



1.A.1 EXCHANGING KNOWLEDGE AND EXPERIENCE

In Australia very popular way of informal learning with mainly men communities is taking place in Men's Sheds. These are the places where men meet in order to use one's potential, talents, ideas and to spend time in a productive way. Men get together to fix broken things, build new things, etc., and in order to do so they share their knowledge, experiences, fears and problems with each other. Men's Sheds are mostly represented as one of the best practice for improving men's wellbeing, health and productivity in later life.

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?

Barry Golding, John McDonald, Małgorzata Malec – Rawiński, *Uczenie się starszych mężczyzn we współczesnych badaniach andragogicznych: wybrane konteksty, implikacje i przypadki* (Learning by older men in the contemporary adult education research field: some contexts, cases and implications)

<http://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.desklight-efe3f760-64a0-4732-92c8-334da15fb9da>)

Example of good practice from Australia: Men's Sheds

Example of good practice from Canada: Men's Shed Manitoba

Example of good practice from Ireland: Men's Shed Ireland



1.A.2 SOCIAL RESPONSIBILITY: SOCIAL TIME BANK

Elderly men are often not active in the community, which is why it is crucial to find good motivation for their greater inclusion. They can use their free time to benefit everyone. One of the ways to do so is Social Time Bank – an informal network of service exchange, where one can offer their knowledge and experience to help others (for example computer classes, language classes, etc.), they share their interests and passions. Participants cooperate with each other, develop attitude of social responsibility, develop social contacts and fulfil the need to be heard and useful.

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

Tomasz Schimanek, Social activation of elderly people (Aktywizacja społeczna osób starszych)

Example of good practice from Poland: MRS Poznań

<http://mrs.poznan.pl/schimanek-tomasz-aktywizacja-spoleczna-osob-starszych-materialy-dla-pracowni-dobra-wspolnego/>



1.A.3 POSITIVE AGING THROUGH PRODUCTIVITY AND LEARNING

Nowadays we are facing a phenomenon called aging population, because we have more and more elderly people than a few decades ago. These people are often placed on the edge of society and they feel excluded. One way to increase social productivity of older people is by learning. By learning, older people stay active even when their efficiency is lowering, they stay focused on the positive aspects of life, they gain satisfaction from learning and they are still economically productive despite old age.

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.

Renata Konieczna-Woźniak, Learning as a positive aging strategy, 2013
(<http://apcz.umk.pl/czasopisma/index.php/RA/article/view/RA.2013.010>)

Example of good practice from Poland: Andragogy Yearbook #20/2013



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

The elderly have more experience than younger generations, so the interaction between them is desirable. They may know more than younger people about developing and maintaining a vegetable garden – for them to organize workshops to share their knowledge and techniques it means they are developing their self-esteem, the feelings of isolation and loneliness are reducing and they feel like they belong and are useful in their community. These are the main aims of the project called “Horta Solidária” in Portugal. In Portugal there is yet another group of people of different age, who organize events connected with music and dance. While younger generations usually organize these events, the older generations perform the role of experts, because of their extended knowledge of the music and dance repertory, as well as the cultural traditions.

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

Example of good practice from Portugal: Centro Paroquial de Martim Longo, Conjunto Etnográfico de Moldes de Danças e Corais Arouquenses – Rancho de Moldes

<https://cpmartinlongo.com/horta-solidaria/>

Martins, A. C. (2014). A construção de um lugar de memória: Conjunto Etnográfico de Moldes de Danças e Corais Arouquenses (Dissertação de mestrado não publicada). Faculdade de Letras da Universidade do Porto, Porto.

<http://conjuntoetnograficodemoldes.blogspot.com/>



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

People tend to seek the meaning of life and one can find it through values and doing (love, friendship, family, hobbies, positive relations, education, etc.). But values can have a completely different meaning in different stages of life and if we cannot fulfil an important value in our life we won't be able to live a creative and satisfying life. Besides values, doing and behaving are also subjected to change through the life span. It seems that besides family members, passions, creations and interests are important things that might fulfil older people's meaning of life.

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?

Katarzyna Sygulska, Poczucie sensu życia osób starszych – refleksje z badań (The Meaning of Life of Seniors – Reflections from Research)

(<http://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.desklight-4cc7ffdc-ad47-4a96-989d-6397d788ec28>)

Example of good practice from Poland: University of Zielona Góra



2.A.2 ACTIVE CITIZENSHIP: There is no education outside the social realm

Education for Critical Active Citizenship (ECAC) is a project from Malta, based on the understanding that there is no education outside the social realm and, therefore, a critical reading of the social and economic realities is fundamental to competent and effective citizenship. ECAC is urgent in a world that is becoming increasingly polarised, exploitative, individualistic and culturally invasive. ECAC challenges and resists the imposition of 'monolithic thought', generated through an increasingly standardized educational scenario that is characterised by uniform, transnational expectations and assessment procedures, and by a global obsession with vocationalism and credentialism. Changes in society can be achieved through the help of communities. In order to do so we have to unlock adults' reflexive potential with help of authentic dialogue. If we are able to do so, we get active citizens who can analyse, interpret and reinvent their communities.

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

Example of good practice from Malta: Project about active citizenship in later life (placed in the municipality Had-Dingli (western coast of Malta))

Borg, C. and Formosa, M. (2013). Active citizenship and late-life learning in the community, Lifelong learning in Europe, 2 (<http://www.elmmagazine.eu/articles/active-citizenship-and-late-life-learning-in-the-community>)



2.A.3 SOCIAL CAPITAL

Although many older adults do not participate in organized forms of education and learning, many of them are involved in other non-educational organizations in the community and this is mostly because of social motives. They notice positive influence of membership and informal learning in these associations such as better quality of life and well-being of members and the local community as a whole. This is the way for older men to stay connected, needed and useful, to regularly meet other generations and members of their local community.

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?

Jelenc Krašovec, S., Močilnikar, Š., and Radovan, M. (2016). Learning of Older Men in Voluntary Associations. *International Scientific Researches Journal*, 72 (9), 39-51.

(https://www.researchgate.net/publication/309039796_Learning_of_Older_Men_in_Voluntary_Associations)

Example of good practice from Slovenia: Voluntary firebrigade Zadobrova, Sneberje, Novo Polje; Sports Association Sloga; Sports Association Sokol Bežigrad

<http://www.pg-d-zadobrova.si/>

<https://www.facebook.com/%C5%A0D-Sloga-159830057413243/>

<http://sokolbezigrad.si/>



2.A.4 SOCIAL NETWORKS

In the city of Coimbra, Portugal, there are workshops for the elderly, with which they want to promote traditional culture of the city. The aim is to develop Workshops of traditional arts and crafts that existed or exist in the Central Region of Portugal, especially in Coimbra. These workshops contribute to well-being and quality of life of the elderly, create situations of intergenerational interaction and sharing of knowledge and experience. All of the activities foster interpersonal relationships between the elderly and other age groups in order to avoid isolation and shrinking of social networks.

How can people in your region 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?

Example of good practice from Portugal: Associação Nacional de Apoio ao Idoso (A.N.A.I.)

Oficina do idoso

<http://www.anai.pt/index.php?paggo=mostra.php&menu=322>



2.A.5 FIGHTING ISOLATION AND LONELINESS

Not far away from Lisbon, in Amadora, they fight isolation and loneliness of the elderly mainly through the promotion of learning opportunities. They have quite a few programmes for the older citizens, with the help of which they are entitled to goods and services with discounts, as well as free medical care at home; they can go on vacation to various cultural or historical places; they get an alarm button for emergency situations; they are provided with small repairs at home and so on.

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?

Example of good practice from Portugal: AmaSénior – Serviço de Apoio aos Seniores

<http://www.cm-amadora.pt/index.php>



2.A.6 DANCING FEET

References to dance can be found in very early recorded history and we can easily say that dance is one of the most enjoyable activities there is. Two former ballroom dancers started a tradition in Estonia more than 10 years ago, offering pairs who are able and interested in dancing to get together twice a month. The events have music, food and drinks, are cheap and provide a lot of fun – that's why people come here even from 100 km radius drive. There are mostly middle-aged or older people attending these events.

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

Example of good practice from Estonia: Hobby dance series in the Cultural Center

<http://www.kaja.org.ee/>



3.A.1 SAFE SPACES AND SHARED INTERESTS

Two motor sports organizations in Australia represent a learning opportunity for volunteers in these organizations, because learning and education in other forms (learning through adult and community education) for these men was either unavailable, inaccessible or inappropriate regarding their expectations and interests. For them to participate and contribute to a public event, informal community learning was necessary and much of that learning was through participating and doing. These two organizations represent a safe space for men from diverse backgrounds, who shared a similar interest in machines. They became active members of the community and contributed to community events themselves.

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

Golding, B. (2009). Older men's lifelong learning: Common threads/sheds. In J. Field, J. Gallacher & R. Ingram (Eds.), *Researching transitions in lifelong learning* (pp. 65-75). London: Routledge.

Golding, B. (2010). The big picture on men's (and boy's) learning. *Australian Journal of Adult Learning*, 50(1), 54-74.

Golding, B., Brown, M., Foley, A., & Harvey, J. (2009). *Men's learning and wellbeing through community organisations in Western Australia*. Report to Western Australia Department of Education and Training. Ballarat: University of Ballarat.

Examples of good practice from Australia: The Albany Speedway, The Gascoyne Dash

<http://www.albanymotorspeedway.net/>

<http://www.gasdash.com/>



3.A.2 DEVELOPMENT OF CREATIVITY AND IMAGINATION

In Porto they wanted to raise the awareness and knowledge in relation to contemporary art, architecture, landscape and key issues facing society at present and in the future. They wanted to involve as much citizens as possible, that's why they opened a volunteer program. The volunteers benefit from cultural training and skill development in order to perform different tasks. Besides that they started a program called "Senior Volunteering" which is aimed at older people and it contributes especially to the development of creativity and imagination, knowledge acquisition and it increases the confidence levels of volunteers.

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?

Example of good practice from Portugal: Fundação Serralves

<http://www.serralves.pt/pt/>

http://www.serralves.pt/webmail/2012/Voluntariado_senior/Voluntariado_senior_1.html



3.A.3 IMPORTANCE OF TRADITION IN RURAL COMMUNITIES

Besides remaining active in the local community, to associate and to share experiences, membership in the associations in rural communities offers the elderly to continue with their local tradition. This was one of the important motives for participating in associations for men in rural communities, while men in urban communities mostly participate because of the opportunity to perform and to show their achievements. And because these associations organize activities for their own members, being a member of an association in a community might be an important factor for being active, socialising and learning.

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?

Šegula, S. (2016). Older men learning in rural communities – municipalities Gorišnica and Sveti Andraž v Slovenskih goricah. Diploma thesis, Ljubljana: Faculty of Arts.

Examples of good practice from Slovenia: Chess Club Gorišnica, Vine and Fruit Growers' Association Vitomarci

<http://www.gorisnica.eu/sl/index.php/drustva/24-sahovsko-drustvo-gorisnica>

<https://www.sv-andraz.si/objava/53743>



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

There is almost no older men in Järva-Jaani town not somehow connected with shelter for old vehicles, which includes old cars, trucks, tractors, military transport, roadwork and fire brigade equipment. Members have rebuilt several exponents giving them a new functionality (for example, they use previous fire brigade truck as a sauna). Older men usually share their knowledge with younger people, so a common part of this work is intergenerational learning.

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

Example of good practice from Estonia: Järva-Jaani shelter for old vehicles

<http://varjupaik.jjts.ee/>



4.A.1 FAMILY TRADITIONS

Being a part of a musical ensemble in Portugal, Faro, is seen as a family tradition. Members of the group are usually members of the same family, from different generations (grandfathers, fathers, sons) and are mostly men. They perform in the period between the New Year's Eve and the end of January, singing in honour of Jesus' name, but they prepare for these events throughout the whole year. This is yet another example of intergenerational learning, where the older members are seen as experts and teach the repertoire to the younger and they all collaborate together in the collection and preparation of the repertoire.

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

Example of good practice from Portugal: Charola do Grupo Coral e Desportivo da Casa do Povo da Conceição de Faro

<http://charoladaconceicao.blogspot.com/>



4.A.2 MUTUALITY OF PERSONAL AND COMMUNITY INTERESTS

Three associations in Artiče, Slovenija, especially Fruit growers' association Artiče, are proof that older men can be very active in local community if they meet their interest/occupation. Members of associations acquired new skills, knowledge, values, etc., and they also see themselves as important members which help in the development of their community. They are willing to prepare ideas, suggestions, discuss and co-decide about the development of their local community.

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

Rožman, K. (2016). The purpose of community education and learning in the case of three associations in the rural local community. Diploma thesis, Ljubljana: Faculty of Arts.

Examples of good practice from Slovenia: Fruit growers' association Artiče; Culture and art Association "Oton Župančič" Artiče, Tourist Association Artiče

<http://www.artice.si/drustva-v-articah.html>



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

In Poland there was an interesting project called "Home museums of the family histories" which seemed to engage many male participants, because they were asked to describe their local history through the family histories. Firstly, the organizers taught the locals how to collect and create the genealogical trees and how to use internet bases of archives and they were empowered to replace former "experts" and become the leaders of their projects in front of others. They've not only learned how to collect and prepare the professional exhibition, but they also deepened their understanding of how much their "single" life story is embedded in social "history landscape" of the place. This contributed to the increase of individual and the local self-esteem.

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.

Ligus Z., O historiach rodzinnych i domowych muzeach na Dolnym Śląsku, ROBB+MAGGazin, Dolnośląski Magazyn Społeczno-Kulturalny, Rok 3, NR 1-2 (7-8). ISSN 2300 - 7230.

Example of good practice from Poland: Śląskie Towarzystwo Genealogiczne we Wrocławiu (Silesian Genealogy Association in Wrocław), Stowarzyszenie 'Mrozowia' ('Mrozowia Association)

<http://genealodzy.wroclaw.pl/1689/wernisaz-wystawy-stad-jestesmy-mrozow-19-10-2014>



4.A.4 OLDER CITIZENS FRIENDLY PLACES

We know that different people feel more comfortable in different places. We also know that younger people spend their time in different places than older people – so if we want to include older people in spending more time out of their homes, we have to think of places in the public area that are older citizens friendly, such as community houses, cultural institutions, shops, pharmacies, various public and other institutions.

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

The Gold Book of Good Practices (Złota Księga Dobrych Praktyk)

Example of good practice from Poland: The Ombudsman and the Commission of Experts for Elderly People

<https://www.rpo.gov.pl/pl/content/z%C5%82ota-ksi%C4%99ga-dobrych-praktyk-na-rzecz-spo%C5%82ecznego-uczestnictwa-os%C3%B3b-starszych>



4.A.5 GATHERED INFORMATION

If elderly want to know which social, cultural, sports, etc. services and activities are organized by the municipality, they can turn to "Golden Age" program, which provides the access of an extensive list of these services and activities. It is intended for the elderly, with the general objective of raising standards of quality of life of the older citizens.

Does your community have a place/program/institution that has the information about services and activities for the elderly?

Example of good practice from Portugal: Programa Idade D'Ouro

<https://www.cm-gondomar.pt/>