

CONF 713
Reflective Practice in Conflict Analysis and Resolution
Wednesdays, 4:30 - 7:10
Original Building Room 246

Faculty:
Sara Cobb, scobb@gmu.edu; 703.993.4452

Office hours: Wednesday 2:00-4:00pm
Skype: saracobb-dc by appointment

Course Description and Objectives

Conflict can be defined as a process in which *people struggle over meaning, positioned, if not imprisoned, in narratives or stories they did not make (by themselves) and they cannot control*. While people may “author” the story they tell, most often these stories are also anchored in and authored in culture, history and identity that collectively, delimit the experience of the self-as-author; additionally, given that narratives are materialized in interaction, they are not the “property” of any given individual. As such, storytellers or narrators participate in shaping the stories that are told, but they do so *with* others, inside of relationships.

Conflict resolution, from this perspective, is a process of altering stories or narratives *with others*. It is a process of meaning making *designed* toward meaning transformation. And as identity, relationships, institutions, culture and history are a function of the stories that are told, this transformation is generative of change at multiple levels and across multiple domains, over time. The evolution of meaning is just that---never complete, always partial, and fundamentally unpredictable. We cannot engineer the evolution of meaning. But we participate, none-the-less, whether we are a party to a conflict, or a third party. And our participation, no matter our role, matters.

So even though we are positioned in stories we did not make and we cannot control, we none-the-less must attend to our participation so as to increase the possibility, if not the probability, that the way we participate reduces violence, increases collaboration, and enhances development, of communities, as well as ourselves.

This course is designed to provide participants with an experience of conflict resolution practice (**negotiation, mediation, facilitation, dialogue and problem-solving workshops**) by engaging narrative at the level of its production, as well as its transformation. *Reflective practice*, a concept developed by Schön (1983), provides a general framework for *designing* our participation in the production of narratives. He

notes that “design” is itself a reflective conversation.¹ Arising out of pragmatism, which acknowledges the importance of practice and the practical, reflection is the process by which people make sense of themselves, in action, by attending to their roles, the theories-in-use, the frames embedded in those theories, as well as the dynamics of the interaction, i.e., how the theories-in-use impact the interaction, and vice versa. This class will expose students to this framework of reflective practice, at the level of theory, as well as at the level of experience. Reflective practice is, after all, a practice. This is the first of three components to this course.

But if the design of this course is to enable students to participate in the struggle over meaning, in their lives, as a party to conflict, and as a third party, the course needs to enable students to track and foster the transformation of meaning, within the narratives that operate as the architecture of meaning itself. Reflective practice provides the framework for assessment, but it does not carry with it, an understanding of how meaning is produced and transformed.

Moving beyond reflective practice, this course will provide students with **practical knowledge**, if not practice wisdom, in how to participate in conflict resolution processes, either as parties to the conflict, or as the transformation of narrative toward what Dewey called “critical intelligence,” a kind of interaction that itself would promote the engagement of people in the design of solutions to their own problem, advancing what he called “creative democracy” in the process.² In other words, “reflective practice” is a necessary but not sufficient condition for “critical intelligence”---for the latter we need to be able to make sense of how meaning, in context works. For this reason, this course will provide a foundation in narrative theory sufficient to support “participation” in narrative processes. This is the second component to this course.

Finally, in order to participate in narrative toward conflict resolution, toward the reduction of violence, toward the development of community, and even identity itself, there must be an ethics that guides our engagement, and provides an anchor, a “plumb line” against which we can evaluate our participation. This could be termed “participation ethics.” But rather than offer an ethics of practice, a participation ethics, this course will provide a venue for the *creation* of an ethics of practice, as participants move through their experiences during the course. In this way, the ethical frameworks that guide action will arise *within the doing*, within the practice of conflict resolution processes and tied to the cultural and value traditions that each person brings to the action and interaction. The third component of this course involves the emergence of participation ethics.

All three of these components, reflective practice, narrative engagement, and participation ethics are essential features for the practice of a kind of conflict resolution in which people can explore what Ranciere calls the “contradiction”³ between the espoused theory (the story about what is so) and the lived experience, the sensibility, of real people,

¹ See Schön, D. (1983). *The Reflective Practitioner*. New York: Basic Books.

² See West, C. (1989). *The American Evasion of Philosophy*. Madison WI: University of Wisconsin Press, p.72.

³ Ranciere, J. and Corcoran, S. (2010). *Dissensus: On Politics and Aesthetics*. New York, NY: Continuum Books.

with real suffering, in the context of marginalization. This is not just a practical process that leads to agreements or settlements. It is a political process by which inequality, as marginality, is exposed, disorganizing and destabilizing the order of things. Without the exposure of this contradiction, conflict resolution can easily function as a smoothing over of marginalization, a silencing of suffering, and a tool that perpetuates inequality. This course offers participants an opportunity, drawing on reflective practice and narrative theory, to engage conflict resolution as a political process.

Course Requirements

Students are expected to participate fully in all exercises and complete all weekly, required readings in preparation for class discussion. Throughout the course there will be various learning experiences. Mediums will include videos, guest speakers, impromptu vignettes, lectures, simulations and role-plays, journaling, structured observation, class exercises and discussions. Students will be required to (1) participate in class, (2) keep a journal, (3) write 4 small papers, and (4) present a small group project.

(1) Class Discussion & Exercises (simulations, role-plays, readings, debriefs, etc.): 30%

During the course of the semester, there will be opportunities for students to engage in simulations, exercises and role plays. All of these sessions will provide opportunities for reflective practice as a form of narrative engagement. Not just participation, but the *experience of participation* is critical to the development of practical knowledge about conflict resolution.

Grading: Students will be expected to present an argument for a participation grade they think they deserve at the end of the semester; these arguments will be taken into consideration in formulating the final grade.

(2) Reflective Practice Log: 10%

Students will be required to keep a *reflective practice log* from the start of the class through October 13th, recording reflections and tasks on class assignments, readings, discussions and exercises. The log is meant to help you develop your own skills as reflective practitioners and you will explore your own skills and abilities to be a conflict resolution practitioner while integrating class assignments and readings. A short log summary (5 pages, 10% of grade) is due on **October 20th**.

*Grading: The log will not be evaluated, but will be counted as “Complete” or “Incomplete” on October 21st. Logs that are handed in by the due date will be marked “complete” and students will be given 10 points toward their final grade for the course. **Logs that are handed in after the 21st will not be accepted and thus students will not have an opportunity to earn 10 points toward their final grade.***

(3) Short Papers: 30%

Students will be required to write 5 short papers (5 pages, double-spaced), one dealing with each of the five areas of conflict resolution practice. These are NOT research papers, but rather opportunities to engage in reflection on the ethical issues you experienced, in the practice, as well as arising from the discussions on the practice. Good papers will be well-written, grounded with examples/experience, and building toward a summary of the ethical issues that supports or creates a theory of ethics that the author advocates.

<i>Paper</i>	<i>Due Date</i>
Reflections on the Ethics of Negotiation Practice	September 22 nd
Reflections on the Ethics of Mediation Practice	October 13 th
Reflections on the Ethics of Facilitation Practice	November 3 rd
Reflections on the Ethics of Dialogic Practice	November 17 th
Reflections on the Ethics of Problem-Solving Workshops	December 1 st

Grading: Each paper will be worth a potential 6 points toward the final grade. Excellent papers = 6 points (A) ; Good papers = 4-5 points (B) ; Poor papers = 3 (C); Unacceptable papers = 1-2 points (F). Each paper should include the following:

- a) *Introduction of the ethical issue/problem, drawing on readings AND/Or practice/experience*
- b) *Examples of this ethical issue in practice*
- c) *Implications of this ethical issue*
- d) *Conclusions/Recommendations: Amending practice, amending a theory of ethics*

(4) Group Presentation of an Ethics of Conflict Resolution Practice: 30%

Building on all class requirements and activities, teams of no more than 3⁴ students will develop their own *theory of an ethics of conflict resolution practice* as a **capstone product** that integrates classroom exercises and discussions, and simulation/role plays. Creativity is encouraged. Presentations will take place the last two weeks of classes (student groups may sign up for **December 1st or 8th**). Please submit names of group members and date preferences for presentation no later than **October 6th**.

Grading: Each group will be able to earn a potential of 30 points. Groups will be evaluated on the merits of their theory in terms of how it integrates across sets of practices, and addresses sets of ethical issues. They will also be given points for creativity in terms of the presentation itself, so both content and presentation style will contribute to the grade. With approximately 10 groups to present, we will have 5 groups per session (one session on Dec 1 and another on Dec 8). Each group will have about 30 minutes to present. 27-30pts = A; 22-26pts=A-; 21-18=B+; 15-17=B; 12-14=B-; 10-11=C+; 9-10=C; 7-8=C-; 5-6=D+; 3-4=D; Below 3= F

⁴ This may vary depending on class size.

Important Dates to Remember:

Reflections on the Ethics of Negotiation Practice	September 22nd
Submit names of group members for final project	October 6th
Reflections on the Ethics of Facilitation Practice	October 13th
Reflective Practice Log Due	October 20th
Reflections on the Ethics of Mediation Practice	November 3rd
Reflections on the Ethics of Dialogic Practice	November 17th
Reflections on the Ethics of Problem-Solving Workshops	December 1st
Group Theory of Reflective Practice Due	December 1st or 8th

Class Policies and Procedures

Students are responsible for completing individual and group assignments on time.

Some class assignments and readings will be sent via e-mail and students are responsible for checking **GMU email** and keeping up-to-date with these. *Incomplete grades will not be granted save in cases of personal or immediate family illness or emergency.*

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 ICAR 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:

<http://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. **Honor Code and Plagiarism:**

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.

ICAR requires that all written work submitted in partial fulfillment of course or degree requirements must be available in electronic form so that it can be compared with electronic databases, as well as submitted to commercial services to which the School subscribes. Faculty may at any time submit a student's work without prior permission from the student. Individual instructors may require that written work be submitted in electronic as well as printed form. ICAR's policy on plagiarism is supplementary to the George Mason University Honor Code; it is not intended to replace or substitute for it.

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/

Required Readings

Books (available in the Arlington Bookstore)

1. Schön, D. A. (1983). *The reflective practitioner: How professionals think in action*. Basic Books.
2. Bruner, J. S. (1990). *Acts of meaning*. Harvard University Press.
3. Schwarz, R. (2002). *The skilled facilitator*. Jossey-Bass Inc., Publishers.
4. Winslade, J. & Monk, G. (2008). *Practicing Narrative Mediation: Loosening the Grip of Conflict*. San Francisco, CA: Jossey-Bass.

Articles

Available on E-Reserve (ER) Week

Or

2-hour Print Reserve (PR) Week at the Arlington Campus Library

Or

Web resource (WR) by direct hyperlink

Adobe Acrobat must be installed on your computer to view and print some 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).

Accessing E-Reserves:

1. Go to library.gmu.edu
2. Under the category of "Services", click on "E-Reserves"
3. Click on "Search electronic reserves"
4. At the Bottom, click on "Search items placed on reserve for Fall 2010"
5. Select a course (13) Select an instructor (Cobb)
6. .Enter in the password ("reflect") and click "submit" to view the item. It is case sensitive
7. To view and print an article click on the small PDF button or the Link button if available

If you experience problems with an electronic reserve item or need additional help please contact the E-Reserves Coordinator at 993.9043. If you need additional assistance please e-mail ereserves@gmu.edu.

List of articles, book chapters, and web resources:

Anderson, J. (2004). The Imperative of Critical Thinking in Dewey's World View. *Schools: Studies in Education*, 1(1), 67-71. (ER)

Barak, O. (2005). The Failure of the Israeli-Palestinian Peace Process, 1993-2000. *Journal of Peace Research*, 42(6), 719-736. (ER)

- Bohm, D. (1996). On Dialogue. In *On dialogue* (pp. 6-47). Routledge. (PR)
- Cobb, S. (2006). A Developmental Approach to Turning Points: Irony as an Ethics for Negotiation Pragmatics. *Harvard Negotiation Law Review*, 11, 147-197. (ER)
- Cobb, S., & Rifkin, J. (1991). Practice and paradox: Deconstructing neutrality in mediation. *Law & Social Inquiry*, 16(1), 35-62. (ER)
- Consensus Building. *Online Training Program on Intractable Conflict (OTPIC)*. Retrieved May 19, 2010, from <http://www.colorado.edu/conflict/peace/treatment/consens.htm> (WR)
- Double loop learning. (2010). *ProvenModels*. Retrieved May 19, 2010, from <http://www.provenmodels.com/5/double-loop-learning/chris-argyris--donald-alan-sch%F6n/> (WR)
- Dryzek, J. S., & Niemeyer, S. (2006). Reconciling Pluralism and Consensus as Political Ideals. *American Journal of Political Science*, 50(3), 634-649. (ER)
- Dukes, E. F. (1996). Facilitation of Dialogue. In *Resolving public conflict* (pp. 62-75). Manchester University Press ND. (PR)
- Facilitation Archives. (2008). *Anecdote: Putting Stories to Work*. Retrieved from <http://www.anecdote.com.au/archives/facilitation/> (WR)
- Gelinas, M., & James, R. (2008). *Meaningful Public Conversations: Essential Principles and Practices for Strengthening Collaboration in our Communities*. Gelinas James, Inc. (ER)
- Glaser, T. (2005). Book summary: Getting to Yes: Negotiating Agreement Without Giving In. *Online Training Program on Intractable Conflict (OTPIC)*. Retrieved from <http://www.colorado.edu/conflict/peace/example/fish7513.htm> (WR)
- Hurley, T. J., & Brown, J. (2009). Conversational leadership: Thinking together for a change. *The Systems Thinker*, 20(9), 2-7. (ER)
- Kelman, H. C. (2008). Evaluating the Contributions of Interactive Problem Solving to the Resolution of Ethnonational Conflicts. *Peace and Conflict: Journal of Peace Psychology*, 14(1), 29-60. (ER)
- Kelman, H. C., & Cohen, S. P. (1976). The Problem-Solving Workshop: A Social-Psychological Contribution to the Resolution of International Conflicts. *Journal of Peace Research*, 13(2), 79-90. (ER)
- Laws, D., & Rein, M. (2003). Reframing practice. In M. A. Hajer & H. Wagenaar (Eds.), *Deliberative Policy Analysis: Understanding Governance in the Network Society* (pp. 172-206). Cambridge University Press. (ER)

- Lederach, J. P. (1995). Elicitive Model. In *Preparing for Peace* (pp. 55-62). Syracuse University Press. (ER)
- Lenzo, A. (2010, May 19). Welcome to the World Café! Retrieved May 19, 2010, from <http://www.theworldcafe.com/> (WR)
- Maiese, M. (2003). Problem-Solving Workshops. (G. Burgess & H. Burgess, Eds.) *Beyond Intractability*. Retrieved from http://www.beyondintractability.org/essay/Anal_Prob_Solv/ (WR)
- Marsick, V. (2000). Learning Through Reflection. In M. Deutsch & P. T. Coleman (Eds.), *The Handbook of Conflict Resolution: Theory and Practice* (1st ed., pp. 382-399). Jossey-Bass. (ER)
- Moore, C. W. (2003). How Mediation Works. In *The mediation process* (pp. 41-77). Jossey-Bass. (ER)
- Nan, S. A. (2008). Social capital in exclusive and inclusive networks. In M. Cox (Ed.), *Social capital and peace-building* (pp. 172-185). Taylor & Francis. (ER)
- Norval, A. J. (2010). 'Writing a name in the sky' Critically Reading Rancière on Democracy (p. 26). Presented at the University of Chicago Political Theory Workshop, Chicago, IL: University of Chicago. Retrieved from <http://ptw.uchicago.edu/Norval10.pdf> (ER)
- Permanand, S. (2008). 'Culture' and the Mediator's Baggage. In M. E. Amster & L. S. Amstutz (Eds.), *Conflict transformation and restorative justice manual* (pp. 59-62). Mennonite Central Committee Office on Justice and Peacebuilding. (ER)
- Rouhana, N. N., & Korper, S. H. (1997). Power Asymmetry and Goals of Unofficial Third Party Intervention in Protracted Intergroup Conflict. *Peace and Conflict: Journal of Peace Psychology*, 3(1), 1-17. (ER)
- Roy, B. (2008). Thinking about Power. In M. E. Amster & L. S. Amstutz (Eds.), *Conflict transformation and restorative justice manual* (pp. 25-27). Mennonite Central Committee Office on Justice and Peacebuilding. (ER)
- Schirch, L. (2008). Ten Principles of Identity for Peacebuilders. In M. E. Amster & L. S. Amstutz (Eds.), *Conflict transformation and restorative justice manual* (pp. 32-33). Mennonite Central Committee Office on Justice and Peacebuilding. (ER)
- Schirch, L. (2008). Theories of Gender, Conflict and Peacebuilding. In M. E. Amster & L. S. Amstutz (Eds.), *Conflict transformation and restorative justice manual* (pp. 66-67). Mennonite Central Committee Office on Justice and Peacebuilding. (ER)
- Warfield, W. (2002). Is This the Right Thing to Do? In J. P. Lederach & J. M. Jenner (Eds.), *A handbook of international peacebuilding* (pp. 213-223). Jossey-Bass. (ER)

Watkins, J. M., & Mohr, B. J. (2001). Appreciative Inquiry : History, Theory and Research. In *Appreciative inquiry* (pp. 13-33). Jossey-Bass/Pfeiffer. (PR)

Watkins, J. M., & Mohr, B. J. (2001). Appreciative Inquiry As a Process. In *Appreciative inquiry* (pp. 35-51). Jossey-Bass/Pfeiffer. (ER)

Weekly Class Structure and Assignments

WEEK 1 SEPTEMBER 1, 2010

Introduction to Reflective Practice

Themes:

- Background on reflective practice, where and how it's being used; role in conflict analysis and resolution
- Overview of relation between reflective practice and meaning, focused on narrative and its role in conflict resolution
- Ethics in/for/of Reflective Practice
- Building a reflective class environment

Class Activities:

- Introductions, review of syllabus, course requirements and structure
- Lecture/Discussion: Reflective Practice as Narrative Engagement
- *Interpeace* video on negotiation in the Somali tradition
- Guest Speaker: "Notes from Within a Conflict" (TBA)
- Reflecting: *Questions that matter*

Readings:

- Schön: *The reflective practitioner: How professionals think in action.*
This book is to be read **BEFORE** the first class in the semester. Students will be expected to discuss the book and its implications.

Assignments:

- For Week 2 bring a conflict that you are either currently a party to or are deeply interested in and be prepared to present and discuss it

WEEK 2 SEPTEMBER 8, 2010

Module 1: Reflective Practice and Narrative Process in NEGOTIATION

Themes:

- Narrative and the process of reflective practice in conflict dynamics
- The negotiation process as a reflective practice
- The politics of reflective practice: "Critical Intelligence" and "Creative Democracy"
- Ethics of/for/in negotiation and questions that matter

Class Activities:

- Lecture /Discussion of “Critical Intelligence” as negotiation process and outcome
- Discussion of Critical Intelligence and Dominant Narratives: Glen Beck
- Discussion of individual conflicts and dominant narratives
- *Allison’s Arrangement* (negotiation simulation)
- Reflecting: Dominant narratives and the ethics of practice

Readings:

- Bruner: *Acts of Meaning*.
- Marsick: “Learning Through Reflection”
- Anderson: “The Imperative of Critical Thinking in Dewey's World View”
- <http://www.colorado.edu/conflict/peace/example/fish7513.htm>

WEEK 3 SEPTEMBER 15, 2010

Module 2: FACILITATION—Part I**Themes:**

- Facilitation techniques that compliment a reflective practice approach
- Implication for learning models: Single and Double Loop
- Circular Questions and the “Better-formed Story”
- Implications for an ethics of practice: Questions that matter

Class activities:

- Lecture/Discussion of facilitation and learning models
- Circular questions as a facilitation practice
- Simulation: Interviewing parties to the immigration conflict (*live*)
- Debrief and Discussion/Reflection on “better” stories

Readings:

- Schwarz: *The Skilled Facilitator*.
- Cobb: “A Developmental Approach to Turning Points: Irony as an Ethics for Negotiation Pragmatics”
- <http://www.anecdote.com.au/archives/facilitation/>
- <http://www.provenmodels.com/5/double-loop-learning/chris-argyris--donald-alan-sch%C3%B6n/>

WEEK 4 SEPTEMBER 22, 2010

Multi-party Public Policy FACILITATION—Part II**Themes:**

- The role of the facilitator: Design issues
- “Consensus” and the politics of facilitation
- Reframing in Facilitation Practice
- The ethics of facilitation practice: Questions that matter

Class activities:

- Lecture/Discussion of the politics of facilitation, the role of reframing
- Role Play: *Gang Violence Reduction Working Group*
- Reflecting on ethical issues and questions that matter

Readings:

- Norval: “‘Writing a name in the sky’ Critically Reading Rancière on Democracy”
- Dryzek & Niemeyer: “Reconciling Pluralism and Consensus as Political Ideals”
- Consensus Building at <http://www.colorado.edu/conflict/peace/treatment/consens.htm>
See the set of resources associated to this website at the Conflict Research Consortium.
- Laws & Rein: “Reframing practice”

Due: *Reflection paper on the ethics of/in/for negotiation*

WEEK 5 SEPTEMBER 29, 2010 (GUEST SPEAKER)

FACILITATION—Part III

Themes:

- Facilitation in organizational and community conflicts
- Issues of identity, culture and hierarchy
- Practice, paying close attention to reflective practice models.

Class activities:

- Role play: TBA

Readings:

- Dukes: “Facilitation of Dialogue”
- Permanand: “‘Culture’ and the Mediator’s Baggage”
- Schirch: “Ten Principles of Identity for Peacebuilders”
- Warfield: “Is This the Right Thing to Do?”

WEEK 6 OCTOBER 6, 2010

Module 3: Reflective Practice in MEDIATION – Part I

Themes:

- History and the nature and practice of mediation
- The role of reflective practice in mediation
- The ethics of mediation practice/questions that matter

Class activities:

- Lecture/Discussion of the stages of mediation and “multi-partiality”
- Video excerpts from *The Mediators* (Teresa Wakeen, Chris Moore, Peter Adler, Joan Kelly/Nina Meirding, Howard Bellman, John Paul Lederach, Homer LaRue and Don Saposnek)
- Michael Lewis mediation video
- Role play: *Prison mediation*
- Reflecting on ethical issues and questions that matter

Due:

- Please submit names of group members for final presentation and date *preferences* for final group presentation

Readings:

- Moore: “How Mediation Works”
- Cobb & Rifkin: “Practice and paradox: Deconstructing neutrality in mediation”

WEEK 7 OCTOBER 13, 2010 Narrative Mediation

Narrative MEDIATION – Part II

Themes:

- Destabilization of conflict narratives
- Narrative and identity
- The ethics of narrative mediation practice and questions that matter

Class activities:

- Class simulation (gender and culture): *Marisol’s Mandate*
- GSCS Mid-term evaluations
- Reflecting on ethical issues and questions that matter

Readings

- Winslade & Monk: *Practicing Narrative Mediation: Loosening the Grip of Conflict*.

Due: *Reflection Paper on Ethics in/for/of Facilitation*

WEEK 8 OCTOBER 20, 2010

Multi-party International MEDIATION – Part III

Themes:

- Peacebuilding as mediation practice
- Social networks and mediation dynamics

Class Activities:

- Spike Lee's video
- Exercise: Haiti's intervention of civil unrest
- Debrief and discussion of ethics in mediation practice, re: questions that matter

Readings:

- Lederach: "Elicitive Model"
- Roy: "Thinking about Power"
- Schirch: "Theories of Gender, Conflict and Peacebuilding"
- Nan: "Social capital in exclusive and inclusive networks"

Due: *Reflective Practice Log*

WEEK 9 OCTOBER 27, 2010

**Module 3: Reflective Practice in DIALOGUE:
A Review and Critique of the Appreciative Inquiry (AI) Approach**

Themes:

- Principles and purposes of dialogue
- Where and how dialogue is used (community dialogues, problem-solving workshops, Public Conversations Project)
- Working with the AI process
- Theoretical overview

Class activities:

- Lecture/discussion on appreciative inquiry
- Video on dialogue models
- Fishbowl practice—in class simulation of AI dialogue
- Reflecting on the ethics of appreciative inquiry and questions that matter

Readings:

- Watkins & Mohr: "Appreciative Inquiry : History, Theory and Research"
- Watkins & Mohr: "Appreciative Inquiry As a Process"
- Gelinas & James: "*Meaningful Public Conversations: Essential Principles and Practices for Strengthening Collaboration in our Communities*"

WEEK 10 NOVEMBER 3, 2010

World Café Dialogue Model

Themes:

- Cultural diversity
- Learning through dialogue
- Relational development

Class Activity:

- Convening a dialogue: a multi-party cross-cultural conversation on immigration policy in the US
- ATTENTION: Debriefing will be done on-line in the Ning Form for CONF 713.

Readings:

- <http://www.theworldcafe.com/>
- Hurley & Brown: “Conversational leadership: Thinking together for a change”
- Bohm: “On Dialogue”

Due: Paper on the Ethics of/in/for Mediation

WEEK 11 NOVEMBER 10, 2010

Problem Solving Workshops ⁵**Themes:**

- The problem-solving process
- Narrative dynamics in problem solving
- The “invitation”
- The ethics of/for/in problem-solving workshops

Class activities:

- Lecture/discussion of the stages of the problem solving workshop as narrative process
- Live Case: Immigration Conflict
- *Debriefing will be online in the Ning Forum*

Readings:

- Kelman & Cohen: “The Problem-Solving Workshop: A Social-Psychological Contribution to the Resolution of International Conflicts”
- Barak: “The Failure of the Israeli-Palestinian Peace Process, 1993-2000”
- http://www.beyondintractability.org/essay/Anal_Prob_Solv/
- Kelman: “Evaluating the Contributions of Interactive Problem Solving to the Resolution of Ethnonational Conflicts”
- Rouhana & Korper: “Power Asymmetry and Goals of Unofficial Third Party Intervention in Protracted Intergroup Conflict”

⁵ I ma planning to do a weekend workshop at Point of View on narrative approaches to problem-solving workshops. Stay tuned for dates/times and other info, if you are interested. It will likely be in November.
Sara Cobb, Faculty
CONF 713
Fall 2010

WEEK 12 NOVEMBER 17, 2010

Non-Western Approaches to Conflict Resolution

Themes:

- The Limits of Western Approaches to Conflict Resolution
- Lessons from Non-Western Approaches
- Reflections on Culture and Narrative for Conflict Resolution Practice

Classroom Activities

- Speakers from the field on non-Western conflict resolution practice
- Discussion of implications for reflective practice
- Reflections on the ethics of conflict resolution practice, as a predominantly Western practice

Readings:

- Masina, Nomonde. "*Xhos Xhosa Practices of Ubuntu for South Africa*" in *Traditional Cures for Modern Conflicts* (ed. William Zartman), Lynne Rienner Publishers (2000) 169-181
- Mohammed, Abu-Nimer. "*Framework for Nonviolence and Peacebuilding in Islam*", *The Journal of Law and Religion*. Vol. 15 no. 1 & 2 (2000-2001) 217-265.

Due: *Reflection paper on the ethics of/in/for dialogue*

WEEK 13 NOVEMBER 24, 2010 THANKSGIVING BREAK – EO CLASS

WEEK 14 DECEMBER 1, 2010

Due: *Reflection on the ethics of/in/for problem-solving workshops*

Theme:

- Ethics in action

Class Activity:

- Student presentation of RP models
- Discussion of the role of the person (party to, and third party in, conflicts)

WEEK 15 DECEMBER 8, 2010

Theme:

- Ethics in action

Class Activity

- Student presentation of RP models
- Celebration, course evaluation