

Bridgewater State University • School of Social Work
SCWK 355 & 559: STUDY TOUR OF ISRAEL: EXPLORATION IN DIVERSITY AND SOCIAL JUSTICE

SUMMER 2018

Instructors: Mark J. Brenner, Ph.D., ACSW, LICSW
Professor of Social Work
Burrill Office Complex – Rm 102-E
(508) 531-2760
mark.brenner@bridgew.edu

Arnaa Alcon, Ph.D.
Professor of Social Work
Burrill Office Complex – Rm 102-P
(508) 531-2180
aalcon@bridgew.edu

Credits: Three (3) Hours

Study Tour: May 26, 2019 – June 5, 2019

Syllabus Revision: The instructors reserve the option to revise the course syllabus at any time to adjust to the needs of the course, availability of readings and other unforeseen academic conditions. Changes will be communicated to students in a timely manner.

Behavioral Standards and Academic Integrity: Students are expected to be familiar with the policies of the BSW & MSW programs and the School of Social Work. It is the expectation of the University and the School of Social Work that all work submitted or presented by students represents their own efforts. Academic ethics require that students give credit for material not their own; this includes material that is directly quoted, ideas drawn from other sources and paraphrased by the student, and material previously submitted by the student for this or another class. Like cheating on tests and borrowing work from another student, plagiarism represents academic dishonesty. Violations of academic integrity will not be tolerated. Social Work students are bound by the BSW & MSW Student Behavior Codes as well as University policies. Refer to the Student Handbook for details of the Academic Integrity and Code of Conduct policies.

Accessibility Statement: In compliance with Bridgewater State University policy and equal access legislation, the instructors are available to discuss appropriate accommodations that you may require as a student with a disability. **Students who are seeking accommodations must register** with the Disability Resources Office in the Academic Achievement Center for disability verification and determination of reasonable academic accommodations. For details, please refer to the University Catalog.

Expectations of Student Involvement: Full participation in all scheduled events and complying with the BSU Student Code of Conduct are required. Participation will be assessed by active engagement with the culture and other opportunities while in Israel. Students are expected to attend all

organized group activities, to be prepared through course readings and personal reflection, to fully participate in discussions, exercises, and learning activities, hand in assignments on dates assigned and to conduct themselves as professional social workers or professional representatives of their discipline. Lateness in submitting assignments will result in a lowered grade. Incomplete attendance at tour events will result in a lowered grade. It is each student's responsibility to complete all assignments on time.

Communication with instructor: The expectation is that you will maintain good communication with the instructors before, during and (to a lesser extent) after the trip. **If difficulties arise, please inform one of us so that we can help resolve problems quickly and efficiently.** If for any reason you begin to have concerns (which are to be expected when traveling abroad) please let us know so that we can answer any questions and address your concerns.

Required Texts:

Tolan, S. (2006). *The Lemon Tree: An Arab, a Jew, and the Heart of the Middle East*. New York: Bloomsbury.

Additional articles as assigned.

Course Description:

This 10 day study tour will provide students with an opportunity to increase their understanding of current cultural, historic and social issues within Israel with a focus on diversity and social justice. Visits to agencies will include meetings with local students, social workers, community members and administrators. Attention will be paid to the challenges presented by Israel's diverse religious, ethnic and political population. The program will include visits to sites of historical, cultural and religious significance.

Course Grading

Standards for Grading:

THE GRADE OF "A" is reserved for those students who show clearly superior and consistently active participation; the student goes above and beyond course expectations. Active participation means interactions which facilitates understanding and is grounded in a mastery of the assigned readings. Written work reflects mastery of material, originality of thought and creativity.

THE GRADE OF "B" is reserved for students who meet all the requirements of the course and who turns in written work that is satisfactory at an undergraduate/graduate level though lacks creativity and synthesis of course materials. Rather than being an active participant, the student participates and completes assigned readings, but does not demonstrate consistent involvement and active participation.

THE GRADE OF "C" is reserved for students who barely meet the requirements of the course and who turn in written work that is not at an undergraduate/graduate level. The student's participation demonstrates a minimal understanding of course material and assigned readings.

The grade of “F” is reserved for students who do not meet the requirements of the course and who turn in written work that is not at an undergraduate/graduate level. The student fails to participate in all required activities or exhibits behaviors that do not comply with the BSU Code of Student Conduct or the applicable Behavioral Code of the School of Social Work.

As noted above, late assignments will not be accepted unless otherwise agreed upon with the instructor **prior** to the original due date – if the instructor agrees to accept the assignment late, late assignment may be graded down.

Methods of instruction and learning:

1. Touring of historical, cultural and socially relevant sites in Israel
2. Meeting with professionals in social welfare settings
3. Small group/ class discussion
4. Written assignments
5. Experiential learning

Course Assignments & Grading

Assignment	Percent of Final Grade	Due Date
“Lemon Tree” Reflection	20%	May 15, 2019
Daily Journal	40%	June 21, 2019
Final Paper	40%	June 21, 2019

Course Grading:

Grading for this study tour will be done on a two part basis:

1. Attendance and full participation in all scheduled and planned activities while in Israel is required. Students will be informed by the instructor if an activity is optional. Students are expected to comply with the BSU Code for Student Conduct as outlined in the BSU Student Handbook.

To be eligible for a passing grade, students must fully participate in all scheduled and planned activities and meet all course expectations noted above.

2. If condition 1, as directly above, is met, the final letter grade for this course will determined by the grade given for the three written assignments.

Course Assignment:

WRITTEN ASSIGNMENTS

Due Dates

- Pre-travel paper: May 15, 2019
- Trip journal: June 21, 2019
- Final paper: June 21, 2019

Pre-travel paper:

This paper is a reflection on the assigned reading *The Lemon Tree*. Students are instructed to select questions from the 13 provided below to which they will respond. (All students are required to respond to question 13. Undergraduates must select at least two additional questions; graduate students three.) Responses should include information gleaned from Tolan's text as well as relevant current or additional information based on the student's research. Acceptable sources of information include major news outlets such as the *New York Time*, the *Washington Post*, *Jerusalem Post* and *The Guardian* and governmental sources and non-governmental organizations. Students will include a references list.

Trip Journal:

Students are required to keep a daily journal beginning on May 26 and concluding with June 5. Each journal entry is expected to be between 200 and 500 words. The following questions are suggested as guides for student's daily entry:

- Did the day help you understand anything new about issues of culture, social justice or diversity? Discuss this learning.
- What questions did the day's activities spur? Did any aspects of your learning today challenge your assumptions or otherwise feel challenging?
- Describe something from the day that you think will be the most memorable and why.
- Look forward to the next day's itinerary. Which of the days' activities are you most looking forward to? Do you have any questions or misgivings about anything we will be doing the next day?

Final Paper:

The final paper is an analysis and synthesis of the student's travel journal. It requires that the student review his or her journal to extract themes or areas of focus that appear as threads in the journal entries. Students should reflect on their overall learning including new learning and experiences that might reinforce prior experiences or education. Students are asked to discuss themselves as travelers. Questions to consider, based on the journal entries, can include:

- What did this trip teach you about yourself as a traveler?
- What did you learn that might be of use in your education and professional life?
- What issues or experiences consistently caught your attention? About what issues did you find it harder to develop an interest?

- What surprised you? What was the nature of that surprise and what did you learn from the experience?
- What did you enjoy most about the trip? What the least?
- The final paper should be 6-8 pgs. (SCWK 355) or 10-12 pgs. (SCWK 559) in length; not including title page or references (papers should be double spaced, 12 pt Times New Roman, with 1" margins).
- Paper should be formatted according to APA style (6th edition), especially with regard to in-text citations and the reference section. No abstract is necessary.
- References should provide factual information that enriches the student's presentation of learning. A minimum of four references for undergraduates and eight for graduates is recommended. All references must be from professional sources (e.g. - books, peer-reviewed articles, reports of NGOs, government documents) or professional websites can be used as a reference (NGO or governmental sites only).

The final paper will be graded on the following criteria:

1. Fulfillment of all requirements of the assignment
2. Clarity, grammar and usage of APA 6th Edition formatting
3. Critical analysis and use of resources and reference material

COURSE SCHEDULE

Pre-travel Meetings

We will meet two times prior to leaving for Israel to prepare for the trip. Students will be given the opportunity to get to know fellow participants, obtain information about our tour and participate in information sharing on Israel and the Middle East.

PROPOSED ITINERARY
May 26, 2019 – June 5 2019

[Subject to change as determined by the course instructors and/or tour providers]

May 26, 2019

Arrive in Israel

Assistance at the airport after Passport Control

Transfer to hotel from Airport

Opening Remarks and Group Introduction at the Hotel

Dinner at the Hotel

Optional: night out in TLV

Overnight: Tal Hotel, Tel Aviv

May 27

Breakfast at Hotel

Meet our guide

Opening Speaker: "Understanding Israel and the Middle East"

Walking Tour of Jaffa, Neve Tzedek, Carmel Market, Shenkin

"Pizur" lunch

Bet Ambousa and home hospitality dinner

Overnight: Tal Hotel, Tel Aviv

May 28

Breakfast at Hotel and Check Out

Visit *My Israel Charity – Intra* . Therapeutic horseback riding for people with special needs

Drive north along Mediterranean coast

Tour the Ancient City of Caesarea

Lunch and co-existence Seminar at Givat Haviva

Culinary / cultural / home hospitality experience including Druze cooking workshop and Dinner in a local Galilean Village

Overnight: Colony Hotel, Haifa

May 29

Breakfast at Hotel and Check Out

Program in Haifa

Christian Sites Around the Sea of Galilee (Kinneret)

Overview of the Golan and Security Briefing

Yardenit

Continue north

Dinner on own

Overnight: Ein Zinan Country Lodging lodging Galilee

May 30

Breakfast at Hotel

Overview of the Golan Heights and UN Observation Point

Visit Mt. Bental and lookout to Syria

Visit to Bellofri Farms (moshav) for a special tour, wine tasting and lunch

Drive to Jerusalem along the Jordan Valley

Overview the city from Mt. of Olives

Check in and Dinner at the hotel

Overnight: Betzalel Hotel, Jerusalem or similar

May 31

Breakfast at Hotel

Tour Yad Vashem – the National Holocaust Museum

Lunch at Machane Yehuda Market (on own)

Prepare for Shabbat

Visit Old City, Western Wall

“Shabbat of a Lifetime” - home hospitality and cultural experience - dinner in the home of an observant Jewish family

Overnight: Betzalel Hotel, Jerusalem or similar

June 1

Breakfast at Hotel

Meet special guide for East Jerusalem

Meeting with Arab community in East Jerusalem

Meet and have discussion with Mahmud from a family owned bookstore

Visit the Palestinian Heritage Museum with Khalid

JEST – young adults and students in East Jerusalem

Old City Walking Tour: 3 Religions

Hummus / Falafel Lunch in the Old City (on own)

Continue the Tour

Dinner on own

Overnight: Betzalel Hotel, Jerusalem or similar

June 2

Breakfast at hotel

Visit two special social service agencies: *Lifeline for the Aged* and the *House of Susan*

Lunch at **Shalva Café**

Visit **Shalva Center**

Shalva, the Israel Association for the Care and Inclusion of Persons with Disabilities is dedicated to providing transformative care for individuals with disabilities, empowering their families and promoting social inclusion. Non-denominational and free of charge, Shalva's programs provide an all-encompassing range of services for hundreds of individuals from infancy to adulthood. Additionally, Shalva supports and enables families to raise their children with disabilities within the family framework. Through nearly three decades of award-winning programs, Shalva partners with government, academic and philanthropic institutions in advocacy efforts to create a more inclusive society.

Dinner (on own)

Overnight: Betzalel Hotel, Jerusalem or similar

June 3

Breakfast at Hotel and Check Out

Drive to Judean Desert to the Dead Sea

Free time at the Dead Sea to relax, have lunch and float

Visit Lakiya Bedouin Women's empowerment project & have dinner with Sidreh-Lakiya

Overnight: Kibbutz Allumim, Kibbutz Hotel or similar

June 4

Breakfast and checkout

Tour Kibbutz Allumim and meet Ester from "Mercaz Hosen," a drama therapist for kids in the region. Hear about children's life in Sderot and her children's book "The Color Red."

Lunch at the Kibbutz dining room

Continue to Sederot

Overview of the Gaza Strip

Visit to JNF's Indoor Play Ground

Drive to Tel Aviv

Special farewell dinner at Liliot restaurant

Overnight: Grand Beach Hotel, Tel-Aviv

June 5

Early morning leave for airport

Morning flight out of Tel Aviv

People have been writing about Jerusalem for the better part of its 3000-year history, but still today your first glimpse inside the ancient walled city will leave you speechless. More than beautiful, however, Jerusalem is a spiritual centre, holy to the three great monotheistic faiths, Judaism, Christianity and Islam.

The Lonely Planet "Israel and the Palestinian Territories"

The Lemon Tree by Sandy Tolan

Further Questions Suggested by the Author

Source: <http://sandytolan.com/the-lemon-tree/#the-lemon-tree-further-questions>

1. The Arab-Israeli war of 1948 is known as the “War of Independence” to Israelis, and the “Nakba,” or “Catastrophe,” to Palestinians. Chapter Four describes how Bashir’s family, and Dalia’s cousin, Yitzhak Yitzkaki, experienced the war. Take the point of view of Bashir, during the first several months of 1948, describe how you experienced those times. Now, do the same with Yitzhaki, beginning with his overland trip on the Orient Express, his arrival in Jerusalem on New Year’s Day, and his subsequent participation in the Haganah.
2. Chapters Four (pp 66-69) and Five (pp. 80-85) describe the experience of leaving home, from the Khairis’ and Eshkanazis’ perspective. How were these departures, in the things that they carried and the things that they left behind, similar? How were they different? Can you imagine what must have been going on in the minds of Ahmad and Moshe, the fathers of each family, as they looked forward into the unknown?
3. Chapter Six describes the calamitous scenes of refugee life in Ramallah and Gaza in late 1948 and early 1949. At one point (p. 89) Bashir watches his mother sell off her gold, and experiences the shame of watching his proud father become increasingly destitute. How would this have shaped Bashir’s attitude, and his increasing devotion to the “right of return”?
4. Dalia was born three days after the United Nations voted, on November 29, 1947, to partition Palestine into two states – one for the Arabs, and one for the Jews. Eleven months later, she and her parents boarded the Pan York, bound for Israel. In this sense Dalia is truly a child of Israel. Describe through Dalia’s eyes a young and growing Israel – both in terms of the excitement her family felt to be literally building a new state and of the trauma so many immigrants brought with them, and Dalia’s efforts to empathize with them. How might this empathy have prepared her to meet Bashir years later?
5. Bashir and his family kept their focus on the “right of return,” as promised by U.N. Resolution 194, as their exile extended into the 1950s, and then the 1960s. Why was this such a singular focus for Palestinians during this time? If it were you who had been displaced, would you also demand to return home, or would you, at some point, decide it would be easier to live in peace, if also in exile? Whatever your answer, what does it say about Bashir and the Palestinians that they remained focused on the right of return?

6. Dalia describes herself as growing up in the shadow of the Holocaust (pp. 112-115). Even though her family, along with their fellow 47,000 Bulgarians, escaped these atrocities, she nevertheless experienced a young Israel as deeply traumatized. At the same time she grew up among a new community of Jews who were trying to re-form their identity. On pp. 118-120 a discussion of the Sabra, or “New Israeli Man,” describes a desire among many Israelis to “wash off that old Jew” and “stand tall for the first time.” How much of a role do you think the Holocaust, and reaction to it through the crafting of a Sabra identity, played in the formation of Israel’s national psyche? How great a role have these factors played in determining the attitudes of Israel’s citizens, its soldiers, and its leaders?
7. After the Six Day War, Bashir and his cousins arrived at the doorstep of Bashir’s old home (pp. 144-48), where Dalia and her parents now lived. Imagine that you are Dalia when you hear the bell and come to the gate, to see three Arab men – the enemy – staring at you from across the gate. They ask you for permission to visit the home. What do you do, and why? Now imagine that you are Bashir, in the moment when you are waiting for Dalia’s reply, after you’ve asked her to see inside your childhood home. What is going through your mind? And when she says yes, and that he should “feel at home,” how does this feel? Walking around the house, seeing your old room, seeing the lemon tree – how do you imagine this experience?
8. Describe the encounter between Bashir and Dalia in Ramallah (pp. 154-63). Describe the respective positions both young people stake out – Bashir, in the injustice of his family’s dispossession; Dalia’s, in the love for Zion and the need for the Jews to have a safe haven.
9. The emerging trust between Dalia and Bashir was shattered in February, 1969, when a bomb exploded in a Jerusalem supermarket, killing three people. Bashir would later be convicted of complicity in the bombing and sentenced to fifteen years. Is your own view of Bashir transformed by the description of these events? How is this tempered, if at all, by the accounts of his torture and imprisonment? In the meantime, Dalia cuts off all contact with the family. Describe her state of mind during this time, and her own ambivalence about contacting Bashir.
10. In 1988, near the beginning of the intifada, Bashir was deported to Lebanon. On the eve of his deportation, Dalia wrote an open letter to Bashir that was published in the Jerusalem Post (pp 200-203). Weeks later, Bashir replied (pp. 216-220). Describe your reaction to both letters.

11. In 1996, Bashir returned from exile to be with his family in Ramallah. He had mixed feelings about his return, in large part because he did not believe the Oslo process would deliver a just peace. Why? (See Chapter 12, pp. 223-29.)
12. In 2000 Israeli and Palestinian leaders met with President Clinton and others at Camp David (pp. 234-39). There are widely varying interpretations of why the summit collapsed. Describe it from Ehud Barak and Israel's point of view, and then from Yasser Arafat and the Palestinians'. How would you explain the collapse?
13. Near the end of the book (p. 262) Dalia says, "Our enemy is the only partner we have." What does she mean by that?