Reflective Practice in Israel/Palestine SAMPLE SYLLABUS
CONF 620/695/385
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Email is quickest communication

Course Description

Reflective practice is the process of exploring a pattern of action, making adjustments during the action, or thinking about past action. In an elemental sense, most of us perform some form of reflective practice virtually every day. To the extent that reflective practice incorporates theory and experience, even the most mundane of activities engages aspects of experiential learning and nascent theory.

Conflict resolution is frequently a process that involves emotional intensity and relational complexity. This can be a factor in dyadic disputes but is significantly present in deep-rooted multiparty conflicts. Because of this, it is critical that practitioners be skilled at integrating theory and experiential learning into practice at three stages of an intervention: (i) in analyzing or assessing the conflict in preparation for intervention; (ii) during the intervention itself; (iii) and post intervention reflection. In this way, reflective practice is a form of "meaning making", attempting to make sense of phenomena occurring around you through an interdependence of theory, experience and practice. Utilizing a uniquely challenging experience of fieldwork you will have the opportunity to engage aspects of reflective practice as noted above. The objective is to build an understanding of integrative practice that can be utilized in a variety of conflict settings.

The Israel/Palestine Seminar is an intense experience in an environment that becomes practice and reflection the moment one enters the region. The study and engagements are all in the shadow of a paradoxical combination of wonderful hospitality, fascinating people, and a complicated and intense environment. There is a need to measure one's every word and action in order to honor and reflect in conflict, as well effectively practice citizen diplomacy and peacebuilding. Before, during, and after this trip the student experiences reflective practice at every moment, and the assignments are geared in this way precisely.

The model is a combination of intensive classroom study, speakers from the local region, touring of famous holy sites, extensive field experience engaging communities across the spectrum of Israel and Palestine -- day and night. Participants will be exposed to diverse and conflictual narratives on the ground, combined a preparatory meeting and follow-up meeting, as well as individual and peer help with papers.

This experience will be an integration of new theoretical approaches to peacebuilding in a uniquely intractable conflict where CRDC has innovated a direct intervention of social

justice practice, study, and engagement. The course has been carefully engineered to support directly agents of change, peacemakers in Israel and Palestine. In addition, the seminar and its experiences are fundamentally a multiple-narrative approach to understanding the reality on the ground. Every day of the seminar will involve study and field work on both sides of the border with Palestinians, Palestinian citizens of Israel, and Israeli Jews. The method of intervention is utterly new in its combination of nonprofit, for-profit, social justice, and conflict resolution, and begs for the evolution of theory and research from the students.

Course Objectives

➢ Develop a deeper understanding of the importance and utility of personal reflection, when analyzing conflict systems, designing and implementing interventions.
➢ Build a sense of the intricate connection between theory and practice. Reflective practice is a critical step to this end, as it allows for a synthesis of theory and practice in a coherent and meaningful way.
➢ Develop the ability of cross-cultural understanding and engagement. It is also important to understand the utility of constructive public dialogue, especially in cross-cultural settings.
➢ Become aware of ethical considerations and develop sensitivity to ethical concerns when analyzing and intervening in conflict systems. Personal reflection is a sine qua non for detecting and understanding ethical concerns.
➢ Develop deep understanding of the different dimensions of identity and power dynamics involved with and impacting the Palestinian-Israeli conflict, and the challenges that peacebuilding initiatives face in this conflictual context

Course Structure
The course will take place in January in addition to preparatory and follow-up meetings. Students will spend 9 days in Israel/Palestine. Each day will be structured as 4 hours class time, and the rest of the day and evening will be spent in field experience, guided discussion, and diplomatic engagement. We will be studying as well as traveling in Jerusalem and other parts of the country.

Course Requirements

A. Participation personally or virtually in one preparatory meeting prior to departure (December 9).

B. Effective and successful engagement with others in Israel/Palestine, both in the class and with all Israelis and Palestinians that the class engages. **30% of Grade**

C. Reading all or most of *Holy War, Holy Peace*; *Israel/Palestine* (2nd ed.), and *The Anteater and the Jaguar*, and selected chapters from *Healing the Heart of Conflict* and *Bridges Across an Impossible Divide* (on Blackboard) prior to departure.

D. Reading all of the other required readings listed below before papers are written.

E. Reflective Paper that accomplishes the following:
   a. Describes your experience of the intervention and trip
   b. Evaluates your own practice in Israel/Palestine
   c. Evaluates the intervention as a whole from your perspective (journaling on the trip will help with this paper)
   10 pages minimum, double-spaced.
   DUE DATE: Sunday, March 15. 30% of Grade

F. Analytic Paper that investigates and evaluates one form of conflict resolution in the Palestinian/Israel conflict, either contemporary or in the last forty years. Research independent of course readings is essential. This can range from Track One to multi-track diplomacy; work with specific groups, such as women or religious representatives; work internal to Israelis or to Palestinians; or other topics as appropriate. should be 20 pages double-spaced for graduate students and 15 pages double-spaced for undergraduate students.
   DUE DATE: Sunday, March 29. 40% of Grade
   A required paragraph summary/paper outline must be submitted to Dr. Gopin no later than **Sunday, March 1**. This paragraph can be brief, but it must contain your research question in question — not statement — form. A bulleted outline is also acceptable for this requirement *as long as it contains your research question*.

G. Participation personally or virtually in one follow up meeting, post-trip, to prepare for papers and evaluate the experience.

H. **Submitting assignments:** For all assignments listed above, submissions should be made to Dr. Gopin **via email** at mgopin@gmu.edu and Dr. Halloun at fhalloun@gmu.edu. Students must submit from their university email address or CC their university email address if submitting from another email account. Students must include their legal name (the name that appears on registration/transcripts) <u>in the body of the email</u>. Failure to submit assignments according to these guidelines can result in late grades, which might impact your graduation status or financial aid. **No exceptions.**

I. **Early grading:** If you need your final grade to be submitted earlier than Mason's semester grading deadline, you *must* notify Dr. Gopin via email no later than one week after the trip ends. All assignments must be submitted no less than two weeks in advance of when the early grade is due to your institution. Late requests for early grades and/or submission of papers later than two weeks before the requested due date are not guaranteed to be graded in time. **No exceptions.**

The total classroom time for this course will be approximately 45 hours. This is based on one 2.5-hour preparatory class before travel, eight 3-hour class sessions while in

Israel/Palestine, as well as hearing from multiple guest speakers in the region, and one 2-hour classroom session after returning home from the course.

Reading Materials

Required Text for Purchase:

Dowty, A. (2008). *Israel/Palestine* (2nd ed.). Malden, MA: Polity Books.

Gopin, M. (2002). *Holy war, holy peace: How religion can bring peace to the Middle East*. New York: Oxford University Press.

Rizek, R. (2017). *The anteater and the jaguar: Is this our destiny? A story from the Oasis of Peace*. Printed by CreateSpace.

Required Readings

Learning Each Other's Historical Narrative: Palestinians and Israelis. Peace Research Institute in the Middle East

Asaad Ghanem and Mohanned Mustafa, 2011 "The Palestinians in Israel: The challenge of the indigenous group politics in the Jewish State," *International Journal of Intercultural Relations* 66, 2018, pp. 73-84

Bashir, Bashir and Goldberg, Amos (2014), "Deliberating the Holocaust and the Nakba: Disruptive empathy and the binationalism in Israel/Palestine," *Journal of Genocide Research*, 16(1): 77-99.
http://www.tandfonline.com/doi/abs/10.1080/14623528.2014.878114

Bashir Bashir, 'The Strengths and Weaknesses of Integrative Solutions for the Israel-Palestinian Conflict', *Middle East Journal*, 70(4), 2016, pp. 560-578.
http://www.ingentaconnect.com/contentone/mei/mei/2016/00000070/00000004/art00005

Chuch Thiessen and Marwan Darweish, "Conflict resolution and asymmetric conflict: the contradictions of planned contact interventions in Israel and Palestine

Jabri, Vivienne. 1996. "The Construction of Identity and The Discourse of Violence." In *Discourses on Violence: Conflict Analysis Reconsidered*, Manchester University Press.

The following articles will be available on Blackboard and are required reading for CONF 620/695/385:

Avruch, Kevin and Peter W. Black (1993). "Conflict Resolution in Intercultural Settings: Problems and Prospects," in D. Sandole and H. van der Merwe, eds., *Conflict*

Resolution Theory and Practice Integration and Application. Manchester: Manchester University Press. pp. 131-145.

Avruch, K. (2012). *Context and Pretext in Conflict Resolution*. Culture, Identity, Power and Practice

Cheldelin, Sandra I., Wallace Warfield with January Makamba. 2004. Reflections on Reflective Practice, pp. 64-78. In *Research Frontiers in Conflict Analysis and Resolution*. Fairfax: Institute for Conflict Analysis and Resolution, George Mason University.

Dugan, Máire A. 1996. A Nested Theory of Conflict. In *A Leadership Journal: Women in Leadership – Sharing the Vision*. Volume 1, pp. 9-19.

Gopin, M. (2012). *Bridges across an Impossible Divide: The Inner Lives of Arab and Jewish Peacemakers*. New York, NY: Oxford University Press. Chapter 4 - 6.

Gopin, M. (2016). *Healing the Heart of Conflict: 8 Crucial Steps to Making Peace with Yourself and Others*. Printed by CreateSpace. Part One, Steps Two-Six.

LeBaron, Michelle. 2003. *Bridging Cultural Conflicts: A New Approach for a Changing World*. Chapter 1, pp. 3-31; & Chapter 10, pp. 271-289. San Francisco: Jossey-Bass. ISBN: 07879 6431 X.

Lederach, John Paul. 1995. *Preparing for Peace: Conflict Transformation across Cultures*. Chapter 6, pp. 55-62. New York: Syracuse University Press. ISBN: 0 8156 2725.

Lederach, John Paul. 1998. *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington, DC: USIP. Pp. 23-63. ISBN: 978-1-878379-73-3

Marsick, Victoria J., and Alfonso Sauquet. 2000. Learning through Reflection, Chapter 19, pp. 382-399. In *The Handbook of Conflict Resolution: Theory and Practice*. Deutsch, Morton and Peter T. Coleman, Eds. San Francisco: Jossey-Bass Publishers. ISBN: 07879 4822 5.

Schirch, Lisa. 2004. *Ritual and Symbol in Peacebuilding*. pp. 97-161. Kumarian Press. ISBN: 978 1 56549 194 6

Ting Toomy, Stella. 1999. *Intercultural Communication: An Introduction*, Chapter 1, New York: Guilford Press. pp 3-24.

Warfield, Wallace. 2002. Is This the Right Thing to Do? A Practical Framework for Ethical Decisions, Chapter 19, pp. 213-223. In *A Handbook of International*

Peacebuilding: Into the Eye of the Storm. Lederach, John Paul, and Janice Moomaw Jenner, Eds. San Francisco: Jossey-Bass Publishers. ISBN: 0 7879 5879 4.

Watkins, Jane Magruder and Bernard J. Mohr. 2001. *Appreciative Inquiry: Change at the Speed of Imagination*. San Francisco: Jossey-Bass/Pfeiffer. Chapter 2 "Appreciative Inquiry : History, Theory and Research."

Watkins, Watkins, Jane Magruder and Bernard J. Mohr (2001) *Appreciative Inquiry: Change at the Speed of Imagination*. San Francisco: Jossey-Bass/Pfeiffer. Chapter 3 "Appreciative Inquiry as a Process."

Adobe Acrobat must be installed on your computer to view and print some Blackboard E-Reserves Readings. E-Reserves permits students to access Course Readings remotely from home or office, and allows students to view and print materials using Adobe Acrobat Reader. All users of the E-Reserves must comply with the University Policy and Copy Right Law (Title 17, United States Code)

Recommended Readings

Khalidi, Rashid. "The Palestinians and 1948" in *The War for Palestine*, Eugene Rogan ed.

Khalidi , Rashid. (1997), *Palestinian Identity: The Construction of Modern National Consciousness* (New York: Columbia University Press)

Gans, Chaim. (2008), A just Zionism: on the Morality of the Jewish People (Oxford University Press)

Hertzberg, Arthur (1997) The Zionist Idea: A Historical Analysis and Reader (University of Nebraska Press)

Gopin, Marc. (2009). *To Make the Earth Whole: The Art of Citizen Diplomacy in an Age of Religious Militancy*. Lanham, MD: Rowman & Littlefield.

Mamdough, Nofal et al. "Reflections on Al-Nakba", Journal of Palestine Studies, Vol. 28, No 1 (Autumn 1998)

Alon Kadish and Avraham Sela, "Myths and Historiographic of the 1948 Palestinian War Revisited," Middle East Journal, Vol. 59, No. 2 (Autumn 2005)

Moshe Shemesh, "The Fida'iyyun Organization's Contribution to the Descent to the Six Day War," Israel Studies, Vol. 11 No 1 (Spring 2006)

Gellner, E., (1983) *Nations and Nationalism* (Oxford: Blackwell).

Carol Kasbari's Ted Talk: https://www.youtube.com/watch?v=LWiZMXEK_E8

Ned Lazarus, Evaluation Report- A future of Israeli-Palestinians peacebuilding BICOM, 2017,

http://www.bicom.org.uk/wp-content/uploads/2017/07/A-future-for-Israeli-Palestinian-peacebuilding-FINAL.pdf

Honor Code and Plagiarism

A reminder: Plagiarism or other violations of the **honor code** are not acceptable in this or any other GMU class. In addition to the following, please see the S-CAR handbook: http://www.gmu.edu/departments/ICAR/newstudent/Appendix_L.pdf.)

All George Mason University students have agreed to abide by the letter and the spirit of the Honor Code. You can find a copy of the Honor Code at: academicintegrity.gmu.edu. All violations of the Honor Code will be reported to the Honor Committee for review. With specific regards to plagiarism, three fundamental and rather simple principles to follow at all times are that: (1) all work submitted be your own; (2) when using the work or ideas of others, including fellow students, give full credit through accurate citations; and (3) if you are uncertain about the ground rules on a particular assignment, ask for clarification. If you have questions about when the contributions of others to your work must be acknowledged and appropriate ways to cite those contributions, please talk with the professor.

S-CAR's Policy: Faculty require that all written work must be available in electronic form so that it can be compared to electronic databases. Faculty may at any time compare a student's written work against electronic databases/plagiarism detection software without prior permission from the student. Individual instructors may require work to be submitted in print and electronic form. Faculty are encouraged to require students to submit work through Blackboards SafeAssign program. Faculty may also directly submit work using the same system.

University Resources and Assistance

English Language Institute
The English Language Institute offers free English language tutoring to non-native English-speaking students who are referred by a member of the GMU faculty or staff. For more information contact 703-993-3642 or malle2@gmu.edu.

The Writing Center
The Writing Center provides tutors who can help you develop ideas and revise papers at no charge. It can sometimes accommodate walk-ins, but generally it is best to call for an appointment. The services of the Writing Center are also available online.
Location: ARL311 **Contact**: 703. 993.4491 or http://writingcenter.gmu.edu. It is a free writing resource that offers individual, group, and online tutoring.

Disability Resource Center
The Disability Resource Center assists students with learning or physical conditions affecting learning. Students with learning differences that require special conditions for exams or other writing assignments should provide documentation provided by the Disability Resource Center. Please see one of the instructors the first week of classes.
Location: SUB I, Room 222 **Contact**: 703.993.2474 www.gmu.edu/student/drc/