四行觀

夫入道多途。要而言之。不出二種。一是理入。二是行入。理入者。謂藉教悟宗。深信含生同一眞性。但爲客塵妄想所覆。不能顯了。若也捨妄歸眞。凝住壁觀。無自無他。凡聖等一。堅住不移。更不隨文教。此卽與理冥符。無有分別。寂然無爲。名之理入。行入謂四行。其餘諸行。悉入此中。何等四耶。一報冤行。二隨緣行。三無所求行。四稱法行。云何

報冤行。謂修道行人。若受苦時。當自念言。我往昔無數劫中。棄本從末。流浪諸有。多起冤憎。違害無限。今雖無

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English

□Knowledge and Wisdom□

There are two approaches human beings gain understanding of the phenomenal world. One is through indirect experiments. The other is through direct experiences. The former is also known as scientific methods or simply sciences. Sciences emphasis measurement, empirical analysis, and logical reasoning. The latter relies more on intuition, imagination, and analogical reasoning.

The understanding we gain through sciences forms the body of knowledge. The understanding we gain through life experiences and intuition leads to wisdom.

The complex reality is like an iceberg. We can only see the small part that is above the water. The large part is beneath the water and beyond our sights. So we only know what we know through observation. For the vast unknown, we have to rely on our intuition, imagination and analogical reasoning.

We need both knowledge and wisdom in order to have a more comprehensive and more accurate understanding of the reality and the world.

In his 2005 book “A Whole New Mind”, author Daniel H. Pink coined the term “Conceptual Age” - a new era starting in 21st century that is different from the past Agriculture Age (18th century), Industrial Age (19th century), and Information Age (20th century).

Pink pointed out that while the Agricultural Age and Industrial Age requires physical strength and the Information Age requires knowledge, high tech, and IQ the Conceptual Age requires high concepts, high tough, and EQ.

We have passed the Information Age in which knowledge workers were in demand and had thrived. We are now in the Conceptual Age where people with both knowledge and wisdom are in high demand and will thrive.

East-West Harmony

Yin-Yang balance is the most fundamental concept of the ancient Chinese philosophy. Many aspects of Chinese civilization from culture to politics, from science to medicine, and the many schools of thoughts including Taoism and Confucianism have been deeply rooted in or subtly influenced by this concept.

Yin and Yang are the basic elements or forces that make up or drive the phenomenal reality - physically and metaphysically. The interaction, interconnection, and interdependence of these two opposing but complementary elements or forces is the simplest possible but most elegant way to explain phenomena of any kind, be it cosmos, nature, human, or society.

The imbalance of Yin and Yang is the root of instability. In order for the whole which both Yin and Yang are part of to survive, sustain, and prosper, Yin and Yang have to constantly interact with each other, complement each, and reach the ever evolving dynamic balance.

Interestingly, the globe is divided geographically into two hemispheres - the East and the West. These two hemispheres also exhibit prominent differences in cultures, religions and economic standings.

The West has the characteristics of the Yang which is masculine, individualist, extrovert, analytical, and innovative. The East has the characteristics of the Yin which is feminine, collective, introvert, intuitive, and conservative. Consequently, the West is more advanced in science and technology, more economically developed and more active and aggressive in world affairs; In contrast, the East tends to focus more on humanity, arts, self-cultivation, harmony between human and nature, harmony within self, family and society.

The global problems and crisis we are facing today can be attributed to the imbalance of the East and the West. This imbalance comes in many shades of grey, but the most important is the imbalance in economic and military power. The West is much more developed in economy, more advanced in science and technology, and possesses overwhelmingly stronger economic and military power.

The differences in cultures and religions and the lack of dialog and tolerance also make it harder for the East and the West to interact and connect with each other, let alone to depend on and support each other.

To achieve balance and harmony, the West and the East should learn from each other’s strength. The West needs to put more focus and emphasis on arts, humanity, social justice, and income equality while the East needs to improve on science, technology and economic development.

But most importantly, the East and the West should learn to tolerate and respect the differences and to value and cherish the diversity.

The world peace and the future survival of our human race depend largely on the balance and harmony of the East and the West. If the current trend of imbalance persists, the world will become more and more dangerous and human survival will be at great risk.

H for Harmony

As human beings, we all seek health, happiness, and harmony.

According to the ancient Chinese wisdom dated back over five thousand years ago, the balance of Yin and Yang is the key to everything. Yin and Yang represent the most fundamental forces of the Universe and are found everywhere in the Nature, human body and mind, families, communities, societies, and the world. Yin represents soft, feminine, water, earth, intuition, introvert, conservative, etc.; In contrast, Yang represents hard, masculine, fire, heaven, logic, extrovert, radical, etc.

Yin and Yang are not against or opposite to each other but are complementary and interdependent. They are two inseparable parts of the whole just like the two inseparable sides of a coin. They are also like the two movements of a pendulum which swings constantly left and right to achieve the dynamic balance.

When Yin and Yang are in the state of imbalance, say, one is overpowering the other, disorder will come. For example:

When Yin and Yang in our body lose balance, we become sick; when Yin and Yang in our mind lose balance, we suffer from our internal conflict and stress; When Yin and Yang in the society lose balance ,we see social injustice and unrest; When Yin and Yang in the world lose balance, we see conflicts between cultures, religions, and nations and large scale human suffering follows when conflicts escalate and wars erupt.

Interestingly, humanity, health, happiness, and harmony all begin with alphabet “H”. “H” is symmetric and represents balance. “H” also looks like a bridge connecting two sides. In the world, There are gaps between the rich and the poor, the power and the people, the privileged and the disadvantaged, the West and the East. Global issues and social problems are rooted in the gaps and imbalance and bridging the gaps and restoring the balance are keys to long term peace and harmony. The health and happiness of all human beings depend on the harmony and the peace of the world.

Hard vs. Soft Systems

If you live in a densely populated metropolis and have to deal with the traffic congestion in your everyday work and life, you would understand the inconvenience and the stress it brings.

Of course technology can help. For any given day and time, to get from A to B, you can always rely on GPS navigation device or App coupled with real-time live traffic data feed to find a fastest route. Although this does not solve the overall congestion problem, it helps individuals alleviate some of the trouble and stress. This is the concept of “Hard System” in which the problem is well defined (To determine a fastest route to get from A to B), sufficient

data about the problem can be collected (Live traffic data are gathered), and scientific analysis or tools can be developed (Navigation software uses algorithm to find an optimal route).

But on the other hand, the problem of traffic congestion is not so easy to analyze and solve. The traffic patterns are very dynamic and unpredictable and are attributable to many interwoven factors. It involves many interconnecting highways, roads, and streets with traffics from many different sources such as schools, shopping trips, work, tourists. Weather plays a big part in influencing the traffic. On a foggy, rainy or snowy day, the traffic definitely gets worse. The day and time also matter a lot. Rush hours and weekdays see much heavier traffic. Furthermore, the overall economy, the immigration policy can also impact the traffic in a larger perspective and scale. There is no simple way to describe, model, analyze and solve the overall problem. That is why traffic congestion problems are forever unsolved and even get worse overtime in major cities. This is the concept of “Soft System” where the problem is complex and even ill-defined, facts are complicated and may not be evident or even agreed upon by all stakeholders, data are hard to collect let alone to analyze, and no optimal solutions exist or can be found.

In the late 1960’s systems researchers in the University of Lancaster, UK led by Peter Checkland developed a new approach called Soft Systems Methodology (SSM). One unique characteristic of this approach is its emphasis on the understanding of the problem before even attempting to solve it.

Thinking is only the means, not the end. The end goal is to solve problem. But to solve problems, we have to understand them first. Thinking has to begin with seeing first.

Self-organization I

Among many agile frameworks (Extreme Programming, Kan-ban, Lean, etc.), Scrum has become prevailing and dominant over the past decade. Many organizations from businesses to government agencies adopt scrum as they move away from traditional waterfall methodology to agile methodology. Some follow agile and scrum strictly and religiously, others mix it with waterfall in a hybrid attempting to reap the best of both worlds.

Ken Schwaber, one of the two co-developers of Scrum process, both among the 17 initial signatories of the Agile Manifesto, wrote in his book “Agile Project Management with Scrum”:

> For Scrum to work, the team has to deeply and viscerally understand collective commitment and self-organization. Scrum’s theory, practices, and rules are easy to grasp intellectually. But until a group of individuals has made a collective commitment to deliver something tangible in a fixed amount of time, those individuals probably don’t get Scrum. When the team members stop acting as many and adopt and commit to a common purpose, the team becomes capable of self-organization and can quickly cut through complexity and produce actionable plans.”

This echos one of the 12 principles behind the agile manifesto:

> The best architectures, requirements, and designs emerge from self-organizing teams. The key phrase here is **“self-organization”** as a noun or **“self-organizing”** as an adjective.

Even though many agile and Scrum practitioners are preaching “self-organization” and trying hard to improve the effectiveness of the scrum teams through self-organization, the results are mixed.

From many years of practicing agile and Scrum in both small scale and large scale information technology projects ranging from private to public sector, I witnessed teams struggle to form cohesion and to deliver the outcomes promised by Scrum. Many of the projects are short-term ranging from a few months to a year or so, by the time the team has gone through the forming, storming, and norming phase and you start seeing the light at the end of the tunnel, the project deadline is approaching which leaves little time for the performing phase. Much of the fruits from the initial team learning and development effort goes underutilized or even untapped.

This leads me to think about “self-organization”:

- What exactly is “self-organization”?
- Can a scrum team achieve self-organization?
- If yes, how can the team achieve it?

- If not, what are the impediments?
- Can the team achieve some level of self-organization under some circumstances?

Self-organization II

Self-organization as a concept and a phenomenon has its root in systems theory. It is a key characteristic of a complex adaptive system.

In a complex adaptive system, a large number of diverse component parts interact and form a cohesive, robust, and resilient whole that exhibits emergent properties and achieves higher order in the absence of intervention or control from external forces.

Natural scientists first discovered these phenomena in natural systems such as a colony of ants, a forest, an ocean.

Engineers attempting to create better, larger, and more complicated systems such as a satellite, a power plant, or an enterprise information system apply the lessons and principles learned from the natural systems to improve the structure, design, and functions of the engineered systems.

Social scientists also find similar phenomena in social systems such as a community, a stock market, an economy and follow the suit by applying scientific knowledge and engineering techniques to effect social changes and to improve human conditions.

Self-organization enables a complex adaptive system to evolve from an initial chaotic, dysfunctional state into a cohesive, functional state. Self-organization also makes a complex adaptive system more robust and resilient to perturbations and uncertainties from its changing environments.

Now let's get back to our original question: Can a scrum team achieve self-organization? or phrase it in a different way: Is a scrum team a complex adaptive system?

A team consists of members who interact with each other to achieve a common goal. In traditional project management, a team is led by a team lead or a project manager and has well defined roles and responsibilities and top-down command and control hierarchy. Clearly, this type of team does not conform to the definition of a complex adaptive system which is a bottom-up grass-root organism without controlling forces imposed from the above.

A scrum team by definition consists of a scrum master which is a servant leader, a product owner which is the liaison of the end users and the champion for the end products, and a development team whose responsibility is to design, build and deliver the products to the end users in an incremental and iterative fashion.

The size of the development team within a scrum team can vary and even the guideline varies as well. Some say 5 plus or minus 2, others say 7 plus or minus 2. The rationale here is that the development team should be cross-functional in that all necessary disciplines are represented (for example, designers, developers, testers) but at the same time should have minimal number of people in order to achieve efficiency and effectiveness in communication and collaboration.

This reflects the emphasis of individuals and interactions from Agile Manifesto: "Individuals and interactions over processes and tools" This also reflects the emphasis of face to face conversation from agile principle #6: "The most efficient and effective method of conveying information to and within a development team is face-to-face conversation." This results in a overall scrum team size of less than a dozen people. In practice, the average scrum team size is even smaller. a complex adaptive system typically have large number of component parts. In another words, critical mass is needed to generate the dynamic behavior and to allow for the resilience and robustness to develop over time. Small group may be easier to communicate and collaborate, it does not generate the critical mass.

Another aspect of scrum is the emphasis of the role of the scrum master. A scrum master is the opposite of a traditional project manager or team lead in that it does not provide management function of command and control. In contrast, it is a servant leader and its primary goal is to protect the team from external influence, to facilitate communication and collaboration, to remove impediments, and to enable the team to focus on the tasks and deliver the products. In one of the agile projects I have worked on, we call the scrum master "Super Mom" to reflect the similarity of the role and the same initials (SM). This makes the scrum team somewhat like a closed system instead of an open system which a complex adaptive system is meant to be.

From the above, we can clearly see that agile methodology and scrum process put some structure and constrain around the makeup and function of a scrum team in terms of size, roles and responsibilities, and interaction with external entities such as end users, subject matter experts, and stakeholders.

The structure and constraints find its roots in the traditional project management and make the scrum team less a complex adaptive system.

Additionally, several characteristics of a complex adaptive system are missing in a scrum team.

First, a complex adaptive system typically starts in a organic way in that component parts are not "hand picked" by an external force but rather are naturally formed together organically such as a flock of birds or a schools of fishes.

Secondly, component parts within a complex adaptive system are typically equal and diverse without supervisor-subordinate relationship and clear distinction of roles and responsibilities. They are sometimes called agents. The emergent properties of a complex adaptive system come from the free and seemingly random interactions among the parts and also with the environments.

Lastly, it takes time for a complex adaptive system to form organically and to transition from chaotic state to a harmonic state. The time boxing nature of scrum and the limited time duration of projects do not provide the time needed for a scrum team to adapt and grow naturally.

The conclusion is that a scrum team is not a complex adaptive system and cannot achieve self-organization naturally or organically.

This is why scrum teams struggle to self-organize.

A Different STEM

The world has become more complex and less safe even though the last several decades have seen rapid advancement in science and technologies and increasing global economic development and growth. We are now facing challenging threats from global warming, terrorism, identity theft, cyber attacks, racial and religious conflicts, income inequality and social injustice, and many more.

What is puzzling is that as a human race we were able to send spaceships and astronauts to the outer space and we invented Internet, mobile devices, and social media networks to instantly connect people worldwide but we are still not able to resolve our differences and conflicts. More sadly, we still resort to bloody wars and sufferings of innocents for settling disputes and achieving peace the same way it has been for thousands of years.

Apparently, the STEM as it stands for Science, Technology, Engineering, and Math alone does not solve human problems. The advancement in STEM does not directly lead to solutions of human problems and does not directly translate into the betterment of humanity. Even though people enjoy the benefits of what STEM brings to their daily lives, they continue to suffer from stress and anxiety from deteriorating environments, declining health, broken relationships, and physical and financial threats.

It may be time to look at alternatives. How about a different kind of STEM?

This one stands for Systems Thinking, Engagement, and Mindfulness.

First, system thinking is a paradigm shift. We can no longer look at problems in isolation. We are much more interconnected and interdependent at many aspects and at many levels now than ever. All problems are correlated and affect each other whether we see the relationships or not. We don’t just examine and solve one problem. We have to examine and solve all problems together in a systemic way.

In addition to treating problems as systems with a holistic and panoramic lenses, we must devise potential solutions with systemic approaches. There is no single approach or solution to problems. We have to evaluate multiple alternatives. Alternative approaches don’t necessarily compete with each other but rather they complement each other. Science and technology are not the only solutions, they are part of the more comprehensive and overarching solutions. Science and technology alone are not able to solve social problems. Humanity has to be considered as a key component in the solutions.

It is actually part of the problem that we give the traditional STEM too much attention and value. Many young talents are attracted to the STEM fields with the promise of better career and higher income. Businesses touts countless innovations to gain competitive advantage and to maximize corporate profits and shareholder returns. The subjects of humanity such as arts, music, languages, cultures, religions, and history are neglected and undervalued. The imbalance between science and humanity limits our options and our abilities to solve multi-faceted social problems.

The E in the new STEM stands for Engagement. The top down, command and control approach of problem solving from traditional management textbook no long works in the modern complex world. To solve problems, we need to engage stakeholders at all levels at all times. Engagement brings about multiple views, alternative ways of thinking, and better solutions. Engagement is really a part of system thinking. To gain system perspective, we have to engage everyone.

The M in the new STEM stands for Mindfulness. Mindfulness is a Buddhist concept and practice followed by millions of followers for thousands of years and have been adopted by the west for the past many decades for its benefits in improving both physical and mental health. Buddhism believes that human sufferings originate from ignorance which is the incorrect view of the reality and of ourselves and instructs its followers to clam and cleanse their mind by focusing on the present moment and paying close attention to ourselves and our surroundings without forcing and judging. Regular practices of mindfulness will help reduce and eventually eliminate the ignorance and hence bring us back to full awareness, enlightenment, wisdom, and happiness.

If engagement is about collective wisdom, then mindfulness is about individual wisdom. Collective wisdom relies on individual wisdom. They go hand in hand just like the parts and the whole in the systems thinking.

Mindfulness for Systems Thinkers

Systems thinking is more than thinking. It starts with seeing and ends at doing. Thinking is only the intermediate step. We don't just think for the sake of thinking, we think in order to solve problems. But if we don't see the problems clearly first, we will not be able to think of them critically. Poor seeing and thinking will eventually lead to undesirable actions and ineffective solutions.

Mindfulness is about seeing. It brings our mind back from distractions and disturbances and keeps it fully aware of ourselves and our surroundings at the present moment and from moment to moment. This awareness grounds us on the matters, their relationships, and the fine details here and now so that we can see with our senses and our mind the reality in a brighter light and a fuller view.

Mindfulness is also about acceptance. We observe ourselves, others around us, and our surrounding environments with full attention and unconditional empathy without prejudice and judgement. We accept what it is. Acceptance leads to better understanding and appreciation of the reality. Acceptance helps us gain more objective mental models of the reality. Mental models are foods for thoughts. While our thinking tends to be subjective, objective inputs to our thought process can help alleviate the inherent limitation of the subjectivity.

Mindfulness is rooted in Buddhism and has been practiced by its followers for thousands of years. Over the past several decades, this ancient Eastern religious practice has been adopted worldwide including the west. Many researches have documented both the physical and mental health benefits of mindfulness. The regular practices of mindfulness have been proven effective in helping people alleviate sufferings and achieve happiness.

A happier mind sees better, thinks better and acts better.

The Iceberg Model of Mind

In 1976, American anthropologist Edward T. Hall developed the Iceberg Analogy of Culture in his book "Beyond Culture". He used iceberg as a metaphor to illustrate the complexity of culture. He reasoned that a culture has two aspects. One is external, visible, conscious and the other is internal, invisible, and subconscious. A culture is like an iceberg where the part above the water is visible and only constitutes a small portion of it (roughly 10%) and the part underneath the surface is invisible and constitutes the majority of it (roughly 90%). In order to understand a culture, one has to dive deep and get close to it.

In 1973, Chinese archaeologists uncovered four silk manuscripts of previously unknown works along with the well known Tao Te Ching when they excavated "Tomb Number 3" (dated back to 168 BCE) in an archaeological site in Hunan province (ancient state of Chu).

These four texts collectively are thought to reflect a branch of Taoism and provide new insights into the Taoist philosophy. The first text is the longest with about 5000 Chinese characters and is titled “The Constancy of Law”.

One paragraph from the first text is particularly interesting and can be thought of as the ancient equivalence of the modern iceberg model.

The original text in Chinese:

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□Systems Thinking in Buddhism□

Buddhism is more than a religion. It is also philosophy and psychology. Some even claim it is science.

At the core of its teachings are ways of seeing the true reality of the phenomenal world, understanding the root causes of the human sufferings, and achieving the enlightenment and eternal happiness through practices of kindness and mindfulness.

One of the fundamental concepts of Buddhism is the Three Universal Truths or Three Dharma Seals(Tri-drsti-namitta-mudrā in Sanskrit or □□□ in Chinese□. It summarizes the many Buddhist teachings at a deeper, higher and more abstract level and also serves as the benchmarks to validate whether a teaching or a practice adheres to the Buddhist ideology.

The First Universal Truth is called “Impermanence” (“Anitya” in Sanskrit, “□□” or “□□□□” in Chinese) . It can be interpreted as “All phenomena are impermanent”.

The Second Universal Truth is “Non-self” (“Anatman” in Sanskrit□”□□” or “□□□□” in Chinese□. It can be interpreted as “Selfness is a fleeing phenomenon and hence is non-existent.”

The Third Universal Truth is “Liberation”□”Nirvana” in Sanskrit, “□□” or “□□□□” in Chinese). It can be interpreted as “Human beings can be forever freed from endless sufferings through mindfulness and enlightenment” .

Here we see clear parallel between the 2500 year old ancient Eastern Buddhist thinking and the less than century old modern Western systems thinking.

Buddhism sees the world as a complex system in which many constantly changing and evolving phenomena interact with each other. The world as a whole constantly changes and evolves as causes and effects are interwoven and emergent properties and behaviors come and go like non-stop running water. Buddhism advises its followers to have a right view of the world and not to be fooled by the human tendency of desiring a constant and fixed reality.

Buddhism also sees the human beings as complex systems and are an integral part of the world and advises its followers to have a right view of ourselves and not to be fooled by our egos which are really non-coherent, non-existent, and fleeting phenomena. Our thoughts are based on the static mental models of the dynamic world and hence do not represent the true reality. Our minds are the obstacles to the right views of the complex world and only the practices of mindfulness can remove the ignorance and indulging desires and save us from endless sufferings.

What you see if what you think. What you think is what you act. Before you can act systemically you have to think systemically. Before you can think systemically you have to see systemically.

□The Humility of A Systems Thinker□

There are two core principles of systems thinking that are fundamental for systems thinkers.

First, a systems thinker must recognize the limitation of his or her senses and mind.

We only see what our eyes can see, smell what our noses can smell, hear what our ears can hear, touch what we our hands can touch. What we see, smell, hear, and touch only provides us partial image of the truth and the whole. The ancient Indian story of the blind men and the elephant elegantly explained this phenomena.

Our mind is also limited since it relies on our senses for information. Our mental model of the truth and the whole is incomplete and imperfect. Hence, our thinking is not completely correct or objective, and our actions driven by our thinking is not completely right or effective.

Human beings are not perfect, we don’t know everything. So the most important virtue of a systems thinker is humility. Recognize our limitation and respect the reality, complexity, and uncertainty.

Secondly, it is perfect to be imperfect.

It is all right not to know the entire truth. It is fine to have unknown mysteries. If human mind has the power and psychic to know everything, then there is no complexity, no uncertainty, no mystery. Hence, there is no beauty of life and no need for systems thinking as a discipline and no need for systems thinkers as problem solvers.

So be humble and embrace complexity and uncertainty.

Two Dimensions of Systems Thinking

We live in the confine of space and time. Our thinking naturally encompasses these two dimensions accordingly. The spatial dimension focuses on the structure while the temporal dimension focuses on the evolution.

Systems thinking as a discipline started out with the emphasis on system structure - the parts, the relationships, the hierarchy, and the whole. The foundation of systems thinking is holistic thinking which is about the spatial dimension of a system.

The temporal dimension of systems thinking has become more and more important in recent years as the world has become more and more complex plagued with mounting intractable problems. Scholars and scientists started investigating the ecological, social, political, and cultural systems which are much more complex than typical engineered systems such as mechanical, electrical, or information systems.

To solve social problems, it is not sufficient to just look at the present structure of the social system. One has to investigate the past, analyze the present and envision the future. We all desire a stable society that can sustain over time. Stability and sustainability reflect the two dimensions of systems thinking.

In addition, solving social problems requires much more than a surgical approach based on the spatial dimension of systems thinking. It requires an evolutionary and adaptive approach based on the temporal dimension of systems thinking.

While spatial dimension of systems thinking focuses on structural analysis and synthesis, temporal dimension of systems thinking looks deeper to understand the origin, the purpose, and the evolution of the systems, the root causes of the problems, the vision for future, and the meaning and means to effect the changes.

All Roads Lead to Rome

Modern western systems thinking was developed from the advancement and convergence of various scientific disciplines such as physics, chemistry, and biology and various engineering disciplines such as mechanical engineering, electrical engineering, and industrial engineering. It was developed as an alternative to the reductionist approach of analyzing the parts and aggregating the results.

Ancient eastern systems thinking was formed naturally from ground up as a holistic approach several thousands of years ago by simply observing the Universe, the Nature, and the society. The scholars and sages reached at systems thinking via personal reflection, meditation, and self-cultivation. They did not enjoy the help and paradoxically suffer the hindering of modern science, technology, and engineering. They started with a holistic view point at the very beginning.

Even though all roads lead to Rome, depending on which path they take, people arrive with different experiences and different personalities.

Modern western systems thinking came loaded with methods and tools that were the influences of reductionist approach. Modern well-educated people believed that these methods and tools are the key to solve complex modern problems.

Ancient eastern systems thinking came with very few luggage. It only brought simple teachings, fundamental principles, and intriguing ideas. It believed that in order to see the true world, you have to remove barriers between your mind and the reality.
You don't need more tools, you just need less obstacles. You need to experience it, not analyze it.

□Three Equations of System Thinking□

Systems thinking can be described with three equations.

1. The Whole = The Sum of The Parts

This is the nature of a simple system.

For example, a bag of sands or a waiting line at the grocery checkout counter is a simple system.

This type of systems is too simplistic to require any inquiry into its purposes, functions, properties, and inner working. So it is really not in the domain of systems thinking.

1. The Whole < The Sum of The Parts

This is the nature of a convoluted or failed system.

For example, a dysfunctional family, an ineffective team, a society in turmoil, or an information system that failed to satisfy its user's needs. Too many modern social, political, and economical systems are considered convoluted or failed systems with too many interlocking problems.

1. The Whole > The Sum of The Parts

This is the nature of a complicated or complex system.

For example, a tree, a happy family, a high performing team, a harmonious society, or a well designed information system that meets the user's needs and improve their efficiency and effectiveness.

□The Whole□

A system can be simply defined as a whole. A system is a whole. Period.

Any additional words or sentences will break the whole. The moment we start describing the individual parts within the whole, the relationship and interactions between the parts,
the relationship and interactions between the parts and the whole, and the relationship and the interactions between the whole and its surroundings, the whole shatters and its existence disappears.

The Tao Te Ching□□□□), the classic teachings of the Taoism written 2500 years ago,
begins with a very short but profound sentence:

> "The tao that can be told is not the eternal Tao" (□□□□□□□).

In Taoism, the Tao is the Way, the Ultimate Reality, or the Ultimate Truth.

In modern concept, the Tao can be thought of the System. A system can be a concrete thing as big as the Universe, the Earth, or as small as a human being, a tree, or an ant. It can be an abstract thing such as a school of thoughts, a religion, a culture, or a society.

The Tao as the System is a whole. It can not be fully described in words. It can not be completely communicated in bits and bytes. It has to be experienced. Even the human experience has the limitation of being able to "see" the whole.

Peter Senge concluded his best selling book "The Fifth Discipline: The Art and Practice of The Learning Organization" with a short chapter titled "Indivisible Whole" in which he told the story of American astronaut Rusty Schweickart and his experience of looking at the Earth from far out in the space.

Rusty Schweickart described his experience:

> “Up there you go around every hour and a half, time after time after time. As you eat breakfast you look out the window and there’s the Mediterranean area, and Greece, and Rome, and North Africa, and the Sinai. And you realize in one glance that what you’re seeing is what was the whole history of man for years- the cradle of civilization. And you think of all the history you can imagine looking at the scene. …… nd that identity – that you identify with Houston, and then you identify with Los Angeles and Phoenix and New Orleans and everything. And the next thing you recognize in yourself, is you’re identifying with North Africa. You look forward to that, you anticipate it. And there it is. That whole process begins to shift what it is you identify with. You begin to recognize that your identity is with the whole thing. And that makes a change.
>
> You look down there and you can imagine how many borders and boundaries you crossed again and again and again. And you don’t even see ‘em. You know there are thousands of people killing each other over some imaginary line that you can’t see. From where you see it, the thing is a whole, and it’s so beautiful. a nd you wish you could take one from each side in hand and say, “Look at it from this perspective. Look at that. What’s important?” ……

Peter Senge concluded that:

> Floating in the space, Rusty discovered the first principles of systems thinking. But he discovered them in a way that few of us ever do - not at a rational or intellectual level but at a level of direct experience.

So, the whole is indivisible, indescribable and has to be experienced.

Systems Thinking: How Ancient Chinese Think

The concept of systems thinking was first developed by a modern western scholar, the MIT professor Jay Forrester, in 1956 when he established the field of systems dynamics. At the core of systems thinking is the concept of holism or holistic view. The term “Holism” was first coined by the British army general and South African statesman J. C. Smuts in his book “Holism and Evolution” published in 1926. Smuts defined holism as “underlies synthetic tendency in the universe, and is the principle which makes for the origin and progress of wholes in the universe”.

While systems thinking benefited from the advances in modern sciences such as physics, chemistry and biology and emerged from the reductionist approach of analyzing the parts and aggregating the results less than a century ago, ancient Chinese had already formed the concept of systems thinking three thousand years back by observing the nature and the society, practicing meditation, and applying intuition.

The I Ching (□□□, or the Book of Changes, developed 3000 years ago by ancient Chinese scholars , explained how the world is composed of many different parts and how the parts relate to and interact with each other to form the ever changing, dynamic but orderly universe. Generations of Chinese used this book and its divination techniques to gain insights and wisdom into the universe and the society, and to manage their personal lives and family affairs.

The binary system used in the modern computer science can be traced back to I Ching. In I Ching, a broken or dashed line represents Yin□□□ or 0, and a solid or closed line represents Yang □□□ or 1.
Yin and Yang are the basic elements of the universe. Eight trigrams (□□ representing eight different but related elements are formed when three lines are stacked together (2 x 2 x 2 = 8). When two trigrams are stacked together, sixty four hexagrams □□□ are formed (8 x 8 = 64) which help to gain more granular insight into the world. This was essentially a modern 64 bit computing system.

Two major Chinese philosophies Taoism□□□ and Confucian□□□ were established based on the foundation of the I Ching. The Taoism focused on the observation of the nature, the appreciation of its beauty and mystery, and the following of its laws and virtues. The Confucian on the other hand focused on the study of the societal structure, the roles and responsibilities each individual should play and take in order to keep the society in harmony and prosperity.

Some fundamental principles of systems thinking are reflected in the ancient Chinese philosophy, religion, and culture but are not commonly recognized or emphasized in western style of systems thinking.

For example, the concept of self-cultivation (□□□. An essential part of the self-cultivation is sacrifice. It is assumed that in order to have an optimized whole, some level of sacrifice from the parts are required. This is very much evident in the Confucianism. Sacrificing one's individual interests and welfare for the well-being of others and the harmony of the family, the community and ultimately the society is the most respected and honored virtue anyone can have.

Another concept is no-action (□□□which is rooted in and is a key to the Taoism. No-action is not simply "do nothing". Rather it is about appreciating and respecting the complexity of a system, and understanding and following the karmic nature of a system. Follow the flow instead of taking unnecessary and damaging actions. Let the natural force works its wonder and do not disturb or disrupt the natural behavior of a system. Act only when it is necessary and when it is not against the natural flow of law and order.

□Complexity□

To an ordinary person, 1 + 1 = 2 is a simple math problem while square root of 144 = 12 is a complex one. But to a little baby, 1 + 1 = 2 is too complex to grasp, and to a high school student, the square root of 144 = 12 is quite simple.

So, complexity and its opposite simplicity are both relative terms. They are only germane to the capacity and limitation of human brain.

Complexity also has to do with interests or purposes of human beings. We only need to know what we have to know or what we want to know. A star up in the night sky is quite simple if we only care about the twinkles. But if we are interested in how far it is from the earth or what it would be like to live there, then a star is very complex and appears beyond our comprehension.

Human beings have choices. We can choose either simplicity or complexity or anything in between. We can simplify a complex matter or we can complicate a simple situation.

So it is all about us, the mankind. We are the host of the world and we can decide how we want to live our life and what we want the world to be. All human endeavors start from human beings and end at human beings. This is the beauty of being mankind. We are in control of our own destiny. But the root of human troubles and tragedies also lies in hands of mankind. Think of conflicts and wars among different states, religions, races, families, and individuals, they are all man made.

□□□□□

□□□Word Cloud□□□□

different
你不孤独
trouble
临江仙
今天我四十六
与人为善
注一
talk
跑步者的兴奋
love
寂寞是
闲来无事不从容
论语
注二
Monkey
是的
有感而作
drink drink
阳光
成功
2011年
就怕平庸
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尽得风流
happy
数据 和远方
心经
will
秋日偶成
Wisdom
兄弟
男儿到此是豪雄
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dream
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孤独
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无为而治
四时佳兴与人同
Running Mate
富贵不淫贫贱乐
中庸
金刚经
道通天地有形外
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穆阳猴
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猴哥
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□Summary □□□

whoami?

- **A Programmer** - from Java to Python
- **A Software Engineer** - from Waterfall to Agile/DevOps
- **A Project Manager** - from Control to Culture
- **A Data Scientist** - from Small Samples to Big Data
- **A Systems Thinker** - from System to System of Systems (SoS)

Continuous transformation & continuous transcendence - The DevOps of Living.

wcj365?

- **wcj** = my initials
- **365** = 360 + 5
- **365** = days per year (steady)
- **360** = degrees per circle (systemic)
- **5** = fingers per hand (simple)

Simplicity defines me.

Education

- **DSc** in *IS and Comm.*, Robert Morris University, PA
- **MBA** in *Finance*, Loyola University Maryland, MD
- **MS** in *Statistics*, The University of Toledo, OH
- **MA** in *Economics*, The University of Toledo, OH
- **BE** in *MIS*, Tsinghua University, Beijing, China
- No **BS**

Industry

- **Principal Systems Engineer**, The MITRE Corp. 2016 to Present
- **Software Engineer Sr. Staff**, Lockheed Martin Corp. 2006 to 2016
- **Vice President of Prod. Dev.**, Regent Education, Inc. 2013 to 2016

Professional

- Int'l Assoc. for Computer Info. Systems (IACIS)
- Int'l Council of Systems Engineering (INCOSE)
- Project Management Institute (PMI)

Certifications

- **SAFe Agilist**, Scaled Agile, Inc.
- **PMP**, PMI
- **Certified Java Programmer**, Oracle

Teaching

- **Adjunct Faculty**, Data Science, UMBC
  - DATA 690 - Stats and Dataviz
  - DATA 606 - Data Science Capstone
- **Corporate Faculty**, Healthcare Informatics, Harrisburg Univ.
  - HCIN 541 - Healthcare Systems

To teach is to share.

Pedagogy

- I put Practice above PowerPoint and Philosophy over Physics.
- I show students how I learn - copy and paste, trials and errors.
- I offer neither fishes nor fishing gears.
- The Internet is the biggest pond and Google is the best gear ever.

How can you be serious without being curious?

Journal Roles

- **Editor-in-Chief Emeritus**, Int'l Journal of Patient-Centered Healthcare (IJPCH), IGI Global
- **Editorial Review Board**, Issues in Information Systems (IIS), IACIS

Awards

- **Best Paper Award**, MakeLearn & TIIM Int'l Conf., Piran, Solvenia. 2019
- **Best Paper Incentive Award**, The MITRE Corp. 2018, 2019
- **Deliverable of the Month Award**, The MITRE Corp. 2019
- **The Catalyst Award for Intellectual Excellence**, The MITRE Corp. 2019
- **The Honor Award**, Lockheed Martin Corp. 2008

Running

- **Full Marathon (5:10)**, 2011 Baltimore Running Festival
- **Full Marathon (4:56)**, 2012 Marine Corps Marathon
- **Co-founder**, Patuxent Atheletic League of Striders (PALs), Maryland

Read, write, and run - therapies for a happy life.

□Software □□□

- World Development Explorer □□□□□□□

- Dialysis Care Quality Explorer □□□□□□□□□

□Teachings □□□

- DATA 690 - Stats & Data Viz with Python
- DATA 606 - Data Science Capstone
- HCIN 541 - Healthcare Systems

□Books □□□

- Data Visualization with Plotly Express □□□□□□□□
- Poems & Proses □□□□□□□

□Book Chapters □□□

- Wang, C. (2022). The strengths, weaknesses, opportunities, and threats analysis of big data analytics in healthcare. In M. Khosrow-Pour (Ed.), *Research anthology on big data analytics, architectures, and applications* (pp. 1703-1718). Hershey, PA: IGI Global.

□Dissertation □□□□□

- (2021) Beyond Technology: Design a Value-Driven Integrative Process Model for Data Analytics (download)

□Papers □□□□□

- (2021) Boeing 737 MAX: A case study of failure in a supply chain using system of systems framework, *Issues in Information Systems*, Volume 22, Issue 1. (download)
- (2020) Explore Health Information Exchanges using Systems of Systems Framework, *International Journal of Applied Research on Public Health Management (IJARPHM)*, Volume 5, Issue 2. (download)
- (2019) From Artificial to Emotional Intelligence: Integrating Five Types of Intelligence to Achieve Organizational Excellence, *International Journal of Management, Knowledge and Learning (IJMKL)*, Volume 8, Issue 2. (download)
- (2019) The Yin and Yang of a Doctor of Science in Information Systems and Communications Program, *Issues in Information Systems (IIS)*, Volume 20, Issue 2. (download)
- (2019) The Strengths, Weaknesses, Opportunities, and Threats Analysis of Big Data Analytics in Healthcare, *International Journal of Big Data and Analytics in Healthcare (IJBDAH)*, Volume 4, Issue 1. (download)
- (2018). Integrating Data Analytics and Knowledge Management: A Conceptual Model, *Issues in Information Systems*, Volume 19, Issue 2. (download)

□Social Media □□□

- LinkedIn Profile □□
- Facebook □□
- Google Scholar □□□□
- ORCID
- GitHub Profile

By Dr. Chaojie Wang □□□□□

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