

SAMPLE
GOOD PRACTICE OF OLDER MEN (60+) LEARNING AND EDUCATION

IDENTIFIED GOOD PRACTICE	
Name of the NGO / initiative / association / community, etc. where good practice was identified:	Centro Paroquial de Martim Longo
Webpage:	http://cpmartinlongo.com
City / town / village:	Martim Longo
Country:	Portugal
Established / launched:	
How is activity financed:	Programm “EDP Solidária – Inclusão Social 2015”
Contact person:	
Identified by (main reference of the research/article):	http://cpmartinlongo.com/horta-solidaria/
Related references of the research/article by same or other author(s) dealing with this concrete good practice:	

BACKGROUND
Explain, why this good practice has been established
This project is being developed in an institution from the Algarve region that promotes a day centre, home and a home care service for the elderly. The project “Horta Solidária” consists in establishing and development of vegetable garden with the aim of building institutions’ vegetables self-sufficiency therefore reducing alimentation costs. It also functions as a demonstration garden, open to community, where diverse agricultural techniques can be demonstrated and tested.

MAIN FINDINGS / RESULTS
In brief
The main aim of the project “Horta Solidária” is the development of self-esteem, the reduction of feelings of isolation and loneliness and to foster feelings of belonging and usefulness among the elderly through their participation on the development and maintenance of a vegetable garden. It will also contribute to the interaction between generations, through the organization of workshops with the purpose of demonstrating various agricultural techniques the community’s children.
What kind of learning/education is performed in this good practice (define: formal / nonformal / informal; etc.)
<ul style="list-style-type: none"> • Informal/ non-formal

INFO	
Within the project:	K2 – Old Guys Say Yes to Community
Prepared by:	Carla Vilhena
Date	November 2016

SAMPLE
GOOD PRACTICE OF OLDER MEN (60+) LEARNING AND EDUCATION

IDENTIFIED GOOD PRACTICE	
Name of the NGO / initiative / association / community, etc. where good practice was identified:	Charola do Grupo Coral e Desportivo da Casa do Povo da Conceição de Faro
Webpage:	http://charoladaconceicao.blogspot.pt
City / town / village:	Conceição de Faro
Country:	Portugal
Established / launched:	1981/82
How is activity financed:	
Contact person:	
Identified by (main reference of the research/article):	
Related references of the research/article by same or other author(s) dealing with this concrete good practice:	

BACKGROUND
Explain, why this good practice has been established
The Charola is a musical ensemble with medieval roots that performs in a specific epoch of the year, the period between the New Year's Eve and the end of January, singing in honour of Jesus' name. Usually the rehearsals begin in November. The rest of the year is devoted to the preparation and collection of the repertoire. The Charola is composed of 20 to 30 elements, mostly men.

MAIN FINDINGS / RESULTS
In brief
The Charola do Grupo Coral e Desportivo da Casa do Povo da Conceição de Faro was founded in 1981 and is constituted by 24 to 26 members. According to the description of the group that appears on its website, belonging to the Charola is seen as a family tradition. It is usual that members of the same family, from different generations – grandfathers, fathers and sons – were or are members of the group. The group is responsible for the organization of an annual festival (the Festival of Charolas). It is an example of intergenerational learning. The older members teach the repertoire to the younger, and also of intergenerational collaboration since all the members participate in the collection and preparation of the repertoire.
What kind of learning/education is performed in this good practice (define: formal / nonformal / informal; etc.)
<ul style="list-style-type: none"> • Informal

INFO	
Within the project:	K2 – Old Guys Say Yes to Community
Prepared by:	Carla Vilhena
Date	November 2016

SAMPLE
GOOD PRACTICE OF OLDER MEN (60+) LEARNING AND EDUCATION

IDENTIFIED GOOD PRACTICE	
Name of the NGO / initiative / association / community, etc. where good practice was identified:	Conjunto Etnográfico de Moldes de Danças e Corais Arouquenses – Rancho de Moldes
Webpage:	http://conjuntoetnograficodemoldes.blogspot.pt
City / town / village:	Arouca
Country:	Portugal
Established / launched:	1944
How is activity financed:	
Contact person:	
Identified by (main reference of the research/article):	Martins, A. C. (2014). A construção de um lugar de memória: Conjunto Etnográfico de Moldes de Danças e Corais Arouquenses (Dissertação de mestrado não publicada). Faculdade de Letras da Universidade do Porto, Porto.
Related references of the research/article by same or other author(s) dealing with this concrete good practice:	

BACKGROUND
Explain, why this good practice has been established
This group was established with the aim of collecting, preserving and divulging of the cultural traditions of their region (e.g. clothing, dance, music).

DESCRIPTION
In brief
This group is composed by women and men of different ages. The younger members are mainly responsible for the organization of events, and for the tasks that some of the older members, due to limitations related to their age, sometimes are not able to do. The older ones perform the role of experts, since they have an extended knowledge of the music and dance repertory, as well as the cultural traditions, being responsible for the transmission of that knowledge to the younger ones. According to Martins (2014) this dialectic is present since the foundation of the group and can be considered an essential condition of its survival through time.
What kind of learning/education is performed in this good practice (define: formal / nonformal / informal; etc.)
Informal

INFO	
Within the project:	K2 – Old Guys Say Yes to Community
Prepared by:	Carla Vilhena
Date	Outubro 2016

SAMPLE
GOOD PRACTICE OF OLDER MEN (60+) LEARNING AND EDUCATION

IDENTIFIED GOOD PRACTICE	
Name of the NGO / initiative / association / community, etc. where good practice was identified:	Fundação Serralves
Webpage:	http://www.serralves.pt
City / town / village:	Porto
Country:	Portugal
Established / launched:	2012
How is activity financed:	
Contact person:	
Identified by (main reference of the research/article):	http://www.serralves.pt/webmail/2012/Voluntariado_senior/Voluntariado_senior_1.html http://ei.montepio.pt/voluntariado-jovens-e-seniores-unidos-por-uma-causa-em-serralves/ http://www.impulsopositivo.com/content/serralves-envolve-seniors-no-dia-dia-da-fundacao
Related references of the research/article by same or other author(s) dealing with this concrete good practice:	

BACKGROUND
Explain, why this good practice has been established
<p>Serralves Foundation is a private institution of public utility located in the city of Porto. Its main mission “is to raise the awareness and knowledge amongst audiences from different backgrounds and age groups, in relation to contemporary art, architecture and the landscape and key issues facing society at present and in the future”. Since its early days, the Foundation has a volunteer program, conceived with the aim of promoting the involvement of citizens in the developed activities. With the purpose of promoting active ageing and also the of dialogue and understanding between generations through sharing of experiences and mutual learning, the Serralves Foundation has established, since 2013, a program called “Senior Volunteering”, aimed at older people (more than 50 years old).</p>

DESCRIPTION
In brief
<p>According to Helena Pinto, coordinator of Serralves’ volunteers, the volunteers benefit from cultural training and skill developments in order to perform different tasks: tutoring/mentoring of projects in the area of creative industries; collaborate in the storage, processing and inventory of the Foundation’s assets, namely graphic and video materials; reception of the participants in the Foundation activities (e.g. educational activities; exhibitions; conferences; workshops); preparation of the materials needed in the workshops of the Educational Service. Pinto also states that the “Senior Volunteer” program</p>

contributes to the development of creativity and imagination, knowledge acquisition and to an increase in the confidence levels of volunteers.

What kind of learning/education is performed in this good practice (define: formal / nonformal / informal; etc.)

- Informal and non-formal

INFO

Within the project:	K2 – Old Guys Say Yes to Community
Prepared by:	Carla Vilhena
Date	November 2016

SAMPLE
GOOD PRACTICE OF OLDER MEN (60+) LEARNING AND EDUCATION

IDENTIFIED GOOD PRACTICE	
Name of the NGO / initiative / association / community, etc. where good practice was identified:	Associação Nacional de Apoio ao Idoso (A.N.A.I.) Oficina do idoso
Webpage:	http://www.anai.pt/index.php?paggo=mostra.php&menu=322
City / town / village:	Coimbra
Country:	Portugal
Established / launched:	2012
How is activity financed:	
Contact person:	
Identified by (main reference of the research/article):	
Related references of the research/article by same or other author(s) dealing with this concrete good practice:	

BACKGROUND
Explain, why this good practice has been established
<p>"The Elderly Workshop", located in the city of Coimbra, is a space for intergenerational, cultural and occupational dialogue aimed at the development of Workshops of traditional arts and crafts that existed or exist in the Central Region of Portugal, especially in Coimbra. With the creation of the Elderly Workshop it is intended to promote and perpetuate, through these workshops, the traditional culture of the memory of the City of Coimbra and the Region, using the help of the craftsmen to ensure the application of the principle of inclusion of the elderly in the Society. The intention is to create a living and dynamic space that works as a meeting point between Tradition and Innovation, between the Past and the Future, assuming itself as a Center in Innovation in Social, Cultural, Civic and Artistic aspects.</p> <p>To adapt and implement this project, a material structure based on the restoration of a property in the Historic Center of Coimbra was conceived, usually referred to as "Baixinha". It has an easily accessible location and, on the other hand, here it is possible to find some of the craftsmen who, with their active professional performance, vivified that part of the city for a long time.</p> <p>This property was reconstructed through the PRU - Urban Rehabilitation Plan -, after which, the municipality, through a loan agreement, left the space for ANAI (National Association for the Support of the Elderly) to coordinate and manage. A part of the building is shared with a group of cultural, social and recreational associations, among them ANAI.</p>

DESCRIPTION

In brief	
<p>In the “Elderly Workshop” the professionals of the institution try to promote to all participants a useful form of being socially useful and personal active. It is especially important to:</p> <ul style="list-style-type: none"> - Ensure the well-being and equality of life of the elderly; - Contribute to the preservation of cultural, artistic and professional heritage; - Create situations of inter-generational interaction and sharing of knowledge and experience; - Promote the inter-generational exchanges. - Foster interpersonal relationships, between the elderly and with the other age groups, in order to avoid isolation and shrinking of social networks. 	
What kind of learning/education is performed in this good practice (define: formal / nonformal / informal; etc.)	
<ul style="list-style-type: none"> • Informal and non-formal 	

INFO	
Within the project:	K2 – Old Guys Say Yes to Community
Prepared by:	Sandra Valadas
Date	November 2016

SAMPLE
GOOD PRACTICE OF OLDER MEN (60+) LEARNING AND EDUCATION

IDENTIFIED GOOD PRACTICE	
Name of the NGO / initiative / association / community, etc. where good practice was identified:	Programa Idade D'Ouro
Webpage:	http://www.cm-gondomar.pt/pages/656
City / town / village:	Gondomar
Country:	Portugal
Established / launched:	2016
How is activity financed:	
Contact person:	Câmara Municipal de Gondomar – Gabinete de Gestão de Projetos
Identified by (main reference of the research/article):	

BACKGROUND
Explain, why this good practice has been established
<p>The Program of Golden Age (Idade D'Ouro) was created by the Municipality of Gondomar (in the North of Portugal), with the general objective of raising standards of quality of life of the older citizens. It is opened to the citizens of 60 years old or more of that municipality. The programme aims a meaningful occupation of time, the conviviality and the sharing of knowledge acquired through life experience. The main aims of the programme are:</p> <ol style="list-style-type: none"> 1 - To promote the improvement of the well-being and quality of life of the senior citizens, promoting their personal and social development, through the stimulation of leisure and / or sports activities. 2 - To strengthen the identity and sense of belonging to the Municipality of Gondomar, promoting a process of active ageing, by encouraging the participation of the senior population in cultural and recreational activities. 3 - Foster new dynamics of solidarity. 4 - To provide the senior population with advantages / discounts in activities and services promoted by the Municipality of Gondomar. 5 - Provide advantages to the senior population through the promotion of goods and services provided by the local trade. 6 - Articulate the dynamics of the Golden Age Programme with other programmes and other services promoted by the Municipality of Gondomar.

DESCRIPTION
In brief
This programme provides the access of an extensive list of services and activities organised by the municipality – social, cultural, sports, etc.

What kind of learning/education is performed in this good practice (define: formal/ non formal/ informal; etc.)

- Informal and non-formal

INFO

Within the project:	K2 – Old Guys Say Yes to Community
Prepared by:	Sandra Valadas
Date	November 2016

GOOD PRACTICE OF OLDER MEN (60+) LEARNING AND EDUCATION

IDENTIFIED GOOD PRACTICE	
Name of the NGO / initiative / association / community, etc. where good practice was identified:	INATEL Fundação
Webpage:	http://www.inatel.pt/fundacaohome.aspx?menuid=1&ft=1
City / town / village:	National
Country:	Portugal
Established / launched:	1935
How is activity financed:	
Contact person:	
Identified by (main reference of the research/article):	

BACKGROUND
Explain, why this good practice has been established
<p>The INATEL foundation was created in the continuation of a similar national foundation (FNAT) created in 1935. INATEL develops leisure activities in the areas of social tourism, popular culture and amateur sport, with deep humanistic concerns and high standards of quality. The mission of the INATEL Foundation is to promote leisure activities of young people, workers and senior citizens, contributing to the well-being and personal development of each one, as well as to the social inclusion of all citizens. INATEL wants to be a key reference organizer throughout the national territory of leisure activities for workers, their families and communities through sustainable proposals in the areas of social tourism, popular culture and the practice of amateur sports.</p>

DESCRIPTION
In brief
<p>INATEL is present throughout the country with a network of 25 stores, 17 hotel units, a games park, several sports pavilions and even one Theatre in Lisbon - Trinity. The action of INATEL involves an associative mass of about 188 thousand individual members and the 2700 collective members (Centres of Culture and Sport).</p>
What kind of learning/education is performed in this good practice (define: formal/ non formal/ informal; etc.)
<ul style="list-style-type: none"> • Informal and non-formal

INFO	
Within the project:	K2 – Old Guys Say Yes to Community
Prepared by:	Sandra Valadas
Date	November 2016

SAMPLE
GOOD PRACTICE OF OLDER MEN (60+) LEARNING AND EDUCATION

IDENTIFIED GOOD PRACTICE	
Name of the NGO / initiative / association / community, etc. where good practice was identified:	AmaSénior – Serviço de Apoio aos Seniores
Webpage:	http://www.cm-amadora.pt/noticias-solidaria/1685-camara-municipal-apoia-os-seniores
City / town / village:	Amadora
Country:	Portugal
Established / launched:	2015
How is activity financed:	
Contact person:	CMA/Divisão de Intervenção Social
Identified by (main reference of the research/article):	
Related references of the research/article by same or other author(s) dealing with this concrete good practice:	

BACKGROUND
Explain, why this good practice has been established
<p>The municipality of Amadora (not far away from Lisbon) aims to fight the isolation and loneliness of the older citizens, mainly through the promotion of learning opportunities. In order to build an extensive programme for the one with 55 years old or more, established a cooperation network of the institutions and associations of the area. Together they provide a very wide set of services and activities – culture, sports, lectures, visits, etc. The annual programme goes from October to June each year.</p>

DESCRIPTION
In brief
<p>The main programmes available to older citizens + are the following:</p> <ul style="list-style-type: none"> - Amadora 65+ Card: From the age of 65 years old on, and also for retired with disabilities regardless of the age, the holders of Amadora 65+ are entitled to goods and services with discounts provided by companies, services and institutions, as well as free medical care at home, through the Municipal Health Line. - Ama-Senior Leisure: Retired, pensioners and the elderly over 60, who like to live together and break the routine, can go on vacation to various places of cultural, historical and natural interest. - Viva +: Occupation of free time, where the over 55s have at their disposal workshops, theoretical courses and physical activities. Parallel to the program there are complementary activities, namely, cultural visits, exhibitions, etc. - Permanent Telephone System: a 24-hour tele assistance service for those who live alone

or pass through much of the day or night without company. In an emergency situation, there is an alarm button, bracelet or collar that once activated contacts the emergency services and / or the support network.

- Multiservice Workshops: provides small repairs at home. This service is intended for seniors, people with disabilities or in a situation of dependency and with poor economic resources.

- Technical Assistance Bank: for those who are in a situation of dependence, permanent or temporary. This service provides: articulated beds, anti-beds, Canadian mattresses, wheelchairs, and other technical aids.

What kind of learning/education is performed in this good practice (define: formal / nonformal / informal; etc.)

- Informal and non-formal

INFO	
Within the project:	K2 – Old Guys Say Yes to Community
Prepared by:	Sandra Valadas
Date	November 2016

SAMPLE
GOOD PRACTICE OF OLDER MEN (60+) LEARNING AND EDUCATION

IDENTIFIED GOOD PRACTICE	
Name of the NGO / initiative / association / community, etc. where good practice was identified:	Clube dos Amadores de Pesca de faro
Webpage:	None
City / town / village:	Faro
Country:	Portugal
Established / launched:	
How is activity financed?	Member fees only
Identified by (main reference of the research/article):	Ricardo, R., Tavares, N., Coelho, A., Lopes, H., & Fragoso, A. (2014). Learning in informal spaces in the community: A case study from Southern Portugal. In Sabina Jelenc Krašovec & Marko Radovan (Eds.), <i>Older men learning in the community: European snapshots</i> (pp. 63-78). Ljubljana: Znanstvena založba Filozofske fakultete Univerze v Ljubljani.
Related references of the research/article by same or other author(s) dealing with this concrete good practice:	Fragoso, A., Ricardo, R., Tavares, N. & Coelho, A. (2014). Shoulder to shoulder? Masculinities and informal learning in later life. <i>Andragoska Spoznanja (Andragogic Perspectives)</i> , 20(3), 27-39. DOI: http://dx.doi.org/10.4312/as.20.3.27-29

ABSTRACT OF THE ARTICLE / RESEARCH / CASE STUDY
...The first case concerns an amateur fishing club in the city of Faro. It reveals an informal learning space where older men can engage in informal intergenerational learning coming from practice and socialisation. This non-structured community environment seems to keep the elderly social networks and fight isolation and loneliness. The club members show a significant sense of belonging essential to community.
Keywords:
Adult education; informal learning; community; men's learning; older adults

THEORETICAL FRAMEWORK OF THE ARTICLE / RESEARCH / CASE STUDY
Briefly summarize theoretical framework of the article / research:
<ul style="list-style-type: none"> - Learning later at life - Non formal and informal learning in the community - Social networks and opportunities for intergenerational learning
Select main theoretical references (5-15) used in the article / research that could be relevant also for our project:
<p>Paúl, C., Ribeiro, O. (2009). Predicting loneliness in old people living in the community, <i>Reviews in Clinical Gerontology</i>, 19, 1–8.</p> <p>Golding, B., Mark, R., & Foley, A. (2014). Men's turn to learn? Discussion and conclusion. In Barry Golding, Rob Mark & Annette Foley (Eds.), <i>Men Learning Through Life</i> (pp. 244-259). Leicester: NIACE.</p> <p>Ribeiro, O., Paúl, C., Nogueira, C. (2007). Real men, real husbands: Caregiving and masculinities in later life, <i>Journal of Aging Studies</i>, 21, 302–313.</p>

METHODOLOGICAL APPROACH

Define methodological approach that was used in the article / research

In this chapter we present two case studies conducted in the region of Algarve (southern Portugal). In both we tried to understand naturally the case (Stake, 1994). We had no time or research resources to conduct a deep case study as we would have liked. Rather, in both cases we adopted an exploratory position (Yin, 1993) that gives us a first contact with our cases and allow us to better formulate guidelines and questions for future investigations. The first case concerns an amateur fishing club located in the city of Faro. Our approach included, in a first phase, document analysis (members' files, minutes of the meetings, etc.) and informal conversations (Bogdan & Biklen, 1994) with key-informants to naturally understand the origins and evolution of this group mainly formed by men. These were fundamental to establish an informal relationship and to be able to observe natural situations that make part of the everyday life of the club. Naturalist observation followed, in different moments of the day; this included an observation of a fishing event (a social one) that took place in the beach of Faro in the 25th of April 2013. Finally, we conducted ten semi-structured interviews (Fontana and Frey, 1994) to different club members: to those who have been directing the club or have an historical memory of its evolution; to those who take part in the official fishing competitions; to the woman who manages the bar; to those who although not participating in fishing, still use the club spaces to socialization and to do other types of daily activities.

Methodological instruments used (specify if necessary)

- Field diary to register observation data/ informal conversations results.
- Scripts to guide the semi-structured interviews

Who has been researched (where not only old men 60+, explain why the research is relevant for our project and identify how many 60+ were included into the research)

- A large group of people, mainly but not only men, although only ten interviews were done (see methodological approach for a better understanding)

BACKGROUND

Explain, why this good practice has been established

The amateur fishing club in the city of Faro (southern Portugal) was created in 1956 by a group of eleven friends. Initially they did their own unofficial competitions but soon they built teams and start to compete officially. In a few years they became regional, national and international champions. Because of the need to guarantee the continuity of their successful performance in competitions, some members of the club decided to dedicate some time to teach the fishing techniques to a group of young people – and thus a new generation of champions was born. Today the amateur fishing club is one of the best clubs in the country (top three); they have a lot of individual and team trophies at all levels. The club has the status of institution of public utility and has received the city medal for sport merit.

Today there are approximately 280 members in the club, most of whom (85%) are men. The ages of the members go from less of 25 to 82 years old; only 7% of the members are less than 25, 12% are between 26 and 39, 51% are between 40 and 64, and 29% are between 65 and 82 years old. The professions and social status are much differentiated too. Based on the data we have been given, around two thirds are blue collar workers (37%) or white collar workers (34%).

MAIN FINDINGS / RESULTS

In brief

- The elderly members participate in local or social fishing events and primarily use the club spaces for socialization gathering and participating in social games like cards, snooker and dominoes. These men see the club as their own space, a place where they feel good and which they identify with. They said that this club is different from the others because they know each other and feel that it is a safe space.
- Socialization does not occur only among their age group. The games or simple conversations happen between people of very different ages.
- Apart from the group of older men it is possible to identify additional groups of adults or young adults in the club. There are the ones who have their jobs and participate in fishing competition or social events. There is a group of young adults who are unemployed and hang around during the day, socializing with all the rest and playing games in the club. This seems to represent an important resource to their mental health and an anchor to feelings of community belonging. There are also some groups that have been built through professional relationships and, after retirement, the club space represents their meeting point.
- Family structure seems to be deeply embedded into the club and its socialization patterns. It is possible to find three generations fishing at the same time.
- The complex fishing techniques are learnt through some informal dynamics, similar to the everyday learning occurring during socialisation or other sort of informal relations. It also shows, at the other hand, the potentialities of learning from practice. These men are able to build a common narrative from practice which, of course, also has the consequence of depicting a strong sense of belonging.
- Women who are members – despite being a minority – use the club spaces for socialisation purposes and also for social and official competition, at all levels.
- The club members are capable of establishing important ties with the larger community.

INDIKATORS / THEMES IDENTIFIED IN THE ARTICLE / RESEARCH

Indicators, identified by author/s of the research / article (**count only those, that could be relevant for our project**):

Important **themes** (due to the nature of the study, I cannot call it indicators)

- Socialization (all levels but in the informal settings of community) and extended social community networks
- Learning by practice and through informal settings
- Building non-exclusive and non-hegemonic masculinities (seems to be related with the good acceptance of women)
- Community spaces and its relationships with learning

Indirect indicators / themes, that could be defined from the research results relevant for our project (or from the literature used in the article/research)

- Masculinities

OTHER CONCLUSIONS / OBSERVATIONS RELEVANT FOR OUR PROJECT

(use only when good practice has not been presented in scientific article / research but elaborated from professional papers, brochure and other secondary material)

(identify relevant theme)

(identify relevant theme)

(identify relevant theme)

(identify relevant theme)

INFO

Within the project: K2 – Old Guys Say Yes to Community

Prepared by: António Fragoso

Date 20/12/16

SAMPLE
GOOD PRACTICE OF OLDER MEN (60+) LEARNING AND EDUCATION

IDENTIFIED GOOD PRACTICE	
Name of the NGO / initiative / association / community, etc. where good practice was identified:	An informal group of retired fisherman in Olhão
Webpage:	None
City / town / village:	Olhão
Country:	Portugal
Established / launched:	----
How is activity financed?	They work, although they are retired
Identified by (main reference of the research/article):	Fragoso, A., Ricardo, R., Tavares, N. & Coelho, A. (2014). Shoulder to shoulder? Masculinities and informal learning in later life. <i>Andragoska Spoznanja (Andragogic Perspectives)</i> , 20(3), 27-39. DOI: http://dx.doi.org/10.4312/as.20.3.27-29
Related references of the research/article by same or other author(s) dealing with this concrete good practice:	Ricardo, R., Tavares, N., Coelho, A., Lopes, H., & Fragoso, A. (2014). Learning in informal spaces in the community: A case study from Southern Portugal. In Sabina Jelenc Krašovec & Marko Radovan (Eds.), <i>Older men learning in the community: European snapshots</i> (pp. 63-78). Ljubljana: Znanstvena založba Filozofske fakultete Univerze v Ljubljani.

ABSTRACT OF THE ARTICLE / RESEARCH / CASE STUDY
<p>... During the OMAL project, we wanted to first have an exploratory approach to older men's learning in the community which, at a certain point, needs a theoretical focus on masculinities. In this article, we present the results of two case studies related to fishing. Our findings point to some interesting comments both on the importance of informal learning and of symbolic spaces in the community, as well as promising results on the issue of masculinities. Our provisional conclusions allow us to redirect our future investigational efforts.</p>
Keywords:
Informal learning; masculinities; men's learning; older adults

THEORETICAL FRAMEWORK OF THE ARTICLE / RESEARCH / CASE STUDY
Briefly summarize theoretical framework of the article / research:
<p>Community education teaches us the importance of informal learning. Most of the time, we face deprived populations with a consequently low level of organisation and a weak associative ability. In these conditions, promoting processes of participation requires that informal learning take place along the processes. Even if researchers quite often prefer to focus on formal or non-formal learning, a significant set of important details are to be found in an informal dimension, at the same time that people participate in community action. In these processes, people learn (Fragoso, 2014) how to organise themselves to divide tasks, how to look for the information they need, and how to search for the institutions and social actors that might bring them funding possibilities and the ability to make decisions. People</p>

can learn how to discuss their options and to assume responsibility for the choices they made. In short, informal spaces of learning are crucial for the community to increase its level of organisation, to encourage participation, and to open doors so that adults can autonomously select those paths considered important for the future of the community or those activities that can have a positive effect on their lives.

Informal learning can give older men in particular a number of advantages, as Golding (2011) clearly demonstrates. Not only in concrete dimensions such as health or in men's contributions to the community, but also because men seem to have a different way of learning as compared to women: this different way of learning, that Golding argues to be social, local, and situated, can eventually be the key for us to test ways of diminishing the levels of exclusion of the male population, in a time where we should no longer hide that the problem is beginning to be felt in a number of different countries around the world (see Golding, Mark and Foley, 2014).

Connell's (2005) concept of hegemonic masculinity is fundamental to understanding the social and cultural construction of diverse masculinities in their relationship to power. It refers to gender practices that guarantee the legitimacy of patriarchy, leaving men in a dominant position and women in a subordinate role. Deeply anchored in a Gramscian notion of power, hegemonic masculinity subordinates all other alternative masculinities, including complicit and subordinated masculinities (Connell, 1987, 2005). In Portugal, masculinities started to be researched in the 1990s in the field of social anthropology. Almeida (1995) used Connell's hegemonic masculinity while researching in southern rural areas, and concluded that masculinity among young Portuguese peasants is a fragile condition, constantly subjected to vigilance and affirmation through discourse and performance. Today, however, there is already an interesting set of studies on the topic. For example, Amâncio (2004) shows how cultures reproduced through profession are gendered and still include important features of traditional hegemonic masculinity, even if these professions are now open to women. Laranjeira (2004) studied the attitudes of young adults, connecting the establishment of masculinity to behaviours implicating some kind of risk. Recent research uses the concepts of "old masculinity" and "new masculinity" to refer to transitional gender relations and male family roles experienced in contemporary Portugal (Wall, Abloom, and Cunha, 2010). Despite the popularity of modernist values, gender role differentiation persists in Portuguese society. Thus, even if in recent decades we are witnessing a transition from the older model of "man as breadwinner" and "woman as caretaker" to a more democratic and egalitarian division of work and social roles, these transitions are not as swift as one might expect.

Select main theoretical references (5-15) used in the article / research that could be relevant also for our project:

Connell, R. (1987). *Gender and Power*. California: Stanford University Press.
Connell, R. (2005). *Masculinities*. California: University of California Press.
Golding, B. G. (2011). Social, Local and Situated: Recent Findings about the Effectiveness of Older Men's Informal Learning in Community Contexts. *Adult Education Quarterly*, 6 (2), 103-120.

METHODOLOGICAL APPROACH

Define methodological approach that was used in the article / research

Within the framework of the OMAL project, we conducted two case studies in the region of Algarve (southern Portugal). In both, we tried to naturally understand the case (Stake, 1994), adopting an exploratory position (Yin, 1993), which allowed us to better formulate guidelines and questions for future investigations. (...)

(...) In the second case study, we still looked at fishing, but in a different context: we discovered retired fishermen still working on shore six days a week, repairing nets or doing maintenance jobs in the boats. This approach was, of course, more difficult; in this context, every interview would seem unreasonable. Aside from observation, we had to use long periods of informal conversations. In the initial phase, these conversations did not have a precise objective of collecting information. In the second phase, we decided to try to guide the conversations towards the understanding of their past as fishermen, in a way trying to do a superficial biographical approach. We had to understand if the patterns of learning and socialising through their work as fishermen had something to do with these men's lives today.

Methodological instruments used (specify if necessary)

- Long sessions of observation and informal conversations

Who has been researched (where not only old men 60+, explain why the research is relevant for our project and identify how many 60+ were included into the research)

- A group of retired fisherman, who despite the fact worked in the docks six days per week, repairing nets or taking care of minor reparations in boats.

BACKGROUND

Explain, why this good practice has been established

It's mainly life. Results will clarify.

MAIN FINDINGS / RESULTS

In brief

- The participants are a group of retired fishermen who currently dedicate their time to repairing fishing nets and doing maintenance on the boats. They are between 64 and 72 years old, all married and with children and grandchildren. These men's working place is near the docks, from which vessels sail out to sea. It is also the place where the fish is discharged to be sold and resold. They work in short and narrow places similar to sheds, filled with all sorts of fishing material. There we find usually two men in the same space, each one doing his job. It is a typical male-only environment; there are always men arriving, others going out to sea, and still others who just want to talk to each other.
- Most of them spent long periods of time in fishing ships, distant from their families, but with the company of their mates (masters, foremen masters, drivers, fishers, etc.).
- The routine on a fishing boat leads to repetitive procedures: casting the nets, mending others, collecting nets full of fish, depositing them in containers, casting the nets again and again... The communication established among these fishermen was mainly related to the tasks they had to do and little else. Because the job could not stop, the few breaks they had were used to make meals together, in groups, to play dominoes or cards, to talk a little, and, essentially, to rest. Some told us that the conversation was short because the men were of few words and they were there to work. Life at sea was very hard, as these men were subjected to precarious and dangerous conditions.
- We think that the profession and way of life of these men directly affects the way that they learn. For them, the fact of working in a group does not mean that there is a collective

learning process. Although some of them have taken courses, they stated that what they have learned in formal terms was not enough to be fishermen. It was the everyday struggle at sea that taught them. In a boat, one learns primarily through practice and by observing the older or more experienced comrades. However, each man learns primarily by himself.

- It seems to be a form of relationship in which affection and sociability have very particular contours. What unites them is the work. However, it seems that there are no ties of affection among them, despite spending so much time together, confined to the boat in which they live and work for months, with only a few stops along the route. It is possible that these relationships, resulting from their biography and typically male, had been built through these labour relations, affecting the men of our case study, even today.

- The work done ashore is different from what many of these men were used to doing at sea, but the means of learning is the same: through practice and with each other.

- Having made professional trips (along the Portuguese coast, Mauritania, Senegal, South Africa, Angola, USA, Morocco), enabled them to come into contact with other cultures, customs, and languages, as well as to acquire knowledge of geography, management, and economics.

- For almost all of them, this was the only life they knew and to keep working allows them to continue to live with people who use the same language, sharing meanings and symbols

- Also, all of the men in our case study admit that the fact that they can earn some more money is a key factor. It allows them to help their families financially. Some have unemployed children living with them.

- The pattern of activity described here displays significant ambiguities. On the one hand, men feel good about no longer having to be away for long periods of time, being away from the family. There are men who reported wanting more time for themselves, to rest, to do leisure activities, and to give more attention to the family. On the other hand, however, the fact that they continue to have an occupation after retirement, six days a week, also means that the time spent with their families is not experienced as in other cases of typical pensioners.

- These men seem to want to stay away from the life of fishing, but at the same time they seem not to be able to live without it. It is also meaningful that some say explicitly that they are working just to escape family life – to escape an experience of everyday family company which only now, after retirement, they have truly experienced and maybe is frightening.

- These men spend their days together, but remain separated in relational or affective terms – or in the terms with which women usually experience relationships, implicating affection and sharing feelings. Each of them works individually and speaks little, even knowing exactly what the other one is doing. Even when they were closer in personal terms, at work everyone did their job and spoke little. However, we noticed that in this kind of relationship there is a certain comfort. They are alone together. They do not have to communicate verbally with the mate next to them, and yet, it seems important that he is next door, daily. In short, there is more than one way to be together, to not be alone, or to be apart.

INDIKATORS / THEMES IDENTIFIED IN THE ARTICLE / RESEARCH

Indicators, identified by author/s of the research / article (**count only those, that could be relevant for our project**):

Important clues:

It is clear that while formally working, these men built very traditional gender roles around the central values and norms of work with other men, in a very particular environment (the totalitarian milieu of the fishing boats where they spent significant amounts of time). Some important factors were evident in the hard life of working as a fisherman: learning from practice and taking advantage of other experience, enduring the harsh conditions of everyday life, putting the job first and limiting relationships among men to the very few opportunities when they were not working or trying to rest. In this way, solidarity among mates was established through the experience of suffering, and sharing in their case did not include a necessity of verbalisation or emotional summary. Therefore, it is only natural that, after retirement, these men maintain all of the indicators of old masculinities.

When they retire, they are faced with having to have a daily, brand new form of relationship with their families, which potentially include some gender clashes as a result of a re-negotiation of duties within the family, for example. In our exploratory conclusion, these retired fishermen also still work in order to escape this bargaining and to be able to maintain the usual pattern of relationships they used to have while working.

Indirect indicators / themes, that could be defined from the research results relevant for our project (or from the literature used in the article/research)

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OTHER CONCLUSIONS / OBSERVATIONS RELEVANT FOR OUR PROJECT

(use only when good practice has not been presented in scientific article / research but elaborated from professional papers, brochure and other secondary material)

(identify relevant theme)

(identify relevant theme)

(identify relevant theme)

(identify relevant theme)

INFO

Within the project: K2 – Old Guys Say Yes to Community

Prepared by: António Fragoso

Date: 20/12/16