

**SOWK 599**  
**SOCIAL CONFLICT, EMPOWERMENT AND CREATIVE SOCIAL**  
**PROBLEM SOLVING IN ISRAEL**

**SUMMER 2008**

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**I. COURSE DESCRIPTION**

The purpose of this course is to provide students with an in-depth knowledge of the empowerment perspective in social work, its historical and theoretical foundations, and its manifestation and utilization in expressive practice in social problem solving in Israel. The course aims at expanding students' theoretical knowledge and the skills fundamental to empowerment through expressive practice of clients. The course focuses on the interrelation of three bodies of knowledge: 1) Social conflict and its manifestation in the individual and society level, where Israel serves as a case in point 2) Empowerment approach to social work in the micro, mezzo and macro levels, and 3) Expressive practice modalities for alleviating individual and societal problems through empowerment. Knowledge and skills acquired are transferable and applicable for social work practice in the United States.

The course broadens students' perspective by providing an exposure to another culture, its social problems and utilization of intervention methods. Israel's most prominent conflicts, including tensions between secular and religious sectors, marginalization of social groups and rural communities, poverty, and issues associated with massive immigration will be explored. Rooted in the Jewish value of "Tikun Olam" (repairing of the world), Israel, with its former affiliation with socialistic ideology, has a strong commitment to families, communities and social justice. Empowerment practice is therefore central in social interventions. While the empowerment approach is at the core foundation of the Social Work profession originating with Jane Addams, it is often misunderstood and misused. Infused by the work of theorists and practitioners such as Freire (1970), Breton (1994) and Zimmerman (1995), empowerment perspective is, nevertheless, an important asset of social work theory and practice with specific principles, application processes and anticipated outcomes. Students will deepen their knowledge of empowerment and its utilization in working with individuals, groups, and communities. Students will engage in

open dialogue with clients, community members, social workers, and other professionals in an attempt to understand problems and the utilization of collaborative, empowering and expressive approaches to problem-solving in Israel. Students will critically examine and compare approaches to problem solving in Israel and the United States.

Recognizing the need for innovative practices with the diverse population of the United States, the course provides students with knowledge of expressive practices for interventions with individuals, groups and communities. Theories and skills of expressive practices for healing and social change will be acquired. Expressive practices focus attention on the *process* of creation rather than the aesthetic or symbolic value of the outcome. Unlike traditional focus on the interpretation of the client's art, expressive practices target the process of creation as a mean for exploration of the self, being-in-the-world, society, and their interfaces. Expressive therapies utilize narratives, visual and performing arts for stating, exploring, reconstructing and transforming the self and the community. The creative endeavor becomes a basis for dialogues with community audiences on the meanings and possibilities of reality and change. Hence, it opens opportunities for consciousness raising, organizing, and executing social change. These practices are suitable for social workers working alone or as part of multi-disciplinary teams with various clients and communities, including those that view traditional counseling practices as pathologizing, stigmatizing or otherwise foreign to the culture's ways of healing. These practices may be particularly suitable for clients that cannot rely heavily on verbalization, such as children and adolescents, immigrants, and special needs clients. The course will be valuable to students interested in empowerment, social change, international social work, and expressive practice. Building upon foundation year theory and practice courses, it expands students' knowledge of social problems, empowerment and practice modalities. Students are expected to engage in culturally-sensitive adaptation of these approaches to clients and the communities of Southern California.

## **II. COURSE OBJECTIVES**

Upon completion of this course, students should:

1. Be able to describe and explain empowerment approach, principles and applications to social work intervention.
2. Develop an increased awareness of the cultural, social, political and economic contexts of social problems.
3. Gain knowledge of theoretical foundations of major expressive practices and modalities including expressive arts therapy, narrative therapy and performing arts therapies.
4. Explain engagement, assessment, intervention and termination phases with individuals, groups and community in expressive practices.
5. Develop competence in utilizing a repertoire of expressive intervention techniques for empowering clients and for social change.
6. Be knowledgeable of empirical support of empowerment intervention and expressive therapies.
7. Develop and articulate their own professional stance on empowerment and expressive therapies and their roles in healing, growth and social change.

8. Understand challenges and utilize benefits embedded in interdisciplinary and inter-agency work on behalf of clients and communities.
9. Be able to apply an empowerment approach and expressive practices critically and creatively to working with clients in the diverse communities of Southern California.

### **III. COURSE FORMAT**

This interactive course will include a combination of lecture, guest lectures, discussion panels and in-class discussions, expressive practices exercises, small group fieldwork experience, site visits, observation of and participation in expressive practice events. The course will be co-taught by bi-national faculty, and will utilize distance education as well as a two-week immersion visit to Israel. Instructors in this course will teach, facilitate and consult the students on their work.

### **IV. COURSE EVALUATION AND GRADING**

Within the school of Social Work grades are determined in each class based on the following standards which have been established by the faculty of the school. Class grades will be based on the following:

3.85-4.0	A
3.60-3.84	A-
3.25-3.59	B+
2.90-3.24	B
2.60-2.87	B-
2.25-2.50	C+
1.90-2.24	C

Final Grade (in points):	
93-100	A
90-92	A-
87-89	B+
83-86	B
80-82	B-
77-79	C+
73-76	C
70-72	C-

In this course grades will be based on the following:

Participation	10%
Theory paper	20%
Reflective journal	20%
Group project	20%

## V. ATTENDANCE POLICY

Students are expected to attend every class and to remain in class for the duration of the session. Failure to attend class or arriving late may impact your ability to achieve course objectives which could affect your course grade. Students are expected to notify the instructor by telephone or email of any anticipated absence or reason for tardiness.

University of Southern California policy permits students to be excused from class, without penalty, for the observance of religious holy days. This policy also covers scheduled final examinations which conflict with students' observance of a holy day. Students must make arrangements *in advance* to complete class work which will be missed, or to reschedule an examination, due to holy days observance.

## VI. COURSE EXPECTATIONS AND ASSIGNMENTS

In addition to class participation there are four major assignments:

1. Informed and active participation: Students are expected to read the appropriate material and come prepared to discuss the material assigned. Involvement in class activities, willingness to engage in dialogue, explore ideas and participate in expressive therapies exercises is considered essential to successful completion of this course and to professional growth. This assignment corresponds to course objectives: 1, 2, 4, 5, 7, and 8.
2. Theory paper: The theory paper will reflect students' in-depth exploration of one particular theory of their choice: Students will be asked to choose among few prominent theories of expressive therapies, or empowerment approaches. Students will elaborate on the main premises of the theory (assertions about the nature of the problem, specific interpretation of ethics, professional values and/or dilemmas embedded in the theory, the nature of intervention including engagement, assessment, intervention and termination phases, the process of change, the expected outcomes and the empirical support for intervention(s) derived from their theory of choice. Students will have to delineate how the theory chosen can be applied to clients. *This assignment corresponds to course objectives: 3, 4, and 6.*
3. Reflective journals: Students will keep a reflective journal during the journey to Israel. Journal should include an integration of their experiences, visits, lectures, discussions and the reading assigned. Reflections will focus on concepts and theories learned, thoughts and ideas developed by student insights and emotional reactions to the experiences in the journey. The reflective journal will provide a vehicle for deeper processing of the material at hand and may also be useful for the creation of artistic group presentation at the end of the course. Students will be requested to submit five journal entries while in Israel and will be graded on a credit/no credit basis. Due dates will be given while in

Israel. *This assignment corresponds to course objectives: 1, 2, 3, 4, 7, and 8.*

4. Final group expressive presentation: During the immersion experience, students will experience expressive therapies as observers, participants and on occasion, co-facilitators. The culmination of this active experience will be manifested in a final group presentation that will focus on their experience and the themes that were raised during their time in Israel. Students will work in small groups of no larger than five students to create a 10 – 15 minute piece that will demonstrate a blend of expressive and empowering practice, creating dialogue around these issues and shared with an invited audience from the local community in Israel. *This assignment corresponds to course objectives: 5 and 7*
5. Final group project: Students, in groups no larger than four, will develop an expressive practice intervention plan for a social problem or a client population of their choice. They will explain the rationale for their choice by describing how this particular problem affects clients and/or a community in Southern California. Students will design a written proposal for this intervention plan and explain how their chosen expressive intervention modality will attend to the community or clients' needs. Students will attend to specific issues of culture, race/ethnicity, gender and economic and social class status. They will discuss the logistics of implementing their intervention in a specific Los Angeles agency or community setting. Discussion will include issues of securing resources, clients, and interdisciplinary team members, if needed. Next students will explain how they will go about obtaining the support and involvement of the agency and/or the community. The proposal will include a discussion of the problem area and be grounded in empowerment perspective. It will include a theoretical discussion of the specific expressive modality chosen for intervention. Students will review empirical evidence of their chosen intervention and present their findings. The Proposal will include a detailed description of the stages of intervention, the specific techniques used, the processes, the anticipated results and a plan for outcome evaluation. Finally, students will critically assess their own project proposal. The final group project will be graded by the instructors on the basis of the thoroughness of the proposal, feasibility, and justified value as a social work intervention with clients and community. Due date for submission to be announced. *This assignment corresponds to course objectives: 1,2, 4, 5, 6, 7, 8, and 9.*

## **VII. REQUIRED TEXTS**

Wise, B. J. (2005). Empowerment practice with families in distress: Empowering the powerless. New York: Columbia University Press

Knill, P., Levine, G., & Levine, S. (2004). Principles and practice of expressive arts therapy: Toward a therapeutic aesthetics. London: Jessica Kingsley Publishers. (Electronic on ebrary)

All additional readings will be on ARES.

## OPTIONAL TEXTS

Lee, A. (2001). The empowerment approach to social work practice: Building the beloved community. New York: Columbia University Press.

Levine, S., & Levine E. (2004) Foundation of Expressive Arts Therapy: Theoretical and clinical perspectives. (Electronic resource on ebrary)

## VI. ACADEMIC ACCOMMODATIONS

Any student requesting academic accommodations based on a disability is required to register with Disability Services and Programs (DSP) each semester. A letter of verification for approved accommodations can be obtained from DSP. *Please be sure the letter is delivered to the instructor as early in the semester as possible.* DSP is located in STU 301 and is open from 8:30 a.m. to 5:00 p.m., Monday through Friday. The phone number for DSP is (213) 740-0776.

## IX. EMERGENCY RESPONSE INFORMATION

To receive information, call main number (213)740-2711, press #2. “For recorded announcements, events, emergency communications or critical incident information.”

To leave a message, call (213) 740-8311

For additional university information, please call (213) 740-9233

Or visit university website; <http://emergency.usc.edu>

If it becomes necessary to evacuate the building, please go to the following locations carefully and using stairwells only. Never use elevators in an emergency evacuation.

### University Park Campus

MRF – Lot B

SWC – Lot B

WPH – McCarthy Quad

VKC – McCarthy Quad

City Center: Front of the building (12<sup>th</sup> & Olive)

Orange County Campus: Faculty Parking Lot

Skirball Campus: Front of building

Do not re-enter the building until given the “all clear” by emergency personnel.

## **X. COURSE OUTLINE, SCHEDULE AND READING ASSIGNMENTS**

**Summer school dates: June, 2008**

**The course comprised of two full days of classroom study and DL at USC, and fourteen days of trip in Israel**

### **Day 1 at USC:**

#### **Sessions 1 & 2 (6 Hours)**

Empowerment perspective in Social Work: Historical overview, foundation and important theoretical influences. Empowerment Practice: Principles, processes and outcomes. Empowerment practice with special populations, with individuals, groups and communities. Empirical support for empowerment practice (Michal), Overview of course (DL Peter Harris and Michal) . *This lesson corresponds to course objectives: 1, 6, and parts of objective 7.*

### **Readings:**

Wise, B. J. (2005). Empowerment practice with families in distress: Empowering the powerless. New York: Columbia University Press:

Chapter 1: Empowerment then and now, pp. 19-55.

Chapter 6: The phases and action of empowering practice, pp. 56-92.

Leonardson, D. (2007). Empowerment in social work: An individual vs. a relational perspective. International Journal of Social Welfare, 16, pp 3-11.

Lee, A. (2001). The empowerment approach to social work practice: Building the beloved community. New York: Columbia University Press:

Chapter 3: Empowerment method: The how-to. pp. 56-93

Summerson, C. (2003). Rethinking empowerment theory using a Feminist lens: The importance of process. Affilia, 18, pp. 8-20

Rebmann, H. (2006). Warning -There's a lot of yelling in knitting: The impact of parallel process on empowerment in a group setting. Social Work with Groups. 29, pp 5-24

Breton, M. (1989) Liberation theology, group work, and the right of the poor and oppressed to participate in the life of the community. Social work with groups, 12, 5-18 (classic)

Hardina, D. (2005). Ten characteristics of empowerment-oriented social service organizations. Administration in Social Work. 29, pp. 3-42

Gutierrez, L. (1995). Understanding the empowerment process: Does consciousness make a difference? Social Work Research, 19, pp. 229-237.

Cavanagh, K. (2005). The Myth of Empowerment: Women and the therapeutic culture in America. British Journal of Social Work, 35, pp 1423-1425

## **Day 2 at USC: Sessions 3 & 4**

### **Session 3 (3 hours)**

Narrative Therapy: Self-narrative and cultural narrative, externalizing the problem, Re-authorizing the story, unpacking experience as story, Therapeutic ceremonies and letters. (Michal). *This lesson corresponds to course objectives: 3, 5, and 6.*

### **Readings:**

Freedman, J., & Combs, G. (1996). Narrative therapy: The social construction of preferred realities. New York: Northon & Company.

Chapter 2: The Narrative Metaphor and social constructions: Postmodern worldview, pp. 19-41.

White, M., & Epston, D. (1990). Narrative means to therapeutic ends. New York: Norton.

Chapter 2: Externalizing of the problem, pp. 38-76.

Sanders, C. (2007). Poetics of resistances: Compassionate practice in substance misuse therapy. In C. Brown & T. Augusta-Scott, (eds.) Narrative Therapy: Making means, making lives. pp 59-77.

Rondeau, G. (2000) Empowerment and social practice, or the issue of power in social work. Social Work, pp, 216-222

Humphreys, K. (2000). Community narratives and personal stories in Alcoholics Anonymous. Journal of Community Psychology, 28, pp 495-506.

### **Session 4 (3 hours)**

Israel: Historical, cultural, and socio-political overview (Guest speakers).

Logistics for the trip, Wrap up (Michal and Dan Hester)

*This lesson corresponds to course objective: 2.*

### **(Supplemental reading material)**

### **Trip to Israel**

(Order of activities subject to change)

## **Day 1 Travel to Israel**

**Arrival late afternoon on Friday: transportation to hotel, arrangements, Sabbath dinner**

### **Readings**

Knill, P., Levine, G., & Levine, S. (2004). Principles and practice of expressive arts therapy: Toward a therapeutic aesthetics. London: Jessica Kingsley Publishers:

Chapter 1: The Philosophy of Expressive Arts Therapy: *Poieis* as a respond to the world, pp. 15-73 and Chapter 2: Foundation for a theory of practice, pp. 75-93



Shalif, Y. Leibler, M. (2002). Working with people experiencing terrorist attacks in Israel: A narrative perspective. *Journal of Systematic Therapies*. 21, pg. 60-73.

Milner, J. (2002). Arts impact: Arts and culture in the community. *Performing Arts & Entertainment in Canada*, 34. pp 1

Thompson, J. & Schechner, R. (2004). Why “social theatre”?. *The Drama Review*, 48, pp. 11-27.

## **Day 2 (Saturday)**

Free Day: Acclimatize, optional tour of Tel-Aviv-Yafo

## **Day 3 (Sunday)**

### **Understanding Social Problem and Expressive Practice in Israel**

9:00-10:30 Current raptures, social conflicts and social problems in Israeli Society (Guest speakers).

10:45-2:30 Social Services in Tel-Aviv-Yafo (Guest lecture: Zeev Friedman, director of welfare & Human Service Administration, Tel-Aviv-Yafo Municipality)

12:30-2:00 Lunch

2:00-3:30 Expressive practice: Engagement

3:00-5:00 Theoretical perspectives underpinning expressive practice: Lecture and discussion

5:00-7:00 TAU welcome, orientation

8:00-11:00 Expressive practice event in the community (meet w/practitioners, social workers and participants)

*These lessons corresponds to course objectives: 1,2, 3, 7 and 8.*

### **Readings:**

Knill, P., Levine, G., & Levine, S. (2004). Principles and practice of expressive arts therapy: Toward a therapeutic aesthetics. London: Jessica Kingsley Publishers: Chapter 3: The Theory of Practice pp. 93- 170

Boehm, A., & Boehm, E. (2003). Community theatre as a means of empowerment in social work: A case study of women's community theatre. *Social Work*, 3 pp 283-300.

Webb, N. (2003). Children and families- Play and expressive therapy to help bereaved children: Individual, Family and Group therapy. *Smith College studies in social work*. 73, pp. 405-423.

Lev-Aladgem, S. (2000). From Text to a Theatrical Event. *Contemporary Theatre Review*, 10, pp. 61-74.

Moreau, M. J. (1990). Empowerment through advocacy and consciousness-raising: Implications of a structural approach to social work. *Journal of Sociology & Social Welfare*, 17, 53-67.

#### **Day 4 (Monday)**

##### **The Holocaust and three generation of genocide trauma survivors**

- 9:30-10:00 Process
- 10:00-12:00 Lecture and discussion on genocide survivors: Effects on 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> generation: Implication for empowerment and expressive practice
- 12:30-2:00 Lunch
- 2:00-3:30 Expressive practice workshop: Narrative and poetic expressions
- 3:00-6:00 Visit Café' Europe: Talk with genocide survivors
- Evening: Musical event

*These lessons corresponds to course objectives: 1, 2, 5,7, and 8.*

#### **Readings:**

Wise, B. J. (2005). Empowerment practice with families in distress: Empowering the powerless. New York: Columbia University Press. Chapter 7: Empowering families with community resources pp. 225-256

Schindler, R. (2002). Social work students confront the Holocaust: An intergenerational family perspective. *Violence & Abuse*, 8, pp. 91-173

Donaldson, L. (2005). Toward validating the therapeutic benefits of empowerment-oriented social action groups. *Social Work with Groups*, 27, 159-175

Raynolds, V. (2002). Weaving threads of belonging: Cultural witnessing groups. *Child & Youth Care*, 15, pp. 89-105

#### **Day 5 (Tuesday)**

##### **Mainstream, troubled, and minority adolescents**

- 9:30-10:00 Process
- 10:00-12:00 Lecture on mainstream and troubled adolescents in Israel, special issues pertaining to minority adolescents
- 12:30-2:00 Lunch and tour in an Arab & Israeli community
- 2:00-3:30 Expressive practice workshop: Intervention phase, Visual and 3-D arts
- 3:00-6:00 Visit Miftan Alon High School and the "Pure Expression" project
- Evening: Cultural expressive event of minority teenage girls in Yafo

*These lessons corresponds to course objectives: 2, 3, 4, 5, 7, and 8.*

#### **Readings:**

Dickerson, V., & Zimmerman, J. (1992). Families with adolescents: Escaping problem lifestyles, *Family Process*, 31, pp 341-353.

O'Brian, C. (2003). Resource and educational empowerment: A social work Paradigm for the disenfranchised. *Research on Social Work Practice*, pp. 13 pp. 388-399

Sue, D. W., & Sue, D. (2003). Sociopolitical considerations of trust and mistrust in multicultural counseling and therapy. In *Counseling the culturally different: Theory and practice* (3rd ed., pp. 63-90). New York: John Wiley and Sons.

### **Day 6 (Wednesday)**

#### **Conflict & Resolutions: “Playing” with the enemy**

- 9:30-10:00     Process
- 10:00-1:00     Visit Peres Center for Peace in the Middle East”: Meet Palestinian and Israelis involved in Forum Theatre projects
- 1:00-2:30       Lunch at “Nachlat Binyamin” Pedestrian Mall
- 2:30-4:00       Guest lecture on Israeli-Palestinian relationships and Dialog
- 4:00-6:00       Meet with Israeli and Arab social workers: A dialog on empowerment
- Evening:        Israeli-Palestinian parents’ group performing event  
Meeting and talking with the parents and their children on empowerment and activism

*These lessons corresponds to course objectives: 1, 2, 5, and 7*

### **Readings**

Kim, M. (2006). Alternative intervention to violence: Creative interventions. *The International Journal of Narrative Therapy and Community Work*, pp. 45-52.

Ramon, S. & Campbell J. (2006). The impact of political conflict on social work: Experiences from Northern Ireland, Israel and Palestine. *British Journal of Social Work*, 36, 435-450.

Zimmerman, J., & Dickson, V. (1996). If problems talked: Adventures in narrative therapy. New York: Guilford Press. Chapter 3: Finding the Enemy and it’s not us. pp 40-77.

### **Day 7 & 8 (Thursday & Friday)**

#### **Minorities and rural communities: Past & present away from the center**

Educational trip to Galilee including the following:

- a. Visit of a bi-cultural Arab and Jewish city, host of annual alternative theatre festival famous for dealing with inner and inter-cultural issues
- b. Tour sea of Galilee and ancient sites of historic relevance to the three major religions, with emphasis on contemporary socio-political and religious situation in Israel.
- c. Introduction to Muslim cultures and various minority cultures, with their respective responses to societal rupture, i.e. traditional healing, community healing, arts, symbolism, religious activities and ceremonies. Focus on narratives and literary expression of oppression and resistance.
- d. Kibbutz visit and sleep over, exposure to the Socialist movement and its influence of the development of the modern state of Israel, understanding community change and transformation (guest lecture), “kumzitz” (campfire and cultural exchange).
- e. Enjoy a musical event in Nazareth: Understand tradition and change in the Arab

- community
- f. Visit Kiryat Shemone, meet with social workers dealing with post-war trauma and utilizing group and individual visual arts therapies for healing
- g. Visit Tel-Hai College, meet with dramatherapy and social work professors in a panel discussion on: "Away from the eye- Away from the heart: problems pertinent to Northern Israel.
- h. Vizit Zfat- meet with a community with a unique blend of artists, musicians and religious extremists.

Back to Tel-Aviv.

Evening event: Expressive practice with Special needs clients.

*These trip lessons correspond to course objectives: 1, 2, 3, 4, 5, 7 and 8.*

### **Readings**

Ben-Ari, A. (2001). Alternative modalities of help within socio-political and ethnic minorities: Self-help among Arabs living in Israel. *Community Mental Health*, 37, 245-259

Ben-David, A. (1998). Teaching awareness of cultural pluralism: The Israeli experience. *Social Work Education*, 17, pp. 101-109

Anon. (2006). 'Havens of Calm' Post-Traumatic support for children in schools; The effects of war on Israeli children: Sderot and Gaza border communities. Supplementary material.

Raynolds, V. (2002). Weaving threads of belonging: Cultural witnessing groups. *Child & Youth Care*, 15, pp. 89-105

### **Day 9 (Saturday)**

#### **Day OFF**

Suggested activities: Swim in the Mediterranean Sea, visit "land of Israel Museum" in Tel Aviv, shop, explore Tel-Aviv's White Nights: Entertainments, bars and clubs: 24/7.

*This day correspond to course objective: 2.*

### **Day 10 (Sunday)**

#### **Youth in probation and prisoners**

- 9:30-10:00 Process
- 10:00-12:30 Expressive practice lecture and workshop: utilizing Drumming & music therapy in group work and community work
- 12:30-2:00 Lunch
- 2:00-3:30 Prevention and rehabilitation in Israel: Meeting with guards, prisoners, and social workers who work with youth probation and with prisoners
- 3:30-5:00 Crime, prevention, and rehabilitation in Israel (a Guest Lecture)
- Evening: Expressive art in prison: A cultural event in a high security prison.  
Meeting with the prisoners and their social workers after performance.

*These lessons correspond to course objectives: 2, 3, 4, 5, 6, 7 and 8.*

### **Readings:**

Alon, C. & Kuftinec, S. (2007). Pros and cons: Theatrical encounters with students and prisoners in Ma'asiyahu, Israel. Research in Drama Education. (Forthcoming).

Wise, B. J. (2005). Empowerment practice with families in distress: Empowering the powerless. New York: Columbia University Press. Chapter 3: Three Family profile, pp. 93-180,

Ryan-Rider, P. (2004). Theatre as prison therapy. T.D.R. 20, pp. 31-41.

Thompson, J. (1999). Drama Workshops for Anger Management and Offending Behavior, London: Jessica Kingsley Publication, Chapter

### **Day 11 (Monday)**

#### **Inequalities and Social Change**

9:30-10:00 Process

10:00-1:00 Site visit: Visit Neve Shalom: School for Peace – a joint Arab-Jewish settlement established to investigate issues of coexistence. Workshop and discussion on conflict resolution using creative methods developed at Neve Shalom.

1:00-2:30 Lunch

2:30-3:30 Guest Lecture: Sephardic and Ashkenazi Jews: Is the gap closing?

3:30-5:00 Social work and social change in Israel: Meeting with Israeli social work students and their professors at TAU

Evening: Workshop rehearsal

*These lessons correspond to course objectives: 2, 4, 7 and 8.*

### **Readings**

Latzer, Y. (2003). Traditional versus Western perceptions of mental illness: Women of Moroccan origin treated in an Israeli mental health center. Social Work Practice, 17, pp 77-94.

Shamai, M. & Bohem, A. (2001). Politically oriented social intervention. International Social Work, 44, 343-360.

### **Day 12 (Tuesday)**

#### **Trip to Jerusalem: Religions, extremists and the secular sector**

Site visit: PACT (Parents and Children Together) Ulpan: Program for Ethiopian new immigrants- Beit Shemesh (En Route to Jerusalem).

In Jerusalem: Visit to old city of Jerusalem, holy and historic places, Visit Holocaust (Shoah) Museum: Yad Va'Shem, Visit Meah-Shearim (Jewish orthodox community); explore religious and secular communities and accompanying conflicts, Visit Machaneh Yehuda market (explore established mega-markets adjacent to small local owned markets: Effects on communities and expression of community protests). Back to Tel-Aviv.

*These lessons correspond to course objectives: 2, 7 and 8.*

### **Readings**

Schiff M. (2006). Living in the shadow of terrorism: Psychological distress and alcohol use among religious and nonreligious adolescents in Jerusalem. *Social Science and Medicine*, 62, 64-82.

Stinmetz. S., & Haj-Yahia, M. ( 2006). Definitions of and beliefs about wife abuse among ultra-orthodox Jewish men from Israel. *Journal of interpersonal violence*. 21,

Garr, M. & Marans. G. ( 2001). Ultra-orthodox women in Israel: A pilot project in social work education. *Social work Education*, 20, pp 459-468.

### **Day 13 (Wednesday)**

#### **Immigrants in Israel: Former USSR and Ethiopia**

9:30-10:00 Process

10:00-12:30 Expressive practice workshop

12:30-2:00 Lunch

2:00-3:00 Immigrants tell their stories: Gain, Loss and resiliency

3:00-5:00 Free time (for rehearsals)

Evening: Cultural event: expressive practice with immigrants from the Former USSR and Ethiopia.

*These lessons correspond to course objectives: 1, 2, 4, 5 and 7.*

### **Readings**

Wise, B. J. (2005). Empowerment practice with families in distress: Empowering the powerless. New York: Columbia University Press. Chapter 2: Seeing Families through an empowerment lens, pp. 56- 92. Chapter 8: Supporting theories that empower social worker-family transaction, pp. 259-287.

Slonim-Nevo, V. & Sharaga, Y. (2000). Psychological and Social Adjustment of Russian-Born and Israeli-Born Jewish Adolescents. *Child & Adolescent Social Work*, 17, pp 455-475.

Mirsky. J. Baron-Draiman, Y. & Kedem, P.(2002). Social support and psychological distress among young immigrants from the former Soviet Union in Israel. *International Social Work*, 45, pp 83-97.

### **Day 14 (Thursday)**

#### **Students explore self and experience utilizing empowering expressive practice**

9:30-10:00 Process

10:00-12:30 Expressive practice workshop

12:30-2:00 Lunch

Afternoon: Free time (for rehearsals and preparation)

Evening: Final Group Expressive Project

Theatrical event or other expressive therapy project developed and implemented by students based on thematic material explored during their trip in Israel, created along the lines of expressive and empowering practice as studied in the course, shared with an invited community audience. (See “Final presentation Project” in Course Outline)

Dialog with the invited community audience

*These lessons correspond to course objectives: 1,5,and 7.*

### **Day 15 (Friday)**

#### **Wrap up**

9:30-12:00 Process: Group process of trip experience, memorable moments, final group presentation,

12:00-1:00 Feasibility of empowering and expressive practice working in Los Angeles

1:00-2:30 Lunch

2:00-5:00 Wrap up lecture and workshop: Termination and follow-up in expressive practice

Evening: Concluding meeting with hosts

*These lessons correspond to course objectives: 2, 5,6, 7, 8 and 9.*

### **16 Saturday: Trip to Jerusalem and DEPARTURE**