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Intercultural Glossary



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**Actions of Lifelong Learning addressing
Multicultural Education and Tolerance in Russia**

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Executive summary

ALLMEET's Intercultural Glossary provides a shared reflection on 29 entries, the synthesis of a concept-priorities discussion within the project's partnership. This glossary clarifies key areas for the development of a sustained and informed approach, committed to intercultural education. The document presents six levels of concepts: law and organization (citizenship, nation, territorial development, world system); social structures and processes (community; cultures, globalization and change; equality and inequality; mobility and migrations; power and empowerment; social agents; social categories and social categorization); relational concepts (conflict; cooperation; discrimination and domination); diversity-related concepts (cultural diversity; ethnicity; expressive behaviours; identities; ideology; inclusive society; language; stereotype and prejudice); educational concepts (education; intercultural education; lifelong learning; multiculturalism; platform); and core values (respect, tolerance).

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This intercultural glossary is part of the WP2 – State of the Art work package for the ALLMEET project– Actions of Lifelong Learning Addressing Multicultural Education and Tolerance in Russia. This text has been developed by the project's Portuguese team, from the New University of Lisbon. This team's main priority has been to guarantee that all the other participants in the project could collaborate on this work.

The version currently being presented drafted its first sketch based on the dialogue developed between Kazan Federal University (KFU) and the New University of Lisbon (UNL) teams, co-leaders of WP2. During the Kazan (Kick-off meeting, March 2014) the Portuguese team proposed individual or small group participation for all the present collaborators of the project, in a strategy adapted from the “world café” method. The materials provided welcomed one another's insight on the definition of objectives, concepts, strategies, and priorities appropriate for the aims of this project and relevant for the glossary's first sketch. Based on the content analysis of these written contributions, the UNL team proceeded to an initial survey of indicators thereafter categorized in fundamental and related concepts. These both related to key concepts for the project, as well as to value-based and inter-relational concepts, all considered important for the comprehension of intercultural dilemmas, their analytical possibilities, and pedagogical answers.

The UNL team developed, among its collaborators all with different scientific backgrounds, the research and theoretical framing of each concept. We tried to establish a cohesive and structured set in terms of written production and presentation, justifying our choices through updated readings of relevant literature (from sociology, anthropology, human ecology, educational sciences and ethnomusicology). The whole document has been read, analyzed, reflected upon and completed by all the team's collaborators.

It was clear from the very beginning that all tasks would be subject to the appraisal and critical insight of all the participating teams of this project. The proposed text has been sent to KFU, who distributed it to all the Russian partners, and to Università di Bologna (UNIBO – coordinating team) and all the European partners, who have had the opportunity to appraise and criticize it. The contributions received have been integrated into the text by means of further analysis and reflection on the part of the Portuguese team. Nonetheless, we consider it to still be a “work in progress”, so this document should not yet be regarded as a final and definite version, but as a first public version which will be enriched upon by the development of the ALLMEET project. Indeed, we defend that the contact, dialogue and group dynamics of this project constitute a strategy in which every participant develops their own intercultural competencies in relation with the others, throughout the whole project. The final version of the glossary will be the result, not only of the self-reflection of each UNL's writing collaborator, according to the research developed by each individual, yet also of all the learning acquired by the participants through the interpersonal relationships established throughout the project's development.

In summary, the aim is that this glossary might be the result of learning-through-living which is truly intercultural, based on the experience of the participants. The contribution of the partners can result in the addition of new concepts or new perspectives and elements for the present concepts, namely concerning language, culture, and social contexts diversity. The next steps will be defined in future meetings

in order to review the contributions of the partners and to promote an open dialogue to reach our goal: to create a useful intercultural glossary for our target public.

Review remarks

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CITIZENSHIP

Citizenship refers to a code of organizing principles employed and accepted by groups of people within different institutionalized contexts. It may be seen as a development of civil, political and social rights (Marshall, 1950). The nation-state has developed meanings around the condition of membership. Citizenship refers thusly to a set of rights and obligations to which people, rulers, and those ruled, agree to obey through different processes and modes, mainly established within constitutional documents. It is defined by the Oxford Dictionary as the position or status of being a citizen of a particular country.

Refugees could be granted dual citizenship, states the same quick entry of the aforementioned dictionary. In this brief reference are included perhaps the most delicate problems associated with this concept. Human rights, civil rights, dignity, ethnic politics, human smuggling and trafficking, minority rights, asylum seeker and other ethical preoccupations linked with the notion of refugee are all related with the idea of citizenship.

Hussain and Bagguley (2005, in Giddens & Sutton, 2014, pp. 196-197) proposed that "citizenship is a form of identity as well as a set of entitlements and that the identity of being a citizen is not necessarily shared by all".

As the concept of citizenship is particularly linked with the politics of each country, the contextualisation of its possible meanings is rather broad and ambiguous.

Related concepts

Asylum seeker; Civil rights; Community; Democracy; Dignity; Equality; Ethnic politics; Human rights; Human smuggling and trafficking; Minority rights; Refugee; Social conflict.

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COMMUNITY

Community refers to groups of people that share a number of common codes and facilities. Although mentioned by Aristotle 2.5 thousand years ago in Europe as a totality of individuals linked by social ties, only in the beginning of the 19th century did it first emerge as a sociological definition. Before 1910 there was little social science literature concerning 'community'.

A number of competing definitions of community can be found, in a polysemic and different-meaning and even contrasting way (Bell&Newby, 1982): as a geographical area, as a group of people living in a particular place, or as an area of common life. Territorial or place community can be seen as a place where people have something in common, and this shared element is understood geographically, with the significance of 'locality'. As an interest, people share a common characteristic other than place as they are linked together by such factors as religious belief, sexual orientation, occupation or ethnic origin. As a communion, it is a sense of attachment to a place, group or idea (where ever there is a 'spirit of community').

The term community is, as other concepts, very elusive and vague in sociology, as in social sciences in general, and is by now largely challenged. Highlighting the ambiguity of the concept, Giddens and Sutton (2014) use it to refer to a group of people living in a particular locality, or having a shared interest, and for that engaging in systematic interactions with one another.

Besides the territorial perspective, communities may be thought of as (1) collections of people with a particular social structure, (2) a sense of belonging or community spirit and (3) daily activities of a community. Considering the existence of a list of characteristics of a community, we found: a territory, close and informal relationships, mutuality, common values and beliefs, organized interaction, strong group feeling and cultural similarity.

Cohen(1985, p.12) argues that in a 'community' the members of a group have something in common with each other, which distinguishes them in a significant way from the members of other possible groups. Community, thus, implies both similarity and difference.

Parsons(1951, p.91)defined community as collectivity, the members of which share a common territorial area as their base of operation for daily activities. Tönnies(2001)defined it as an organic natural kind of social group whose members are bound together by a sense of belonging, created out of everyday contact covering a whole range of human activities. Mannheim (1966) mentioned community as any circle of people who live together and belong together in such a way that they do not only share this or that particular interest, but a whole set of interests.

There are three linked qualities in a community: tolerance, as an openness to others, curiosity, respect; reciprocity; and trust, the confident expectation that people, institutions and things will act in a consistent, honest, and appropriate way.

A community may come in one of many shapes, sizes, colours and locations, no two of which are alike.

The dimensions of community include: 1) a technological dimension, referring to its capital, its tools and skills, and ways of dealing with the physical environment; 2) an economic dimension, related to its various ways and means of production and allocation of scarce and useful goods and services (wealth), whether that is through gift giving, obligations, barter, market trade, or state allocations; 3) a political one, about its various ways and means of allocating power, influence and decision making; 4) an institutional (social) dimension, when is composed of the ways people act, interact between each other, react, and expect each other to act and interact; 5) the aesthetic-value, meaning the structure of ideas in order to explain people's actions; and 6) belief-conceptual, about the nature of the universe, the world around people, their role in it, cause and effect, and the nature of time, matter, and behaviour (Bartle, 2011).

A family and a nation represent a typical community. The Soviet people - historical, social and international community of peoples, having common territory, economy, socialistic in content culture, united state for all the people and common aim namely building of communism - existed earlier. After the decay of the USSR this already formed abovenational identity was gradually lost, and it has not been substituted with anything at the territory of the RF up to now.

Related concepts

Diversity in the society; Conflict; Cooperation; People; Religious group; Tolerance.

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CONFLICT

Conflict refers to sharp opposition among social actors or within or between groups of people.

Conflicts vary according to the collective action field adopted by the different social actors or groups. With variable intensity and occurring at different levels – verbal, symbolic, emotional, etc. – a conflict exists when two social actors (individuals or collective actors) have mutual desirable goals and interests impossible to reach by both. Conflicts might be considered as oppositions as sizeable as wars and as discrete as some intellectual controversies. Among these extreme points emerge situations such as strikes, demonstrations, fights and verbal aggressions, among other conflicting outcomes.

Social sciences pay special attention to conflict. From the contributions of Marx and Engels, the class struggle might be considered the central characteristic conflict of capitalist societies and, therefore, the motor of history. The decline in the movements of workers, deindustrialization and individualization, are pointed out as indicators of the decrease in conflict for some contemporary societies. Micro-conflicts might develop as long as classic conflicts decrease, constituting an extra threat to social cohesion.

At present times, traditional categories are no longer enough to explain the origins of conflict; complex dynamics emerge beyond the (crystallised) differences among ethnicities, cultures, classes and religions (Zannoni, 2012). Globalisation and economic crisis set up a context in which aggressiveness and different forms of contention are changing shape, particularly in social and family relationships; besides, there is an emergent individualistic paradigm functioning as the departing and legitimation point of many discriminations (Genovese, 2012).

The changing nature of a globalised world requires us to think about new/renovated forms of mediation, from verbal communication to emotional embodiment, from juridical support to social and cultural mediation. Conflict mediation requires us to consider both the individual as the collective spheres, with a transversal attention to mediation inside families, social communities, territorial educational sets, schools, facing it with cultural sensitivity and post-multicultural comprehension, and full of hope, allowing us to go beyond intractable conflicts (Zannoni et al., 2012, in Vieira, 2014).

Related concepts

Conflicts' management; Ethnic conflict; Ethno-national conflict; Ethnic tensions

References

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COOPERATION

Cooperation refers to the act of working together for a shared purpose.

In European and North American academia, the concept emerged from the natural sciences, being referred to in ecology as the process by which groups of organisms (for example plants and animals) work together for a common or mutual benefit. This can happen either by symbiosis (persistent biological interactions like commensalism – when one species benefits without affecting the other – or parasitism – when the parasite benefits at the expenses of and harming the host species) or mutualism (when two different species relate and both benefit). Cooperation is, in general, opposed to competition, as the last uses to characterize a work for selfish benefit. An important correlated concept is system, as cooperation is characterized by collective action towards global gains in a complex structure (Odum, 1953).

Another important perspective regards cooperation as a focus of strategy, rather than a force of genetics or sociobiological drivers. As Axelrod (1984) highlighted, from the application of the prisoner's dilemma game, that reciprocity is the main norm for cooperation. Avoiding unnecessary conflicts, cooperating as long as the other player does, provoking when being defected and forgiving after responding to a provocation are, according to Axelrod, the properties to make a strategy successful. Aside from this, the author considers that reciprocity is enough to go further than egoism and authority, but it requires clusters of interested people who don't know how long the interactions will last. Axelrod considers that as soon as the 'players' acknowledge that reciprocity works – both regarding defections and cooperations, among individuals and collective structures such as nations – they increase its use, avoiding troubles and unfair exploitations. Mutual cooperation, he stresses, can be better for both sides than mutual defection. The key to do well lies not in overcoming others, but in eliciting their cooperation (Axelrod, 1984). In the pedagogical field, it is important to highlight the need to inspire the potentials of cooperation, rather than reinforcing competition through a structure of winners and losers. Cooperation is indispensable within the educational centre as in the complexity of pedagogical networks in education, and might be thought of as a collaborated project of bridgework, instilling cooperative behaviours and conflict management skills among all the intervenients.

In summary, cooperation is a sociobiological but also strategic behaviour, which is of great importance in pedagogy due to its potential to motivate joint action with benefits for all its participants. This concept might be equated according to scale – local, regional, national, international cooperation –, as well as to the process – cooperation might need mediation, conflict management, and the promotion of dialogue to better walk through and achieve common purposes within a complex system.

Related concepts

International cooperation; Mediation.

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Longman Dictionary of English Language and Culture, 2nd edition.

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CULTURAL DIVERSITY

Culture, defined as a web of meanings in which human beings are sustained (Geertz 1973, p. 5) or as the ensemble of customs, beliefs, art, including music and all other products of human intellect and physical as well as verbal behaviours, produced by groups at certain times; and diversity, the condition of not being the same or of the same kind, in the sense of being distinct; are the two concepts embraced in this expression. The expression is usually used in situations in which differences among cultures are recognised, understood and hopefully accepted, and mostly neglected when hegemonic forces prevail.

UNESCO (United Nations Educational, Scientific and Cultural Organisation), in its *Universal declaration on cultural diversity* (adopted by 185 Member States in 2001), aims “both to preserve cultural diversity as a living, and thus renewable treasure that must not be perceived as an unchanging heritage but as a process guaranteeing the survival of humanity; and to prevent segregation and fundamentalism which, in the name of cultural differences, would sanctify those differences and so counter the message of the Universal Declaration of Human Rights” (2002, p. 1). In this declaration, the designed key principles are identity, diversity, pluralism, human rights, creativity, intercultural dialogue and international cooperation.

Important debates within ‘cultural diversity’ regard the homogenising destructive action of globalisation throughout the world. One of the most quoted indicators of the loss of diversity due to globalisation regards linguistic diversity, “represented by all the dialects of all the languages in the world; and the potential for language to change in new ways” (Sayers, 2009, p. 5). The main pointed fact is that linguistic diversity is declining, in different societal conditions, over the last century. This is possibly linked to the increase in total population, in mobility dynamics, in the global sharing of information and through militaristic or cultural imperialist experiences. According to UNESCO (2002, p. 26), a priority in this regard should be “safeguarding the linguistic heritage of humanity and giving support to expression, creation and dissemination in the greatest possible number of languages”. Another important debate regards the potentially unethical promotion of diversity when it might maintain some cultural traits that disrespect human rights (for example, the practice of female genital mutilation).

Cultural diversity is seldom understood as multiculturalism, when referring to a society constituted by people from different ethnic origins. In this perspective, the idea of cultural relativism usually emerges. Considering that there are different cultures in the world, and with the internationally (UN) approved Human Rights Declaration in mind, all should be accepted and none should have supremacy over others. Authors like Giddens (2013) consider this vision as naïve, as it presupposes that different ethnic groups might follow the norms that they wish, ignoring the role of national identities and laws, and the constraints faced by ethnic minorities regarding majority cultural traits. The most evoked fears in this regard are the loss of social cohesion and of the 'typical way of life' of the majority (real or imagined) in a certain place.

There are three major models to manage diversity, or of ethnic integration: 1) assimilation, the process that requires the abandonment of habits and practices of the minority groups, who should adapt their behaviour to the values and norms of the majority; 2) melting pot, when there is a combination of the traditions brought by minority groups with the dominant traditions, forming new dynamic cultural patterns; and 3) cultural pluralism, when full legitimacy is attributed to the diverse ethnic cultures to coexist separately and, at the same time, participate in the economic and political life of the societies (Giddens, 2013).

Related concepts

Cultural boundaries; Cultural pluralism; Cultural relativism; Diversity; Ethnic minorities; Indigenous people; Managing diversity; Multiculturalism; National minorities.

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CULTURE, GLOBALIZATION AND CHANGE

Definition of culture might be presented within two paradigms: essentialism and social-constructivism. According to the essentialist approach, culture is understood as a set of practices and representations, including values, beliefs, art, moral issues, habits, ceremonies and ways of life, as a characteristic of human groups. Culture is considered to play a fundamental role in the development of cultural group members'

identity, their self-dignity and self-respect. It makes a context in which group members form their understanding of decent ways of life, norms, values, etc. (Ch. Taylor, 1992, W. Kymlicka, 1995).

According to socio-constructivist approach, culture is understood as a web of meanings, or narratives, in which human beings are sustained (Geertz 1973, p. 5, Benhabib, 2002). Narratives are personal stories presenting individual understandings/meanings of cultural practices, traditions, norms, material art objects and so on. These meanings are formulated and reformulated by people – members of a cultural group – in the process of their interaction and communication. Giving an understanding of culture as a dynamic process, social-constructivism allows explaining why cultures change and why there are disagreements between cultural group members over their views on ways of life, interpretation of cultural traditions and practices, norms, values, etc.

Globalisation can be defined as the growing interdependence of different people, regions and countries of the world, to the extent that economic and social relations cover the entire world (Giddens, 2013). In a globalised context, characterised by the compression of space and time, increasing communication and mobility flows, culture is subject to renewed challenges, mainly due to the velocity of change.

The globalised world works through millions of coordinated transactions per day. Globalisation created a sense of flatness, which according to Thomas Friedman (2005) has been possible due to a set of reasons: the fall of the Berlin wall in 1989, symbolising the possibility to live in a single world; the creation of a global computer interface (Microsoft Windows 3.0, six months after the wall); and the public turnover of Netscape in 1995, allowing the access to Internet and the creation of a world-spread fibre-optic network, driving down the cost of transmitting data. This connectivity turn has produced other flatteners, such as outsourcing, offshoring, open-sourcing, insourcing, supply-chaining, and informing (search engines and email platforms). Nonetheless, is it insufficient to consider the world as flat. Shiva (2005) criticises Friedman, stating that the world is instead polarised. Unlike Friedman, Shiva considers that globalisation did not help to level inequalities in societies, but rather accentuated different levels of violence; the accumulation of wealth, cultural conflicts and militarised warfare have been at the base of each of the phases of globalisation, observing it 'from the south'.

The world is walking fast towards a unified (yet unequal) economy and its consequence is a set of changes to the cultural map of the world. Human networks spread beyond national and continental frontiers and a dozen languages dominate the linguistic system (Arabic, Mandarin, English, French, German, Hindi, Japanese, Malaysian, Portuguese, Russian, Castellano-Spanish and Swahili), as 98% of world languages are spoken by merely 10% of world population (Giddens, 2013, p. 150). The 'island' vision of cultures is progressively more impossible: there are very few places in the world remote enough to be set apart from media communications, transports and people on the move. Therefore, and quoting Appadurai (1996, p. 32), "The central problem of today's global interactions is the tension between cultural homogenisation and cultural heterogenisation", a contest of sameness and difference, between the tendencies to "Americanize"/commoditise societies and to indigenise the imported novelties. The author highlights that "for polities of smaller scale, there is

always a fear of cultural absorption by polities of larger scale, especially those that are nearby. One man's imagined community is another man's political prison" (idem, p. 32) and the simplification of the forces of homogenisation can be explored by the nation-states towards their minorities.

To explain the 'new global cultural economy', Appadurai(1996, pp. 33-36) proposes five dimensions, or landscapes of the imagined communities: 'ethnoscapes', landscapes of people in movement, from tourists to guest workers and refugees, which affect the politics of nation-states at an unparalleled level; 'mediascapes', landscapes of images, reflecting the distribution of electronic devices to produce and disseminate information; 'technoscapes', the global configuration of fluid and fast technology; 'financescapes', the complex financial transfers that characterise the present disposition of global capital; and 'ideoscapes', images connected to the political and ideological dimensions of states and to their counterideological movements. Due to the different aggregation of the five dimensions - people, machinery, money, images and ideas - depending on the time/place context, generalised and ambioned ideas are differently configured and translated, mainly those fed by "the vocabulary of the Enlightenment" such as 'democracy' (Appadurai, 1996, p. 37).

Related concepts

Acculturation; Assimilation; Civilisation; Culture; Cultural differences; Cultural elements; Cultural interference; Cultural transmission; Enculturation; Globalisation; Norm; Traditional cultures; Traditions; Values (core)

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DISCRIMINATION AND DOMINATION

Discrimination, as the act of discriminating, regards the possibility to have a negative behaviour towards selected target groups. Domination, as the act of dominating, regards the possibility to have or exercise control or power over something or someone. When power positions are different and difference is perceived as a threat, discrimination might be the result. Discrimination and domination can be based on ethnic, cultural, religious, political, sexual orientation, gender, age (etc.) differences, as well as on the power positions more directly, as in the cases of colonialism and other forms of subordination.

It is considered that discrimination, at the individual level, tends to occur according to stereotypes and prejudices. As referred by Banks et al. (2005, p. 20), "Denying access or opportunities to members of out-groups gains the in-group greater status, power, and resources. Discrimination based on race, class, gender, and sexual orientation may take various forms, such as in employment, education, housing, human rights, and the ways that knowledge is constructed."

At the collective level, the attitude of labelling and valuing people and groups from the viewpoint and experience of the majority ethnic group is conducive to ethnocentrism: the social behaviour, attitudes or affective conduct that leads individuals to privilege and overestimate his/her own spheres of belonging when comparing to others, judging them in a frequent pejorative tone (Simões, 1996). Ethnocentric judgements lead to misunderstandings and conflicts, due to the perception of one part being superior and legitimately judgemental towards the other.

According to Gilborn (1990), sometimes it is not possible to distinguish between ethnocentrism and institutional racism, situations in which ethnocentrism becomes a useful analytical tool to examine how the complex routes of well-intentioned social actors (in schools, governmental bodies or even international political structures) might actually be racist-based. This situation has also been reflected considering the advice to replace mentions of 'races' with 'ethnic groups', advised by UNESCO, the latter being an expression that might be the seed to new, dissimulated directions of racism (Vala et al., 1999).

Beyond discrimination, domination is, more than unequal, an asymmetric relation between social agents, in which one of them imposes upon the other the chosen behaviours, practices, world-views, etc. Domination might be based on physical constraint but also on the discursive level. The latter is usually considered as symbolic domination, imposing a certain worldview and dominant categories of perception. One of the fundamental aspects of domination is the lack of awareness about the domination relationship.

Reflecting upon the domination/hegemony of the 'West' towards the rest of the world and inside its own walls, Santos (2010) considers that the project of interculturalism requires the recovery of original experiences of interculturalism itself, abandoning the position of culturalisms. When western modernity and capitalism merged, dominant western objectives overshadowed the now forgotten or marginalised cultural expressions. Intervening in their present may prove how other pasts would have been possible if domination had not been the option, as also how experience has been wasted through force and self-imposition (idem). Going beyond Occidentalism would

mean going beyond the theft of history, defends the author quoting Jack Goody (meaning speaking about «European-Asian dichotomy», i.e. some notion about antithesis and contrast in development of two parties of the world originated from the antic period).

Related concepts

Apartheid; Chauvinism; Colonialism; Cultural racism; Ethnocentrism; Ethnocide; Exclusion; Extremism; Fascism; Genocide; Ghetto/ghettoisation; Homophobia; Imperialism; Islamophobia; Nationalism; Occidentalism; Orientalism; Racism; Subordination/oppression; Xenophobia

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EDUCATION

From the latin *educatio*, which can be translated as creation or treatment, this concept has suffered various changes, from instruction to literacy promotion.

Up until the present, many thinkers and pedagogues left their marks and definitions of education, but the great turnover, for the European context, happened at the end of the 19th Century. The 'New School' movement and the focus of teaching and learning on the child, and not on the teacher as in previous traditions, were its main marks. The contribution of new scientific disciplines (psychology, sociology, anthropology, linguistics, etc.) have also allowed for the development of the understanding of how children and youth learn.

Nowadays, the concept of education is understood as an indispensable right for the growth and development of each person's talent, leading to the affirmation of

countries and to the balance and wellbeing of societies (Conselho Nacional de Educação, 2013). It is broadly consensual that an “access to good basic education for all children is a promise the global community must keep. (...) This will require reaching the 57 million children that are currently out-of-school, many of them from marginalised and disadvantaged groups. It will require ensuring that children in school complete their education and are learning – currently 250 million children in school cannot read or count at basic levels” (Rose et al., 2013, p. 1).

European policies have defined some key competences in education: active citizenship, social inclusion, communication in the mother tongue, communication in foreign languages, mathematical competence and basic competences in science and technology, digital competence, learning to learn, social and civic competences, sense of initiative and entrepreneurship, cultural awareness and expression (EACEA, 2012).

Worldwide policies, as stated in UNESCO’s website for Education in the 21st century, proclaim that when we aim to “contribute to the building of peace, poverty eradication, lasting development and intercultural dialogue”, education is one of the principal activities to achieve it. This global organisation “is committed to a holistic and humanistic vision of quality education worldwide, the realisation of everyone’s right to education, and the belief that education plays a fundamental role in human, social and economic development”. Quoting Gandhi: “Our ability to reach unity in diversity will be the beauty and the test of our civilisation”.

Education might be understood as the necessary platform to create “informed citizens in a multicultural democracy”, promoting the acknowledgement of how “today’s global interconnectedness necessitates an understanding of events and issues that cannot be controlled or resolved by a single nation” (Banks et al., 2005, p. 12). Even if education is mainly organised at the national scale, it is pressing to consider it at the international scale, respecting local features while reinforcing pedagogical networks and attentiveness at a global level. At the network level, a comparative approach to education and research is increasingly important. The comparative reflection upon issues related to quality and equity in education, developing dialogue among practitioners and researchers from different parts of the globe, sharing best practices and pressing case studies (as in the example of the ALLMEET project), are some of the emergent trends for a solid comparative education and research approach.

Related concepts

Comparative education and research; Formal, informal and non-formal education; Initial education; Intercultural education; Learner; Multicultural education; Tertiary Education; Higher Education Institutions; Trainer; Training; Training teachers

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EQUALITY AND INEQUALITY

Equality might be defined as the state of being equal, having the same value and opportunities, despite one's gender, age, ethnicity, religion, abilities, etc. Inequality is the lack of fairness, equality or parity.

Inequality is studied in social sciences related to the concept of social stratification, which considers the unequal distribution of social and economic resources, including wealth, status, prestige and power, at a more structured level. Social inequality, on the other hand, is related to the disparity of opportunity or ability to maintain or improve status (Ohnmacht et al, 2009).

Social discrimination might reflect the intersection of different categories perceived to have lower social positions. For example, we can disaggregate the approach to 'discriminated women' and consider women who at the same time come from a different ethnic background, which are economically disadvantaged, handicapped or disabled, young or old, LGBT, etc. This intersectionality might be understood as the accumulation of different structural inequalities.

Another important vision regarding equality and inequality relates to the awareness about privileges and advantages. McIntosh (1988, p. 18) considers that "The silences and denials surrounding privilege are the key political tools here. They keep the thoughts of equality or equity incomplete, protecting unearned advantage and conferred dominance" as are the cases of white people over minority ethnic groups, gender-gap situations, as well as other advantaging systems based on age, physical ability, nationality, religion and sexual orientation. The author adds that this obliviousness might maintain the myth of meritocracy, as if the democratic choice would be equally available for everybody, with no underlying privilege systems overpowering certain groups. This thought is also connected to the discussion between equality and equity: should our focus be put on providing equal opportunities or on creating different opportunities to achieve equal rights and possibilities for life?

This reflection has been widely developed and transposed into the pedagogical field, for example in projects like SEED – Seeking Education Equity & Diversity, which aims to raise awareness on inequalities and promote joint action to uphold equity among the diversity of each educational set, with particular attention to teacher transformation, school climate, curricular change and student connection.

Related concepts

Difference; Disadvantage (economic, social); Equal possibilities; Intersectionality; Justice; Privilege; Segregation (spatial and social)

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ETHNICITY

Ethnicity can be defined as cultural practices and ways to understand the world of a certain community, distinguishing it from other communities (Giddens, 2013).

Ethnicity is defined in regular dictionaries as the characteristics of a racial, national or tribal group. This definition has been pointed as very controversial in the social sciences, as it might crystallise ideas about 'race'; it also implies that a nation can be associated to a single ethnicity, while it might instead be constituted by different ethnic groups.

Human beings cannot be easily separated into biologically differentiated 'races', as the genetic variance inside populations with similar physical traits is as big as the diversity that exists between physically different populations. The idea of 'race' is embedded in fixed and erroneous biological associations, while the concept of ethnicity holds a merely social meaning. For this reason, soon after the end of the World War II, UNESCO promoted the discussion in which emerged a suggestion to shift the attention from 'races' to ethnic groups. In this document, the discussants informed that: 'races' can only be based in physiological characteristics; innate mental capacities in all ethnic groups are similar; genetic differences are not important in determining social and cultural differences; there is no evidence on biological threat due to racial mixtures, as its results depend on social factors; and that biological differences are irrelevant to social, political, moral or communication problems (Montagu, 1950).

Scientifically, therefore, there is no sense in talking about 'race'. The radicalisation process consisted in labelling certain groups of people as biologically/naturally different and inferior in the face of 'white domination'. It was an ideological construction created to justify the social order by nations that became imperial forces,

developing into the institutionalisation of racism (as were the cases of black slavery and *apartheid*) and, more permanently, to the radicalisation of social institutions. In a radicalised system, the daily life of individuals (jobs, personal relationships, housing, health care, education and legal representation) are constrained to their radicalised positions inside that system. This is why the concept of 'race' is scientifically wrong, but carries important historical consequences which should not be disregarded. On the other hand, it is important not to fall in assimilationist temptations and to keep attention on the main explanatory frames of 'racial' and ethnic relations: prejudice (affective category), stereotype (cognitive category) and social distance (cognitive category), corresponding to the way people feel, think and consciously create willing/intention regarding the different 'races' and ethnic groups (Bash, 1979).

Using the ethnicity concept with a social meaning should nonetheless be observed with care. For example, in the English language, and particularly in the British context, ethnicity is broadly associated with cultural practices and traditions that differ from the local ones, absorbing the meaning of 'not British'. Naming ethnic food, ethnic dressing, ethnic music or ethnic neighborhoods implies the risk of producing further divisions between 'us' and 'them', as some people are perceived as ethnic while others are not. Instead, ethnicity is an attribute that every element of a population has, and not only certain segments of that population.

Ethnic groups share cultural characteristics that differentiate them from other sections of the population. Ethnicity includes these cultural differences and the exclusion mechanisms that reinforce the cultural frontiers (e.g. endogamy as a practice of marriages within the same ethnic group). The main characteristics that distinguish ethnic groups are language, history or ancestry, religion and customs. Ethnicity is a social construction and ethnic differences are fully learned, never innate or biological. Ethnic groups are sometimes called ethnic minorities, not only due to the smaller number of their elements when compared to other ethnic groups, but mainly to point to the discrimination due to the hierarchy inside a certain society. This collective experience of exclusion and other group dynamics tend to create a strong sense of solidarity inside the minority groups.

Related concepts

Ethnic adaptation; Ethnic group; Ethnic minorities; Ethnic stereotypes; Miscegenation

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EXPRESSIVE BEHAVIOURS

Expressive behaviours are conspicuous human reactions involving ideas and products of some kind. Especially developed in the field of Psychology this notion grew from the study of non-verbal human expressions of all sorts.

The formation of impressions about each other, as Ambady and Rosenthal (1992) stressed, is mainly built upon the expressive behaviours communicated among individuals. Vocal and other sounds, being them musical or not, have been of utmost importance for the study of expressive behaviours (Zuckerman & Driver, 1989; Zuckerman et al., 1990).

The notion has also been of particularly meaningful interest to the academic field of Ethnomusicology, in which to interpret music meaning cross-culturally it has been in use at least since the decade of the 1980s in general cross-cultural research theory (Christensen, 1991) as in applied political and migrant situations, or, in particular, within intercultural education contexts (Côte-Real, 1998), among others. The tripartite model including concepts, behaviours and sound products to define musical phenomenon, proposed by the American anthropologist and musician, later turned into one of the leading ethnomusicologists of the 20th century, Merriam (1964), to define musical phenomenon proved to satisfy music researchers all over the world. For, as different as the musical systems of organisation or their sound results are, the model worked to make sense of different interpretations in all musical cultures, throughout the world.

Researchers in this field have understood since early on that the organisations of musical sounds, throughout the world, were *not natural* or biologically determined but instead highly *artificial* and even *capricious* (Ellis, 1885). Contemporary to the political proposal to divide the colonised world into nations, the proposition of Ellis (1885) has, as he foresaw, taken time to develop. As matter of fact, most musical systems of the world are hardly understood today, and the ambiguous term *capricious* to mention what he thought about the organisations of the musical scales of the various nations continues to make sense in this context of analysis.

When, by the 1980s, the notion of expressive behaviour entered academia in the field of music, it very well served the purpose to highlight the intentions of those who produced their own music filled with the intentions they wanted to convey (very important in the study of protest songs, for example). The notion also very well served to highlight how powerful these expressive behaviours were when the intentions they carried were not produced by the agents who performed them (musicians, dancers or others), but by decision makers, organisers of different levels in governmental structures of all sorts, using them as powerful carriers of meaningful ideas (religious and political, of nationalist purposes, among others). Lippa (1983) highlighted that bodily expressions, so conspicuous in musical performance of all kinds and cultures, are less controlled than facial or vocal ones.

The analysis of expressive behaviours related with music or with any other human collective production is of major importance for the understanding, enhancement and eventual success of intercultural and cross-cultural activities of all kinds. As Ambady

and Rosenthal (1992), from Harvard University, proposed, the analysis of thin slices of expressive behaviour might be very useful in the selection, training and evaluation of people who need strong interpersonal skills, such as managers, salespeople, teachers and therapists; more so when intercultural relationships are involved, namely in the context of life-long education activities.

Related concepts

Ideas; Products; Performance; Arts; Music; Human action; Non-verbal expression

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IDENTITIES

From the Latin word *identitas*, identity refers to an absolute parity, a thorough similarity between elements represented as one. However, as it so happens with all words and the things they are connected with, its meanings change and adapt continuously to the will and needs of those who use it (Foucault, 1966). Zygmunt Bauman's metaphor *from pilgrim to tourist* illustrates how the concept of identity has been modified throughout its history (1996). It is more than belonging to the same category: it is what sustains their belonging, undifferentiating all of those who are classified and simultaneously distinguishing them from others who are not. Human identities are both personal and social.

Anthropology's approach towards identity is also related to signs, symbols and influences. In Philosophy, identity involves a process of reflection and construction (Ricoeur, 2004). In Social Psychology, Tajfel's theory (1972) links three main concepts: social categorisation, social identity and social comparison. In Sociology, Mead (1982) was the first to reflect on the concept of social identity: a definition of the Self is a result of the exercise of alterity, an interaction with others and others' recognition towards the self. Defining identity is defining otherness, in a relationship between the self and the other. As Giddens says (1991), a person's identity is, at root, his/her own understanding of who he/she is as an individual. Identity plays an important role in both society and politics: integration into society intervenes through mechanisms of identity; identity provides continuity of social development and determines the behavior of people who accept the norm; mobilization to commit a political action takes place in virtue of identity; the mainstream of political and socio-economic development of the society to a large extent depends on what political development path and which community does the majority of population identify themselves as; identity hardens the society, provides stability and preserves its status quo (Zaznaev, 2011).

Identity is associated with a process of social categorisation and social comparison. Social categorisation helps guide the individual in his social place and orders the social environment, joining those who share an attribute (feature, value, belief, action). A person's social identity is based on belonging to a certain social group and its emotional evaluative significance. The process of social comparison reinforces the social categories, and can be produced in two ways: via similarity, in order to find points of contact with others similar to themselves, and via 'distinctiveness', or finding the essence, based on singularity.

Identity is never finished – it is in a constant process of definition and redefinition. It is fluid, dynamic and of performance nature (Bauman, 1996). As Dubar (1991, p.113) suggests, identity is "nothing else but a result simultaneously stable and provisional, individual and collective, subjective and objective, biographical and structured of diverse processes of socialisation which at the same time construct individuals and define the institutions."

The relation between the self and the society is crucial in the building of an identity as a result of a historical process as Elias (1991) suggests. Identity is based on memory preservation. Nostalgia, as a positive evocation of a living past, is one of the means of the endless work of construction, maintenance and reconstruction of identities. Shared memories, stories, resistances and common struggles generate cohesion, guiding actions and shared feelings. The self-image and self-esteem are linked to that sharing, to the expectations that were created by those who share and also to others' opinions.

Giddens suggests a person's identity is not to be found in behaviour nor in the reactions of others, but in the capacity to keep a particular narrative going, as individual's biography cannot be wholly fictive. So it must continually integrate events which occur in the external world, and sort them into the ongoing 'story' about the self.

Any identity formation may involve a process of identification of a status or of a stigma. Almost invariably an identity will be placed in a hierarchy of relative positions. Each and every group of influence or movement of collective action, defending self-interests, either claim equal treatment refusing any discrimination towards their specificity (equality speaking) or claim an appropriate treatment that responds precisely to their specificity recognising their uniqueness (identity speaking) (Dubar, 1991). Educational background and occupational status, and roles significantly influence identity formation.

Related concepts

Identity; Self/Other; Socialisation.

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IDEOLOGY

From the French word *idéologie*, ideology might be defined as a systematic body of concepts specifically about human life or culture or a manner of thinking characteristic of an individual, group, or culture. It is a set of beliefs and representations, symbols and signs, which denote a particular way of being. Therefore, it refers to doctrines, opinions or ways of thinking of an individual or class.

The culture of every social system has an ideology in order to explain and justify its own existence as a way of life. Relying on sets of ideas that explain and justify specific purpose and methods, ideology can also underlie movements for social change.

Ideology can also be seen as integrated assertions, theories and aims, which constitute a socio-political program, that is, as a body of ideas on which a particular political, economic, or social system is based.

Studies of ideology have been dominated by the Marxist tradition, which sees ideologies as intimately related to class domination. Today's understanding of the term ideology is rooted in German philosophers Karl Marx and Friedrich Engels' writings, where they suggest that "The ideas of the ruling class are in every epoch the ruling ideas... The class which has the means of material production at its disposal, has control at the same time over the means of mental production" (Marx & Engels, 1976, p. 67). Therefore the ideology of a given society would be the entirety or the system of ideas of the ruling class, and its function would be the continual reproduction of the means of production ensuring the continuous dominance of the ruling class.

The Italian Marxist philosopher Antonio Gramsci added the concept of hegemony: ideology's power derives primarily from consent as opposed to the use of force; secondly, the concept is expanded from a set of ideas to include common sense.

Theorists like Therborn (1980) suggest that the operation of ideology in human life involves fundamentally constituting and patterning how human beings live their lives as conscious, reflecting initiators of acts in a universe of meaning.

Today the concept of ideology is used differently from how it was in the 1970s and 1980s. The focus has shifted from ideas and beliefs towards language use, speech and documentary sources, adding to the power of ideas the Foucauldian concept of discourses and their effects.

Ideologies aim to strengthen the cohesion of social groups. Necessary to every society, ideologies are systems of representation of the world with its own logic, which enable sense to individuals' role in society. It involves ideas, practices, acts and rituals.

Ideologies are affirmed and sanctioned not just by words, but by non-discursive practices which back up and reinforce the discursive practices.

One useful aspect of the critical concept of ideology is the way it links ideas and cultural products with power and power relations. Ideology is about the exercise of symbolic power – how ideas are used to hide, justify or legitimate the interests of social groups.

Ideology is a rational collective discourse, and is based on a set of principles constituting a system of thought with a strong internal consistency. Usually the counterpart of coherence is intransigency to foreign ideas and to innovation. As a discourse, it reinforces the identity of social groups and gives meaning to the fight with their opponents.

Related concepts

Discourse; Mentality; Narratives; Power

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INCLUSIVE SOCIETY

Inclusive society relates to the society that is based on the principles of respect and tolerance to diversity. The expression, therefore, indicates those societies which are set upon inclusive principles.

The first step to understanding an inclusive society is to consider its opposite: the exclusionary policies and practices of that society. The reference to social exclusion is dominant in social policy discourse and is pointed as one of the main reasons for the lack of social cohesion in current societies. Which groups of people are excluded in a certain society? The answer to this question would provide the needed basis to develop a set of inclusive policies.

Levitas (cited by Ratcliffe, 2004) argues that from a policy perspective there are three approaches to an inclusive society: 1) through RED, the Redistributionist Discourse as the need to redistribute resources because of material inequalities grounded in class, gender and ethnic differences; 2) through MUD, the Moral Underclass Discourse in a perspective that blames the disadvantaged people for their impoverished position and dependency on welfare systems; and 3) through SID, the Social Integrationist Discourse, an approach that places paid work at the centre of the integrationist project. However, Ratcliffe (idem) highlights that the review of policy discourse in Western societies has little bearing on sociological conceptions of inclusivity. Therefore, his proposal for an inclusive society is “one that has at its core: 1) a ‘One Nation’ culture as a common-sense of nationhood accompanied by a respect for, and acceptance of, difference and diversity; 2) a universal condemnation of racism and ‘racial’ discrimination (...); 3) a commitment to the creation of a society that recognizes the need for a greater overall degree of material equality (...) and 4) a qualified acceptance of the rights of individuals to opt out of the social and spatial integrationist embodied, for example, in the drive for sustainable (socially mixed) communities” (Ratcliffe, 2004, p. 166).

In the pedagogical field, an inclusive society is considered as a project being built, focusing the diverse spheres of difference-as-disadvantage and addressing projects to them. At first glimpse, an important sphere of inclusion is ethnic and cultural diversity. Another important sphere is focused on special needs education. Inclusion is considered as a developmental approach to education and as a human rights issue (UNESCO, 2003). Pedagogy has been developing an evolutionary action from integration to inclusion, considering that pedagogic action should produce more than the sum/ integrated parts of a diverse group. This lesson, generated from the special needs pedagogical field, can be interpreted as the principle of the inclusive society as a

whole: a society which is not merely the sum of differently integrated parts, groups, and cultures, but a voluntary creation for an inclusive social environment.

The main principles of inclusive education formulated by a number of scholars require all students to have equal access to education, equal opportunities to communicate with their mates and teachers. Teachers working with disabled students have to be aware how to optimize the integration processes and take into consideration the needs of every student. Besides, the attention at school has to be focused on participation of parents and students in school life (McLaren, 1997).

Related concepts

Equality; Diversity in the society; Inclusion; Integration; Power.

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INTERCULTURAL EDUCATION

Intercultural education might be defined as the education that supports the diversity of cultures, their values and interactions, and languages, reinforcing solidarity among contexts with different levels of resources (Silva, 2008).

Back in 1983, when the Council of Europe gathered in Dublin, a much needed intercultural dimensioning of education had been indicated. The first known reference of integrating immigrant children into the education system of a host country was in 1970's, and 'intercultural' matched the objectives of this emergent project. More than the contact among cultures, the focus of the multiculturalism view, the intercultural approach included a receptive and creative attitude for both host/majority and minority communities, in a coherent and structured action, demanding the participation of every element of a learning community, enabling the participants with a better knowledge on the confronted cultures and the needed resources to appropriate intercultural teaching methods (Rey, 1986).

Equality in diversity, justice towards inequalities, and the right to these differences are the core principals for intercultural education. Equality is the focus of every level, incorporating contributions from multiculturalism regarding the recognized value of non-dominant groups' cultural identities, the importance of

bilingualism/multilingualism and the respect for every culture, in order to overcome paralyzing and discriminatory ethnocentrism (Silva, 2008).

More than focusing on the challenges, the priority is to establish goals of self-valuing and accepting differences as a maturity factor, developing an historic conscience able to interpret the present from the past, cultivating the dialogue and the operative solidarity. As Galino (1990) proposes, intercultural education is an education for universality. In other words, a pedagogical model for the cultural enrichment of citizens is created, deriving from the recognition and respect for diversity, through exchange and dialogue, active and critical participation in a democratic society based on equality, tolerance and solidarity (Sales & Garcia, 1997). Rey (1992) adds that the essential role of pedagogical institutions is not the unilateral adaptation of immigrants to the constraints of the host society, but rather interrogating (turning point for learning), listening to the other and educating for local and international solidarity.

In order to develop intercultural education, it is needed is to provide educators with intercultural competences. According to Bennett (2011), these consist of diverse cognitive, affective, and behavioural skills that support an assertive interaction in varied cultural contexts. It is necessary to promote the sensitivity to intercultural challenges, intercultural practices, curiosity, and cognitive flexibility and deepen knowledge on cultural shock, prejudice, racism, differences in values, and other emerging challenges within the intercultural projects.

To be able to work in the frames of intercultural education a teacher has to be well informed about the essence, diversity and peculiarities of various cultures, their correlation and divergence. Besides he/she has to be aware of existing cultural barriers and of special traits the intercultural communication is characterized by. The competency in the sphere of polyethnicity and culture, in the issues of education in intercultural surroundings are crucial as well. He/she has to possess special skills to be able to work in multinational groups of students (Lukina, 2014; Dmitriev, 1999).

The main principles of intercultural education:

1. Intercultural education – is anti-racist education
2. This is important part of generally available education.
3. This education is inclusive and characterized by omnitude.
4. This education aims at achieving social justice.
5. This is a developing and dynamic process connected with the constructing relationships between people.

Intercultural education – is critical pedagogics, which aims at developing decision-making skills and skills of participation in social processes (McLaren, 1997).

Related concepts

Intercultural citizenship; Intercultural communication; Intercultural competences; Intercultural dialogue; Interculturalism; Intergroup relations; Intercultural relations; Multiculturalism; Pluralistic society; Polycultural education; Transculturalism.

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LANGUAGE

In 1916, Saussure (in Galisson & Coste, 1983) defined language as a very specific system of articulated signs, which are used to transmit human messages. Language has a social nature: it is shared by a community that admits its conventions, yet evolving and changing over time. In 1952, Levi-Strauss would add that language was the cultural fact par excellence, distinguishing humans from other animals, and through which every form of life would establish and perpetuate.

Different theories about language have defined it diversely over time: as a representation, a collection of rules, a structure, communication media, a social activity, means of interacting and means of expression (Defays & Deltour, 2003). The dichotomy between language and speech has also been broadly questioned. The

consensus is that language is a system or an arrangement that structures speech, while speech is a language performance. Language is a virtuality of signs that obey certain syntactic and semantic rules discovered through the study of grammar, but the speakers of a certain linguistic community have an implicit knowledge of that grammar, allowing them to perform the speech/talk.

Learning how to speak is a social experience (Palou & Prat, 2000) and the main aim of the language is communication (Vygostsy, 2001). Therefore, learning a language as an instrument of communication means to be able to comprehend and produce acts of speech according to the communication intentions of the participants, appropriate to the interaction situation.

Language is also connected to a culture, an identity, a particular history, and therefore holds not only linguistic but also cultural traits. Through the strong alliance between language and culture, life in community is impregnated in its language; it expresses the belonging to a certain social or ethnic group, establishing a clear and structured link with the past (De Carlo, 1998).

One of the priorities of international structures, e.g. at the European level, is to guarantee that mother tongues are respected and foreign languages are learnt, fostering a plurilingual and multicultural society. A Common European Reference for Languages (CEFR) has been designed to provide a transparent, coherent, and comprehensive basis for the elaboration of language syllabuses and curriculum guidelines, teaching and learning materials, and for assessing foreign language proficiency (from A1 – basic; to C2 – advanced).

Even though language is per se a collective system, languages are differently combined and felt by each individual, especially in multicultural societies. What is more, languages in multicultural societies end up in an unequal situation, having different status depending on the status of the cultural group within the society. Thus the acquisition and maintenance of minority and indigenous languages becomes increasingly problematic in the situation when different languages, like other cultural commodities, carry different economic and political value in a world market (Ochs & Schieffelin 2006). At the same time today in the global market, multilingual language competence might function as a symbolic capital for individuals' career perspectives and for providing access to new contexts (Pavlenko, 2001). Lack of opportunity, interest or contexts for developing bilingual language competence in a multicultural society negatively affects opportunities of both individuals and society as a whole. Inspired by Ferrarotti (2011): to ensure a successful qualitative research, it is important to listen to each person as a translator would, attentive to his/her multilingualism. Mainly when the person is part of a language minority, he/she lives between the mother tongue, languages of exile, languages of power, and mortal or forgotten languages. These sounds remain, as yeast, in tension with all the emergent and dominant sounds (idem). Less metaphorically, an official language might hide the most significant languages for an important part of the society. Linguistic barriers emerge in the search to adapt to the language policy of each context, which do not always respect the native, ancient languages of the place. In the context of globalization, it is particularly important to study the interaction between the language and society, specifically the influence of the state on the functional potential of the language(s). This influence is realized through the language policy – the actions of the state to

regulate its language paradigm to bring it into accordance with the targets of its national policy. Studying the laws and patterns of the development and decay of the language(s) and ways of efficient regulation of these processes allow to optimize the work and efforts on development of the functional potential of particularly vulnerable regional and minority languages (Mustafina, 2012).

Related concepts

Bilingualism; Education; Linguistic barriers; Official language; Polylinguism; Language policy; Native languages

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LIFELONG LEARNING

Lifelong learning can be defined as learning opportunities throughout life: a flexible learning, diverse and available at different times and places. It might be considered from childhood to higher and adult education, in formal, non-formal and informal settings. The focus is to learn how to learn, and to keep on learning for the entire lifetime.

The perspective of lifelong learning is based on Delors' (1996) four pillars of education for the future: 1) learning to know, mastering the learning tools rather than acquiring structured knowledge; 2) learning to do, enabling people to do the types of work needed now and in the future, including innovation and adaptation for future work environments; 3) learning to live together and with others, developing strategies of conflict management and solving, discovering other people and cultures, fostering community capability, individual competence and capacity, economic resilience and social inclusion; and 4) learning to be, contributing through education to a complete development, both of mind, body, intelligence, sensitivity, aesthetic appreciation, and spirituality.

In a globalised scenario, each citizen needs a wide range of key competences to flexibly adapt to changes within a highly interconnected world. Education, addressing both social and economic objectives, has a key role in this matter (European Parliament, 2006). A lifelong learning solid proposal might, at the same time, address personal fulfilment, active citizenship, social inclusion and employability, fostering the capacity to adapt to new needs.

At the international level, an important sign of the increasing importance of lifelong learning has been the change in UNESCO's former Institute for Education, now being called Institute for Lifelong Learning. This institute develops lifelong learning policies and strategies (dialogue, recognition, validation and accreditation, capacity-building and networking), proposals for basic literacy skills, adult learning and education, and regional priorities (focusing Africa). In communicatory society, there has been shift of social development from technology to knowledge. The learning society paradigm is "work in order to learn and learn in order to work". In this respect, a person has to take responsibility for his/her education and professional activity.

In the 21st century, the need to endorse the principles of lifelong learning in education and in broader development policies is more urgent than ever. If systematically implemented, lifelong learning frameworks will contribute to more just and equitable societies.

Informational competence is one of the key aspects in lifelong learning. It is the first step on the way to achieve educational targets. People have to develop their informational competence throughout their lives particularly while studying (Лай, 2006). In this context, considerable attention has to be paid to personalized lifelong services and skills on self-certification. The e-portfolio is referred to as the innovative technology of individual and professional lifelong development.

In the paradigm of lifelong learning every person is entitled to have access to high-quality education and professional development according to their own needs and

opportunities. In this respect, the key factor is training of new generation of teachers being able to consider individual needs of students taking into account their prior experience and learning and make use of innovative technologies in education and professional development (Smolyaninova, 2011).

Related concepts

Competence; Continuing education; Education; ePortfolio; Innovative activity; Knowledge society; Globalisation; Personalized lifelong services.

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MOBILITY AND MIGRATIONS

Migration is the act of migrating, travelling regularly from one part of the world to another (concept of animal behaviour) or travelling to change the place of living (concept for human dynamics). Statistically, human movements and settlements from three months to one year might be considered temporary migrations, and for more than one year, long term migrations.

In Russian scientific literature, the concepts “mobility” and “migration” are differentiated and considered to be interactive but independent notions. “Mobility” means being ready for migration while “migration” is the act of resettlement (Rybakovskiy, 2001). Sorokin considered “migration” (“territorial mobility”) to be the form of horizontal “social mobility” (Sorokin, 1992). Perevedentsev assumed that the term “migration” has to be approached in two ways – generally and specifically. Generally, “migration” means any relocations while taken narrower the concept indicates the resettlements connected with the change of place of residence for a considerably longer period of time (Perevedentsev, 1975). Iontsev developed this idea by specifying that “migration” presupposes relocation into another settlement but not

within the one place, because it is the former type of resettlement that changes the population allocation map within the region, country or the world (Iontsev, 1999).

Nowadays European science has an important discussion about the concept of migration in an era of global mobility, as mobilities are not a new factor, but their intensity and generalisation are rising (Attali, 2003; Baptista, 2012). When time and space compress, frontiers get permeable and the sedentary view of the world is no longer the main reference, would 'migrant' still be an applicable term? Mobilities might refer to the displacement of goods, information and people, acquiring a somehow ubiquitous holistic view; an aggregated vision of "asylum seekers, international students, terrorists, members of diasporas, holidaymakers, business people, sports stars, refugees, backpackers, commuters, the early retired, young mobile protesters, prostitutes, armed forces" (Shelly & Urry, 2006, p. 207) plus "financial transfers, information on the Internet, international non-governmental organisations" (Ohnmacht et al., 2009, p. 10) etc. In order to disaggregate the categories and better understand the different mobility dynamics, authors like Shelly & Urry (2006) consider that this mobility in turn is actually constituting a new paradigm, the 'new mobilities' paradigm, which requires the development of mobile methods of social analysis. An important aspect of the mobility vision regards the potential and the manifest mobilities; the concept of motility (mobility as a capital), proposed by Kaufmann et al. (2004), illustrates this passage from latent to manifest mobilities, while at the same time relating to how access, skills, and knowledge interfere with the willingness to move and constitute an advantage. In general, an important remark of nowadays European mobilities regards the students mobilities (Erasmus +), with a strong cosmopolitan "esprit" (Cicchelli, 2012). Developing the discussion around cosmopolitanism is, according to Beck (2006; Beck & Grande, 2006), important to go further than naïve philosophical approaches as also methodological nationalisms.

The commonly disseminated vision of mobilities has been helped by the development of transport and communication systems, the new shape of the labor market with a strong circulation of workers, and by the differentiation of migratory flows. These flows cannot be summed up by South→North movements anymore, due to the growing South→South pathways, the growth of simultaneously sender and host countries, and the diversification of the migrant corridors (Mexico-USA, India-Bangladesh, Russia-Ukraine). Under this paradigm of mobilities, frontiers have become progressively less important to the circulation of economic capital – but not to the circulation of people. Migrations are regulated by Nation-states, which tend to respond restrictively to the human less advantaged side of mobility, highlighting the securitarian temptation. Particularly in times of global economic crisis and of shrinking Welfare States, there is a fall back on political strategies to accept and integrate migrants.

The concept of "migrant" (with its negative stigma) is still stronger than the one of "mobilities" when there is economic and power disadvantage for the people coming to host countries. But even apart from this concept there are certain aspects, for example: the drivers of migration (economic/political/environmental migrant), time (temporary or long-term) and space frame (internal/international migrant), voluntary (migrant) or forced shape (displaced people and asylum seekers), the regularity status

(refugee, citizen, permit to work or to inhabit, *sans papier/clandestino*), settlement possibilities (refugee camps, suburbs, poor housing) and generations (immigrants and 2nd generation), among others, that profoundly change the migratory experience. Also important is the question about the social and political risks of migration for host countries (Sakaev, 2013).

Related concepts

Academic mobility; Asylum seeker; Cosmopolitanism; Diaspora; Emigration; Forced migration; Foreigner; Immigrant; Immigration; Internal displacement (IDP's); Internal migration; Labour migrants; Refugee camp; Second generation (immigrants).

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MULTICULTURALISM

Originally from the 1960's, multiculturalism is rather the state or condition of being multicultural, i.e., pertaining to or representing several different cultures, or the preservation of different cultures or cultural identities within a unified society.

The multiplicity of cultures has always existed. However it was in the twentieth century when the greatest population movements occurred, as a consequence of wars, migrations, decolonisation, labour mobility, development of transport and communication, etc., which led to different human relationships. As Goodenough said, quoted by Mauviel (1982, p. 67), "in the contemporary world, multiculturalism was the normal human experience." Multiculturalism has become more intense with global interdependence, resulting from the opening of borders, the easing and speeding in communication and information dissemination, the media diversifying and homogenising cultures at the same time, and the globalisation of political and economic problems.

Multiculturalism has different definitions: on the one hand, it refers to a movement of ideas, an ideology and policy or a cultural situation in a particular society; on the other hand, it can also refer to the relationship of cultures within a society, with the possibility of being so through osmosis, exchange, mixing, or a simple juxtaposition (as the figure of a "melting pot"). Therefore a multicultural situation is a result of the co-existence of multiple cultures within a certain time, territory and historical context.

The 'multicultural movement' is the result of a new way of thinking about culture clashes. It is a way for a person and or group to take the initiative to reflect upon situations of inequality and oppression within a certain society. Historically the multicultural movement emerges as a response to certain groups' claims for human and civil rights, who feel discriminated against or who were being marginalised from a democratic participation.

As Wieviorka (1999) says, multiculturalism in the U.S.A. has two distinct approaches: social-economic and cultural. Thus, the social economic approach results from the affirmative action of a civil rights movement in the 1960s and from its consequent riots in black ghettos and the emergence of African-American leaders who claimed for their communities a real control of their affairs. The cultural approach refers to multiculturalism as a directly and explicitly cultural fact, and consequently the educational system must integrate contents from different cultures into textbooks, as well as different authors and historical perspectives. Thus it is a pedagogical movement that arises as an extension of social movement, supporting the integration of different cultures in teaching. In an extreme viewpoint, some movements taken by few people defended education (as well as research) towards certain ethnic groups should only involve agents belonging to the same groups. In this situation, multiculturalism could create apartheid of cultures.

Related concepts

Biculturalism; Diversity; Equality; Intercultural education; Metropolitan multicultural education; Nation states; Power

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NATION

The latin word *natio* (nātiō) refers to blood ties, literally meaning "that which has been born". However the most interesting and broad definition of Nation explain it as a set of people whose common ties, besides kinship and ethnicity, are based on a shared territory, language, culture, past and narrative, tradition, and customs, as well as its political and administrative autonomy. But not all of these elements have to be present at the same time in a definition of nation: in some cases a nation can be moved from its historical territory and still remain cohesive in its identity; in others, some nations include various ethnicities; and in other cases it can be associated with a specific ethnic profile; also, a nation can share its language with another or speak multiple languages without losing its uniqueness.

The concept of nation carries varying meanings, and the connotation of the term has changed over time. It can be a federation of tribes or even the territory occupied by such a federation. Sumner (1906) was one of the first sociologists to conceptualise the 'ethos' of nation when trying to establish the structural elements of a society. Sociologically speaking, it is more complete if we consider a nation as a community of persons not constituting a state but bound by common descent, language, history, etc., and becoming conscious of its coherence, unity, and particular interests. It is a human group whose aggregation is based on a common national identity and has a capacity for mutual recognition by individuals even without knowing each other. The individuals' material and spiritual ties are what unites a human group in order to build a nation. Nation, a political construction, object of dynamic forces of many kinds, implies then, however, and to a certain extent, a sense of identity, a collective history.

Nation states appear to be the normal political-cultural entity in the modern world. Most scholars agree that the modern nation state is a relatively recent phenomenon, dating from the late seventeenth and the eighteenth century. This system of sovereign states produced by the Westphalian conception of international law, was based on the right of states to self-government and with interstate disputes being legitimately settled by force.

The demand of industrialisation created the need for a more effective system of government and administration, and since the basis of society was no longer the local village or town but a much larger unit, mass education and a planned education system based on an 'official language' became the main means whereby a large-scale society could be organised and kept unified (Giddens, 2014).

Related concepts

Border (state, social); National self-determination; National-cultural autonomy; Nationality; Separatism; Sovereignty

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PLATFORM

Often it is related to a physical structure, a flat surface that might be raised and lift people and objects. Nowadays, with the new technologies and cybernetic, it can also be defined as a virtual structure where information is gathered and the relations between people are promoted.

In the ALLMEET project, a platform is a guideline structure guiding educational social actors to intercultural education objectives within a lifelong learning approach. It is a place, virtual and physical, where it is possible to discuss and develop actions in order to recognise multiculturalism and promote the intercultural dialogue and development in education.

As Nick O'Neill (2008) says, «A social platform is an operating system that leverages the power of social connectivity to virally distribute applications». O'Neill (2008) also states that a platform includes: 1) a mark-up language, shared by all involved in such platform; 2) an API (application program interface) that provides access to the core elements of the platform; 3) a system for defining a user's connections; and 4) privacy settings that enable users to control what information applications have access to.

Related concepts

References

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POWER AND EMPOWERMENT

The concept of power regards the control and influence over others' actions, representations or discourses, as well as the right to act, given by law, rule or official position. Empowerment, on the other hand, is the result of enabling, giving people the power, legal right or instruments to reach a better power position.

Power is studied on different levels, being one of the central concepts in social sciences. Power can be approached from the macro level, regarding the power systems, to the micro level, observing interactions. Power phenomena might be observed in big or small organisations, within privileged and discriminated groups, where it is important to understand social structures and modalities of reproduction. It is present in all human relations, and many of the conflicts that exist in a society are power struggles.

The more power an individual might have, the bigger will be his/her capacity to achieve what he/she desires, even when other people are opposed to that interest (Weber in Giddens, 2013). Power can be coercive (using power through force, illegitimately) or authoritative (forms of power that are not only built on force, but also legitimised by some form of authority). The latter might be based on different fonts of authority: traditional (respect towards long-established cultural patterns), charismatic (devotion towards a leader believed to have exceptional qualities) and rational-legal (legitimation through laws and rules legally articulated), always relating to a more institutional level of power.

Foucault proposes a different perspective on power (in Giddens, 2013), not necessarily concentrated in institutions or under the custody of a group of individuals; instead, operating on every level of social interaction, in every social institution and through everybody. Foucault considers that power and knowledge are intimately connected, and so a claiming of knowledge, putting it into practice, allows for a claim of power and authority over those who need that knowledge. This approach goes beyond the consideration of coercive or authoritative forms of power, as the power is considered omnipresent in daily life social relations, and not only exercised by the dominant groups.

The concept of empowerment might be understood in both institutional and personal life dimensions. On the one hand, empowerment might be conceived as the process of gaining power and therefore being able to establish a position in the game of dominations. On the other hand, empowerment might include developing an awareness of oppression and social injustice dynamics, reclaiming more power in each identity grounded fight (eg. gender and sexuality) and engaging in the common struggle for social justice projects (Collins, 2000). In this sense power is different from influence which cannot empower people.

Empowerment can also be considered as a collaborative creation of power, considering that power is not a fixed predetermined fact, and that it can be generated in interpersonal and group relations. Through collaboration, people might better affirm their identities and gain a sense of efficacy towards the change of each social situation, and this change might be nurtured through a transformative pedagogy (Cummins, 1996).

Related concepts

Democratization; Individual self-determination; Participation.

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RESPECT

Respect is a concept related to moral issues, considered as something to which every person is entitled, a right given by the human nature of each person, who should be treated as an end in him/herself and not as a means (Kant in Darwall, 1977). As an attitude, it involves taking the person into consideration and appreciation, in a dignifying and courteous way, even when opinions and positions are different.

This term is used to refer to two different attitudes: “recognition respect (...) consists in giving appropriate consideration or recognition to some feature of its object in deliberating what to do” (Darwall, 1977, p. 38), and all persons are entitled to this type of respect, taking seriously into consideration that everyone is a person deliberating on what to do, even if the results of that deliberation are not generally agreed upon; and “appraisal respect (...) when we speak of someone as meriting or deserving our respect (...) such as to merit our positive appraisal on the appropriate ground” (Darwall, 1977, p. 39), in the sense of attributing respect in a certain social role and/or situation.

Different moral problems emerge and require the discussion based on the principle of respect. For example, when facing racist, sexist, and different discriminatory attitudes towards other people, we may consider that those ways of regarding and performing and the social sets that encourage it are inconsistent with the respect to which all persons are entitled (Darwall, 1977).

Respect, even being a concept created to designate an attitude towards other people, might be adapted for other situations. For example, respect as an attitude is required towards common, natural goods such as the environment and natural resources. On the other hand, and following the humanistic sense in which the term has been developed, respect is an attitude required not only towards humanity but also towards other animals and life in general.

Respect is a core attitude to guide individual and collective action in sets marked by difference. Particularly when challenged by different core values, the principle of respect functions as a key for tolerant and productive dialogue.

Related concepts

Differences; Tolerance

References

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SOCIAL AGENTS

From Latin word *agere* as 'doing', an agent is either a person who acts on behalf of another individual or a person or thing that takes an active role or produces a specified effect. The action role in a social environment defines a social agent.

A social agent is an independent entity within a human system (nation, organisation, culture, ideology, society) with the ability to pursue a goal. All members of an agent type have the same high level goals, constraints, abilities, etc. in order to understand and solve a problem at its root. Social agents are capable of handling sophisticated coordination and reasoning in team or group settings. Social agents intentionally display social and affective cues in order to trigger social reactions.

There are several social agents that can intervene in a multicultural society: the mediators in general and intercultural mediators in particular are important social elements in the process of mediation of conflicts. Also the media are seen as vehicles for the transmission and circulation of information and socialising agents, appearing in modern societies as social agents of particular relevance.

There are many definitions as to what constitutes a social agent, but the term is more often associated with social activity such as is involved in the process of interaction.

Castelfranchi (1998) defined social agents to be those who share the same environment and world and their actions and goals interfere with each other. This interference could be either positive or negative. Some social agents depend on other agents to achieve their goals.

Social agents contribute to the processes of production and construction, reproduction and social reconstruction, and representation of reality and its culture. They play an important role in prescribing acceptable and convenient behaviours and attitudes into the social environment by establishing 'normativity' and social referents on a specific context. Social referents exert their influence over the perceptions of peers on collective norms through the mechanism of interaction, particularly frequent and personally motivated ones, in contrast to interactions shaped by institutional channels like shared classes. Thereby, social norms depend on certain patterns of and motivations for social interactions within groups across time, and are not static but constantly reshaped and reproduced.

A social agent thinks and acts regardfully of the other members of its multiagent systems. A social agent has duties and responsibilities toward all members of its system. In addition, the social agent is an altruistic agent, because it constantly tries to benefit all the other agents.

Believable and engaging, verbal and non-verbal communicative qualities, intelligent and knowledgeable, and relational and social competence (with features such as trust, engagement, empathy) are some key qualities that social agents must have.

Related concepts

Intercultural mediator; Mass communication; Mediator; Policy makers; Resources; Social networks

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SOCIAL CATEGORIES AND SOCIAL CATEGORISATION

A category may be defined as a group of objects, events, actions or ideas which share attributes or features in common. A social category is a social construction upon which a collection of people or cultural phenomena share the same attribute. People with the same social category do not necessarily identify the category as a meaningful entity to which they belong, nor do they engage in regular patterns of interaction.

There are different social criteria for categorisation: sex and gender are criteria for social identification related to physical characteristics, as well as age; but kinship, religion, education, occupation, nationality, race and ethnicity, personality types, and social stereotypes can also be other criteria for social categorisation.

Categorisation is a central concept to understand all classification and knowledge. Related to social identity, it is defined as the identification of others, in contrast to self- and group identification. Conceptualising the social world as three orders - the individual, the interactional, and the institutional -, categorisation is central to understanding each one of them (Jenkins, 2000). As Bruner (1957, cited by Kihlstrom, 2013), we can say that every act of perception is an act of categorisation. Social categorisation sorts persons, situations, and behaviours into equivalence classes that are the basis for behavioural consistency.

Allport (1979) held that types are cognitive categories rather than attributes of people: they exist in the minds of observers rather than in the personalities of the people who are observed.

As Kihlstrom (2013) states, every act of perception is an act of categorisation, some of them as behavioural activity and some others as mental activity in terms of reasoning, problem-solving, judgment, and decision-making. Some social categories are natural categories; but other social categories are social constructs as they exist in the mind of

the perceiver. Kihlstrom(idem) remarks that these social constructs also become part of the real world through our thought and our action.

According to Tajfel and Turner (1986), categorisation is one of the three elements that compose social identities. We categorize objects in order to understand them, in a very similar way we categorise people (including ourselves) in order to understand the social environment. Both the social identity theory (Tajfel) and the self-categorisation theory (Turner) converge into a social identity approach.

The comprehension of the social categorisation process is important to better interpret discriminatory dynamics, as discrimination is defined as “any conduct based on distinction made on grounds of natural or social categories, which have no relation either to individual capacities or merits, or to the concrete behaviour of the individual person” (Allport, 1979, p. 52). Therefore, in the process of organising the social environment through categorisations, we actually sort the “diversity types”. Trying to simplify the surrounding reality, people can end up discriminating based on previously constructed social categories related to capacities, life cycles, ethnicities, gender, sexual orientation, social class, etc., which do not necessarily relate with the subjects of immediate interaction.

Related concepts

Able(ism); Age(ism); Discrimination; Dominant and minority groups; Gender and sexism; Equality/inequality; Identity; Race(ism); Sexual orientation discrimination; Stereotype

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STEREOTYPE AND PREJUDICE

Stereotypes might be considered the beliefs that support attitudes of prejudice (Brewer &Crano, 1994). The generalised beliefs on the characteristics and behaviours

of a certain group are sometimes conceptualised from the created image of a typical member of that group, or the perceived traits considered more common within a certain social category.

A classic study on national stereotypes allowed to presume, for years, that stereotypes are attributes conferred by individuals to other individuals (Katz & Braly, 1933). Later, Allport (1954) and Tajfel (1982, 1983), analyzing the cognitive aspects of the question, added that stereotypes and prejudices work as adaptive mechanisms. Stereotype is intimately connected to the psychological mechanism of change, when the feelings of hostility are projected towards others who are in a disadvantaged position. Most of the times, the victims of stereotypes are disadvantaged ethnic minority groups or any other group experiencing frustrations, uncertainty of life, economic insecurity, etc. In a process of categorisation, individuals include others in groups (based on physical traits, gender, age, etc.), grouping the gathered information, but on the other hand blurring the distinctions among groups. The perceived differences among individuals help to distinguish the members of the in-group and the members of the out-group (Tajfel, 1982, 1983). These schemes about the behaviour of a group can also produce stereotypes that confirm expected behaviour. Therefore, stereotypes influence the ways of thinking and behaving of those who are victims of stereotypisation, which end up by exhibiting them – as the example of the students who act according to the expectations of their teachers (Rosenthal & Jacobson, 1968).

Stereotypes represent categorisations at the social identity level, defining individuals according to intra- and inter-group relations. Instead of resulting from cognitive structures, stereotypes are the product of a dynamic process of social judgements and inferences that explain, describe, and justify inter-group relations (Turner, 1999). As other perceptions, stereotypes vary according to expectations, needs, values, and intentions of the observer.

Stereotype is a simplified standardized stable value-defined and emotionally saturated image (scheme, pattern, cliché) which embodies the essence of the conception of the social object (individual, group, phenomenon or process). In the background of the development of a stereotype, there is a real socio-psychological phenomenon of generalization, schematization of the data on personal experience based on the possible sources of information. Stereotypes are generally shared within the community; they are formed historically and systematically and are fixed in the sociocultural experience and characterized by uniformity. They express themselves by means of established behavior patterns of social subject (social groups, individuals) (Toshchenko, 2009).

Everybody has prejudices (pre-judgements), but the distinction between social categorical schemes from other schemes is the emotive content associated to individual perceptions of social groups. Prejudice consists of positive or negative (rarely neutral) affective reactions towards a group as a whole, the perceptions people have of other individuals and groups, and the attitudes and behaviours towards them (Sears et al., 1988). Nonetheless, the term tends to be used when referring to negative assessment of different groups from those to which the person belongs to. This negative feeling is directed to every member of a specific social category, affecting mainly minority groups.

Giddens (1993) considers that prejudice includes keeping pre-conceived ideas about an individual or a group, based on rumours rather than on direct evidence, and these ideas are resistant to change, even when new information is presented. Prejudice operates, mainly, through a stereotyped thought, which can seem inoffensive when it is neutral in terms of emotional content and when it is distant from the interest of individuals.

The conscience of possessing certain common characteristics which are socially relevant, differentiating the group from other social entities (Tajfel, 1983) makes a minority group 'other' as a social entity. This conscience only develops when certain social consequences are perceived, connected to that belonging, including discriminatory and other negative attitudes from other people. What gathers as similar all those included into the 'minority' category are the designations that refer to them related to negative stereotypes, broadly diffused. Thus, this conscience of belonging to a minority group hampers the social mobility of individuals.

Related concepts

Stigma

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TERRITORIAL DEVELOPMENT

Development is the act or process of growing or causing something to grow. Traditionally the concept of development is connected with capitalism, when within the capitalist system of production emerges a notion of material progress and economic development. With the development, social, political, cultural or institutional obstacles are overcome in a uniformed and programmed way. A cognitive approach focuses on complex, inter-subjective relationships which impinge the way economic agents perceive economic reality, and which are receptive to external stimuli, can react creatively, are able to co-operate and work synergistically. Local competitiveness resides in local trust and sense of belonging, in creativity, in connectivity and relationally, in local identity, beyond local efficiency and quality of life. Social changes may also lead to the disappearance of traditional behaviours and to the emergence of task specialisation, urbanisation and social mobility. Modernisation constitutes a process of transformation centred in the economic sphere and linked to other spheres, including the political and ideological ones. Various development criteria were added to Gross Domestic Product by the United Nations Program for Development: the literacy rate, lifetime expectancy, different levels of education, child mortality, environmental management, information flows, crime, unemployment, and health statistics.

Territory, as the basis for the concept of territorial, is also a term with different meanings: a system of localised externalities both pecuniary and technological; a system of localised production activities, traditions, skills and know-hows; a system of localised, proximity relationships, which constitutes a 'capital' in that it enhances static and dynamic productivity of local factors; a system of cultural elements and values which attribute sense and meaning to local practices and structures and defines local identities as they acquire an economic value; or a system of rules and practices defining a local governance model (Camagni, 2008, p. 32).

Local territorial development is the sum of social, cultural, and economic processes in any given territory that fuels its economic growth and improves its residents' quality of life. In order to achieve territorial development, local institutions, professional organisations, community groups, businesses, government officials, administrators, etc., must possess quality, relevant information, and knowledge, organise themselves and work together, drawing upon their potential material, institutional, political, and human resources. Together, the residents of a territory can define their priorities and capitalise on their inherent advantages to become competitive and actively participate in globalisation (Boisier, 2005). Some of the potential issues this definition highlights are: the ability to generate and implement political projects and development programs, the ability to negotiate and understand local groups, associations, community networks, formal and informal authority structures, the ability to generate initiatives in cooperation with the local population, and cultural values and traditions. It also highlights the need to work with stakeholders such as scientists and technicians, workers in the cultural sector (namely educators), institutions, social organisations and ethnic organisations.

Related concepts

Modernisation; Sustainable development; Territory

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TOLERANCE

Tolerance might be defined as the ability, or willingness, to accept feelings, habits, beliefs, opinions, and behaviours different from the own, and which one may dislike or disagree with. It includes the sense of accepting, experiencing or surviving something harmful/unpleasant as well as "willingness of people to coexist peacefully with others who have fundamentally different beliefs or values" (The Oxford Companion to Philosophy, 1995, p. 877). This definition also carries the values of otherness and the strategies to embrace them, not forgetting that dialogue is a relevant and fundamental medium for this pathway.

In the Transdisciplinary Chart, written in Portugal in 1994, tolerance is defined in the art. 14th as the recognition of the right to have ideas, behaviours and truths contrary to our own. Through direct contact, individuals become capable to accept and respect each other, living in tolerance. According to Allport (1954) and Sears et al. (1988), the reduction of stereotypes and prejudices and, therefore, of discrimination, can occur due to the increase of contacts among groups. Interpersonal contact is important as a way to prevent generalisation, to a whole group of individuals, of certain (usually negative) characteristics, and in this way reduce prejudice. To succeed, a common effort to achieve goals and a similar social status are mandatory.

At the Preamble of the United Nations Charter it is stated that "We, the peoples of the United Nations determined to save succeeding generations from the scourge of war, (...) to reaffirm faith in fundamental human rights, in the dignity and worth of the human person (...) and for these ends to practise tolerance and live together in peace with one another as good neighbours." About the meaning of tolerance, article 1 says: "1.1 Tolerance is respect, acceptance, and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace. 1.2 Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups, and States. 1.3 Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism),

democracy, and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments. 1.4 Consistent with the respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour, and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others."

Twenty years later, these principles keep on being updated, relevant and adequate to the objectives and aims of projects such as the ALLMEET project. Tolerance is thus perceived as a basis for agreement between communities, societies, peoples, as a way for peace, wellbeing, and happiness.

Related concepts

Acceptance; Convergence; Dialogue; Happiness; Listening; Peace; Positive perception; **Respect**; Understanding; Ways to and value of alterity; Welfare

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WORLD SYSTEM

“A world-system is a social system, one that has boundaries, structures, member groups, rules of legitimation, and coherence. Its life is made up of the conflicting forces which hold it together by tension and tear it apart as each group seeks eternally to remould it to its advantage. It has the characteristics of an organism, in that it has a lifespan over which its characteristics change in some respects and remain stable in others... Life within it is largely self-contained, and the dynamics of its development are largely internal” (Wallerstein, 1974, p. 347).

World system is a concept developed by the American historian Immanuel Wallerstein (1974) to refer to an economic unit extending beyond the boundaries of an individual nation-state by virtue of trade networks and economic alliances. ‘World systems’ do not embrace the whole world, but operate on a large scale, where there are implicit other concepts such as ‘core’, ‘periphery’, and ‘outer’ zones. Working with this concept implies analysing the development of particular societies in terms of their position in relation to the full range of contemporary social systems.

The approach towards world system is related to the growing need to develop a multidisciplinary, macro-scale approach to world history and social change, instead of referring only to a local perspective. The macro-level World Systems Theory argues that a nation's future is decided by their stance in the global economy. A global capitalistic market demands the needs for wealthy (core) states and poor (periphery) states. Core states are usually recognised as wealthy nations with a wide variety of resources and who benefit from the hierarchical structure of international trade and labour; they have strong state institutions, a powerful military and powerful global political alliances. Periphery countries are the poorer countries usually specialising in farming and have access to natural resources - which the core countries use to profit from; they are those that are less developed and have weak state institutions. These countries are usually in a position of disadvantage due to obstacles such as lack of technology, unstable government, and poor education and health systems.

As the two groups have changed over time in their access to power, world systems theorists were met with the need to distinguish another group: the semi-periphery, which acts as a middle group. Semi-periphery countries usually surround the core countries both in a physical and fundamental sense. The semi-periphery countries (sometimes referred to as just the semi-periphery) are the industrialising, mostly capitalist countries which are positioned between the periphery and core countries. Semi-periphery countries have organisational characteristics of both core countries and periphery countries and are often geographically located between core and peripheral regions as well as between two or more competing core regions. Semi-periphery regions play a major role in mediating economic, political, and social activities that link core and peripheral areas.

These regions allow for the possibility of innovative technology, reforms in social and organisational structure, and dominance over peripheral nations. These changes can lead to a semi-periphery country being promoted to a core nation. Wallerstein's concept of semi-periphery includes: regions that mix both core and peripheral forms of organisation; regions spatially located between core and peripheral regions; regions spatially located between two or more competing core regions; regions in which mediating activities linking core and peripheral areas take place; and regions in which institutional features are intermediate between those forms found in adjacent core

and peripheral areas. Semi-periphery is, however, more than a description, as it also serves as a position within the world hierarchy in which social and economic change (Terlouw, 1992, pp. 36-45). As Hall and Chase-Dunn (n/d, Conclusion – 1st paragraph) state, “a more serious problem confronting the effort to formulate a coherent theory of semiperipheral development is the potential for confusion and circularity in the definitions of structural positions within a core/periphery hierarchy. It could be true by definition that new cores are previous semi-peripheries, but this tautology would not explain anything”. Despite theoretical discussion, it is clear that semi-peripheral regions challenge the world system.

Related concepts

Core; Periphery; Worldview globalization

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