**Title of the course:** Trainings: a) Sensitivity Training b) Intercultural Training c) Restorative Training (two out of three options must be completed)

**Course code:** PSYM21-SO-110

**Head of the course:** Borsfay Krisztina

**Academic degree:** PhD

**Position:** Associate Professor

**MAB Status:** A (T)

1. **Sensitivity Training**

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| **Az oktatás célja angolul** |

**Aim of the course:**

The training is designed to make students more sensitive to prejudices functioning at individual, group and societal levels, and to draw attention to the consequent societal stereotypes and inequalities. By focusing on the determining - yet often hidden - role of culture, the course aims to foster respect for human rights and human dignity, unbiased thinking and tolerance towards other cultures. The course will give the opportunity to get to know more about our own identities; reflect on social norms and rules in our society. The participants of the course will increase their knowledge about theories (culture, positive identity formation, stereotyping, discrimination and prejudice). The course also discusses possibilities, strategies and means of action against prejudices.

**Learning outcome, competences**

knowledge:

* Knowledge and understanding of the main characteristics of the values of different cultures
* Knowledge of the relationship between social-cultural-economic background and social success
* Knowledge of the historical and cultural aspects of the relationship between majority & minority groups
* Knowledge and understanding of stereotypes and prejudices as well as methods that help to reduce prejudices

attitude:

* Openness to accepting the values and identities of other cultures
* Recognition of cultural differences, the importance of individual cultural identities and the complexity of everybody’s identity
* Acceptance of the fact that the coexistence of cultures may lead to conflicts in every field of social life, which can be solved peacefully in pluralistic societies
* Sensitivity to every form of social discrimination

skills:

* Ability to reflect on the hidden assumptions of one’s own culture
* Ability to identify and critically relate to someone’s own prejudices and ethnocentric view
* Creation of a work milieu in which partners feel valued and accepted, and the ability to cooperate constructively
* Ability to understand the characteristics of intercultural communication, to apply them in organizing partners’ work and to deal with possible conflicts efficiently.

autonomy, responsibility:

* Students should act in accordance with a tolerant, empathetic and humane attitude.
* If students share any personal information, confidentiality should be applied.

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| **Az oktatás tartalma angolul** |

**Topic of the course**

Introduction. Core concepts and the meanings of culture. Categorization, stereotyping, discrimination, prejudice. Ethnocentrism and intergroup relations, culture and stereotypes. Social identities, (majority and minority), system justification and the mechanism of social oppression. The course also covers the issues of what can be done against prejudices by familiarizing students with possible strategies and tools to reduce prejudices in practice.

**Learning activities, learning methods**

Interactive presentation, training methods, experiential learning, workshops by guest experts who work on the field.

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| **A számonkérés és értékelés rendszere angolul** |

**Learning requirements, mode of evaluation and criteria of evaluation:**

Learning requirements:

Active participation during the training - maximum half day absence (4 hours) - Reading the assigned readings - Writing a paper about a chosen topic related to course syllabus with the title “Encounters”. The paper should be based on a real encounter with a person who belongs to a cultural/social group which is unfamiliar/aversive to the student in order to gain knowledge, insight and create contact with that particular group (and its member).

Mode of evaluation:

Practice mark. The writing assignment will be evaluated with a grade and a written feedback.

Criteria of evaluation:

Constructive participation in the course - Relevance of the topic in the writing assignment, and meeting the criteria - Self-reflectivity of the writing assignment - Coherence and complexity of the writing assignment

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| **Idegen nyelven történő indítás esetén az adott idegen nyelvű irodalom:** |

**Compulsory reading list**

∙ Cushner, K., Brislin, R. (1996). Intercultural interactions: A practical guide. Sage Publications.

∙ Dovidio, J. F., Hewstone, M., Glick, P., & Esses, V. M. (Eds.). (2010). The SAGE Handbook of Prejudice, Stereotyping and Discrimination. SAGE.

∙ McIntosh, P. (1990). White Privilege: Unpacking the Invisible Knapsack. Independent School, 49(2), 31-35.

∙ Tatum, B. D. (1997). „Why Are All the Black Kids Sitting Together in the Cafeteria?” and Other Conversation About Race. Basic Books

1. **Intercultural training**

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| **Az oktatás célja angolul** |

**Aim of the course:**

The course brings the understanding of the mechanisms of intercultural relations into focus. Beside providing an insight into the theories of intercultural interactions and relations, the course makes participants acquainted with the close connection between culture and human thinking, emotions and behaviour, the characteristics of intercultural relations, through personal experiences. It aims to increase intercultural sensitivity, competence, gender awareness and improve the efficiency of intercultural communication. It aims to replace the monocultural view with an intercultural one and to provide the necessary knowledge and skills related to the latter.

**Learning outcome, competences**

knowledge:

* Knowledge and understanding of the main characteristics of the values of different cultures
* Knowledge of the main achievements of modern cultural psychology
* Knowledge of the historical and cultural aspects of the relationship between majority & minority groups
* Knowledge of the basic processes of intercultural communication
* Knowledge of basic forms of intercultural relationships and social practices

attitude:

* Is open to accept the values of other cultures
* Respects human rights and equal human dignity
* Recognizes the mutual legitimacy of cultural diversity, the importance of cultural identity in the lives of all people; and acknowledges the complexity of people’s identities.
* Sees cultural diversity as a fundamentally positive opportunity; and recognizes that the benefits of cultural diversity can be put at the service of social integration and development.
* Has social sensitivity, the ability to apply global values ​​locally, and strives to take these aspects into account in their work.
* Accepts that social inclusion and the coexistence of cultures can go hand in hand with the emergence of conflicts in all areas of social life, which can be resolved in a pluralistic society by mutually constructive management of social negotiation processes.
* Humane, ethical and tolerant in their human relationships.

skills:

* Ability to work efficiently in intercultural organizations and to win partners’ cooperation
* Ability to reflect on the hidden assumptions of one’s own culture, to identify and critically relate to others’ prejudices and ethnocentric views
* Ability to understand the characteristics of intercultural communication, to apply them in organizing partners’ work and to deal with possible conflicts efficiently

Autonomy/responsibility:

* Students should act in accordance with a tolerant, empathetic and humane attitude.
* If students share any personal information, confidentiality should be applied.

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| **Az oktatás tartalma angolul** |

**Topic of the course**

The course gives an insight to theories of intercultural interactions and relations (e.g. identity strategies, identity negotiation approach). It illustrates the close relationship between culture and human thinking, emotions and behavior and the nature of intercultural relations through one’s own experience; furthermore, it increases intercultural sensitivity, competence and efficiency of intercultural communication.

Ethnocentrism. Raising awareness of diversity. Framing; description, interpretation, evaluation. Theories of intercultural interactions and relations (Ting-Toomey’s face-negotiation theory, Berry’s stress and coping model, Argyle’s culture-learning theory, Phinney’s approach of identity, Camilleri’s and Cohen-Emerique’s identity strategies, identity negotiation approach). Culture and human thinking, emotions and behaviour, the characteristics of inter-cultural relations, through personal experience.

**Learning activities, learning methods**

Interactive lecture, training method, experiential learning, case analysis (e.g. film).

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| **A számonkérés és értékelés rendszere angolul** |

**Learning requirements, mode of evaluation and criteria of evaluation:**

Requirements:

* Active participation during the training - maximum 4 hours absence
* Reading the assigned readings
* "Intercultural Trial (Heptathlon)": group exercise which consist of creating group tasks and solving those tasks (participants devise seven experience-based simple group tasks that will be carried out by other participants from the group)
* Writing a paper about the experience of “Intercultural Trial (Heptathlon)"

Mode of evaluation:

Pratice mark. The writing assignment will be evaluated with a grade and a written feedback.

Criteria of evaluation:

* Constructive participation in the course
* Relevance of the topic in writing assignment, and meeting the criteria
* Self-reflectivity of the writing assignment
* Coherence and complexity of the writing assignment

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| **Idegen nyelven történő indítás esetén az adott idegen nyelvű irodalom:** |

**Compulsory reading list**

* Bennett J.M. (2009) Cultivating intercultural competence: a process perspective. in Deardoff, D. (Ed.) *The Sage handbook of intercultural competence*. Sage Publications. Los Angeles, 121–140.
* Deardoff, D.K. (2009) (Ed.) The Sage Handbook of Intercultural competence. Sage Publications
* Gudykunst, W. B. (2005). Theorizing about intercultural communication. Sage Publications Ltd., Thousand Oaks, CA
* Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. *International Journal of Intercultural Relations*, 27(4), 421-443.
* Landis, D.; Bennett, J. M.; Bennett, M. J. (eds.) (2004): *Handbook of intercultural training (3rd edition).* Sage *Publications*.
* Matsumoto, D. (2010) The APA Handbook of intercultural communication. APA, Washington DC.

1. **Restorative Training**

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| **Az oktatás célja angolul** |

**Aim of the course:**

The course provides a foundational theoretical and practical knowledge of restorative practices. The students will learn how to engage people to positively influence behavior and restore relationships caused by conflicts or wrong-doings while strengthening the community of care. Students will have the opportunity to build a strong foundation in methods and philosophy of restorative practices gaining the flexibility to tailor their studies and apply their knowledge of a variety of fields: education, justice, human services, workplaces and community building.

**Learning outcome, competences**

knowledge:

* Understands the restorative process, its underlying theory, philosophy and values
* Knows the factors and stages of conflict escalations and understands the role of different restorative practices in tackling them
* Understands the practices and approaches needed in the restorative change process

attitude:

* Openness to people’s needs and feelings
* Sensitivity to the impact of conflict and wrong-doings on victims, offenders and community members
* Acceptance and resonance for restorative principles in everyday life

skills:

* Students will have improved communicational, problem-solving and conflict resolution skills
* Students will be able to apply restorative thinking and language in their daily activities, in different settings
* Develop the knowledge and confidence to be able to identify, contain and manage people’s emotions through a restorative process

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| **Az oktatás tartalma angolul** |

**Topic of the course**

* Basic concepts of restorative practices: Zero Tolerance, Fair Process, Social Discipline Window, Compass of Shame
* Goals of restorative practices in different fields (education, justice, community, workplace, family)
* Restorative questions and informal and formal restorative practices.
* Psychology of affect and the role of shame in restorative processes and the formation of community.
* Circle process. Differences and the use of proactive and responsive circles.
* International perspectives and national best practices

**Learning activities, learning methods**

Presentation and interactive, active engagement in discussions, analysis of cases and situations, role plays and group work.

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| **A számonkérés és értékelés rendszere angolul** |

**Learning requirements, mode of evaluation and criteria of evaluation:**

Requirements: Students must attend all scheduled classes.

Mode of evaluation: Written (reflection paper) and oral assignments specified by the course instructor.

Criteria of evaluation: active participation in classes and written assignment completed by the due date and sent via email to: vidia.negrea@gmail.com

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| **Idegen nyelven történő indítás esetén az adott idegen nyelvű irodalom:** |

**Compulsory reading list**

Bailie, J. (2019). *A science of human dignity: Belonging, voice and agency as universal human needs.* International Institute for Restorative Practices, PA. <https://www.iirp.edu/images/pdf/IIRP_Paper_Series_2019-03-27_V07_D.pdf>

Wachtel, T. (August 1, 2012). *Defining restorative*. Paper presented at the 15th

World Conference of the International Institute for Restorative Practices, Bethlehem, PA: <http://www.iirp.edu/pdf/Defining-Restorative.pdf>

**Recommended reading list**

Kotter, J. & Rathgeber, H. (2006). *Our iceberg is melting: changing and succeeding under any conditions.* New York: St. Martin’s Press.

Merkel-Hoguin, L., Nixon, P., & Burford, G. (2002). Learning with families: A synopsis of FGDM research and evaluation in child welfare. *Protecting Children, 18*(1-2), 2-11.

Retzinger, S., & Scheff, T. (2000). Shame and shaming in restorative justice. *The Red Feather Journal of Postmodern Criminology, 8*. Available at: <http://www.critcrim.org/redfeather/journal-pomocrim/vol-8-shaming/scheff.html>

Zehr, H. (1990). *Changing lenses: A new focus for crime and justice.* Scottsdale, PA: Herald Press.

**Recommended websites**

[www.iirp.edu](http://www.iirp.edu), [www.euforumrj.org](http://www.euforumrj.org), [www.restorativeworks.net](http://www.restorativeworks.net) , [www.restorativeforum.org](http://www.restorativeforum.org)

**Course-specific information (specific to a given lecture or seminar)**

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| **General data** |

**Specific (sub)title of the course (if relevant):**

**Specific (sub)code of the course (if relevant):**

**Date and place of the course:**

**Name of the lecturer:**

**Department of the lecturer:**

**Email of the lecturer:**

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| **Specific syllabus/schedule of the lecture/seminar (if relevant)** |



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| **Further specific information (eg. requirements) (if relevant)** |