

# OLD GUYS SAY YES TO COMMUNITY TOOLKIT

Intellectual output 9 (IO9)

*Toolkit, based on the findings from in-depth recommendations as well as other project results*



## *Old Guys Say Yes to Community*

This project has been funded with support from the European Commission. This publication reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

Erasmus+, Strategic Partnership for Adult Education

Agreement number: 16-KA204-021604, case number: KA2-AE-9/16

Duration: October 2016 – August 2019

Leading Faculty of Arts, University of Ljubljana (Slovenia)

Partner Slovenian Association of Adult Educators (Slovenia)

Partner University of Algarve (Portugal)

Partner University of Wrocław (Poland)

Partner Tallinn University (Estonia)

Partner Association of Estonian Adult Educators (Estonia)

<b>Introduction to the Toolkit</b> .....	<b>4</b>
<b>MODULE 1: Pluralisation of transitions to retirement and ageing</b> .....	<b>7</b>
1.1 Silver productivity and ageing .....	7
1.2 Post-work lives and identities independent of paid work.....	7
1.3 Ageing men’s health-related behaviours .....	7
1.A Read good practices collected by the Old guys project and discuss the following questions .....	8
1.A.1 EXCHANGING KNOWLEDGE AND EXPERIENCE .....	8
1.A.2 SOCIAL RESPONSIBILITY: SOCIAL TIME BANK.....	8
1.A.3 POSITIVE AGEING THROUGH PRODUCTIVITY AND LEARNING .....	8
1.A.4 NEEDED, RECOGNISED AND VALUED: SELF-ESTEEM DEVELOPMENT .....	8
1.B Suggestions.....	8
1.B.1 Search silver economy webpage .....	8
1.B.2 Watch the video: How I became an entrepreneur at 66 .....	8
1.B.3 Scatterplot of life expectancy and GDP per hour.....	8
1.C Strengthen your findings .....	9
<b>MODULE 2: Absent bodies and invisible lives</b> .....	<b>11</b>
2.1 Men’s mental health in and out of work .....	12
2.2 No country for old men? .....	12
2.3 Why are older men so vulnerable? .....	12
2.A Read good practices collected by the Old guys project and discuss the following questions .....	13
2.A.1 THE MEANING OF LIFE: CHANGING VALUES AND BEHAVIOURS .....	13
2.A.2 ACTIVE CITIZENSHIP: THERE IS NO EDUCATION OUTSIDE THE SOCIAL REALM .....	13
2.A.3 SOCIAL CAPITAL.....	13
2.A.4 SOCIAL NETWORKS.....	13
2.A.5 FIGHTING ISOLATION AND LONELINESS.....	13
2.A.6 DANCING FEET.....	13
2.B Suggestions.....	14
2.B.1 Consider self-reported psychological well-being through the lifespan .....	14
2.B.2 See video: Zdravko Kuhta .....	14
2.B.3 See video: Through self-belief you can climb any mountain .....	14
2.B.4 Search cyclingwithoutage.com.....	14
2.C Strengthen your findings .....	14
<b>MODULE 3: Re-defining masculinity and gender capital</b> .....	<b>17</b>
3.1 Men and boys: Sharing the skills across .....	18
3.2 Men's 'gender capital' experiences .....	18

3.3 Men’s involvement in a male-focused community-based programme .....	18
3.A Read good practices collected by the Old guys project and discuss the following questions .....	18
3.A.1 SAFE SPACES AND SHARED INTERESTS .....	18
3.A.2 DEVELOPMENT OF CREATIVITY AND IMAGINATION.....	18
3.A.3 IMPORTANCE OF TRADITION IN RURAL COMMUNITIES.....	19
3.A.4 OLDER MEN'S EMPOWERMENT AND INTERGENERATIONAL COOPERATION.....	19
3.B Suggestions.....	19
3.B.1 Transforming lives across Ireland.....	19
3.B.2 Where men work at play.....	19
3.C Strengthen your findings.....	19
<b>MODULE 4: Community-based learning, action and spaces .....</b>	<b>21</b>
4.1 Involvement in a male-oriented community programme.....	21
4.2 The role of civic engagement for men's health and well-being .....	21
4.3 Older men learning through religious and political affiliations.....	22
4.A Read good practices collected by the Old guys project and discuss the following questions .....	22
4.A.1 FAMILY TRADITIONS.....	22
4.A.2 MUTUALITY OF PERSONAL AND COMMUNITY INTERESTS .....	22
4.A.3 WHEN A 'SINGLE LIFE STORY' IS EMBEDDED IN THE 'SOCIAL LANDSCAPE' .....	22
4.A.4 OLDER-CITIZENS-FRIENDLY PLACES.....	22
4.A.5 GATHERED INFORMATION .....	22
4.B Suggestions.....	22
4.B.1 Volunteer work and well-being.....	22
4.B.2 Intergenerational learning .....	23
4.B.3 Cognitive abilities and ageing.....	23
4.C Strengthen your findings.....	23
<b>Conclusion .....</b>	<b>25</b>
<b>References .....</b>	<b>25</b>

## Introduction to the Toolkit

This Toolkit is a product of the *Old Guys Say Yes to Community* (Erasmus+) project 'A Toolkit to implement findings from in-depth recommendations for local authorities and community workers' (see Table 1).

**Table 1: Old Guys Say Yes to Community project**

Erasmus+, Strategic Partnership for Adult Education, agreement number: 16-KA204-021604, case number: KA2-AE-9/16 Duration: October 2016 – August 2019		
Leading	Faculty of Arts, University of Ljubljana (Slovenia)	<a href="http://www.ff.uni-lj.si/an/">http://www.ff.uni-lj.si/an/</a>
Partner	Slovenian Association of Adult Educators (Slovenia)	<a href="http://www.andragosko-drustvo.si/">http://www.andragosko-drustvo.si/</a>
Partner	University of Algarve (Portugal)	<a href="https://www.ualg.pt/en">https://www.ualg.pt/en</a>
Partner	University of Wrocław (Poland)	<a href="https://uni.wroc.pl/">https://uni.wroc.pl/</a>
Partner	Tallinn University (Estonia)	<a href="https://www.tlu.ee/en">https://www.tlu.ee/en</a>
Partner	Association of Estonian Adult Educators (Estonia)	<a href="https://www.andras.ee/en">https://www.andras.ee/en</a>

The aim of this toolkit is to introduce community workers' and NGO stakeholders' strategies for how to improve the participation of older men (aged 60 years or more) in the local community and, in particular, how to encourage older men's socialisation, informal learning and inclusion in organisations which are not primarily meant for education and learning in the third and fourth life stages. Therefore, this Toolkit suggests how to develop bottom-up strategies for community activities targeting older men, and direction for networking community organisations. Besides this, it tries to raise public awareness of the social isolation of men aged 60 years or more; build the capacity of national and local institutions/organisations to address (self)marginalisation and poor health of older men, through social innovations and alternative approaches fostering community learning, doing and socialising; disseminate research findings through diverse educational programmes and public discussions (with all generations, with NGO representatives and other stakeholders in civic society, adult education and policies) to better cope with the demanding issue of social isolation.

The Toolkit is composed of four modules (see Table 2) that will improve the knowledge, attitudes, skills and practices of the participants involved towards fostering social policies for the engagement of older men in learning (male-focused community-based programme, intergenerational learning, etc.) as well as to improve their well-being (social capital, emotional capital, mental health, cognitive ageing, silver productivity, etc.). Each section contains:

- a) **A background narrative supported by the state of the art in the subject area;**
- b) **three selected sub-topics (issues) for the considered subject area, each containing referential scientific articles** (it is suggested that at least the first article of each module should be read and discussed);
- c) **selected examples of good practice on the discussed topic** (it is suggested that at least three good practices are explored through the proposed questions, discussions and observations);
- d) **further research on the discussed topic** (suggested webpages, projects, videos, charters, article from *Old guys* project, etc., with questions and discussions);
- e) **Participants should create a Table with identified needs, problems, limitations and proposed suggestions** (the Table will be completed with problems and recommendations from project partners at the end of each module: suggested interventions; practices; policies; learning programmes for necessary changes in the community and wider society).

**Table 2: Toolkit modules**

No.	Module topic	Selected key sub-topics	Example of good practices	Search suggestions
1	<b>Pluralisation of transitions to retirement and ageing</b>	<ol style="list-style-type: none"> <li>1) Silver productivity and ageing (Schmidt-Hertha &amp; Rees, 2017)</li> <li>2) Post-work lives and identities (Golding, 2011a)</li> <li>3) Ageing men's health-related behaviours (Peak &amp; Gast, 2014)</li> </ol>	<ol style="list-style-type: none"> <li>1) Exchanging knowledge and experience</li> <li>2) Social responsibility: Social time bank</li> <li>3) Positive ageing through productivity and learning</li> <li>4) Needed, recognised and valued: Self-esteem development</li> </ol>	<ul style="list-style-type: none"> <li>➤ Search silver economy webpage</li> <li>➤ Watch the video: How I became an entrepreneur at 66</li> <li>➤ Scatterplot of life expectancy and GDP per hour</li> </ul>
2	<b>Absent bodies and invisible lives</b>	<ol style="list-style-type: none"> <li>1) Men's mental health in and out of work (Olliffe &amp; Han, 2014)</li> <li>2) No country for old men? (Gleibs, et al., 2011)</li> <li>3) Why are older men so vulnerable? (Canneto, 2015)</li> </ol>	<ol style="list-style-type: none"> <li>1) The meaning of life: Changing values and behaviours</li> <li>2) Active citizenship: There is no education outside the social realm</li> <li>3) Social capital</li> <li>4) Social networks</li> <li>5) Fighting isolation and loneliness</li> <li>6) Dancing feet</li> </ol>	<ul style="list-style-type: none"> <li>➤ Consider self-reported psychological well-being through the lifespan</li> <li>➤ Video: Zdravko Kuhta</li> <li>➤ Video: Through self-belief you can climb any mountain</li> <li>➤ Search cyclingwithoutage.com</li> </ul>
3	<b>Re-defining masculinity and gender capital</b>	<ol style="list-style-type: none"> <li>1) Men and boys: Sharing the skills across generations (Golding &amp; Foley, 2017)</li> <li>2) Men's 'gender capital' experiences: Understanding occupational segregation (Huppatz &amp; Goodwin, 2013)</li> <li>3) Counter and complicit masculine discourse (Mackenzie et al., 2017)</li> </ol>	<ol style="list-style-type: none"> <li>1) Safe spaces and shared interests</li> <li>2) Development of creativity and imagination</li> <li>3) Importance of tradition in rural communities</li> <li>4) Older men's empowerment and intergenerational cooperation</li> </ol>	<ul style="list-style-type: none"> <li>➤ Video: Transforming lives across Ireland</li> <li>➤ Video: Where men work at play</li> </ul>
4	<b>Community-based learning, action and spaces</b>	<ol style="list-style-type: none"> <li>1) Involvement in a male-oriented community programme (Reynolds, Mackenzie, Medved &amp; Roger, 2015);</li> <li>2) The role of civic engagement for men's health and well-being (Goth &amp; Småland, 2014);</li> <li>3) Older men learning through religious and political affiliations (Formosa, Galea &amp; Bonello, 2014)</li> </ol>	<ol style="list-style-type: none"> <li>1) Family traditions</li> <li>2) Mutuality of personal and community interests</li> <li>3) When 'single life story' is embedded in 'social landscape'</li> <li>4) Older-citizens-friendly places</li> <li>5) Gathered information</li> </ol>	<ul style="list-style-type: none"> <li>➤ Volunteer work and well being</li> <li>➤ Intergenerational learning</li> <li>➤ Cognitive abilities and ageing</li> </ul>

Section 5 contains a collection of relevant literature for all four modules.

After going through this toolkit and the course on the OER-based web portal participants/learners will be able to improve their knowledge, attitudes, skills and practices towards a better inclusion of older men in their programmes and activities. We hope participants gain awareness of the importance of identifying specific older men's problems in their communities, the importance of men's involvement in a male-oriented community programme and the role of men's civic engagement for their health and well-being. These problems should be the base to discover possible solutions to improve their local environments, in particular those based in education and learning. This entails:

- Focusing on certain territory, to conduct research activities to understand the situation of older men in the community, from their own point of view.
- Analysing the network of civil society institutions that support older adults in the territory, or assume responsibilities towards the education or informal learning in the community.
- Working as a network to provide more opportunities for older adults – not forgetting men – to learn and be active in their daily lives.
- Printing changes to the daily lives of the older men, guiding them to assume social practices more coherent with the general principles of successful ageing.

The online course will last 4 weeks, considering about 5 hours of activities per week/module. The course consists of 4 modules in which participants will participate in various activities: reading scientific and professional literature, participating in discussions, watching videos, reflecting on their own practice, completing quizzes for self-assessment of knowledge, etc. The course, therefore, will have a total workload of 20 hours for the participants. These hours include not just reading the articles provided in the modules and watching the videos, but also the complementary reading, carrying out the assessment activities and participating in the forums.

The workload for each module is thus:

- reading scientific literature = 1h
- reading examples of good practice = 1h
- reflection on own practice = 1h
- participation in the forum = 1h
- watching videos = 30 min
- completing quizzes = 10 min

The Toolkit can be used as stand-alone material, but the topics from this document are also used as the starting point for web-based materials included in the Old Guys Moodle course ("Fostering inclusion of older men"). In March 2019, a pilot version of this material was carried out at the University of Ljubljana in the form of a blended learning course. This pilot provided guidelines for improvements of the web-based materials and online course. This toolkit as well as the Moodle course will be available on the Open Educational Materials Portal (OER), which will continue to be available even after the project completion.

Read the Toolkit in your language:

[English](#), [Slovenian](#), [Portuguese](#), [Polish](#), [Estonian](#)

## **MODULE 1: Pluralisation of transitions to retirement and ageing**

The transition from employment to retirement has significantly changed in the EU in the last few decades. Not only are years of service extending and the retirement age increasing, but pensions are also falling and they no longer guarantee a decent life. Retirement can be a breaking point in a variety of ways: psychologically, it is seen as a developmental task, as a longer-term process, or a critical life event (Filipp and Olbrich, 1986). Psychologically, the loss of identifying activities points to the loss of self, the loss of worthwhile projects that reflected one's personality, and also the loss of the meaning of life (Wijngaarden, Leget and Gossensen, 2015). Primarily it can mean a significant cut in people's biographies (Schmidt-Hertha and Rees, 2017). Despite all the facts and research and with the clear transformations in social life and the increasingly more present re-definitions of gender identity and gender capital, politicians and the wider society still consider that retirement is not a critical life-event or noteworthy change.

Krajnc (2016) acknowledges that building a new meaning of life is a necessary preparation for a successful transition to retirement. Forcing older people to a social and psychological "death" after retirement by not giving them an opportunity to fully experience the new life situation that they are entering can be devastating for them (Krajnc, 2016). In a quantitative research study of more than 2,000 interviewees (men and women) aged between 50 and 69 years from Germany, Schmidt-Hertha and Rees (2017) found that satisfaction with the workplace in all stages of the career, positive perception of work and high personal identification with the workplace are crucial elements on the path to retirement or motivation for delaying retirement. This can also be seen facing the newly appearing practices of bridge employment (part-time work before retirement) and re-careering (second career after legal retirement) (Boveda and Metz, 2016).

### **1.1 Silver productivity and ageing**

Facing a pluralisation of transitions to the after-working phase of life, including different forms of intermediate stages, educational programmes to design the transition and the stage of life after work, seems to be more relevant than ever (Schmidt-Hertha and Rees, 2017, 51).

### **1.2 Post-work lives and identities independent of paid work**

Community-based activity, particularly in community men's sheds, allow men to develop identities independent of paid work. It allows for opportunities for regular social interaction and hands-on activity in groups, within organisations and in the wider community. The value of this interaction was enhanced for older men when this activity was more than individual and cerebral (knowledge or skills-based). It seems particularly powerful, therapeutic and likely to have broader well-being benefits when it is physical and social, involving other men and contributing to the organisation and the community. This hands-on activity has particularly strong well-being benefits, whether it be via sport, fire and emergency service volunteering, gardening or "doing stuff" in sheds, because it creates, maintains and strengthens men's post-work lives and identities through communities of men's practice. In this sense, it allows men to be "blokes" together in ways that are positive and therapeutic rather than negative or hegemonic (Golding, 2011a, 41).

### **1.3 Ageing men's health-related behaviours**

This conceptual review summarises the current research on older men and their health-related behaviours with special attention given to the influence of the hegemonic masculinity framework over the life span. The authors consider whether masculinity precepts can be modified to enable men to alter their gendered morbidity/mortality factors and achieve healthier and longer lives. Also included is an overview of the gender-based research and health education efforts to persuade men to adopt more effective health-related behaviours or health practices earlier in the life span. Given the current attention being paid to men's health, for example, their higher risk of morbidity and mortality both generally and at younger ages,

and the associated health care costs tied to those risks, the ethical and economic implications of this review may prove useful (Peak & Gast, 2014, 7).

## 1.A Read good practices collected by the Old guys project and discuss the following questions

### 1.A.1 EXCHANGING KNOWLEDGE AND EXPERIENCE

*Does your community have a place where men meet and do things similar to Men's Sheds? If not, do you think men in your community lack possibilities to share their knowledge and experiences with each other? Could something similar to Men's Sheds be organised in your community?*

### 1.A.2 SOCIAL RESPONSIBILITY: SOCIAL TIME BANK

*Do you recognise this idea of Social Time Banks in your community? Would you say something like this is already happening in your community?*

### 1.A.3 POSITIVE AGEING THROUGH PRODUCTIVITY AND LEARNING

*Find examples of the economic productivity practices of older adults in your community and find out how these doings/activities affect the wider social realm.*

### 1.A.4 NEEDED, RECOGNISED AND VALUED: SELF-ESTEEM DEVELOPMENT

*Consider where and when older men's work, knowledge, skills or practices/doings are needed, recognised and/or valued in your community.*

## 1.B Suggestions

### 1.B.1 Search silver economy webpage

*a) Search the silver economy webpage: <http://www.silvereco.org/en/?s=> and build arguments to support productivity, creative working and doing in later life (such as bridge employment, re-careering, etc.). What benefits can these practices bring to older adults (particularly men) and how do they enrich the broader community?*

*b) Do you think that it is necessary to empower community leaders and community workers towards greater participation and productivity of men in your community? If so, what would be the first steps towards that goal in your community?*

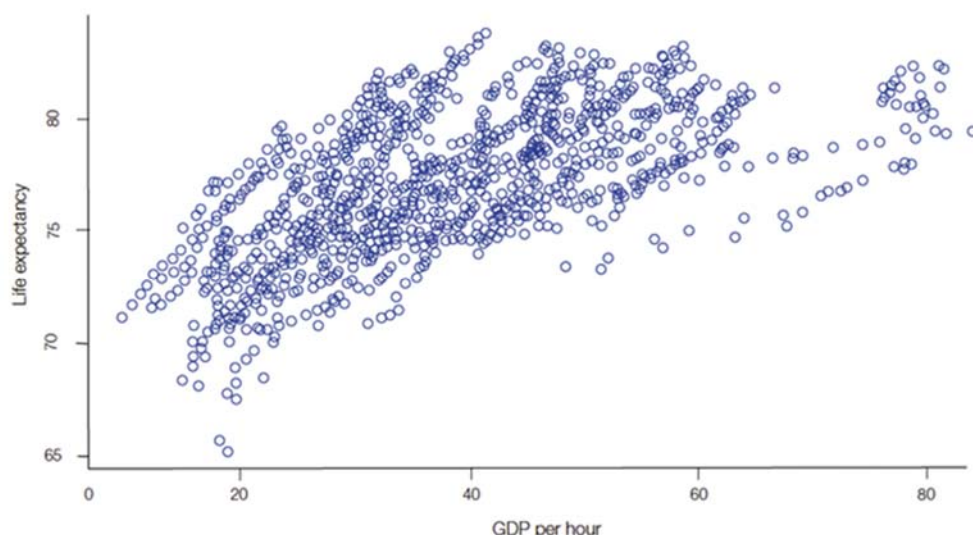
### 1.B.2 Watch the video: How I became an entrepreneur at 66

*Watch the video "Paul Tasner – Ted Talk" at <https://www.youtube.com/watch?v=Oqce5D2XMZO> and discuss the importance of experience when considering a new career later in life.*

### 1.B.3 Scatterplot of life expectancy and GDP per hour

There is more and more evidence in favour of a 'longevity dividend'. Authors of international data from 35 countries published by the International Longevity Centre found that as life expectancy increases, so does "output per hour worked, per worker and per capita". Mobilising older workers' skills, expanding labour forces and fostering intergenerational solidarity will mean that rising life expectancy can be both socially and economically good (Flynn, 2018).





Scatterplot of life expectancy and GDP per hour 1970–2015 (35 countries). Toward a longevity dividend, International Longevity Centre (in Flynn, 2018)

- a) Try to identify social and economic advantages of the increasing life expectancy that already exist in your community.
- b) Try to identify subjective well-being and subjective health of active (productive) and non-active (unproductive) men aged 60 and more in your community.
- c) Identify all NGOs and other institutions in your community that work in the field of necessary preparation for a successful transition to retirement. What kind of pre-retirement programme do you think is most needed?

### 1.C Strengthen your findings

Fill out the Table 1.C.1 and then compare your findings with the Old Guys Say Yes to Community project results (see Table 1.C.2).

Table 1.C.1: Transitions to retirement and ageing (your findings and observations)		
No.	Problems/obstacles/needs	Recommendations/suggestions for changes
1		
2		
3		
4		
5		

Table 1.C.2: Transitions to retirement and ageing – project results		
No.	Identified problems/obstacles/needs	Recommendations/suggestions for changes
1	RETIREMENT AS A BREAK-EVEN POINT: The greater the importance of employment during the working period and the more time the seniors had devoted to it, the greater were the problems that arose with retirement, especially when there were no substitute activities: a void, a lack caused by the interruption of the routine workday.	Because retirement is a critical stage in life that older adults (and especially men) are not prepared for, and because there are not any formal retirement preparation programmes, programmes aiming to prepare seniors for old age and give meaning to old age to those in the second stage of life (not just before retirement, but rather significantly earlier) should be promoted (and developed) within public institutions, trade unions and through NGOs.

<p>2 FORCED RETIREMENT and intimidation with high taxation for post-retirement work.</p>	<p>Instead of forced and early retirement, practices for a gradual transition to retirement (partial retirement, retirement with the possibility of occasional (non)formal participation, etc.) should be developed and aimed at any individual with motivation and interest in continuing employment or work.</p> <p>At the national level, laws should be drawn up to institutionalise gradual/partial retirement practices, 'silver economy', and to encourage economic integration of older adults, etc.</p> <p>Organisations that develop 'partnerships' with older adults should be financially supported, and their work disseminated.</p>
<p>3 RETIREMENT AS A RELIEF or BURDEN – The very 'start of retirement' meant a significant change especially in terms of 'time that remains and there is too much of it' and 'time that now needs to be filled with something', and 'alternative activities' that have to be sought. The change was most traumatic for those who faced it alone (without the support of family and/or friends) and those whose social networks had been built exclusively around their job (co-workers, clients, business partners).</p>	<p>Inclusive longevity society could be developed through practices of old-new career; involving older adults in mentoring, training, mediation, development, strategic, motivational, etc., roles/working groups/programmes of institutions and companies; gradual replacement of 'careers of male domination', 'identity of a functionary', etc.</p> <p>Good examples of encouraging positive perception of productivity (highly important for men) and creativity (highly important for women) could be done within public institutions (city, municipal, public institutions) and trade unions, for example.</p>
<p>4 EXPELLED FROM THE LABOUR MARKET: it is expected that seniors stop their work activities on the day of retirement.</p>	<p>Our research showed that men had a large spectrum of untapped skills and rich experience. Activities/work could also be done by seniors; it could be brought to their homes (if the main problem is mobility). The job brokering e-platform and other websites offering local job opportunities need to be systematically introduced among older people and supported by the community.</p>
<p>5 FACING AGEING UNPREPARED AND ALONE: weakening cognitive, social and cultural capital in the third and fourth life stages.</p>	<p>Young people should also be informed and educated about the process of ageing and about old age; research has shown that activities in the first two life stages decisively determine cognitive, social and cultural capital in the third and fourth life stages. At the same time, this would encourage the wider society (and not just among older adults) to change the traditional and stereotypical views of old age and ageing.</p>
<p>6 PENSIONERS in a SUBORDINATE POSITION, often perceived as receiver, burden for society, non-active members of society, need help and care, etc.</p>	<p>Our interviewees expressed that they did not want to be in a subordinate position or in a position of ignorance, or to be taught (especially from younger 'experts'), but wanted to transfer their knowledge and experiences to others, especially younger people, and craved such interactions.</p> <p>National and local authorities must enable ways for older adults to transfer their knowledge, practices and skills to the wider population; strengthening intergenerational translation and exchange in cooperation with civic society and NGOs.</p> <p>The <i>Old guys</i> research proved how older adults are not necessarily only recipients, but mostly providers of wider development in the community through their volunteer, mutual and charity work (mostly done by women).</p>
<p>7 ERASED PAST LIFE HISTORY: The work and activities of men's working life were lost or had ceased; some industries, professions, hobbies and other leisure activities have been dissolved, acquired a new function, or have ceased completely. In some they could no longer engage due to decline in physical fitness and health.</p>	<p>Local authorities can make an evaluation on the quantity and quality of public spaces. This evaluation should take into account the quality of access and transportations and their adequacy to promote different uses of the public spaces.</p> <p>Following this evaluation, local authorities can implement solutions (short, medium or long-term solutions) to improve public spaces and create new public spaces for all ages.</p> <p>It is harder, however, to find short-term solutions to economic</p>

<p>Many public places for meeting and socialising from the time of the working life of older men are gone, privatised or appropriated by other generations.</p>	<p>problems that have an impact on employment / unemployment. This is a primary responsibility of governments, either central or local.</p> <p>NGO representatives and other stakeholders in civic society can do their best to set up their own offices and reception rooms (or other facilities they are using) as a safe space, community spaces, where people can come, meet, socialise and spend time together.</p>
<p>8 LACK OF INFORMATION ABOUT POSSIBILITIES AND EXISTING ACTIVITIES/DOINGS IN THE COMMUNITY: in most places that we observed, there were no platforms, newsletters, etc., for older adults; often it is not clear how to reach dispersed information about the opportunities for active ageing.</p>	<p>In some contexts of the <i>Old guys</i> team there is no lack of activities suitable for older men. In other contexts, there are abundant formal or non-formal activities that attract more women than men. But it is a fact that there is a lack of information on those opportunities. Furthermore, often institutions of the same territories are offering activities without knowing what the other institutions are doing. Civil society institutions and local authorities should, therefore, articulate better the opportunities for a more active life and work on the dissemination of these activities.</p> <p>The information channel should be selected on the basis of the target group's abilities and habits. It would be useful to have more coordination, ways of informing the public, a platform, etc. See also the "Golden Age" programme from Portugal, presented in Module 4 under the good practices "Gathered information" (4.5.A).</p>

## **MODULE 2: Absent bodies and invisible lives**

Significantly fewer men in the third and fourth life stages than women of the same age realise the importance of lifelong learning and the advantages of active participation in the community. The low participation rates of older men in organised learning programmes and other free-time activities are evident from a number of research studies (Merriam and Kee, 2014; Schuller and Desjardins, 2007; Tett and Maclachlan, 2007), many of which link this to the men's quality of life, which is lower than the opportunities available to them in their environments otherwise allow (Courtenay, 2000; Golding 2011a, 2011b; Oliffe and Han, 2014). Research also demonstrates that older men marginalise, isolate and alienate themselves more frequently than their female partners (McGivney, 2004; Williamson, 2011; Vandervoort, 2012; Holwerda et al., 2012); that they are more likely to be subjected to loneliness (Wang et al., 2002; Paúl and Ribeiro, 2009); and that they increasingly rely on their wives and life partners, depending on them emotionally and socially as well as in terms of care (Vandervoort, 2012; Dettinger and Clarkberg, 2002). Besides this, older men in contemporary discourses on ageing can be described as absent bodies and invisible lives, and thus the phenomena of ageing, gender (including masculinity), and disability can be connected and consequently interpreted and understood by studying embodiment in old age (Fleming, 1999).

Various statistical data, too, confirm that older men are less active than women. The largest discrepancy, in women's favour, in participation in the community programmes of active ageing in the countries monitored by Eurostat found are in Sweden (14%), Denmark (9.9%), Finland (7.7%), Iceland (7%), Estonia (5.5%) and France (4.9%) (Eurostat, 2017). Although men are more active than women in Croatia, Germany, Turkey and Switzerland, the difference is practically negligible (between 0.2 and 0.6%) (Eurostat, 2017) and should be considered from cultural and religious aspects – but mainly through gender capital. The statistic shows that the discrepancy in Slovenia is 3% in women's favour (Eurostat, 2017), but men's participation in various organised programmes of active ageing is substantially more limited: the average share of men in

Activity Day Centres in Ljubljana is 15%, while Adult Education Centres and the Third Age University are similarly perceived as predominantly women's organisations managed by women. Partners on the project came to similar conclusions. The reasons for men's non-participation in the existing activities are, among others, the feminisation of the learning programmes and their staff (Carragher and Golding, 2015; Owens, 2000), the negative perception of their schooling in the past (Mark and Golding, 2012; McGivney, 1999, 2004), the weakening of cognitive and social capital, which is part of the ageing process and which influences men more than women (Merriam and Kee, 2014; Schuller and Desjardins, 2007; Tett and Maclachlan, 2007).

In view of all the reasons, it is important to find out why older men in a number of countries, including Portugal, Poland, Estonia and Slovenia, have been, essentially speaking, excluded (or self-excluded) as relevant participants in society, because the consequences of their marginalisation can be dramatic. The men's exclusion and inactivity in the third and fourth life stages have a significant impact on the quality of their lives, on cognitive and mental capital (Golding, 2011a, 2011b, Foresight Mental Capital and Wellbeing Project, 2008), on emotional well-being (Williamson, 2011) and, of course, most importantly, on their (subjective) health (Courtenay, 2000; Giles et al., 2005; Golden, Conroy and Lawlor, 2009; Mark and Golding, 2012; Schmidt-Hertha and Rees, 2017). Numerous social factors strongly influence health quality, too. The collective effort of the partners in the project *Old Guys Say Yes to Community* is to call attention to older men. Gendered experiences and social lives are different from women of their age as well as younger men.

## 2.1 Men's mental health in and out of work

The mental health of men is an important issue with significant direct and indirect costs emerging from work-related depression and suicide. Although the merits of men's community-based and workplace mental health promotion initiatives have been endorsed, few programmes are mandated or formally evaluated and reported on. Also conspicuously absent are gender analyses detailing connections between masculinities and men's work-related depression and suicide on which to build men-centred mental health promotion programmes. This article provides an overview of four interconnected issues, (a) masculinities and men's health, (b) men and work, (c) men's work-related depression and suicide, and (d) men's mental health promotion, in the context of men's diverse relationships to work (including job insecurity and unemployment) (Olliffe and Han, 2014).

## 2.2 No country for old men?

Academics as well as care institutions tend to treat older people as de-gendered (Thompson, 1994; Silver, 2003). The gender imbalance and the de-emphasis on gender identities can have important implications for men's psychological well-being and the way they think about and perceive themselves (...) Barefoot, Mortensen, Helms, Avlund, and Schroll (2001) observed that men, but not women, showed an increase in non-somatic depression symptoms from age 60 onwards. Barefoot and colleagues explained these results in terms of a shift of social roles and that the loss of social networks might be greater for men than for women (see also Moss & Moss, 2007) (in Gleibs, et al., 2011).

## 2.3 Why are older men so vulnerable?

This analysis challenged widespread suicide myths in the professional and popular literature, including the idea that interpersonal losses (e.g. widowhood) are relatively unimportant in older male suicide. It also highlighted often overlooked facts in European-descent older men's suicide proneness, including the fact that European-descent older men have less exposure than older women to many of the conditions (e.g. depression, chronic illnesses and functional disabilities, financial difficulties, widowhood, and living alone)

assumed to increase suicide risk in older adults. Therefore, the ageing adversities burden per se does not explain the extraordinary suicide proneness of European-descent older men, relative to older women or ethnic minority older men. Suicide for many European-descent older men seems to be a response to the ordinary challenges and losses of ageing (Canneto, 2015, 15).

## **2.A Read good practices collected by the Old guys project and discuss the following questions**

### **2.A.1 THE MEANING OF LIFE: CHANGING VALUES AND BEHAVIOURS**

*If you think about people aged 60 and more in your community, do you think they are satisfied with their lives? Do you see they are changing their behaviour after the retirement? In what way? What are main reasons that make them unhappy, dissatisfied?*

### **2.A.2 ACTIVE CITIZENSHIP: THERE IS NO EDUCATION OUTSIDE THE SOCIAL REALM**

*Try to identify initiatives in your country (or municipality) that foster active citizenship, critical learning or participatory budgeting.*

### **2.A.3 SOCIAL CAPITAL**

*If you think of some volunteer associations in your community, would you say older men are a part of them mostly because of social motives or are there any other more important motives?*

### **2.A.4 SOCIAL NETWORKS**

*How can people in your region can get acquainted with each other? How can older adults get acquainted with each generation? Can you think of some traditional arts and crafts that existed or still exist in your region and what role does they have in people's relations?*

### **2.A.5 FIGHTING ISOLATION AND LONELINESS**

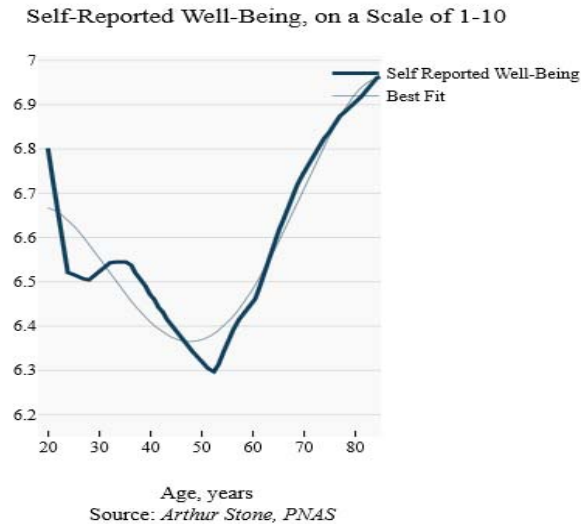
*Does your community have any kind of wide set of services and activities for older adults? If not – do you think it would be necessary? If yes – are the users satisfied?*

### **2.A.6 DANCING FEET**

*Turn on your radio and stand up, try to dance a little ... Isn't it fun? How do you feel while dancing?*

## 2.B Suggestions

### 2.B.1 Consider self-reported psychological well-being through the lifespan



a) Find arguments that will explain the discrepancy between the 'absent bodies and invisible lives' discussed above and the charter, showing that psychological well-being is increasing with age (starting somewhere after 50).

#### 2.B.2 See video: Zdravko Kuhta

See the example of Zdravko Kuhta, who lives in the social care home Hrastovec (Slovenia) with the first-established secure unit. Zdravko is struggling with himself and continues to be creative despite all difficulties he is facing in his life. He received an *award* for learning and knowledge promotion 2014 from the Slovenian Institute for Adult Education (SIAE)

<http://tvu.acs.si/priznanja/dobitniki/index.php?did=402&leto=2014>

a) How strongly is the mental health topic present in your environment? Who is promoting and discussing this topic?

#### 2.B.3 See video: Through self-belief you can climb any mountain

Slovenian Institute for Adult Education (SIAE) *award* for learning and knowledge promotion 2014

<http://tvu.acs.si/priznanja/dobitniki/index.php?did=403&leto=2014>

a) Try to discuss the discrepancy between both SIAE videos/biographies? Which differences can you find in two life stories, life histories? Are there any similarities?

#### 2.B.4 Search cyclingwithoutage.com

Search the webpage <https://cyclingwithoutage.org/> and see inspiring videos.

a) Do you think similar practices could be transferred to your local context in the cooperation of retirement homes and cyclist networks?

## 2.C Strengthen your findings

Fill out the Table 2.C.1 and then compare your findings with the Old Guys Say Yes to Community project results (see Table 2.C.2).

**Table 2.C.1: The men's exclusion and inactivity in the third and fourth life stages (your findings and observations)**

No.	Problems/obstacles/needs	Recommendations/suggestions for changes
1		
2		
3		
4		
5		

**Table 2.C.2: Men's exclusion and inactivity in the third and fourth life stages – project results**

No.	Identified problems, obstacles and needs	Recommendations/suggestions
1	<p>BECOMING A NOBODY: solitude, (self)isolation and (self)marginalisation among older adults (particularly men).</p> <p>STATUS CHANGE; IDENTITY CHANGE; SUBSCRIBED IDENTITIES: 'With retirement I immediately became nobody' (interviewee from Slovenia)</p> <p>Consequences of solitude, etc., on health (risk of dementia, mental health etc.) and well-being among older adults</p>	<p>Stakeholders in active ageing, lifelong learning and civil society in general will have to develop the sensitivity to recognise the causes and processes that have 'driven' older men out of public life in the community. Opportunities have been mostly seen a) in already existing and diverse educational and training programmes; b) in informing and raising awareness about them for older men; and c) in considering alternative activities for older men in later life. In this regard the emphasis was also on the importance of raising older men's awareness of the advantage of finding new social environments already in the retirement process (see Gregorčič, 2017 and already addressed transitions to retirement in Table 1.C.2).</p> <p>Programmes on cognitive ageing, mental health promotion, etc., should be developed and broader public discussions should be organised on these persisting taboo themes, which concern all genders in the countries researched.</p>
2	<p>ACCESSIBILITY to quality services, adequate public infrastructure and mobility have become a major technical (and, above all, financial) obstacle for older adults with the degradation of welfare/social state, which has a significant impact on their health and quality of life. A number of necessary services have become payable, while access to institutions and mobility in general is often inadequate.</p> <p>Older men reported losing their independence and autonomy.</p>	<p>The research has shown that older men highly value the independence and autonomy that defined them in their working life. Specific obstacles that prevent older adults from adequate access and mobility (pavements, bicycle lanes, benches at bus stops and along walking routes, car parks near health centres, organised public transport, vicinity of a shop, pharmacy, post office, banks, etc., in the rural environment; unpaid social spaces as an alternative to bars, churches and schools, etc.) in local environments (village, neighbourhood, gentrification of urban centres, etc.) should be identified, as well as possibilities for cheaper or free services for older adults in the context of decentralisation of services should be enabled by the national government with the cooperation of civic society and local authorities.</p>
3	<p>HEALTH ISSUES and SERVICES (indicated by all partners in the project): significant health problems (chronic diseases, reduced mobility, increased morbidity); difficulties in accessing public health services and, for some medical specialities, long waiting periods and/or half-payable services; lack of answers to tackle mental health (and other) problems. Not enough resources – human, technical, etc. – to deal with the</p>	<p>National governments need to start long-term measures to improve the healthcare system and services, in order to provide equal access to all people (as well as older adults).</p> <p>Civil society and NGOs dealing with active ageing, lifelong learning, etc., should connect to strong networks and become a serious pressure group to regulate current inappropriate situation for older adults in their countries/regions.</p> <p>Absence of adequate or sufficient health policies and practices should be addressed by the broader public and by different stakeholders (involving questions of privatisation, quality, accessibility, equality,</p>

	situation and help the families of older adults with mental issues...	etc.) with the innovative possibilities for older adults: beside simple assistance and institutionalisation that should be provided by the state, non-profitable innovations towards 'opening' institutions for older adults, community co-management should be developed, practicing de-institutionalisation and community work.
4	POVERTY AND FINANCIAL DISTRESS besides poorly managed home and social services (addressed by all partners, but with big differences between urban and rural areas).	In the framework of national strategies and preparing action plans by different ministries, local and national authorities should support implementation of legislation that tackles financial and material vulnerability of older people and those at high risk of poverty.  Interesting recommendations can be found in good practices that still persist in some rural areas (identified in Slovenia and Estonia), if the community is still bonding and bridging their inhabitants (see Gregorčič, 2017).
5	Problems in ORGANISATION and NETWORKING  Absence of adequate or sufficient social policies that allow the community to be the centre of the resolution of the problems of older adults.	Better cooperation is needed between all the institutions that worry about older adults.
6	POSITION CHANGED: Men have lost the position they used to have, and therefore often do not know how to participate in an informal/non-formal environment where activities are led by women.  Discomfort with the spaces in which men are a minority, such as the DCA and the Third Age University in general, was expressed from various perspectives.  Men rarely approach (new) activities without personal encouragement.	This expresses a very unequal form of looking at and participating in activities. While more structured/ formal educational activities attract mainly women, informal/ gaming activities attract men. To promote a variety of activities so that both men and women have opportunities seems crucial.  It is important that they are addressed through various institutions and especially through NGOs and organisations focused on older adults. It's also important that they are addressed through 'activity', that they are "doing things": (intergenerational or any other) cooperation can be only developed through 'doing' (Krajnc, 2018; personal interaction).  Personal approach has been shown as the most effective – men being encouraged to participate or brought to activities by their partners or important friends.
7	Need for POLITICAL PARTICIPATION and active citizenship	Local communities should develop more democratic and participatory processes for involvement of older adults in consultation and other practices that would enable them to contribute to the community.
8	DEPENDENCY on life partners and the phenomenon of "priceless women" (as came out in Slovenia).  The research found a relatively high dependence of interviewees on women as companions and a strong emotional, social and informational reliance on them; if necessary, they can be the 'first caregivers' and often also the first confidants. In cases where the wives were younger and active in employment, it has been shown that these men assumed many prevailing women's roles or obligations (household, babysitting grandchildren,	For older men "priceless women" and family are the most important pillars on which to base acceptance of their own process of ageing: The research outlined the pricelessness and importance of a wife/partner for older men in this life stage (they ran the household, managed finances, took care of their husbands, children and grandchildren, planned how to 'survive' the month, planned ageing and the necessary age-related changes in a household, helped the wider family, and on top of that offered support, affinity, and information based on the women's more numerous contacts and wider social networks). It has been shown that wives influenced the structuring of men's activities (they planned holidays, vacations, celebrations, everyday living, etc). That is why wives (or life partners) can probably be the most important target group for discussing transition to retirement as well as active ageing by older men; as well as those who can encourage their male partners to participate in community or learning activities



	etc.).	(see also recommendation no. 6 in this Table).
9	EDUCATION MATTERS: in some countries (as revealed in the case of the Portuguese research) men with a very low educational background find themselves in a very tightened and vulnerable situation at old age compared to those with middle or higher level of educational background.	Educational background seems central to quality of life in adulthood and, more specifically, at old age. Lifelong learning programmes provided by educational institutions and (informal) learning programmes should tackle those complex problems not only with educational means, but also with community activities and programmes not necessary dealing with education, but with greater focus on socialising, mutuality and community (with intergenerational programmes and exchange, community work, creativity, etc.).

### **MODULE 3: Re-defining masculinity and gender capital**

Since the social construction of masculinities has garnered much attention in the academic literature, more and more in-depth studies are emerging, arguing that masculinities are not easily defined (Mackenzie et al., 2017; Huppatz and Goodwin, 2013; Golding & Foley, 2017), as gender practices shift under the influence of historical narratives, as well as social, political, and economic structures (Connell & Messerschmidt, 2005; Creighton & Oliffe, 2010) and that hegemonic masculinities are often represented by established stereotypes and structures that influence how men think and act in relation to their view of what ‘being a man’ means (Mackenzie et al., 2017). Thus, relating to Module 2, in connecting masculinities to men’s work-related depression and suicide amid highlighting some targeted mental health promotion programmes, the authors confirm the need to understand gender as plural, relational, multidimensional, and deeply contextual (Johnson & Repta, 2012).

Such stereotypes as being strong, unemotional, aggressive, providing for one’s family, and having limited involvement in household tasks are changing and many scholars argue that masculinity is becoming more ‘inclusive’; more egalitarian, non-traditional and active in incorporating and adopting previously stereotypically feminine attributes, values, and practices (Anderson, 2009; Mackenzie, et al., 2017; Huppatz and Goodwin, 2013; Golding & Foley, 2017). Others suggest that, while these changes are apparent, they are not extensive and have done little to alter structurally embedded gendered power relations and indeed might be happening as a way of maintaining these established relations within a neoliberal economic landscape (Bridges & Pascoe, 2014; Mackenzie, et al., 2017).

Mackenzie, et al. (2017, 1225) conclude, that “such changes in hegemonic practices are slow to occur, perhaps especially so for different age cohorts, because they are embedded in social structures over time. It is within this context that patriarchal power influences many men (although certainly not all) to be complicit in sustaining hegemonic masculinity to draw significant dividends—though we should not think that such complicity is always, or often, a deliberate decision or process; it is often part of a far less conscious form of daily practice (Robertson, 2007). This is not to say that men attain hegemonic power, but there is often an implicit incentive to embody it because of the collective benefits that it offers men.”

Unlike women, who participate in the most varied areas in public, private and family life, men’s learning happens mostly in informal community spaces. Namely, the dominant *masculine capital* determines men’s (self-)exclusion, and they are not willing to enter learning communities (classrooms, educational institutions) that are frequently feminised. The research analysed in *Old Guys Say Yes to Community Project* suggests the need for men’s clubs, men’s sheds, men’s spaces and activities, and even safe community houses where men can socialise with each other (Reynolds et al., 2015), offering mutual support and where they can self-organise and redefine *masculine capital* to achieve older men’s empowerment, etc. (Hanlon, 2012; Ribeiro, Paúl and Nogueira, 2007; Carragher and Golding, 2015; Huppatz and Goodwin, 2013; Jelenc

Krašovec and Radovan, 2014). In Portugal the need was even stronger because of low or very low education and literacy levels of the men. In all the partner countries the need was mostly due to social factors, especially poverty and low pensions that do not enable decent lives.

### **3.1 Men and boys: Sharing the skills across**

The paper focuses on intergenerational learning in informal community settings between older men and boys. It examines and challenges narrow definitions of the notion of what is meant by “older” and “intergenerational” learning. It stresses the importance of older men’s capacity to be contemporary in their worldview, while drawing from a deep knowledge and wisdom developed from their life experiences and also from their formative cultural, national, and indigenous learning traditions. The paper provides an account of intergenerational stories wherein men informally mentor, share skills, and develop meaningful relationships with disengaged and disconnected young people in the community Men’s Sheds (Golding & Foley, 2017).

### **3.2 Men's 'gender capital' experiences**

“Bourdieu’s dynamic approach to social stratification provides an alternative starting point for the analysis of occupational segregation. Gender capital may be an extremely useful concept for exploring men’s and women’s movement through occupational social spaces, and thus sheds light on the continuity and reproduction of occupational segregation” (Huppatz and Goodwin, 2013, 294).

### **3.3 Men’s involvement in a male-focused community-based programme**

Masculinity refers to established stereotypes and structures that influence how men think and act in relation to their view of what “being a man” means (Connell & Messerschmidt, 2005). Differing conceptions of masculinity range from traditional, hegemonic views which suggest that men should be strong, independent, and aggressive, to more fluid and complex views which suggest greater flexibility in what it means to be a man. In contrast to models that understand gender and masculinity as consisting of sets of characteristics or traits that men possess to a greater or lesser extent, this work situates itself within a gender relations framework which conceptualises masculinities as relatively enduring sets of normative male practices yet simultaneously as practices that are open to and currently undergoing normative shifts. The objective of this study is therefore to understand such masculinities as they occur among male participants of Men’s Sheds—a men-centred community programme that has experienced tremendous international growth in recent decades (Golding, 2015). Although research on Men’s Sheds is experiencing similar growth to that of the movement itself, little attention has been paid to the influence of masculinities in this growing literature (Mackenzie et al., 2017).

### **3.A Read good practices collected by the Old guys project and discuss the following questions**

#### **3.A.1 SAFE SPACES AND SHARED INTERESTS**

*Can you think of some common interests’ men in your community might share?*

#### **3.A.2 DEVELOPMENT OF CREATIVITY AND IMAGINATION**

*Children are often seen as creative beings with a lot of imagination, but when we grow up we often forget about nurturing imagination and creativity. How would you encourage creative thinking among older adults? Do you have any art project going on in your community that would foster creativity and imagination among older adults?*

*In the literature we can see that creativity is often subscribed to by women, while it is considered that men emphasise productivity (sometimes also autonomy or independence). Think about possibilities for older men in your community to emphasise creativity. What would be the reaction of the community?*

### 3.A.3 IMPORTANCE OF TRADITION IN RURAL COMMUNITIES

*Can you think of traditions especially known of in your community, which older adults might be interested in continuing? Are tradition and creativity/ innovation compatible? Do you know any examples that illustrate of your opinions on the issue?*

### 3.A.4 OLDER MEN'S EMPOWERMENT AND INTERGENERATIONAL COOPERATION

*Where in your community do you identify intergenerational learning? What knowledge do older men have that could be shared with the younger generation?*

## 3.B Suggestions

### 3.B.1 Transforming lives across Ireland

See Men's Sheds video: <http://menssheds.ie/2017/06/20/mens-sheds-transforming-lives-across-ireland/>

### 3.B.2 Where men work at play

See Whyalla Men's Shed: <https://vimeo.com/92579808>

Search different examples of Men's Shed on the internet and:

- Identify types of learning involved in masculine gendered spaces.*
- Try to define men's shed from the perspective of community (male) learning.*
- Try to distinguish between intentional and unintentional learning practices in men's sheds and the benefits of the learning process for the participants.*

## 3.C Strengthen your findings

Fill out the Table 3.C.1 and then compare your findings with the Old Guys Say Yes to Community project results (see Table 3.C.2).

Table 3.C.1: Masculinity and gender capital (your findings and observations)		
No.	Problems/obstacles/needs	Recommendations/suggestions for changes
1		
2		
3		
4		
5		

Table 3.C.2: Masculinity and gender capital – project results		
No.	Identified problems, obstacles and needs	Recommendations/suggestions
1	Older adults are mostly seen as a DE-GENDERED group.	When discussing older adults, gender should be recognised as plural, relational, multidimensional, and deeply contextual (see Johnson & Repta, 2012). Sensibility for gender capital should be developed within organisations dealing with older adults.
2	Older adults are mostly seen as a HOMOGENOUS group.	Because the interviewees mostly socialised within their generation (older adults with other older adults), which is also subject to all the negative aspects of the ageing process, they had failed to establish more permanent, comprehensive and intergenerational systems of

		<p>mutual and other assistance in the community.</p> <p>Sensibility for the very understanding of the heterogeneity of older adults should be developed within organisations dealing with older adults: heterogeneity of needs, possibilities, capabilities, interests, lifestyles, motivations, experiencing ageing, dealing with ageing, (gender-related) health-issues and risks, etc.</p>
3	<p>HEGEMONIC MASCULINITY vs. MASCULINITIES IN SUBORDINATE POSITION.</p> <p>Hegemonic masculinities are often represented by established stereotypes and structures that influence how men think and act in relation to their view of what 'being a man' means (Mackenzie et al., 2017).</p>	<p>Masculinities that might be seen as fitting into a subordinate position, those that do not fit the hegemonic stereotype, involve groups such as working-class men, black men, men with disabilities, and homosexual men.(...) For many men, particularly those who are disadvantaged and unemployed or who are older, this hegemonic measure can leave them marginalised and under resourced and impact negatively on their mental and physical health status (Foley, 2018, 30-31). Therefore, hegemonic masculinities should be disclosed through public discussion, through education and learning, health promotion programmes, through other community programmes – with the consciousness that this issue concerns all generations and all genders.</p>
4	<p>Seniors' activities are taking place in AGE-SEGREGATED COMMUNITIES and not in the intergenerational community/context.</p>	<p>Suggestions were made towards overcoming generational distinctions (it was emphasised that the second life stage generation is completely withdrawn from society due to employment and is the one interviewees have the least contact with - young parents, family also in need of assistance, and therefore this cooperation should be developed and strengthened).</p> <p>Develop intergenerational common spaces for exchange, interaction, gathering – cultural institutions in this regard often represent an important common place if they are open to the community.</p>
5	<p>Unsuitable existing activities (predominantly women's activities, themes, spaces, women participants, women's leadership); a clear need for men's spaces, the company of men, men's activities, etc., was expressed.</p>	<p>Institutions of various natures that organise activities for older adults should be aware that the participation of women and men are driven by different factors (and understand those factors).</p> <p>Activities that are friendly to men and women should exist, and social spaces familiar to women and/or men should be nurtured and encouraged.</p> <p>The key is not in organising men-only activities, but the diversity of learning opportunities, so that men and women can choose the ones they like the most.</p> <p>If men-only activity is suggested or developed by older males themselves, it should be recognised, valued, supported and accepted with the recognition of a clear need for men's spaces, men's activities, men's socialisation that can empower older men in later life.</p> <p>The evaluation of the education and learning opportunities available to older adults should be done in the context of the municipalities, considering the possibilities of all institutions, making better use of the existing resources. New activities or new institutions should be created only after a global evaluation of resources/ educational offer, taking into consideration the needs of the older population.</p>
6	<p>FRAGMENTATION of the institutions working with older adults.</p>	<p>Institutions of various natures worried about the well-being and quality of life of older adults, should build stronger and wider partnerships. Better organisation and information will benefit all older adults. These partnerships should include the security and health services.</p>
7	<p>Older men as PASSIVE OBSERVERS, not active stakeholders in the community.</p>	<p>Institutions of various natures that organise activities for older adults should make an effort to involve older adults in their management</p>

POLITICAL PARTICIPATION / ACTIVE CITIZENSHIP	<p>bodies.</p> <p>Participatory budgeting in the case of Slovenia (Maribor, Ajdovščina) proved to be an important political practice for older men. Similar findings show good practices from Malta.</p> <p>Institutions of various natures that organise activities for older adults should find ways to involve older men as active and equal members of their institution/programmes.</p>
8	Already identified problems/obstacles See arguments no. 7, 8 and 9 in Table 2.C.2

## **MODULE 4: Community-based learning, action and spaces**

“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 takes 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 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” (Fragoso et al., 2014, 30).

“Informal learning can give older men in particular a number of advantages, as Golding (2011a) 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)” (in Fragoso et al., 2014, 30).

### **4.1 Involvement in a male-oriented community programme**

“Male-oriented community programmes that embody similar characteristics to Men’s Sheds have the potential to help men to maintain meaningful connections to the activities and roles that they developed throughout their lifespan. Furthermore, programmes in line with the principles of Men’s Sheds also have great potential to enhance older male adults’ social connectedness and social engagement, promoting the healthy, active ageing of this growing population” (Reynolds, Mackenzie, Medved, & Roger, 2015, 548).

### **4.2 The role of civic engagement for men's health and well-being**

In Norway there is a rising awareness of the need to involve adults in the community, and especially older men. Creating opportunities for participation in civic engagement in later life can have a significant impact on the social aspects of life and health in general. The present study examines an important, but not widely appreciated, dimension by which health and health equity can be promoted: via policies that facilitate and nurture—without directing—community participation in group-based volunteer efforts. Such policies are particularly important if geared toward those facing greater social inequality (Goth & Småland, 2014).

### 4.3 Older men learning through religious and political affiliations

This article has demonstrated the diversity of informal learning by, for, and with older men beyond the customary and formal educational provisions. In informal learning conditions, older men tend to move away from the mechanisms of expert-devised curricula, overt professionalism, credentialism, and imposed assessment to freer expression, sometimes pursuing learning in self-directed activities (learning projects), at other times as part of social institutions of which older adults are members or in learning connected to social movements. Drawing on the two case studies reviewed herein, this article has demonstrated how older men's learning occurs in avenues that are not customarily thought to be educational contexts, resulting in clear benefits for older men themselves and the wider society (Formosa, Galea & Bonello, 2014).

### 4.A Read good practices collected by the Old guys project and discuss the following questions

#### 4.A.1 FAMILY TRADITIONS

*Are there any activities in your community that are attended by members of the same families?*

#### 4.A.2 MUTUALITY OF PERSONAL AND COMMUNITY INTERESTS

*What could your community do to get to know older men's interests better, to achieve greater inclusion of these men in the community?*

#### 4.A.3 WHEN A 'SINGLE LIFE STORY' IS EMBEDDED IN THE 'SOCIAL LANDSCAPE'

*Identify autobiographical works describing family history and the history of your local community. Consider whether there are any possibilities in your organisation/community to conduct workshops on autobiographical and creative writing or prepare an exhibition (on family history, local handicrafts traditions, etc.). Consider which topics would interest old guys most.*

#### 4.A.4 OLDER-CITIZENS-FRIENDLY PLACES

*Identify the places in your community where older people are most likely to go and find out the specifics of those places.*

#### 4.A.5 GATHERED INFORMATION

*Does your community have a place/programme/institution that has information about services and activities for older people?*

### 4.B Suggestions

#### 4.B.1 Volunteer work and well-being

The scientific literature in the last few decades documents the positive relationship between volunteering and well-being, suggesting that volunteering has a role in maintaining well-being in later life; that benefits derive from increased feelings of usefulness and boosted self-esteem; from protection against role loss; social isolation; from structure, purpose, affiliation, growth, and meaning provided by volunteer involvement; from increased social networks; and from the altruistic acts of helping others.

a) *Observe volunteer work in your organisation:*

- *Who is providing volunteer work for your organisation?*
- *Does it involve older adults?*
- *Could older adults participate in your organisation as volunteers and what kind of work could they do?*

- Are there any obstacles to involve older adults in your organisation as volunteers?
- Engaging volunteer work later in life can have a positive effect on older adults' well-being. Can you identify these advantages in the case of your organisation?

b) Volunteer work can be organised locally more efficiently than just leaving it to people's initiative. Suggest creative ways to organise local volunteering both on the part of the institutions who need volunteers, and from those who can spare some time to dedicate to volunteer work.

#### 4.B.2 Intergenerational learning

See the video <https://www.youtube.com/watch?v=rF88M0nfnD4> and identify the advantages of intergenerational exchange among boys and older men.

#### 4.B.3 Cognitive abilities and ageing

See the video <https://www.khanacademy.org/science/health-and-medicine/executive-systems-of-the-brain/cognition-lesson/v/aging-and-cognitive>

### 4.C Strengthen your findings

Fill out the Table 4.C.1 and then compare your findings with the Old Guys Say Yes to Community project results (see Table 4.C.2).

Table 4.C.1: Community-based learning, action and spaces (your findings and observations)		
No.	Problems/obstacles/needs	Recommendations/suggestions for changes
1		
2		
3		
4		
5		

Table 4.C.2: Community-based learning, action and spaces – project results		
No.	Identified problems/obstacles/needs	Recommendations/suggestions for changes
1	Older adults are often represented as a 'burden' in public discourse.  Much less they are portrayed as 'AGENTS OF PROGRESS' and respected for their invaluable contribution to the community.	The invaluable contribution of older adults as 'agents of progress' for the wider community should be recognised and rewarded in local communities (with awards, financial incentives for organisations, invitations to events that celebrate national and other holidays, invitations to cultural and other social events). This contribution comes in the form of managing associations for older adults, charitable organisations, U3A, other NGOs, academic and voluntary organisations that are not necessarily connected only with the older adults, projects of mutual help between older adults, mutual assistance and widespread volunteering in situations where especially the third generation provides support and care to the fourth generation – in all these respects, the work of women in particular is invaluable.  Find opportunities for recognising older men's contribution to the community – e.g. via the pensioners day centres; create a tradition of setting up signs on buildings, structures and places where people have built or created something or done their daily work conscientiously.  Find opportunities for collecting the life histories of older men in your community and how they created it.
2	Lack of male-oriented community	Male-oriented community programmes have the potential to help

<p>programmes and activities</p>	<p>men to maintain meaningful connections to the activities and roles that they have developed throughout their lifetime. They proved to be important for their identity, well-being as well as mental health.</p> <p>The Men’s Shed movement as one of the most-recognised practices of male-oriented community programmes and its achievements should be widely promoted among older men; in cooperation with municipalities these kinds of practices could be introduced and (financially) supported.</p> <p>More generally, local communities should develop more democratic and participatory processes for involvement of older adults in consultation and other practices that would enable them to contribute to the community (including working, cleaning and other community actions) that would not need to happen separately or be segregated from the rest of society.</p>
<p>3 ACTIVITIES AND LIFESTYLE in the first two life stages determine activities and lifestyle in the third and fourth life stages.</p>	<p>Slovenian interviewees who had already been active in their childhood (if they had been raised as such and encouraged by their parents) were also active at present. The active interviewees also had rich life histories, demonstrated greater engagement, critical thinking, and evaluated their lives as fulfilling. Such men are often active all their life and are stopped only by illness or death.</p> <p>Social and cultural capital in the first two life stages seems central to the quality of life in adulthood and, more specifically, at old age – similar to how we find education matters for old age (see recommendation no. 9, Table 2.C.2). Lifelong learning programmes provided by educational institutions and (informal) learning programmes should tackle those complex problems not only with educational means, but also with community activities and programmes emphasising the importance of social and cultural capital in the first two life stages for active ageing and longevity.</p>
<p>4 Lack of information on how to participate, where older adults are needed, etc., and better organisation of activities for older adults</p>	<p>Activities and services for older adults (DCA, U3A, intergenerational centres, homes for older adults, etc.) should be connected, coordinated and upgraded with the aim of better integration, cooperation and accessibility for all older adults (also for men and also free of charge). In doing so, local authorities should ensure adequate facilities (most organisations included in the research had inadequate, too small and/or payable facilities that have been unable to develop into lively communities) and co-financing of activities and services that are at present mainly dependent on bureaucratically demanding open calls (public and European) and the market.</p> <p>Ensure that the necessary information always reaches the target group by determining the channels suitable for the group (direct and individual communication is preferred as the first step for older adults with weak social capital, but other information channels could be useful as well). See also recommendation no. 8 in Table 1.C.2 and recommendation no. 6 in Table 3.C.2.</p>
<p>4 Older adult’s spaces are often poorly marked, often invisible and somehow hidden from community members</p>	<p>Properly mark all organisations dealing with older adults as well as those that are older-adults-friendly spaces.</p>
<p>5 A neglected community contribution</p> <p>Expressed desire to transfer knowledge, skills, life stories, etc.</p>	<p>Strategies should be prepared for transfer of knowledge, practices, skills and competences to the upcoming generation which does not (yet) possess these skills and competences, or the awareness of the importance of community service work and solidarity and the awareness of social welfare and community that the current generation of older adults built in their active working life.</p>



6	Engaging older men	<p>Organise visits/outings of interest primarily to men – e.g. technical fairs, museums, vintage vehicle collections, etc.</p> <p>One possible way to engage older men is to offer them temporary mini tasks. For example, there are fewer old women who have driving licences compared to older men in Eastern Estonia. Tasks of transportation or giving a lift can easily be the first step to be engaged in existing undertakings.</p>
---	--------------------	--

## Conclusion

The aim of this Toolkit was to introduce to community workers and NGO stakeholders strategies for how to improve the participation of men aged 60 years or more in the local community and, in particular, how to encourage men's socialisation, informal learning and inclusion in organisations which are not primarily meant for education and learning in the third and fourth life stages. Therefore, all materials prepared by project partners suggest how to develop bottom-up strategies for community activities targeting older men, and direction for networking community organisations. Besides this, it tries to raise public awareness of the social isolation of men aged 60 years or more; build the capacity of national and local institutions/organisations to address (self)marginalisation and poor health of older men, through social innovations and alternative approaches fostering community learning, doing and socialising; disseminate research findings through diverse educational programmes (such as this Toolkit; Blended learning training and an OER-based portal) and public discussions to better cope with the demanding issue of social isolation.

In conclusion, it is important to emphasise, however, that the interviewees in all the participating countries were very reserved and careful when recommending 'men-only' activities and identifying 'men-only' obstacles. It was more obviously the view of NGO representatives and civil society (included in the focus groups) and all those who had previously tried to set up such activities and practices (findings from the analysis of 40 examples of good practice done during the project) that women have similar and/ or specific problems too; that they are in similar or other situations, sometimes even more marginalised (regarding poverty and financial distress, for example). All the above-stated issues and dilemmas denote that all generations will have to be made aware of the discussed issues above and their wider dimensions. All the stakeholders in active ageing, lifelong learning and civil society in general will have to develop the sensitivity to recognise the causes and processes that have 'driven' older adults out of public life in the community and recognise whether and why males are in a subordinate position. In addition to raising awareness of the significance and advantages of older men's participation in the community, it is researchers, policies, civil society and older men themselves who have to address the need for a redefinition of *masculine capital* (as well as *gender capital* on the whole) for the third and fourth life stages for the benefit of stronger individuals, older men and wider communities.

## References

- Anderson, E. (2009). *Inclusive masculinity: The changing nature of masculinities*. New York, NY: Routledge.
- Boveda, I., and Metz, A. J. (2016). Predicting end-of-career transition for baby boomers nearing retirement age. *Career Development Quarterly*, 64(2), 153-168.
- Bridges, T., and Pascoe, C. J. (2014). Hybrid masculinities: New directions in the sociology of men and masculinities. *Sociology Compass*, 8, 246-258.
- Canneto, S. (2015). Suicide: Why are older men so vulnerable? *Men and Masculinities*, 1-22.
- Carragher, L. and Golding, B. (2015). Older men as learners: Irish men's sheds as an intervention, *Adult Education Quarterly*, 65(2), 152-168.

- Cocquyt, C., Diep, N. A., Zhu, C., De Greef, M., and Vanwing, T. (2017). Examining social inclusion and social capital among adult learners in blended and online learning environments, *European Journal for Research on the Education and Learning of Adults*, 8 (1), 77-101.
- Connell, R. W., and Messerschmidt, J. W. (2005). Hegemonic masculinity rethinking the concept. *Gender & Society*, 19, 829-859.
- Courtenay, W. H. (2000). Construction of masculinity and their influence on men's well-being: a theory of gender and health. *Social Science and Medicine*, 50, 1385-1401.
- Creighton, G., and Oliffe, J. L. (2010). Theorising masculinities and men's health: A brief history with a view to practice. *Health Sociology Review*, 19, 409-418.
- Dettinger, E., and Clarkberg, M. (2002). Informal caregiving and retirement timing among men and women: Gender and caregiving relationships in late midlife. *Journal of Family Issues*, 23(7), 857-879.
- Eurostat (2017). Adult participation in learning by gender (%), available at: <http://ec.europa.eu/eurostat/tgm/table.do?tab=table&init=1&plugin=1&lang>
- Eurostat (2018). Data available at: <http://ec.europa.eu/eurostat/data/database>
- Fleming, A. A. (1999). Older men in contemporary discourses on ageing: absent bodies and invisible lives, *Nursing Inquiry* 6 (1):3-8.
- Foresight Mental Capital and Wellbeing Project (2008). *Final project report: Executive summary*. London. England: Government Office for Science.
- Formosa, M., Galea R. C., and Bonello, R.F (2014). Older men learning through religious and political affiliation: case studies from Malta. *Andragoška spoznanja*, 20(3), 57–69.
- Filipovič Hrast, M., V. Hlebec, and M. Kavčič (2012). The Social Exclusion of the Elderly: A Mixed-Methods Study in Slovenia. *Czech Sociological Review*, 48(6): 1051–1074.
- Filipp, S. H., and Olbrich, E. (1986). Human development across the life span: Overview and highlights of the psychological perspective. In A. B. Sorensen, F. E. Weinert, & L. R. Sherrod (Eds.), *Human development and the life course: Multi-disciplinary perspective* (pp. 343-375). Hillsdale, NJ: Lawrence Erlbaum.
- Flynn, M. (2018). The longevity dividend: how ageing populations could boost economic productivity, Available at <https://theconversation.com/the-longevity-dividend-how-ageing-populations-could-boost-economic-productivity-102056>
- Fragoso, A. Ricardo, R., Tavares, N. and Coelho, A. (2014). Shoulder to shoulder? Masculinities and informal learning in later life. *Andragoška spoznanja*, 20(3), 27-39.
- Gregorčič, M., Jelenc Krašovec, S., Radovan, M., and Močilnikar, Š. (2018). Recommendation letters for local community authorities in Slovenia. Available at: <http://oldguys.splet.arnes.si/research/recommendation-letters/>
- Giles, L. C., Glonek, G. F. V., Luszcz, M. A., and Andrews, G. R. (2005). Effect of social networks on 10 year survival in very old Australians: the Australian Longitudinal Study of Aging. *Journal of Epidemiology and Community Health*, 59(7), 574-579.
- Glaser, B. G. (1978). *Theoretical sensitivity*. The Sociology Press. Mill Valley, California.
- Glaser, B. G. (1992). *Basics of grounded theory analysis: Emergence vs Forcing*. The Sociology Press, Mill Valley, California.
- Gleibs, I. H., Haslam, C., Jones, J. M., Haslam, S. A., McNeill, J. and Connolly, H. (2011). No country for old men?: the role of a 'Gentlemen's Club' in promoting social engagement and psychological well-being in residential care. *Aging & mental health*, 15 (4). pp. 456-466.
- Golden, J., Conroy, R. M., and Lawlor, B. A. (2009). Social support network structure in older people: underlying dimensions and association with psychological and physical health. *Psychology, Health & Medicine*, 14(3), 280-9.
- Golding, B. (2011a). Older men's wellbeing through community participation in Australia, *International Journal of Men's Health*, 10(1), 26-44.

- Golding, B. (2011b). Taking charge at any age: Learning and wellbeing by older men through community organisations in Australia. *Adult Learner 2011: The Irish Journal of Adult and Community Education*, 26-40.
- Golding, B., Mark, R., and Foley, A. (2014). Men's turn to learn? Discussion and conclusion. In B. Golding, R. Mark and A. Foley (Eds.), *Men Learning Through Life* (pp. 244-259). Leicester: NIACE.
- Golding, B. (ed.) (2015). *The men's shed movement: The company of men*. Champaign, Illinois: Common Ground Publishing LLC.
- Golding, B., and Foley, A. (2017). Men and Boys: Sharing the Skills Across Generations, *Journal of Intergenerational Relationships*, 15(1), 52-63.
- Goth, U. S., and Småland, E. (2014). The role of civic engagement for men's health and well-being in Norway – A contribute to Public Health. *International Journal of Environmental Research and Public Health*, 11, 6375-6387.
- Gottlieb B. H., and Gillespie A. A. (2008). Volunteerism, health, and civic engagement among older adults. *Canadian Journal on Aging*, 27(4), 399-406.
- Gregorčič, M. (2017). Participacija starejših odraslih v praksah skupnosti in v skupnosti prakse, *Andragoška spoznanja*, 23(3), 35-53.
- Gregorčič, M., Jelenc Krašovec, S., Radovan, M., and Močilnikar, Š. (2018). Recommendation letters for local community authorities in Slovenia. Available at: <http://oldguys.splet.arnes.si/research/recommendation-letters/>
- Hanlon, N. (2012). *Masculinities, care and equality: Identity and nurture in men's lives*. Basingstoke, England: Palgrave Macmillan.
- Holt-Lunstad, J., Smith, T. and Layton, B. (2010): Social Relationships and Mortality Risk: A Meta-analytic Review, *PLoS Medicine*, 1-20.
- Holwerda T. J., Beekman A. T. F., Deeg D. J. H., Stek M. L., van Tilburg T. G., Visser P. J., Schmand B., Jonker C., and Schoevers R. A. (2012). Increased risk of mortality associated with social isolation in older men: Only when feeling lonely? Results from the Amsterdam Study of the Elderly (AMSTEL) *Psychol. Med*, 42, 843–853.
- Huppatz, K., and Goodwin, S. (2013). Masculinised jobs, feminised jobs and men's 'gender capital' experiences: Understanding occupational segregation in Australia. *Journal of Sociology*, 49(2/3), 291–308.
- Jelenc Krašovec, S., and Radovan, M. (ed.) (2014). *Older men learning in the community: European snapshots*. Ljubljana, Slovenia: Znanstvena založba Filozofske fakultete Univerze v Ljubljani.
- Jelenc Krašovec, S. and Gregorčič, M. (2017). Intergenerational exchange of knowledge, skills, values and practices between self-organized active citizens in Maribor, Slovenia. *Australian journal of adult learning*, 57(3), 401–420.
- Johnson, J. L., and Repta, R. (2012). Sex and gender: Beyond the binaries. In J. L. Oliffe & L. Greaves (Eds.), *Designing and conducting gender, sex and health research* (pp. 17-37). Thousand Oaks, CA: Sage.
- Krajnc, A. (2016). *Starejši se učimo. Izobraževanje starejših v teoriji in praksi*. Ljubljana: SUTŽO, združevanje za izobraževanje in družbeno vključenost.
- Lave, J., and Wenger, E. (1991). *Situated Learning: Legitimate Peripheral Participation*. Cambridge: Cambridge University Press.
- Lemon, B. W., Bengston, V. L., and Peterson, J. A. (1972). An exploration of the activity theory of aging: activity types and life satisfaction among in-movers to a retirement community. *Journal of Gerontology*, 27(4), 511-23.
- Longino, C. F., and Kart, C. S. (1982). Explicating activity theory: a formal replication. *Journal of Gerontology*, 37, 6, 713-722.
- Lum, T. Y., and Lightfoot, E. (2005). The effects of volunteering of the physical and mental health of older people. *Research on Aging*, 27(1), 31-55.

- Mackenzie, C. S., Roger, K., Robertson, S., Oliffe, J. L., Nurmi, M. A., Urquhart, J. (2017). Counter and Complicit Masculine Discourse Among Men's Shed Members, *American Journal of Men's Health*, 11(4) 1224–1236.
- Malec-Rawiński, M and Bartosz, b. (2017). An educational model for work with seniors– experiences of teachers working at the University of the Third Age. In M. Olejarz (ed.), *Dyskursy Młodych Andragogów* (Adult Education Discourses, 18), 219-232.
- Malec-Rawiński, M. (2017). Ageing and learning experiences: The perspective of a Polish senior immigrant in Sweden, *Australian Journal of Adult Learning (AJAL)*, 57(3), 421-439.
- Mann, N. R. (2006). Crises of identity and masculinity amongst third age prisoners<sup>1</sup>, *Essex Graduate Journal of Sociology*, 6, 16-27.
- Mark, R., and Golding, B. (2012). Fostering social policies for engagement of older men in learning and improvement of their health and wellbeing. *International Journal of Education and Ageing*, 2(3), 221-236.
- McGivney, V. (1999). *Excluded men: Men who are missing from education and training*. Leicester, England: National Institute of Adult Continuing Education.
- McGivney, V. (2004). *Men earn, women learn: Bridging the gender divide in education and training*. Leicester, England: National Institute of Adult Continuing Education.
- Merriam, S. B., and Kee, Y. (2014). Promoting community wellbeing: The case of lifelong learning for older adults. *Adult Education Quarterly*, 64(2), 128-144.
- Moen, P., Dempster-McClain, D., Williams, R. (1992). Successful aging: A life-course perspective on women's multiple roles and health. *American Journal of Sociology*, 97, 1612-1638.
- Musek, J. (1993). *Osebnost in vrednote*. Ljubljana: Educy.
- Musick, M. A., Herzog, A. R., and House, J. S. (1999). Volunteering and mortality among older adults: Findings from a national sample. *Journal of Gerontology: Social Sciences*, 54B, S173-S180.
- O'Connor, M. (2007). *Sé Sí gender in Irish education*. Dublin, Ireland: Department of Education and Science.
- Oliffe J. L., and Han, C. S. E. (2014). Beyond workers' compensations: Men's mental health in and out of work. *American Journal of Mental Health*, 8(1), 45-53.
- Ojala, H., Pietila, I., and Nikander, P. (2016). Immune to ageism? Men's perceptions of age-based discrimination in everyday contexts. *Journal of Aging Studies*, 39, 44-53.
- Owens, T. (2000). *Men on the move: A study of barriers to male participation in education and training initiatives*. Dublin, Ireland: AONTAS.
- Paúl, C., and Ribeiro, O. (2009). Predicting loneliness in old people living in the community, *Reviews in Clinical Gerontology*, 19, 1–8.
- Peak, T. and Gast A. J. (2014). Aging men's health-related behaviors. *SAGE Open*, 1-10.
- Reynolds, K. A., Mackenzie, C. S., Medved, M., and Roger, K. (2015). The experiences of older male adults throughout their environment in community programme for men. *Aging & Society*, 35, 531-551.
- Ribeiro, O., Paúl, C., and Nogueira, C. (2007). Real men, real husbands: Caregiving and masculinities in later life, *Journal of Aging Studies*, 21, 302–313.
- Schmidt-Hertha, B., and Rees, S.-L. (2017). Transition to retirement – Learning to redesign one's lifestyle. *Research on Ageing and Social Policy*, 5(1), 32-56.
- Schuller, T., and Desjardins, R. (2007). *Understanding the social outcomes of learning*. Paris, France: OECD.
- SURS (2018). Podatkovni portal SI-STAT. Ljubljana: Statistični urad Republike Slovenije. Pridobljeno s <http://www.stat.si/statweb>.
- Tambaum, T. (2017). Teenaged internet tutors' use of scaffolding with older learners. *Journal of Adult and Continuing Education*, 23(1), 97–118.
- Tett, L., Maclachlan, K. (2007). Adult literacy and numeracy, social capital, learners identities and self-confidence. *Studies in the Education of Adults*, 39, 173-167.

Thompson, E. H. (2007). Older men as invisible men in contemporary society. In B. A. Arrighi (Ed.), *Understanding inequality: The intersection of race/ethnicity, class, and gender* (pp. 289–298). Oxford, UK: Rowman and Littlefield.

IMAD (2018). Active Ageing Strategy. Ljubljana: Institute of Macroeconomic Analysis and Development of the Republic of Slovenia, Ministry of Labour, Family, Social Affairs and Equal Opportunities.

UNECE and EU (2014). Active Ageing Index for 28 European Union Countries. Available at: [https://www.unece.org/fileadmin/DAM/pau/age/WG7/Documents/Policy\\_Brief\\_AAI\\_for\\_EG\\_v2.pdf](https://www.unece.org/fileadmin/DAM/pau/age/WG7/Documents/Policy_Brief_AAI_for_EG_v2.pdf)

Ybarra, O., Burnstein, E., Winkielman, P., Keller, M. C., Manis, M., Chan, E., and Rodriguez, J. (2008). Mental exercising through simple socializing: social interaction promotes general cognitive functioning. *Personality and Social Psychology Bulletin*, 34 (2), 248-259.

Vandervoort, D. (2012). Social Isolation and Gender, *Current psychology*, 19(3), 229-236.

Van Willigen, M. (2000). Differential benefits of volunteering across the life course. *Journal of Gerontology: Social Sciences*, 55B, 308-318.

Wang, H.-X., Karp, A., Winblad, B., and Fratiglioni, L. (2002). Late-life engagement in social and leisure activities is associated with a decreased risk of dementia: A longitudinal study from the Kungsholmen Project. *American Journal of Epidemiology*, 155 (12), 1081-1087.

Wijngaarden, E. van, Leget, C., and Goossensen, A. (2015). Ready to give up on life: The lived experience of elderly people who feel life is completed and no longer worth living. *Social Science & Medicine*, 138, 257-264.

Williamson, T. (2011): Grouchy old men? Promoting older men's mental health and emotional wellbeing. *Working with older people*, 15, 64-76.