Contribution to IO1- a glossary

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Altruism: principle or practice of unselfish concern for or devotion to the welfare of others as opposed to egoism or selfishness" (Larousse, 2011). The term is of French origin (1850-1855).

Pure altruism/ quasi-altruism: "pure altruism" means a gift of time or money without any reward of any kind (material, immaterial…). In practice, there is a reward and so we can speak of quasi-altruism. Six different types of quasi-altruism may correspond to immaterial goals (Kennett, 1980)
- quasi-altruism with intangible compensation : you give your time to obtain respect from the person who benefits from your gift or from the people who witness this gift ;
- quasi-altruism in the "*Theory of Games*" perspective : you give to impress a third person or to make things be positive for you in the future,
- quasi-altruism in a sociobiological context: you give because your parents or your family have shown you the way, you have received some kind of "altruistic gene" or biological predestination,
- quasi-altruism and the "*Rotten Kid Theorem*": in a group, there is a social income which is bigger than all the incomes gathered, and if you want to benefit by this synergy you had better act as a volunteer,
- quasi-altruism and social pressure: to avoid social costs and psychological guilt, you prefer being a volunteer,
- quasi-altruism and sponsorship: you give to promote a positive image of yourself and so a complementary profit in the near future in your profession, social life.

Assessment: either the process of appraising knowledge, know how, skills and/or competences of an individual against predefined criteria (learning expectations, measurement of learning outcomes). Assessment is typically followed by validation and certification

Or : the total range of methods (written, oral and practical tests/examinations, projects and portfolios) used to evaluate learners' achievement of expected learning outcomes (Cedefop, 2008)

Formative assessment- a two way reflective process between a teacher/assessor and learner to promote learning (Cedefop, 2002)

Summative assessment – the process of assessing (or evaluating) a learner's achievement of specific knowledge, skills and competences at a particular time (Cedefop, 2002)

Capital- in economics capital is usually opposed to work (in a Marxist approach)

Human capital- The concept of human capital is an economic concept focused on skills and competences (Riboud, 1975). In a lifelong learning perspective, meant to build a knowledge society, it is important to be able to identify and value all the experiences and knowledge acquired in different places: school, work, social activities in order to express them in terms of skills and competences that will be understandable and valued in the labour market but also for social and educative purpose (Halba, 2014)).

Social capital-
In a public discourse it is the ability of a society to articulate collective values, to reflect upon social problems and to develop political goals (Wuthnow, 1991).
In a collective approach, it gathers the features of social organization such as networks, norms and social trust that facilitate coordination and cooperation for mutual benefit" (Putnam, 1995).
It may also be defined as an individual characteristic and the sum of actual and potential resources that can be mobilized through membership in organisations and through personal networks. People differ in the size and span of their social networks and number of memberships. Social capital captures the norms of reciprocity and trust that are embodied in networks of civic associations, many of them in the non-profit field, and other forms of socializing". (Anheier, 2005)
A "civic or widespread" social capital is also defined as the "totality of the associative relationships that, producing public spirit and widespread interpersonal confidence, become a social source, because it brings benefits both to the individuals and to the social institutions" (Donati and Colozzi, 2006)

Certification/diploma- A official document, which formally records the achievements of an individual following an assessment procedure. (Cedefop, 2002)

Charity- originally in Latin (*caritas*) preciousness, dearness, and high price. In Christian theology, *caritas* became the standard Latin translation for the Greek word *agape*, meaning an unlimited loving-kindness to all others, such as the love of God. Charity can be seen as giving time, work, goods or money to the unfortunate, either directly or by means of a charitable trust or other worthy cause. The poor, the sick and disabled, are generally regarded as the proper objects of charity (*almsgiving*) (Kassabova, 2008). Today, charity means individual benevolence and caring, is a value and practice found in all major world cultures and religions. It is central to Christian and Jewish religious teaching and practice and one of the "five pillars" of Islam. In many countries it includes relief of poverty, helping the sick, disabled and elderly, supporting education, religion and cultural heritage (Anheier, 2005)

Citizenship- a right and indeed a responsibility to participate in the cultural, social and economic life and in public affairs of the community together with others (Convention of the Protection of National Minorities, 1995)

> **Citizenship competence-** Citizenship competence is the ability to act as responsible citizens and to fully participate in civic and social life, based on understanding of social, economic, legal and political concepts and structures, as well as global developments and sustainability (Council of the European Union, 2018)

> **Global Citizen-** a person demonstrating intercultural competence with its strong active, interactive and participative dimensions, developing a capacity to build common projects, assuming shared responsibilities and creating common ground to live together in peace ; ultimately showing democratic citizenship within a culturally diverse world means taking action in the world (Huber & Reynolds, 2014)

Civil society- two main definitions are suggested

1- it refers to the arena of uncoerced collective action around shared interests, purposes and values. In theory, its institutional forms are distinct from those of the state, family and market, though in practice, the boundaries between state, civil society, family and market are often complex, blurred and negotiated. Civil society commonly embraces a diversity of spaces, actors and institutional forms, varying in their degree of formality, autonomy and power. Civil societies are often populated by organisations such as registered charities, development non-governmental organisations, community groups, women's organisations, faith-based organisations, professional associations, trades unions, self-help groups, social movements, business associations, coalitions and advocacy groups. (Centre for Civil Society (CCS), London School of Economics, 2004)
2- the sum of institutions, organisations, and individuals located between the family, the state and the market, in which people associate voluntarily to advance common interests. The non-profit sector provides the organisational infrastructure of civil society
(Anheier, 2005)

> **Theory about civil society**: a theory about civil society regimes to explain the differences between groups of countries based on data from the Johns Hopkins Comparative Nonprofit Sector Porject (Anheier & Salomon, 2006 & 1998 ; Salomon & Sokolowski, 2003). It suggests a classification of the countries into different groups in which different causal mechanisms are at stake. It refers to the classification of countries according to their "routes to the modern world" (Moore, 1966) but also to the kind of welfare regimes (Esping-Andersen 1990 & 1999). There is no single factor that can explain the size and composition of the non-profit sector in different countries; instead, complex relations exist between on the one hand social forces (working class, landed and urban elites, peasantry and external powers), and on the other hand, social institutions (such as the state and the church). Countries cluster into four types- social democratic,

corporatist, statist and liberal models according to size of public welfare spending and scale of the non-profit sector.
(general definition: Enjolras & Sivesind, 2009)

European pattern of Third sector: Europe as a whole provides the highest level of social protection. The bulk of non-profit organisations have to refer to the kind of welfare state. The main criteria taken into account are: the relationship to the government (central/local, high/low level of taxation) ; the main religions and the role played by religious organisations in the Third sector ; the labor market situation (unemployment, flexibility and security) with a focus on full time/part time and women employment ; the ratio of social protection to Growth Domestic Product (GDP) & the share of public social expenditure ; and the composition of the social economy. Five clusters were isolated in the mid- 1990:
- the Continental or corporatist cluster (Austria, Belgium, France, Germany, Italy and the Netherlands) ;
- the Anglo-Saxon or liberal cluster (United Kingdom and Ireland) ;
- the Nordic or socio-democrat cluster (Denmark, Finland, Norway and Sweden)
- the Mediterranean or emerging cluster (Spain, Portugal and Greece)
- the Eastern or post-communist cluster (ex-Yugoslavia countries, Czech Republic, Hungary, Poland, Romania and Slovakia)

(general definition Archambault, 2009)

Competence- 3 main ways to define it:

- proven and demonstrated ability to apply knowledge, know-how and associated knowledge in a usual and/or changing work situation (CEDEFOP)
- combination of knowledge, skills and attitudes appropriate to the context. (EC, 2006)
- key competences are those which all individuals need for personal fulfilment and development, active citizenship, social inclusion and employment.
 (EC, 2006)

Assessment of competences- The sum of methods and processes used to evaluate the attainments (knowledge, know-how and/or competences) of an individual, and typically leading to certification (evaluation is used for assessing training methods or providers) (Cedefop, 2002)

Certification of competence- The process of formally validating knowledge, know-how and/or competences acquired by an individual following a standardised assessment procedure. Certificate results in the issuing of certificates or diplomas by an accredited awarding body. (Cedefop, 2002)

Recognition of competences
formal recognition by awarding certificates or by granting equivalence, credit units, validation of gained competences differs from social recognition defined by the acknowledgement of the value of competences by economic and social stakeholders. (Cedefop, 2002)

Key competences – a dynamic combination of the knowledge, skills and attitudes a learner needs to develop throughout life, starting from early age onwards. High quality and inclusive education, training and lifelong learning provides opportunities for all to develop key competences, therefore competence-oriented approaches can be used in all education, training and learning settings throughout life The key competences are equally important. They are developed in a lifelong learning perspective, from early childhood throughout adult life, and through formal, non-formal and informal learning in all contexts, including family, school, workplace, neighbourhood and other communities.. The Reference Framework sets out eight key competences (European Commision, 2006 & 2018)

	KEY COMPETENCES 2006	KEY COMPETENCES 2018
1	Communication in the mother tongue	Literacy competence
2	Communication in foreign languages	Multilingual competence
3	Mathematical competence and basic competences in science and technology	Mathematical competence and competence in science, technology, and engineering
4	Digital competence	Digital competence
5	Learning to learn	Personal, social and learning to learn competence
6	Social and civic competences	Citizenship competence
7	Sense of initiative and entrepreneurship	Entrepreneurship competence
8	Cultural awareness and expression	Cultural awareness and expression competence

Evaluation / assessment: the observation and measurement of the effectiveness of a lesson, course or programme of study whose aim includes the development of learners' intercultural competence as opposed to assessment which is the measurement or systematic description of a learner's degree of proficiency in intercultural competence (Huber & Reynolds, 2014)

Diversity : it has become a major political-cultural issue with the post-enlargement Union (since 2004) with a need of a common European identity and set of values. At the same time the earlier emphasis on "integration" was substituted with the current one on "identity".. The "united in diversity" motto of the European Union and the idea of "forging a common destiny" imply interaction and dialogue between diverse cultures (Blokker, 2006). Since 2007, many charters for diversity were adopted all around Europe following the adoption in 2000, of two directives: the Employment Equality Directive prohibited discrimination on the basis of sexual orientation, religious belief, age and disability in the area of employment; the Racial Equality Directive prohibited discrimination on the basis of race or ethnicity in the context of employment, but also in accessing the welfare system and social security, and goods and services
(general definition: Halba, 2014)

> **Culture of diversity:** a balance achieved which ensures the fair and proper treatment of persons belonging to minorities and avoids any abuse of a dominant position (Council of Europe, 2005).

Education

> **Formal education**- education acquired at school or in any official educative Institution with an official curriculum and system of inspection of educational institutions by external bodies (Huber & Reynolds, 2014)

> **Informal education** - education acquired with exchange with friends, parents, colleagues and within actions undertaken alone. Informal learning continues throughout life (lifelong learning) and adults are more likely to take responsibility for their own learning by seeking new experiences and interactions with people (Huber & Reynolds, 2014)

> **Non formal education**- activities which focus on the attitudes, knowledge and understanding, skills and actions. The planning is governed by pedagogical traditions which are both general and specific (Huber & Reynolds, 2014)

Identity: a person's sense of who they are and the self-descriptions to which they attribute significance and value. Most people use a range of different identities to describe themselves, including both personal and social identities. Personal identities are based on personal attributes (e.g caring, tolerant, extroverted…), interpersonal relationships and roles (eg mother, friend, colleague…) and autobiographical narratives (e.g born to working class parents, educated at a state school…). Social identities are based on membership of social groups (e.g a nation, an ethnic group, a religious group, a gender group, an age group, an occupational group, a sports team…) (Huber & Reynolds, 2014)

> **Cultural identities**: identities which people construct on the basis of their membership of cultural groups. They are a particular type of social identity. Culture itself is difficult to define. Cultural groups are always internally heterogeneous groups that embrace a range of diverse practices and norms that are often contested, change overtime and are enacted by individuals in personalised ways (Huber & Reynolds, 2014)

> **Identity / Otherness (or *othering*):** they are two inseparable sides of the same coin. Otherness is the result of a discursive process by which a dominant "in-group" ("us", the self) constructs one or many dominated "out-groups" ("them", other) by stigmatizing a difference- real or imagined- presented as a negation of identity and thus a motive for potential discrimination. If "difference belongs to the realm of fact, otherness belongs to the realm of discourse". For instance, "sex is difference, whereas gender is otherness". Individuals are classified into two hierarchical groups: them and us. The "out-group" exists only in opposition to the "in-group" and its lack of supposed identity with the corresponding stereotypes both stigmatising and simplistic. The "asymmetry in power relationships" is central to the construction of otherness. Obviously only the dominant group is in position to impose the value of its identity/particularity, and devalue the others while imposing corresponding discriminatory measures. The only way for out-groups to escape the oppression is to confer upon themselves a positive, autonomous identity, and to call for discursive legitimacy and a policy to establish norms, "eventually constructing and devaluing their own out-groups". The success of such a strategy depends on "the ability of a discourse to impose its categories" but also on the logical power of the discourse, and upon the (political, social and economic" power of those who speak it (Staszak, 2008).

Interculturalism-"a space in which people can be different, marked by a history and a culture, a participate attempt to give meaning to everything. And each unfinished, complementary culture needs to be able to show curiosity about other ways of living in the world, so as to understand others and be able to recognise oneself (Sanchez Miranda, 2001)

Intercultural dialogue: an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect. It operates at all levels- within societies, between the societies of Europe and between Europe and the wider world (Council of Europe, 2008)

Intercultural learning – it combines educational and political content

"a discovery and transgression, change and revision, insecurity and uncertainty, openness and curiosity. It is a programme that opposes any limitation of the mind by national, continental, religious, ideological, ethnic, gender or political dogma" (Lauritzen, 1998)
"the maximum common denominator between human rights education, anti-racist education, international cooperation and a sense of social justice (Youth Directorate pf the Council of Europe, 2008)
" a process of social education aimed at promoting a positive relationship between people and groups from different cultural backgrounds" (Equipo Claves quoted by Rui Gomes & Teresa Cunha, 2000)
"whose purpose is to inflect ethnocentric perspectives, fight prejudices and promote solidarity … to support equality in human dignity and respect for the plurality of cultural identities" (Gomes & Cunha, 2000)
"it includes the ability to interact and the capacity to act. It clearly encourages people to fight discrimination, to react to social injustice, to denounce xenophobia and to go beyond their own stereotypes and prejudices (Mosaic for Council of Europe & European Commission, 2010),

intercultural education –" the use of the world 'intercultural' necessarily implies - if the prefix 'inter' is given its full meaning – interaction, exchange, breaking down barriers, reciprocity, and objective solidarity. If the term 'culture' is given its full force, it also implies recognition of the values, lifestyles, and symbolic representations to which human beings, both individuals and societies, refer in their relations with others and in their world outlook; recognition of their importance, recognition of the way they work and their variety, and recognition of the interactions that take place both between the multiple registers of a single culture and between the different cultures, in time and space" (Rolandi-Ricci, 1996); "a transnational activity and neither students nor its subject matter could be delimited by familiar borders" (Coulby, 2006)

intercultural competence- "a combination of attitude, knowledge, understanding and skills applied through action which enables one, either singly or together with others to: understand and respect people who are perceived to have different cultural affiliations from oneself ; respond appropriately, effectively and respectfully when interacting and communicating with such people ; establish

positive and constructive relationships with such people ; understand oneself and one's own multiple cultural affiliations though encounters with cultural difference" (Huber & Reynolds, 2014)

Intercultural encounter - an encounter with another person (or group of people) who is perceived to have different cultural affiliations from oneself. They may involve people from different countries, people from different regional, linguistic, ethnic or religious backgrounds, or people who differ from each other because of their lifestyle, gender, social class, sexual orientation, age or generation, level of religious observance, etc. in an intercultural interaction, one oes not respond to the other person (or people) on the basis of their own individual personal characteristics – instead, one responds to them on the basis of their affiliation to another or set of cultures (Huber & Reynolds, 2014)

Knowledge - definitions of knowledge are legion, nevertheless, modern conceptions of knowledge rest broadly on several basic distinctions :

(a) declarative (theoretical) knowledge differs from procedural (practical) knowledge ;
(b) various forms of knowledge correspond to different ways of learning :
objective (natural/scientific) knowledge ; subjective (literary/aesthetic) knowledge ; moral (human/normative) knowledge ; religious (divine) knowledge ;
(c) knowledge encompasses tacit (the learner is not necessarily aware of having it) and explicit (knowledge a learner can consciously inspect) knowledge .
 (Cedefop, 2002)

Know-how- practical knowledge or skills expertise (Cedefop, 2002)

Learning- a process by which an individual assimilates information, ideas and values and thus acquires knowledge, know how , skills and/or competences (Cedefop, 2002)

Formal Learning- learning typically provided by an education or training institution, structured (in terms of learning objectives, learning time or learning support) and leading to certification. Formal learning is intentional from the learner's perspective. (Cedefop, 2002)

Informal Learning- learning resulting from daily life activities related to work, family or leisure. It is not structured (in terms of learning objectives, learning time or learning support) and does not lead to certification. Informal learning may be intentional or non-intentional (or incidental/random). (Cedefop, 2002)

Lifelong Learning- all learning activity undertaken throughout life, with the aim of improving knowledge, skills and competences within a personal, civic, social and/or employment-related perspective. (Cedefop, 2002)

Non formal Learning- learning from activities that are not explicitly designated as learning, but which contain an important learning element (sometimes described as semi-structured learning). It is intentional from the learner's perspective (Cedefop, 2002)

Learning outcomes- the set of knowledge, skills and/or competences an individual acquired and/or is able to demonstrate after completion of a learning process (Cedefop, 2002)

> **Recognition of learning outcomes** – formal recognition: the process of granting official status to skills and competences ; through the award of qualifications (certificates, diploma or titles) ; through the grant of equivalence, credit units or waivers, validation of gained skills and/or competences ; an/or social recognition : the acknowledgement of the value of skills and/or competences by economic and social stakeholders (Cedefop, 2002)

> **Validation of learning outcomes** - the confirmation by a competent body that learning outcomes (knowledge, skills and/or competences) acquired by an individual in a formal, non-formal or informal setting have been assessed against predefined criteria and are compliant with the requirements of a validation standard. Validation typically leads to certification (Cedefop, 2002)

Learning cultures- Each country has its own culture, identity, history and practices on education and training and also its own approach and system understood as "the learning culture". As the learning cultures can vary widely within Europe, the systems for "valuing learning" also vary. The main aim od to facilitate mutual knowledge exchange in which all countries can have an interest- it may be called bench learning (Karlöf,2001). A cluster model was used to describe the variety of learning cultures (**Bjørnåvold**, 2000) as mutual learning takes place through geographic proximity and institutional similarities of the countries. Europe's main learning cultures are the following (according to the system at stake):

- dual system: learning while working ; social pacts ; VET levels ; countries: Germany, Austria and Switzerland ;
- Mediterranean approach: regional, flexible and implicit ; countries: Greece, Italy, Spain and Portugal
- Atlantic model: demand steered, portfolio-based vocational training ; countries: United Kingdom & Ireland
- North European model: government-driven, regional, VET levels ; countries: Norway, Denmark, Finland, Sweden
- French system: top down, legislation, including higher education; countries: France & Belgium
- Low Countries model: supply driven, shared responsibilities, bottom up implementation, country: the Netherlands
- East European model: top down, in transition; countries: Bulgaria, Rumania, Poland, Czech Republic, Slovenia, Hungary, Baltic States and Slovakia
  (Duvekot, 2005 ; on the basis of Bjørnåvold's cluster model)

Philanthropy. the practices of individuals reflecting a 'love of humanity' and the voluntary dedication of personal wealth and skills for the benefit specific public causes (…) it refers to private efforts to solve common social problems such as poverty or ignorance" (Anheier, 2005).

Portfolio « an organised collection of materials that presents and verifies skills and knowledge acquired through experience. It is of particular relevance to validating non formal and informal learning because it allows the individual candidate to contribute actively to the collection of evidence and also offers a mix of approaches strengthening the overall validity of the process"».(Cedefop, 2009).

A portfolio is both a tool & method to identify and value the formal, informal and non-formal learning to integrate them in their professional careers. Its impact is to be seen in two perspectives: in the short term: proposing a tool and method in order to identify and value the competence acquired and developed; both leaners and professionals (paid staff or volunteers) working with migrants; in the long term: training any professional to use the portfolio, to enrich it taking into account the different profiles (social and professional) and backgrounds (different status and countries of origins).

A portfolio might include documents such as "resumes, performance appraisals, references from current and past employers, supervisors and colleagues, and photographs of completed work certified by a referee." This human resources tool is fulfilling five main functions: an active memory, a dynamic tool for identifying and knowing competences, a collective and conservative tool, a self-evaluation, and a personal data basis, a given value to informal competences. (B. Lietard, CNAM, 2005)

> **Competence portfolio-** A continuously increasing file, which collects the lifelong acquired knowledge, registers the educations, qualifications, and certifications of newly obtained knowledge can be continuously added. This competence portfolio exclusively focuses on the knowledge, experience and abilities acquired during voluntary activities.
> (Cedefop, 2002)

Valuing Learning- the process of recognising participation in and outcomes of (formal, non-formal, informal) learning, so as to raise awareness of its intrinsic worth and to reward learning. (Cedefop, 2002)

Validation of informal/non formal learning- the process of assessing and recognising a wide range of skills and competences which people develop through their lives and in different contexts, for example through education, work and leisure activities-
(CEDEFOP, 2002)

Volunteering –

1- Five dimensions define volunteering:

- The activity must be carried out of one's own free choice (idea of freedom),
- It is unremunerated, it means it doesn't include any remuneration (idea of gratuity, disinterest),
- It must not only be for the benefit of the individual or his/her family, this is a "gift to foreigner"(idea of altruism)
- It is usually taking place in an organized or formal frame (in a nonprofit organization)
- The action is for the general purpose and not for the interest of a small group of people (idea of general good/general purpose)

(Halba, 2003)

2- the donation of time for a wide range of community and public benefit purposes such as helping the needy, distributing food, serving on boards, visiting the sick, or cleaning up local parks is opposed to Giving – the donation of money and in-kind goods for charitable and other purposes of public benefit to organisations such as NGO or religious congregations, or specific causes (such as HIV/AIDS or cancer research)or humanitarian relief

(Anheier, 2005)

Voluntary activity - Is a voluntary offer based activity done without remuneration, which is always carried out for the benefit of a third person (not family member) or group within the frame of an organization. (Cedefop, 2002)

Validation in the voluntary secto (also called third sector)- nongovernmental organisations (NGO) involved with many volunteers and organisations working in youth sectors see non formal and informal learning as important outcomes of their activities that need to be made more visible. The distinction between identification and documentation, on the one hand, and assessment and certification, on the other hand, is important in this context. Validation in the voluntary sector may include recognition of social and civic competences as well as soft and life skills gained in informal and non-formal settings, and through activities organised by the third sector (i.e volunteering)