

# INTERGENERATIONAL LEARNING AND INNOVATION FOR SUSTAINABLE DEVELOPMENT

## Proceedings



## Crossing Generations, Crossing Mountains





# INTERGENERATIONAL LEARNING AND INNOVATION FOR SUSTAINABLE DEVELOPMENT

Final conference of the project  
**'Big Foot: Crossing Generations, Crossing Mountains'**

5-6 June, 2013  
Vienna, Austria

Proceedings



Editor: Tamara Mitrofanenko  
UNEP Vienna - ISCC, 2014



The Big Foot 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.



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## Introduction

The final conference of the *Big Foot* project titled “Intergenerational Learning and Innovation for Sustainable Development” took place on 5-6 June 2013 at the Vienna International Centre (VIC) in Vienna, Austria, and began on the World Environment Day. It was co-organized by *UNEP Vienna - ISCC* and the *Academic Council on the United Nations System (ACUNS)*.

The conference examined the potential of intergenerational learning, (i.e. dialogue and mutual learning between the younger and older generations) as a way towards sustainable development.

### The Big Foot Project

The project “*Big Foot. Crossing Generations, Crossing Mountains*”, developed in the framework of the European Union *Lifelong Learning Programme*, was set out to tackle the marginalization of the European rural mountain areas and their ageing populations. The long-term objective of the project was the empowerment of the elderly and younger population of these areas, and the maintenance of traditional knowledge, local culture and natural environment. To achieve it, the project focused on enabling intergenerational learning and dialogue in the European mountain areas and combining traditional knowledge with modern communication tools and new ideas.

*UNEP Vienna – Interim Secretariat of the Carpathian Convention* was a partner of the Big Foot Project<sup>1</sup> in charge of organizing the final conference, as a part of the project exploitation activities. The Carpathian Region was represented at the conference by Green Dossier from Ukraine.

*The Academic Council on the United Nations System (ACUNS)* was invited to co-organize the conference in order to widen the scope of intergenerational learning for sustainable development and address its role not only in the rural regions, but also in the European cities.

### Intergenerational Learning and Sustainable Development

Intergenerational relations are strongly embedded into the widely accepted concept of sustainable development, as the latter assumes intergenerational equity as one of its underlying principles. The aging of the global population<sup>2</sup> makes this issue more relevant, especially in the rural areas, where the growing generational divide leads to development and infrastructure challenges and to the loss of knowledge, culture, and traditions.

The pressures are exacerbated by the lack of information and awareness, both among the local population – about the opportunities for sustainable development in their communities - and among the others: national administration, businesses or international organizations - about the extent of local knowledge, value of participation and co-management, and potential benefits mutual learning, especially among the older and the younger generations, may bring to the development process.

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<sup>1</sup> Information about the project partnership can be found in the back of the Proceedings, as well as on the Big Foot project website.

<sup>2</sup> United Nations. World Population Ageing: 1950-2050. 2002 ;

<http://www.un.org/esa/population/publications/worldageing19502050/>

Bloom, D; Boersch-Supan, A; McGee, P, and Seike, A Population Aging: Facts, Challenges, and Responses; working paper series.; PROGRAM ON THE GLOBALDEMOGRAPHY OF AGING; Harvard Initiative for Global Health; May 2011; [http://www.hsph.harvard.edu/pgda/WorkingPapers/2011/PGDA\\_WP\\_71.pdf](http://www.hsph.harvard.edu/pgda/WorkingPapers/2011/PGDA_WP_71.pdf)



Intergenerational learning has been the focus of a number of initiatives, such as the Centre for intergenerational Practice of the Beth Johnson Foundation<sup>3</sup>, European Map of Intergenerational Learning (EMIL)<sup>4</sup>, Intergenerational Partnership for Sustainability (IUCN)<sup>5</sup>, and Intergenerational Foundation in the UK<sup>6</sup>. Unfortunately, intergenerational issues have been relatively rarely approached in the framework of sustainability<sup>7</sup>.

According to the Centre for Intergenerational Practice (CIP) at the Beth Johnson Foundation<sup>8</sup>, whose Chief Executive Officer *Alan Hatton-Yeo* delivered the keynote address at the final conference, intergenerational practice and learning can be defined as follows:

*“Intergenerational practice aims to bring people together in purposeful, mutually beneficial activities, which promote greater understanding and respect between generations and may contribute to building more cohesive communities.*

*Intergenerational learning is a process, through which individuals acquire skills and knowledge, but also attitudes and values, from daily experience, from all available resources and from all influences in their own ‘life worlds’.*”

While intergenerational learning is more directly related to social sustainability – through strengthening connections between the community members, addressing stereotypes, promoting mutual respect and mutually-beneficial collaboration, encouraging civic behavior, and leading to more cohesive communities, it is also connected with both environmental and economic dimensions.

**Economic:** Combining traditional knowledge and practices with new approaches and communication media might encourage innovative marketable ideas.

**Environmental:** Representatives of the older generation may have knowledge of the local environment, its condition before and process of landscape changes, traditional land use practices, local plant and animal species. The younger generation often learns new ecological paradigms in schools, new to other members of the community. Exchange of knowledge and ideas about the natural resources and the surrounding landscape can both lead to better understanding and appreciation of the local area, and could have economic benefits, such as by making improvements in agriculture, or attracting nature tourism.

An interesting example is the use of Intergenerational learning to influence collective awareness and behaviour on sustainable consumption, such as recycling: education and school programs, teaching children about waste separation and recycling, via assigning homework influence also parents and grandparents.

Another example is use of Protected areas as spaces for knowledge and experience sharing and intergenerational learning by providing a common space used by the younger and older local residents, tourism providers and visitors, for example, through organizing festivals, engaging both youth and elderly as volunteers and tour-guides.

<sup>3</sup> <http://www.centreforip.org.uk/>

<sup>4</sup> <http://www.emil-network.eu/>

<sup>5</sup> [http://www.iucn.org/about/union/commissions/cec/cec\\_how\\_we\\_work/youth\\_\\_\\_ips/](http://www.iucn.org/about/union/commissions/cec/cec_how_we_work/youth___ips/)

<sup>6</sup> <http://www.if.org.uk/>

<sup>7</sup> While some literature implies that Intergenerational practice can lead to more sustainable communities “sustainable” in this sense refers to the social sphere. However, it has also been mentioned that environmental benefits can result from Intergenerational practice (Buffel, Tine, Free De Backer, Jeltsen Peeters, Chris Phillipson, Veronique Romero Reina, Ankelien Kindekens, Liesbeth De Donder, and Koen Lombaerts. 2014. “Promoting Sustainable Communities through Intergenerational Practice.” *Social and Behavioral Sciences* 116 (February 21): 1785–1791.)

<sup>8</sup> The Center for Intergenerational Practice of the Beth Johnson Foundation: [www.centreforip.org.uk](http://www.centreforip.org.uk)

## Conference Programme

*Day 1, 5 June 2013, World Environment Day*

***The Big Foot Project and Intergenerational Learning for Sustainable Development***

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8:30 – 9:30 Registration

9:30 – 9:45 Welcoming remarks:

**Harald Egerer**, Head, UNEP Vienna – Interim Secretariat of the Carpathian Convention (ISCC)

**Barbara Di Pietro**, Sustainable tourism Expert, Big Foot Project Coordinator, Expert, Gouré srl.

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**Session 1: The Big Foot Project and Intergenerational Learning for Sustainable Development**

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9:45 – 10:15 **Keynote Speech**

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**Alan Hatton-Yeo**, Chief Executive Officer of the Beth-Johnson-Foundation, UK and Coordinator of the European Map of Intergenerational Learning  
*Intergenerational Learning and Sustainable Development*

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10:15 – 11:00 Big Foot Project Overview

**Barbara Di Pietro**, Big Foot Project Coordinator, Gouré sr *Big Foot. Overview of Activities & Results*

**Thomas Fischer**, Senior Researcher, MENON Network EEIG, *Presentation of the Intergenerational Learning Handbook*

**Tamara Mitrofanenko**, Consultant, UNEP Vienna – ISCC, *Presentation of the Transferability Tool Kit*

11:15 – 12:15 Big Foot: Regional Good Practices; Big Foot activities in Bulgaria, Italy and Greece

**Daniel Stoyanov**, Expert, Centre For Development of North-West Bulgaria Foundation, Bulgaria;

**Barbara Di Pietro**, Big Foot Project Coordinator, Expert, Gouré srl, Italy

**Glykeria Thymiakou**, Expert, Trikala Development Agency, KENAKAP S.A, Greece

12:15 – 13:00 Other examples of intergenerational cooperation and learning

**Tamara Malkova**, Director, Green Dossier, Ukraine

*Intergenerational Learning in the Carpathian area of Ukraine*

**Pia Maria Vogler**, Linacre College, University of Oxford,

*Life course transitions, intergenerational relations and rural development in northern Thailand*

## Conference Programme

Day 1, 5 June 2013, World Environment Day  
14:00 - 15:00 Parallel sessions 2 and 3

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### Session 2: Role of Intergenerational Learning in Sustainable Rural Development

**Tatjana Fischer and Verena Peer**, Institute of Spatial Planning and Rural Development, University of Natural Resources and Life Sciences (BOKU)  
*The relevance of spatial-related aspects for life-long and intergenerational learning in rural areas – evidences from Austria*

**Elisabeth Quendler**, Assoc. Prof., Division of Agricultural Engineering, BOKU  
*Potential for Intergenerational learning to improve life situation in milking farms,*  
**Tamara Mitrofanenko**, Consultant, UNEP Vienna ISCC  
*Intergenerational Learning as a Factor in Sustainable Development of the Rural Mountainous Areas*

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### Session 3: Co-production of Knowledge, Education and Policy Cooperation related to Intergenerational Learning

**Lukas Löschner**, Research Assistant, Institute of Spatial Planning and Rural Development, University of Natural Resources and Life Sciences (BOKU)  
*Regions and Localities of Social Learning in Rural Areas*

**Michael Huber**, Staff member responsible for Protected Areas, E.C.O. Institute for Ecology; *Knowledge, Parks and Cultures*

**Viviana Iavicoli**, Researcher, Institute for International Legal Studies, Rome, Italy (ISGI-CNR); *Traditional knowledge and intergenerational learning: two key issue for the mountains regions*

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### Session 4: Feedback and Follow-up: Participatory Workshop and Working groups

15:30 – 16:45 Interactive collection of ideas from the audience, using the *GIVE Method*<sup>9</sup>\*

16:45 – 17:30 Presentation of working groups, discussion and conclusion

*End of Day 1*

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<sup>9</sup> More information about the GIVE method and its results are included in the end of the Proceedings.

## Conference Programme

Day 2, 6 June 2013

### ***Fostering a Culture of Lawfulness, Integration and Retaining Values of Ethnic Minorities through Intergenerational Learning, and Youth Involvement***

9:30 – 9:45 Follow-up from Day 1. **Tamara Mitrofanenko**, UNEP Vienna

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#### **9:45 – 11:15 An Interactive Panel:**

#### **Linking Intergenerational Learning with Fostering a Culture of Lawfulness, Integration, and Retaining the Values of Ethnic Minorities**

**Slavomir Redo**, Visiting Lecturer, Institute for Criminal Law and Criminology, University of Vienna

**Miroslav Polzer**, Head, International Association for the Advancement of Innovative Approaches to Global Challenges (IAAI) Klagenfurt am Wörthersee

**Anna Karanitsch**, NL40, Project assistant, Oma/Opa Project

Moderator and Introductory Remarks: **Michael Platzer**, Vienna Liaison Officer, ACUNS; Chair, Vienna Alliance of NGOs on Crime Prevention and Criminal Justice

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#### **11:30 – 11:45 Keynote Speech**

**Jan Dusik**, Acting Director, UNEP Regional Office for Europe  
*Role of UNEP in regional cooperation, learning and youth involvement for sustainable development*

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#### **11:45 - 13:00 An Interactive Panel:**

#### **Central European Regional Cooperation Potentials on Innovation, Youth and United Nations**

**Sandra Antonović**, Coordinator of a network of ESD initiatives in schools in Central and Southeast Europe, Croatia

**Igor Kovač**, Head of Ljubljana Office, REFORMISS

**Nenad Stankovic**, ICPE Representative in Vienna

**Jessica Kennedy White**, Educator, Salzburg, Austria

Central European Initiative Secretariat representative, Trieste, Italy (*to be confirmed*)

**Billy Batware**, President, United for Education and Sustainable Futures - UESF

Moderator: **Miroslav Polzer**, Head, International Association for the Advancement of Innovative Approaches to Global Challenges (IAAI) Klagenfurt am Wörthersee

*13:00 Closing of the Conference*



## PROCEEDINGS



## Welcoming Remarks

Barbara Di Pietro, Sustainable tourism Expert, Big Foot Project Coordinator, Expert, Gouré srl.

People of all ages are beginning to realize that the future will be different. For the first time in the history of the World, the 65+ population will be nearly equal to that of younger generations. As the Nobel Economist Robert Fogel put it: *“Stay active physically and intellectually and surround yourself with younger people.”* Big Foot shows how the intergenerational learning is beneficial for all generations where the older adults are economic resources rather than problems for a society.

Participating in intergenerational activities, especially as teachers, helps older people feel useful to society rather than a burden, maintain physically and mentally active lives and motivates them to contribute to the community development. For the young generations, interacting with the elderly provides a chance to enrich their personal experience with a deeper understanding of their community, its history and culture, and to demonstrate their own knowledge and worth. Such exchange of traditional knowledge with new ideas, views, and modern communication tools could in the long term enable innovative, creative and productive joint solutions for local sustainable development.

Big Foot aims at bridging the gaps among the generations in mountainous areas by establishing ‘Intergenerational Community Service Learning’ approach - a combination of experiential learning and community service in the mountain areas, focused on the community needs, grounded in the knowledge and experience of the seniors, and based on dialogue and solidarity among the generations.

The Big Foot approach has been applied in the mountain areas of Gubbio (Italy), Berkovitsa (Bulgaria) and Trikala (Greece). The participating communities share many similar characteristics: all are small rural municipalities, located in the mountainous areas, experiencing economic difficulties, depopulation, aging and lack of intergenerational dialogue. However, their historical and cultural heritage is varies substantially. In each area, Big Foot approach was adapted based on the local preferences and needs, and distinct solutions were designed.

The experiences of the local and international partners throughout the Project development are presented in this Tool Kit, describing the contents and modalities of the Big Foot approach, in order to provide examples and to encourage its replication as a tool for sustainable development in other regions and countries.



## Cooperation in the Carpathian Mountains

Harald Egerer, Head, UNEP Vienna – Interim Secretariat of the Carpathian Convention (ISCC)

The Framework Convention for the Protection and Sustainable Development of the Carpathian Mountains (Carpathian Convention)<sup>10</sup> was adopted in 2003 at the Fifth Ministerial Conference "Environment for Europe" by the seven Carpathian countries (Czech Republic, Hungary, Poland, Romania, Serbia, Slovak Republic, and Ukraine). It serves as a platform for cooperation among multiple stakeholders and joint elaboration of policies and action plans in various fields of nature protection and sustainable development, addressed in the articles of the Convention. The Convention is governed by an implementation committee, composed of governmental representatives of each country - party to the convention, and is serviced by an interim secretariat (ISCC), hosted by the United Nations Environment Programme in Vienna, Austria (UNEP Vienna - ISCC)<sup>11</sup>. Part of the UNEP Vienna activities are devoted to transferring its experience as a facilitator of cooperation in the Carpathian Mountains to other mountain regions, such as the Caucasus, the Balkans, and on the Global level. As such, its practices and experience under the Carpathian Convention (CC) could be considered as a showcase of the sustainable regional mountain development initiatives on an international level.

The Convention activities, such as participation of the Secretariat in the Big Foot project and subsequent exploitation of its results in the Carpathian region, could provide the ground for demonstrating the value of Intergenerational Learning for sustainable development of the mountainous regions.

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<sup>10</sup> <http://www.carpathianconvention.org/index.htm>

<sup>11</sup> <http://www.unep.at/>



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## Perspectives on Intergenerational practice

Alan Hatton-Yeo, Chief Executive Officer of the Beth-Johnson-Foundation, UK and  
Coordinator of the European Map of Intergenerational Learning

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We recognize the need to strengthen solidarity between generations, and intergenerational partnerships, keeping in mind the particular needs of both older and younger ones, and encouraging mutually responsive relationships between generations.

From the political declaration of the Second World Assembly on Ageing, Building a Society for All Ages, Madrid April 8th to 12th, 2002

Intergenerational practice aims to bring people together in purposeful, mutually beneficial activities which promote greater understanding and respect between generations and contributes to building more cohesive communities. Intergenerational practice is inclusive, building on the positive resources that the young and old have to offer each other and those around them. (Centre for Intergenerational Practice 2008)

Key Aims for Intergenerational Practice in the United Kingdom:

- Promote positive images of young and older people
- Develop more cohesive and better networked communities
- Promote the Health and Well Being of the different generations
- Develop intergenerational volunteering and active citizenship
- Strengthen the family
- Promote more coherent work across the different sectors of government

1993 was the European Year of Solidarity between Generations reflecting the growing concern over rapid demographic change and a perception of growing distance between the generations. From the early 1990's the scope of IPs has broadened in an attempt to become an agent to revitalise communities through action programmes to (re)connect the generations. By the end of the 1990's IPs started to increase dramatically in Europe in response to issues such as the integration of immigrants in the Netherlands, the social inclusion and growth of active ageing in the United Kingdom, and the perception of a crisis affecting traditional family solidarity models in Spain.

The most surprising finding from the UNESCO study of intergenerational practice of 2000 (Hatton-Yeo and Ohsako) was how common the concerns about changing intergenerational relationships were across the world in most countries. This particularly reflected the impact of factors such as globalisation, economic migration, the need for cross cutting public policy and an ageing population. The one significant exception was South Africa where the impact of AIDS had had a catastrophic impact and where the old were facing an increasing burden of raising the young because the middle generation was no longer there.

This growing international interest in intergenerational work led to the foundation of the International Consortium for Intergenerational Programmes (ICIP) in 2000. ICIP continues to develop and has members from all parts of the world including many Asian countries who are also grappling with the changing nature of their social structures. The development of IP in Europe and North America has been particularly rich. In Europe there are an increasing number of strong intergenerational networks developing in countries as diverse as France, Germany, Spain, Slovenia and Switzerland and in every case the key question being asked is how we can reconnect the generations in a positive way.

In the UK the earliest driver for intergenerational work was the development of volunteering opportunities led by Older People's organisations such as Age Concern and RSVP. This reflected



the then most common programmatic models in the USA. However, there was no broader infrastructure in the UK to really build a systematic understanding of IP, collect and disseminate evidence and move from an approach that was essentially project driven to one where intergenerational approaches could become an integral part of practice across a number of disciplines and sectors.

It was because of these needs the UK Centre for Intergenerational Practice was established in 2001. In recent years in addition to concentrating on support to practitioners the Centre's focus has been increasingly on shaping public policy at local and national level.

Following the publication of the 'Strategy for Older People in Wales' the Welsh Assembly Government commissioned the Beth Johnson Foundation in July 2003 to work with partners across Wales to support the development and understanding of intergenerational practice. Building on this initiative the Government launched a national intergenerational strategy for Wales on October 1st. This provided a framework to integrate policy initiatives at a local and national level, to challenge ageism and promote the value of the contributions of its children, youth and older people and to build better, more cohesive communities for the future. (Welsh Assembly Government, 2008) The national consultation on the strategy has demonstrated a powerful endorsement from all sectors of the community as to the need for positive measures to promote intergenerational connections and a culture of shared respect and recognition.

Analysis of documented case studies, information in the database of the Centre for Intergenerational Practice and evidence gathered from network meetings and other surveys suggest that the main categories of intergenerational practice currently operating in the UK are:

- Intergenerational volunteering, within which mentoring, skill sharing and coaching are the main sub-categories.
- Programmes to promote community relationships and promote community safety and address fear of crime.
- Programmes to promote Active Ageing and improved health and well being.
- Programmes to support young people and families through both older family members and volunteer support.

The cross-cutting nature of intergenerational work means that it is able to contribute to a wide range of policy agendas. Some of the most significant include:

*Increasing the employability skills of young people.* In today's workplace good interpersonal and communication skills are increasingly important. Many young people lack the opportunities to develop these skills as their contact with adults has decreased. Intergenerational projects provide the opportunity to develop and demonstrate the skills set now necessary. At the same time the ageing of our population means there will be an increasing need for a larger health and social care force working with older people in the future and engagement with older people can help young people to consider future career options. In Rhondda Cynon and Taff there is a programme linking schools to residential homes that have this as one of its specific outcomes.

*Enabling older people to remain active and engaged longer.* There is good evidence that being involved in meaningful activity is important to one staying healthy and active longer. At a time of population ageing it is essential to promote activities that enable people to live their lives as healthily as possible. Intergenerational volunteering, community projects and other such programmes have been demonstrated to have a significant impact on participant's health and well being.

*Promoting active citizenship and engagement for both the young and old.* There has been an increasing concern in recent years that people may be becoming less involved as citizens with a reduced concern for those about them. This may well reflect the attitude of the press rather than the actual picture but these concerns have led to a wide range of programmes to promote civic engagement. In Sandwell they have developed an intergenerational forum to work together to influence local policy.



*Developing healthier lifestyles.* The increased obesity of all of our citizens has become a major concern. There are a wide range of intergenerational projects looking at developing healthier lifestyles. This includes ideas such as growing and cooking fresh food, green gyms, and work with families on their eating patterns and increased physical activity. Sports grounds have become one particular focus for programmes bringing young and old people together to be more active and better informed.

*Challenging the stereotypical views that the young and older adults often have of each other.* There is strong evidence that much of the fear of crime is based on misinformation and lack of understanding. In Conwy the police have developed a training programme to teach Community Beat Managers and Community Support Officers to facilitate intergenerational workshops between local teenagers and older people.

*Providing young people with a sense of place and an understanding of their roots.* All of us need a sense of our past to help us to understand who we are. There are a large number of projects now working to help people, particularly those whose parents or grandparents may have been immigrants, to understand their history and culture through intergenerational oral history and related projects.

*Giving people the opportunity to make a positive contribution to their communities.* Intergenerational volunteering is seen as an important way that young people can make a positive contribution to those who live alongside them. Given the concern over the increasing numbers of isolated older people this has particular importance to trying to develop befriending schemes and community activities.

*Promoting the well-being and achievement of young people.* Older volunteers play an important role in many schools as mentors, helping with reading, being an expert resource and as governors. At the same time they benefit from their own involvement and sense of purposeful contribution.

The author of this paper has written extensively on intergenerational practice in recent years and rather than repeat that information the second part of this paper reflects on some of his key learning and also some of the questions we still have to answer. The focus will be on the United Kingdom acknowledges that the discussions and debates with colleagues from other countries has been of vital importance in helping us to understand our own cultural context.

1. The power of intergenerational approaches is above projects. An intergenerational approach enables us to look at social and community situations in a way that is socially inclusive. It uses the principles of asset based community development to look at how you can strengthen the whole community rather than to focus just on those people who are seen as problematic. By its nature intergenerational work is a whole systems approach that looks at how resources can be joined together and shared across groups and organisations that would not historically have connected with each other.

2. Intergenerational is probably the wrong name for these approaches. Originally work in the USA was primarily aimed at the very young and very old. As the work moved across the Atlantic a lot of energy was expended on trying to define who the young and old were. Particularly as we live in a four or indeed five generation society now and where terms like generation, young and old are open to many different interpretations. There is also a recognition that interaction across the generations involves people of all ages and that we might perhaps be better talking about multigenerational or cross generational approaches.

3. The role of the middle generations is of paramount importance as they may often be the facilitators or in some cases gatekeepers. In the UK we have a tradition of professional training which is largely age segmented and there is a need to work with professionals to challenge their own ageism or lack of confidence in working with other age groups. Youth workers for instance may need training in working with older people to enable them to think intergenerationally.

4. We also need to move from the rhetoric of joined up government and pooled budgets to a system where government departments find ways to genuinely work in a more collaborative way. In



the same way that we have started to age proof documents we need to look at generation proofing policy to ensure it looks effectively across the whole of the community.

5. Changes in family structure and people being more mobile has meant there has been an increase in the number of older people living in social isolation and of young people growing up who may not have supportive, older adults in their lives. Bringing these groups together to benefit and support one another is important for us all. It can breed greater future success and confidence for the young and a better quality for life for the old. Intergenerational work takes as its central tenet the concept of mutual benefit, of doing together not doing to.

6. We have to find ways to challenge the way that quite proper concerns over personal safety are becoming a major barrier between the generations. When young people report they are frightened of any strange adult and adults worry about approaching a young child walking on the street in case their motives are misunderstood something is wrong. If we are going to share the same streets and walk alongside each other we need an attitude to risk and keeping safe that is both proportionate and realistic.

7. Intergenerational work is at the heart of community building. All of the different and myriad types of project contribute in different ways but our ultimate aim is to create communities and neighbourhoods where all of the members are respected, listened to and valued and play an active part in making that community a good place to grow old in whatever your age.

8. Although there are a large number of intergenerational programmes in the UK the majority of these exist on short term funding, which limits the development of consistent programmes over extended periods. The balance to this is that older people volunteer over extended periods with high loyalty, and volunteering projects often continue to exist after programme funding has finished.

9. By their nature IPs are often preventative or promote good health and well being. Their outcomes may not, therefore, be simple to demonstrate in the short term which can make output driven funding difficult to achieve. There is a need to build a better understanding of the medium term benefits of intergenerational practice

Further Reading:

Springate I., Atkinson M., Martin K., (2008) Intergenerational Practice: A review of the literature. London: NFER and LGA

Intergenerational Learning in Europe: Policies, Programmes and Initiatives. Policies, Programmes & Initiatives - European & National Overviews of Intergenerational Learning — EAGLE Portal

Intergenerational Programmes: towards a society for all ages. (2008) Barcelona: La Caixa. [http://obrasocial.lacaixa.es/StaticFiles/StaticFiles/b1d9d404d98e6110VgnVCM1000000e8cf10aRCD/es/Libre23\\_en.pdf](http://obrasocial.lacaixa.es/StaticFiles/StaticFiles/b1d9d404d98e6110VgnVCM1000000e8cf10aRCD/es/Libre23_en.pdf)

Intergenerational Programmes: Public Policy and Research Implications – An International Perspective. UNESCO and the Beth Johnson Foundation <http://www.intergenerational.cswebsites.org/Libraries/Local/67/Docs/UNESCO.pdf>

## Big Foot Project, Overview of Activities & Results

Barbara Di Pietro, Sustainable Tourism Expert, Big Foot Project Coordinator, Gouré srl

### Background

Elderly citizens living in remote mountain areas are a vulnerable group that face social and economic marginalisation. Young people from these same remote areas are migrating to urban centres for increased job opportunities. The combination of these two factors create segmentation among the young and elderly, fracture connections between the generations, prevent the exchange of learning opportunities across age groups and generations, and impact the level of the elders' participation in economic and social-cultural community development.

### Goals

*Big Foot: Crossing Generations, Crossing Mountains* is a European Research and Development Project (<http://www.bigfoot-project.eu>) that aims to reduce marginalisation of vulnerable groups and bridge the generational gap of those living in rural mountainous areas by establishing intergenerational learning opportunities. **Intergenerational learning** is a process in which individuals of all generations acquire skills, knowledge, attitudes, and values through participation in purposeful, mutually beneficial activities. This is accomplished by tapping into the individual participants' knowledge, skills and wisdom acquired in their own 'life worlds.' *Big Foot* is currently pilot testing projects in three regions: Gubbio, Italy; Berkovitsa, Bulgaria; and Trikala, Greece. Each site uses a bottoms-up, in-depth participatory mapping approach that allows the entire community to express their opinion and define a development course that aligns with local views, needs, expectations and plans.

### Participants, Activities & Benefits

#### Gubbio, Italy

In Italy, intergenerational learning has involved citizens from Gubbio, a town in Central Italy's Umbria region. Based on participatory mapping, citizens identified local cooking traditions as the most appropriate tools for transmitting local cultural heritage and traditions, promoting natural resource preservation, and encouraging the purchase and consumption of local products needed for establishing a sustainable community.



Figure 1: Intergenerational Cooking Course in Italy

Gubbio's first step involved the *Council of Youngsters*, with its members of primary and secondary schools, participating in intergenerational cooking courses led by members of the *Elderly Centre*. Older adult trainers taught knowledge and skills needed to become a great "master chef." These knowledge and skills also linked back to cultural identity and traditions. In exchange, the young "master chefs" taught older adults to use Information and Communication Technologies (ICTs) and Social Networking Sites (SNS).

The second approach involved eight classes of Gubbio's secondary and primary schools participating in the intergenerational courses *Food and Thoughts* and *Culture and Intangible Heritage in Today's Life*. Students attended special monthly lectures in which older adults explained their life story behind traditional recipes. This fostered student reflections on safeguarding past traditions and cultural heritage.

*Big Foot* also presented at the 31<sup>st</sup> Truffle Event in Gubbio which celebrates the white truffle, cooking traditions and the region's natural beauty. Youth from all of Italy participated in the preparation and cooking of traditional Gnocchi, Tagliatelle and Crescia recipes and enjoyed interacting with and learning from the elders.

Based on the experiences of *Big Foot*, the municipality of Gubbio decided to incorporate grandparents and grandmothers as 'master chefs.' This demonstrates a change of community awareness and program ownership in both the project's decision making process the community's willingness to invest in future intergenerational learning services.

The positive impact of the Italian experiment is captured in the feedback of the participants. Patrizia said, *"I have got a lot to learn from you, not only how to use the PC and Facebook, but to how to keep living with the same life drive"*. And Carlo replied, *"With you it is so easy to learn ... my mum never has the time!"*

### *Berkovitsa, Bulgaria*

The town of Berkovitsa is located in northwest Bulgaria. It is one of the poorest regions of the European Union as reflected in a negative natural and mechanical growth and a high unemployment rate.

Based on participatory mapping and intensive consultations with local stakeholders, the *Big Foot* experiment focused on the areas of nature and tourism. Intergenerational learning participants included senior citizens and students from a local middle school (3<sup>rd</sup> to 7<sup>th</sup> grade). The seniors came from diverse backgrounds and included former mountain rescuers, skiers, national champions in orienteering, and former school teachers and directors. All were avid lovers of the region and members of the local organisation of tourist veterans. *Big Foot* organised excursions and field trips for seniors and students to visit, on foot, the most popular tourist landmarks of northwest Bulgaria. Destinations included Zdravchenica, Haidushki Vodopadi, Kom, Starkovitsa, Todorini Kukli and Lopushna. Seniors accompanied the students, shared historical facts, legends and poetry, taught about local fauna and flora, and introduced topographical maps, compasses, and mountain survival techniques. Each excursion lasted one to two days. Children became familiar with the local surroundings, engaged in learning and developed their appreciation and love for nature.



Figure 2: Intergenerational Excursions in the Mountains of Bulgaria

During the excursions the young generation taught the seniors to communicate through the internet and other social networks, operate digital and video cameras, store electronic documents, and use GPS navigation features. When recollecting on their impressions of *Big Foot* outings, participants stated: *"I have never been on Zdravchenitza peak before and I loved it."* and *"I saw part of our region, extremely beautiful and varied. I learned many legends about it."*

### *Trikala, Greece*

Trikala occupies the northwest part of Thessaly in Greece and was the third *Big Foot* pilot site. The project was organised around four thematic sessions identified during participatory mapping with local residents and stakeholders: i) traditional local products and gastronomy; ii) traditional handcrafts; iii) rural heritage and historical monuments; and iv) natural environment and rural tourism.

Youth participants came from primary and secondary schools. Elder participants came from a variety of organisations, including a local rural women association, product workshop, folklore museum of Pialia, Open Care Center for Elderly in Kalambaka, owners of traditional watermills, and individuals researchers of the area’s tradition and history. There was also strong collaboration and assistance from the municipalities of Trikala, Kalambaka and Pyli; the regional Primary and Secondary Education Directories; the woodcarving school of Kalambaka; the Forestry Department; the Cultural Association of Ropoto etc. Facilitators such as teachers, school counsellors and social workers were further supporting the actions of the intergenerational practices.

Themed sessions took place monthly. Students prepared for the sessions in class and then took a field trip to the elders. Local elders taught students about specific knowledge, traditions, local customs and stories that will be lost if they are not passed to the younger generations. Elders also provided demonstrations and hands on experiences.



Figure 3: Intergenerational Learning in Greece

Through this process, the youngsters studied their local history and heritage, participated in projects, gathered information, collected traditional recipes and sampled folk music. Youth also conducted research on area traditions, the “old” way of life, historical monuments and traditional entrepreneurship, agriculture, nature and tourism.

Asked of her experience, a primary school director indicated, “*Many young students have lost their relation to the countryside although Trikala is not New York*”. She believes, “*The traditions could be an opportunity against the current crisis.*” And she suggested, “*Activities like these should keep on going in the future!*”

#### Lessons Learned & Conclusions

The *Big Foot* Projects in three highly diverse European grounds of Italy, Bulgaria and Greece have provided strong supporting evidence of the benefits of intergenerational learning for individuals, communities and societies at large by:

- Uniting segregated generations and building better understanding between generations;
- Encouraging active citizenship and social participation;
- Sharing societal and professional resources, tacit and explicit knowledge among generations;
- Supporting lifelong and life-wide learning;
- Maintaining and building human and social capital simultaneously;
- Promoting change amongst local and regional stakeholders;
- Balancing the need for preservation and transformation in today’s society;
- Ensuring regional sustainable development.

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### **Big Foot Project, Intergenerational Approach Handbook**

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## Thomas Fischer, Senior Researcher, MENON Network EEIG

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Practical guidance to intergenerational learning can be found in the Intergenerational Approach Handbook, developed by the Big Foot Project partnership<sup>12</sup>. The Handbook is complete with tools and templates for all phases of a project.

The purpose of this document, drawn from previous Research & Development projects and initiatives on local, regional, national, European and international level, is to provide a framework primarily for practitioners, but which may also be of some interest to policy makers and educators, to develop and/or implement intergenerational<sup>13</sup>. Some highlights of the handbook are presented below.

The renewed and even increasing interest in intergenerational learning builds upon current developments in individual lives, in society at large and in learning across age groups and generations. The main drivers for intergenerational policy and practice can be summarised as follows:

- Demographic change, longevity, ageing society and workforce;
- Changing economic, insurance and welfare patterns;
- Increasing economic disparities, '2/3 societies';
- Shift from full- to part-time employment; economic need for mobility and flexibility, 'modern nomads';
- Shift from a industrial to a Knowledge Society;
- Individualised/atomised societies, flexible lifestyles and changing biographies, from individuals to 'multiduals';
- Dissolving traditional family structures, single households, social isolation of the elderly etc;
- Urbanisation;
- Globalisation, migration & ethnic diversity

Inter-generational learning recognises relationships between young and old as mutually important to both age groups and to society in general. Inter-generational learning can be defined as the reciprocal learning relationships and interactions between young and old<sup>14</sup>.

As a consequence intergenerational learning is composed of the following building blocks:

- Related to interdependence and reciprocity;
- Important for pursuing common activities and growing together – in other words, a relationship is more than a mere interaction;
- Explicitly addressed to the different experiences of the different age groups or generations;
- Oriented towards the exchange of experience so that use is made of the skills specific to each generation;
- Designed to foster critical thinking about how stereotypes tend to weaken the ability to perceive that there are individual differences between people and that;
- Generalisations are never completely accurate;

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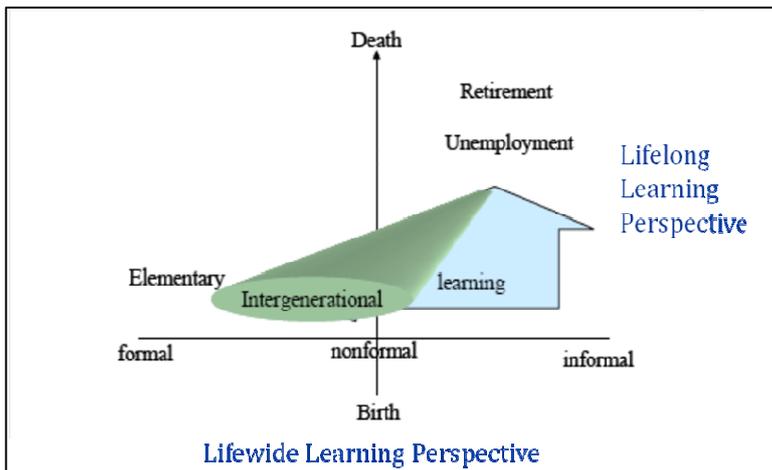
<sup>12</sup> The Handbook is available at: <http://www.bigfoot-project.eu/intergenerational-approach-handbook.html>

<sup>13</sup> The Handbook is supported by a resource bank of analysed intergenerational case studies drawn from European countries and worldwide. These studies can be accessed from the European Map of Intergenerational Learning (EMIL) at [www.emil-network.eu](http://www.emil-network.eu).

<sup>14</sup> the definition provided by the ADD LIFE project (Adding Quality to Life through Inter-Generational Learning via Universities; <http://add-life.uni-graz.at>)

- Aimed at counteracting a negative stereotype of ageing and takes into account the level of competence of the elderly and its relevance in the education of younger people. Inter-generational learning has the task of developing understanding of the attitudes of other age groups and correcting these as required.
- Oriented towards the exchange of experience so that use is made of the skills specific to each generation;
- Designed to foster critical thinking about how stereotypes tend to weaken the ability to perceive that there are individual differences between people and that generalisations are never completely accurate;
- Aimed at counteracting a negative stereotype of ageing and takes into account the level of competence of the elderly and its relevance in the education of younger people. Inter-generational learning has the task of developing understanding of the attitudes of other age groups and correcting these as required.

On the other hand it is also agreed that intergenerational learning does not merely consists of generations being together – being together is not enough, on the contrary purposeful activities are the crucial denominating factor. Furthermore not every learning process which involves both young and old can be necessarily regarded to be a case of intergenerational learning [on the other hand 80% of all learning is estimated informal or un-intentional.



Finally intergenerational learning is not only involving the transfer of knowledge, but at the same time the exchange of attitudes and values from both generations.

According to Boström (2003) a possible map of intergenerational learning within a life-wide and life-long learning context may therefore look as in Figure 1.

**Figure 1:** A Possible Map of Intergenerational Learning

The MATES project (Mainstreaming Intergenerational Solidarity; [www.matesproject.eu](http://www.matesproject.eu)) finally describes a set eight core principles that practitioners and policy makers should take into account when adopting intergenerational approaches:

- Mutual and Reciprocal Benefits;
- Participatory;
- Asset Based;
- Well Planned;
- Culturally Grounded;
- Strengthens community bonds and promotes active citizenship;
- Challenges Ageism;
- Cross-disciplinary.

In the recent bulk of literature it is widely agreed that intergenerational learning – when carefully planned, implemented and executed – offers a number of benefits to society, individuals and communities. These include:



- Uniting segregated generations and building better understanding between generations;
- Encouraging active citizenship and social participation;
- Encouraging cross-generational working;
- Sharing societal and professional resources, tacit and explicit knowledge among generations;
- Challenging social problems cross-generationally;
- Addressing different social & e-Inclusion objectives and competence areas simultaneously;
- Supporting Lifelong and Life-wide Learning;
- Maintaining & building human and social capital simultaneously.

In turn the pitfalls and challenges of intergenerational work are equally well known from the in-depth analysis of case studies and initiatives. Barriers towards exchange and learning between different generations are commonly denoted as follows:

- The trap of 'Homogeneous Groups' (Intra i.e. within one age group & Inter i.e. between age groups);
- The trap of different 'Life Worlds', 'Identities' and 'Values' sets and systems;
- The trap of 'Mono-directional Life Courses';
- The trap of different 'Pedagogies' (e.g. traditional transmissive vs facilitated collaborative);
- The trap of 'Technologies' (e.g. digital skills and competences);
- The trap of 'One-size-fits-all' solution (e.g. intergenerational learning is always embedded in a wider societal context);
- The trap of 'Information Processing' (i.e. in terms of depth and width, in assimilation and accommodation as well as in the equilibrium);
- The trap of 'inter-personal', 'inter-/intra-group' and 'inter-generational' problems;
- The trap of 'Sectoral Silos';
- The trap of 'sustainability' of projects and initiatives (either bottom-up or top-down);
- The role of 'champions' on the ground and 'advocates' on the top;
- The trap of 'Standardised Methodologies' and 'Linear Transferability';
- The trade-off between intergenerational exchange and child welfare/protection acts;
- The trade-off public sector and third/voluntary sector;
- The contradiction between 'preservation' and 'transformation';
- The trap of 'romancing the past' and 'innovation'.

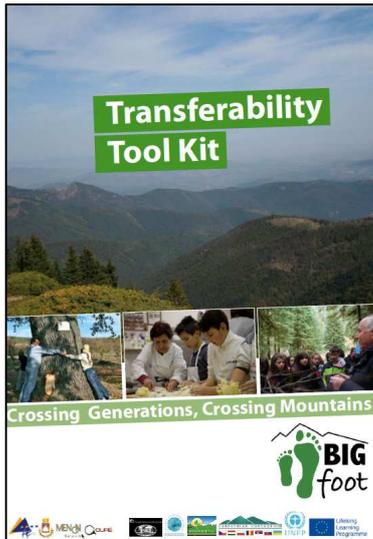
In many ways successful intergenerational learning projects are grounded in models of participation and engagement. The planning of the project will need to be intergenerational both in its design and participants. Inevitably effective models of participation between learners will enable them to take control and shape the learning and this will be particularly important in informal settings where the planning should provide the structure and opportunities for learners to achieve their own outcomes.

Once you have identified what you and your collaborators are seeking to achieve it is necessary to consider the most effective way to undertake this. In some cases the shared aims of local partners will present the most likely solutions.

## Big Foot Project, Transferability Tool kit

Tamara Mitrofanenko, Consultant, UNEP Vienna – ISCC

The Transferability Tool Kit provides an example of an intergenerational learning initiative, tested in three communities: Berkovitsa, Bulgaria, Gubbio, Italy and Trikala, Greece. The aim of the Tool Kit is to inspire application of the same approach in other communities, based on the experience of the Big Foot Project partners.



The general overview of the main concepts and definitions: Intergenerational Learning, Participation and Sustainability - is followed by the introduction of the Big Foot communities and detailed descriptions of the project activities: Community consultations and Experiments, in each country.

The chapter *Big Foot “Experiments” in Themes* provides detailed overview of the Big Foot experiments, organized by the communities, divided in 5 thematic areas: 1) *Natural Environment and Tourism*, 2) *Traditional Local Products and Gastronomy*, 3) *Historical Monuments – Rural Heritage*, 4) *Culture: Folklore, Customs, Traditional Crafts* and 5) *ICT competencies*. Sustainability Aspects covered by every action are highlighted in every relevant case.

Some examples and quotes from the project partners and participants are included for inspiration and to highlight the personal approach of the Big Foot project.

The Tool Kit is available in print in English, and electronically in English, Bulgarian, Greek and Italian on the Big Foot project website

TIP: Throughout the Tool Kit, TIPs – special advice from the project partners – are distributed, and further reading is recommended in “For More Information” sections.

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Any comments related to the Tool Kit contents can be addressed to UNEP Vienna ISCC

## Regional Good Practices.

The sections below summarize briefly the presentations of the Big Foot experiments in Bulgaria, Greece and Italy. Detailed description of the activities in each country can be found in the Big Foot Transferability Tool Kit and the Guides of Intangible Heritage, all available in English and in the country languages on the Big Foot website.

Afterwards follow examples of intergenerational learning the Ukraine and Thailand.

### Big Foot activities in Berkovitsa, Bulgaria

Daniel Stoyanov, Expert, Centre For Development of North-West Bulgaria Foundation, Bulgaria

The Big Foot experiment in Bulgaria focused on the area of tourism.

During the Mapping phase, it became clear, that the younger generations in Berkovitsa are no longer familiar with the surrounding Mountains: they did not remember the names of the mountains, nor the rich historical and cultural heritage, associated with them. At the same time, the active and engaged older population was not familiar with basic technological tools, such as using a computer, and wanted to learn how to use the Internet and e-mailing.

The long-term vision in this case is not only to develop the feeling of appreciation and connection with the local area, but also to think as a tourism provider, about what local natural and cultural riches can be attractive, should be advertised, and could support economic development of Berkovitsa.

The following participants were involved:

The Young Generation	The Old Generation
<ul style="list-style-type: none"> <li>Students from the 3<sup>rd</sup> Middle School "Ivan Vasov" from 3<sup>rd</sup> to 7<sup>th</sup> grade</li> <li>Children from the school for orphans – "Luba Teneva"</li> <li>Local high school "Ivan Panov", which offers education in hotel and , restaurant management and catering services</li> </ul>	<ul style="list-style-type: none"> <li>Local organization of tourist veterans from Berkovitsa (former mountain rescuers, skiers, and national champions in orienteering),</li> <li>Former school teachers and directors</li> <li>Representative from the "Bulgarian association for protection of birds"</li> <li>A local strawberry producer</li> <li>Director of the Berkovitsa traditional dance and song group</li> </ul>



Big Foot organized excursions and field trips, where seniors and school students participated together. The Intergenerational group thus visited the most popular tourist landmarks of the North-West Bulgaria, such as Zdravchenica, Haidushki Vodopadi, Kim, Starkovitza, Todorini Kukli and Lopushna. The seniors guided the students to the above places, shared historical facts, legends and folklore, and conveyed their knowledge about the local fauna and flora. The students were taught to read topographical map and compass, and the



basic techniques in surviving in the mountains.

The interaction between older and participations was mediating by 2 trainers, familiar with and well trusted by the entire community, and trained in intergenerational approach. The trainers were facilitating both interaction among the older and younger participants and thematic discussion.

Each excursion lasted 1-2 days, during which students not only became familiar with the local surroundings and developed appreciation for their local nature and cultural heritage, but also had a chance to act as trainers, when teaching the seniors how to operate digital and video cameras, and how to use multiple features of mobile phones, such as GPS navigation. In fact, the ICT training continued even after the excursions, and included teaching to the seniors several basic digital competences, such as communicating trough the Internet and other Social Networks, under the guidance of ICT professionals.

**The Final Product:**

The Big Foot experiment in Berkovitsa resulted in a collection of videos, documenting the intergenerational trip. They include information about the local historical data, the cultural and natural sights visited, legends and personal stories and experience of the participants. The intergenerational participants produced the videos together, during the ICT working sessions.

In addition, the old maps of Berkovitsa, used during the excursions, were updated manually by the trip participants.

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**Big Foot activities in Gubbio, Italy**

Barbara Di Pietro, Big Foot Project Coordinator, Expert, Gouré srl,

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Based on the Participatory Mapping in Gubbio, the local cooking tradition was acknowledged to be the most appropriate tool for transmitting traditions linked to the cultural heritage of the area, and to promote preservation

of natural resources, sustainable consumption and the importance of buying local products.

The following participants were involved:

The Young Generation	The Old Generation
<ul style="list-style-type: none"> <li>• The Council of Youngsters (the CCRR)</li> <li>• 8 classes of Primary 2°G Scuola Media Mastro Giorgio and Secondary Schools and Scuola Media O.Nelli</li> </ul>	<ul style="list-style-type: none"> <li>• The Elderly Center of Gubbio (Centro Sociale S. Pietro)</li> <li>• University of the Elderly (Università della Terza età)</li> <li>• The Association of the Christmas Tree</li> <li>• The Crossbow Association</li> <li>• The Proloco of Madonna del Prato</li> <li>• Immigrant women from Morocco and Ukraine</li> </ul>

As a part of the experiment, Intergenerational Cooking Courses were held, led by the members of the Elderly Center in Gubbio. The adults were the ‘trainers’ of the youngsters, and provided them both with the skills of how to become a great master chef, but also with information about their cultural Identity and traditions. In exchange, the young master chefs showed their mentors how to use ICTs and Social Networking Sites.

In addition, eight monthly intergenerational courses ‘Food and Thoughts’ and ‘Culture and Intangible Heritage in Today’s Life’ were held in the schools. The elderly adults shared their own life stories, connected with each traditional recipe, fostering reflection among the students on the local traditions and the importance remembering them today, for the development of a better community.



Moreover, “Big Foot” grandparents were for the first time involved as master chefs during at 31<sup>st</sup> Truffle Event in Gubbio: the most famous event in Italy, which celebrates the precious white truffle, the cooking traditions and the natural beauty of the area. The youngsters coming from all Italy got the chance to cook the traditional recipes, such as the Gnocchi, Tagliatelle, Crescia. This high-level attention to intergenerational exchange was evidence of a growing importance given to the Intergenerational Learning Service.

Another part of the experiment were several cooking courses with the immigrant women in Gubbio, which both enabled the newcomers to feel welcome, and of interest to the local community, and brought variety to the traditional Italian cuisine, familiar to the young participants.

### **The Final Product**

The final Big Foot product – a Digital Intangible Heritage Guide Book - is unique in Gubbio, and, perhaps, Italy, and not only because of its electronic dimension. It is not just a traditional collection of recipes, but it is an expression of an established dialogue among the different generations and cultures of the municipality: through cooking classes, visits to the local gardens, markets and farmers, sessions on the eco-consumptions of local goods, discovery of old stories.

The Guide Book, made by the local residents, in a way tells their personal stories about Gubbio. It includes videos describing the steps for the preparation of some local recipes, traditions linked to particular recipes, as well as interviews with the main actors of the project. As such, the Guide Book is a tool for the community itself – an original result of a participative process, of knowledge sharing among the members, and discovering the value of traditions for the sustainable development.

The digital Book is not be static, but will be updated further with information about the natural beauty and description of some routes through the mountains of Gubbio, where ingredients for the traditional recipes can be found. Eventually, the participants are planning to make the Guide Book an innovative tourist attraction to the area.

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### **Big Foot activities in Trikala, Greece**

Glykeria Thymiakou, Expert, Trikala Development Agency, KENAKAP S.A, Greece

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The experiment in Trikala first centered on the local production of traditional sweets. However, as more interested local participants joined, it soon became clear that the cultural and natural riches of the area provide a much broader spectrum of delightful discoveries for the local youth. To encompass it more fully, the Big Foot testing was organized around four thematic sessions:

1. Traditional local products and gastronomy;
2. Culture: Folklore and traditional handcraft;
3. Historical monuments – rural heritage;
4. Natural environment and rural tourism.

The Young Generation	The Old Generation
<ul style="list-style-type: none"> <li>• Primary school students from Kalambaka</li> <li>• Secondary school students from Trikala</li> </ul>	<ul style="list-style-type: none"> <li>• Women Association of Asproklisia,</li> <li>• Traditional sweet halva producing enterprise (Rombos family),</li> <li>• Traditional folklore museum of Pialia,</li> <li>• Traditional family grape distillation installation</li> <li>• Byzantine icons workshop (Zindros),</li> <li>• Former director of the Forestry Department</li> <li>• Woodcarving school of Kalambaka,</li> <li>• Cultural Association “Theristades”,</li> <li>• Kalambaka Open Protection Center of aged</li> <li>• Former school teacher</li> </ul>

The thematic sessions took place on a monthly basis. The teachers received detailed information about the visits a month in advance, in order to prepare the students properly in class, including home assignments of research about the upcoming trips. The teachers also accompanied the students during the visits.

In each thematic session, the elderly locals were the main trainers: demonstrating their skills and traditional family crafts, teaching the students, sharing their memories, ideas, and knowledge, and “stories” that were otherwise in danger to be lost.



Through these diverse sessions, the young inhabitants of Trikala had a chance to meet the people, who carry on the local cultural and gastronomic traditions, to discover previously unknown facts about their local history and heritage, to visit previously unseen historical monuments, learn how to cook traditional jams, collect traditional recipes, folklore music and personal stories from their own families, and consider their own future in Trikala, perhaps through traditional entrepreneurship, agriculture, nature and tourism.

**The Final Product:**

The Big Foot activities in Trikala were reflected in informative videos, but also in a Map of the local products, reflecting tradition in the handcrafts, recipes, and other cultural and natural places of interest. The map was drafted during the participatory mapping process, in cooperation with the local participants of the consultation meetings. The map will be used to attract visitors and promote sustainable rural tourism.



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## Intergenerational Learning and Innovation for Sustainable Development in Ukrainian Carpathians

Tamara Malkova, Director, Green Dossier, Ukraine

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In accordance with the research conducted by "Green Dossier"<sup>15</sup>, in 2011, people living in the Hutsul<sup>16</sup> region of the Ukrainian Carpathians state that one of the main cultural values of the region is family traditions.

Hutsuls are proud of their traditional educational system, which is still in practical use today, and subject to numerous investigations. Hutsuls believe that respect within the family allows for and aids in cultural and natural preservation; they are sure that harmony between nature and culture creates a real lifestyle in this mountain region, which is aimed at providing a better future based on the best historical traditions.

Family values are driving forces for sustainable development in general, for business development, for preservation of cultural heritage and nature conservation, as well as for developing modern instruments and tools for a better life.

Small family businesses support local people in the current difficult times. Skills and knowledge are handed down from one generation to other. Family hotels (a very popular type of small tourism business) are managed by parents and children together, young people learn from their parents hospitality and operation of the business, and parents learn from their children modern tools for new services.

Traditional needlework and other handicraft skills are transferred from the older to the younger generations in families as well, but the young generation uses new approaches for promotion of the products such as via the Internet. Another example is of Valylo – a Carpathian washing machine – which has been a family property for many years, even during soviet times, and now became a subject of tourism development in the hands of the younger generation.

Such examples are used by tourism developers, but not to a large enough extent, because for Hutsuls it is still a normal way of life, rather than a subject for attracting visitors. But various festivals arranged by the local people or by outside organizations (with rituals, master-classes etc.) help to promote the region as a tourism destination.

International cooperation and programs, such as Carpathian Convention projects, the Carpathian Heritage Inventory, ANPED projects on cultural heritage, establishment of the Carpathian brand in cooperation with Swiss programs, InRuTou project, supported by the European Commission, and others., also assist in balanced development of businesses grounded in culture and nature preservation.

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<sup>15</sup> Information Center "Green Dossier", established in 1994, is a member of the Northern Alliance for Sustainability (ANPED), and has representatives in several regions of Ukraine, including the 4 Carpathian regions. "Green Dossier" implemented about twenty projects in the Carpathians focused on sustainable development of the region. <http://www.dossier.org.ua/>

<sup>16</sup> Hutsul region is a region in the southeastern-most part of the [Carpathian Mountains](#), inhabited by Ukrainian highlanders, an ethno-cultural group called [Hutsuls](#). Except for eight settlements in northern Romania, the Hutsul region lies within the present-day borders of Ukraine (Internet Encyclopedia of Ukraine, <http://www.encyclopediaofukraine.com/display.asp?linkpath=pages\H\U\Hutsulregion.htm>).

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## **“I feel well when I can help mother” – Life course transitions, intergenerational relations and rural development in northern Thailand**

Pia Maria Vogler, Linacre College, University of Oxford

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### **Abstract**

This paper explores life course transitions as processes of intergenerational learning among Karen ethnic minority people in rural mountainous areas of northern Thailand. Since the 1960s, Thai state development has had a significant impact on the organisation of family and community life among highland populations, such as the Karen people. Some Thai and Karen NGOs as well as Thai academics are concerned that development processes in the highlands are a source of erosion of intergenerational relations in ethnic minority villages. According to these views, ethnic minority children are victims of a market economy that lures them into city lives where they eventually lose all bonds to their households and native communities.

My research challenges these views. Based on 12 months of ethnographic fieldwork, mostly in the Catholic Christian Huay Tong village, I discuss how processes of uneven development impact on intergenerational relations and life course transitions among ethnic Karen people. My empirical data evidence that transitions are processes of intergenerational learning. In these processes, children are gradually introduced into mastery of culturally valued traditional skills as they help adults in the household, at school and on the rice fields. In the eyes of Karen youth, learning and working experiences outside their village are valuable because they learn skills and knowledge to support their families in the highlands. For these experiences, they spend a period of time in lowland towns and cities. However, for their transition to adulthood, research participants say they prefer returning to their native village to share new knowledge and skills with older and younger generations. Like this, they participate despite structural constraints, to processes of local, regional and national development.

### **Introduction**

This paper is based on 12 months of ethnographic fieldwork in Huay Tong, an ethnic minority Karen village in the highlands of Chiang Mai, northern Thailand<sup>17</sup>. At the time of fieldwork, there have been living in Thailand ca. 400.000 Karen in 2.000 villages.

In this conference paper, I argue that through intergenerational learning experiences Karen people participate to the shaping of local and regional development processes.

In this paper I illustrate this argument with empirical data in three steps. First, I suggest how we can understand childhood transitions as processes of intergenerational learning. Second, I draw attention to the impact of rural development processes on intergenerational relations. The third part of my discussion turns to intergenerational relations and life course aspirations.

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<sup>17</sup> I conducted 12 months of ethnographic fieldwork in northern Thailand between October 2007 and September 2009. I provide a thorough discussion of the conceptual, methodological and ethical research background in my thesis “Translocal identities. An ethnographic account of the political economy of childhood transitions in northern Thailand” (2010, Department of International Development, Queen Elizabeth House, Oxford University)

My research findings highlight that:

1. Karen life course transitions are processes of intergenerational learning. In a changing society, Karen children grow up learning traditional and modern knowledge and skills from their elders at home and at school. They learn at different places and institutions, in the Karen village and in wider Thai society.
2. Rural development processes impact on intergenerational learning and life course transitions. In order to fulfil their intergenerational responsibilities in their households, young Karen people need to find paid employment in an insecure Thai labour market. In the eyes of youth, temporary migration for education and working experiences outside their villages seem a necessary means to securing future employment.
3. 3. For their transition to adulthood, however, youth in this study return to rural mountainous areas. They return for economic, cultural and emotional reasons.
4. 4. As mature members of their communities, young Karen adults wish to share new knowledge and skills with older and younger people in the village. Like this, they initiate new processes of intergenerational learning. Through these processes, they participate to the shaping of local and regional development processes.

### **Childhood transitions as processes of intergenerational learning**

In my study village Huay Tong, intergenerational learning takes place from early childhood on as children assist adults with simple chores in the household economy. In Thailand, relations between adults and children are relations of reciprocity. Work during childhood is neither considered morally suspicious nor harmful. Instead, the work of girls and boys forms part of their cultural learning at home and at school. Children learn through watching, listening, and practice.

Children come to be familiar with the gendered social roles of adults from an early age. Among the Karen people, children mostly „play“ until around the age of five. The play of young children often consists in imitating adult behaviour through observation and practice: „they watch the mother, then they are doing“. Toddlers accompany others in the rice field, and play alongside their working families. Boys also „play“ catching birds, imitating the hunting activities of their older peers. Mothers ask toddlers to go with them to take care of the buffalo or just stay around while they prepare food with an older sibling, thus children learn through watchful participation in the cultural routine of cooking.

Until the age of five, children help with washing dishes and fetching water. Then, around the age of seven, children's contribution to household chores increases gradually. Girls spend much more time in the household than boys. They start at an earlier moment in life to help their seniors with household tasks such as fetching water, cooking rice, washing dishes and clothes and cleaning. They also know how to wash themselves and their own clothes. Some girls care for younger siblings, for example, by taking them along when playing with their peers. Boys work less inside the household than girls. They contribute to the livelihood provision of their household, for example, through fishing with spears, as well as hunting snakes or birds with slingshots. Boys are aware of this privilege of being able to move around, and often value it highly.

At the age of 10 or so, children are considered to have achieved their first responsibilities. For example, instead of just cooking the rice, girls are by that age entrusted with the preparation of side dishes. This way, adults convey to children the idea of contributing little bits to the successful completion of larger working processes. With the onset of their teenage years, working responsibilities increase. By the age of 12, girls and boys are fairly familiar with the gendered mastery of culturally valued tools and technologies. Weaving is a traditionally female activity, whilst boys learn to work with the plough and hunting tools such as slingshots and guns. Most girls learn weaving from their mothers, other female relatives or foster mothers. Sometimes, girls produce a garment together with a more experienced weaver. In general, girls are considered



more mature than boys: „A girl of 12 is more responsible, she carries water and cooks the rice. The boys are not up yet and the girls went to find water and lit the fire“.

At the age of 12, boys and girls also participate in unpaid seasonal agricultural work on villagers' fields. The hot and rainy seasons are the most labour-intensive periods for rice production and children's working assistance is highly demanded. School holidays cover cultivation and harvesting periods, thus allowing children to fully support their households' subsistence economies.

### **Rural development processes impact on transitions**

Processes of uneven development in rural mountainous areas of northern Thailand impact on patterns of intergenerational working activities among ethnic minorities. Since the introduction of commercialized agriculture in 1976, intergenerational working activities have changed. First, the Royal Agricultural Project impacts indirectly on children's economic activities as mothers hand household chores to their daughters. Because of the scheduled working hours at the Royal Project, or long opening hours of their small shops, many women in Huay Tong find it difficult to prepare food in the evening. Very often, this task is handed over and becomes the responsibility of their teenage daughters. Moreover, with most adults working at the Royal Project, hunting and gathering tasks have been delegated to boys and girls.

The Project impacts directly on children's work. Most households in Huay Tong as well as the Project itself rely on the help of teenagers to earn cash income. Today, most high school girls in the village find paid employment with the Royal Project during weekends and school holidays. Oftentimes, girls replace their mothers. Especially during labour-intensive periods, such as the rainy season, mothers may ask daughters to cover their working hours at the Royal Project. That way, the mothers are free to transplant rice in their own fields.

Rural development processes impact on young peoples' transition to adulthood. Among the Karen, a youth becomes an adult when he is economic independent. Before, in a subsistence economy, children reached economic independence of adult status by the age of 12. This age usually coincided with mastery of culturally relevant working skills, such as weaving and ploughing. Within an expanding market economy, rising educational aspirations and growing household need for cash, young peoples' adult status is coupled with their ability to earn an income. Today, in Huay Tong, children's financial contributions to the household income are increasingly important. My study found children around the age of 15 assume responsibility for income generation at different occupations.

Karen teenagers in my study are aware of the economic value of their work as contributions to household economies. They usually combine their studies with income generation for their households. Assisting their parents adds value and meaning to their work and makes them feel well: „I like it, because I can help mother, and she does not have to feel tired. I feel well when I can help mother, it makes me be someone not lazy“.

Accordingly, intergenerational relations and interdependence between young peoples' work and their household economies are very important when it comes to the planning of life course transitions. Young peoples' life course aspirations reflect this clearly. My data evidences that youth understand their restricted occupational opportunities in an insecure labour market. There is a real problem between the promises of education, and the reality experienced by many young men and women. They have a realistic understanding that academic degrees cannot guarantee them an attractive job in town. Young people are aware that unemployment may require them to return to their villages, even if they earned degrees. Somchai's life course drawing illustrates this.

After lower secondary school, Somchai would like to move to the lowlands and learn to be a mechanic. But he is additionally interested in studying agriculture academically in order to become a researcher in this domain. If he likes it, he might stay for a while outside the village. Yet, he sees himself as unemployed when he is 30. After losing his job, Somchai plans to return to Huay Tong. What follows are years of unpaid work, where at 35 he sees himself roaming the forest as a hunter equipped with a gun. This indicates that he knows how to maintain a livelihood in the forest. According to Somchai, at the age of 40, he anticipates being employed at the Royal Agricultural Project. In an insecure market economy, intergenerational networks and rural development projects are safety nets which allow young Karen people to return from the cities to highland villages to support their household and village economies.

### **Life course aspirations and intergenerational relations**

For their transition to adulthood, Karen children and youth in my study are aiming for professional careers, such as nurse, teacher or catechist. As professionals they say they want to return to rural mountainous areas. They hope to marry their rural peers and contribute with their skills and knowledge to the development of their native areas. Thus, as adults, they initiate new processes of intergenerational learning.

Participant observation throughout 12 months in the Karen village highlight to me young peoples' intention to return to the highlands to marry their Karen peers from rural areas and to establish their own households close to their maternal household. These issues are not discussed openly, but evident when spending months of fieldwork in the village. For example, 12-years-old Jiew's drawing does not speak explicitly about her intention to marry and have her own family. In Thai and Karen culture unmarried girls and women are not expected to discuss romantic issues openly. However, they reveal their feelings through songs and little symbols – such as the three hearts at the bottom of the drawing. Therefore, the combination of different research methods is important to understand different cultural aspects of young peoples' lives.

According to her drawing, Jiew plans leaving the village temporarily for studies and work in town. According to her life course drawing, she envisages a school transition to lower secondary school in Chang Dao district. Jiew considered staying until the end of high school in Chang Dao and then continue her studies at a nursery school in the city. At the age of 30 she thinks working as a nurse. Jiew also signalizes a return to Huay Tong, where she wants to live her adult life. Finally, Jiew also reveals in her drawing that she hopes to make her final transition – from life on earth to life eternal - in Huay Tong and also buried in her home village.

### **Conclusion**

In this paper I explained how we can understand ethnic Karen peoples' life course transitions as processes of intergenerational learning. I argue that through mutual knowledge-sharing, children and their communities participate to the shaping of rural development processes.

My empirical data evidence how from early childhood on, Karen adults guide children towards increasing participation to culturally valued skills. Throughout their childhood transitions, girls and boys learn to assume increasing responsibility at home and at school. Intergenerational learning and working activities reflect children's age, gender, and socio-economic status within the community. Moreover, intergenerational relations give meaning to children's working activities.

My data highlight that children and young people feel well when they are able to support their household and village economies. Like this they participate from early on to local and regional development.



My analysis of ethnic minority students' life course aspirations draws attention to the importance of intergenerational relations and rural development processes. Research participants show keen awareness of their growing responsibility within the household and village economy. In order to fulfill intergenerational responsibilities in their interdependent households, young Karen people hope to find paid employment in an insecure Thai labour market. They are motivated to gain learning and working experiences among Thai mainstream society in towns and cities in the plain. For these experiences, they are ready to migrate from rural mountainous areas to towns and cities in the lowlands.

Yet, occupational aspirations are not uncomplicated, because of ethnic minority students' marginal socio-economic and political status within Thai society. Research participants are not naïve about their transition to adulthood, but show acute awareness of intergenerational interdependence with household needs and constraints of an insecure labour market. For their transition to adulthood, therefore, students in my study largely envisage returning to rural mountainous areas and support their households with subsistence and/or commercial farming. They hope to marry, have families and die one day in their rural communities. Moreover, returning youth share the knowledge and skills acquired in the lowlands with older and younger people in the village. Like this, new processes of intergenerational learning are initiated. Through these new processes of intergenerational learning, young Karen adults participate to local, regional and national processes of rural development.



## **Role of Intergenerational Learning in Sustainable Rural Development**

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### **The relevance of spatial-related aspects for life-long and intergenerational learning in rural areas – evidences from Austria**

Tatjana Fischer and Verena Peer, Institute of Spatial Planning and Rural Development, University of Natural Resources and Life Sciences (BOKU)

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#### **1 Introduction**

This contribution focuses on spatial aspects that influence opportunities as well as potentials of life-long and intergenerational learning in rural areas of Austria. Basing on recent research results, on the one hand, individual (motives and interests, willingness, abilities) and infrastructural requirements for lifelong learning (LLL) in rural areas and the role and potentials of new information and communication technologies (ICT) related to broaden one's horizons are being discussed. This leads to the core questions whether and how knowledge communicated by supply structures (for example distant-learning) results in applicable knowledge within the framework of rural development in (peripheral) rural areas. On the other hand, the relevance of socio-spatial patterns relating to the transfer of knowledge from older people (still living in rural areas) to younger people and vice versa, is being pointed out. Furthermore, the "impact" or rather "outcome" considering actual profits for rural development is discussed.

#### **Planning challenges in rural areas**

Existing typologies of rural areas relate to the number of population, population density, employees and commuting patterns (ÖROK 2009). From the perspective of spatial sciences it is often more appropriate to distinct between prosperous ("wealthy and structurally rich") and less favoured ("structurally weak, peripheral and losing inhabitants") rural municipalities. The following exposition especially concentrates on structurally weak rural areas which are characterised by demographic aging and selective out-migration. These areas suffer from the consequences of brain drain, unsolved questions of succession, losses of image, lack of expenditure propensity and financial weakness (of the public sector). Simultaneously, qualities of local supplies decline or rather are lacking (e. g. provision of broadband internet).

Small numbers of inhabitants (primary dwellers), quantitative fluctuation within age groups, strong heterogenities related to life styles and living circumstances due to different occupational and migration biographies as well as the increasing trend to individualisation of concepts of life lead to dissolution and break down of rural societies and communities.

As aggravating factors, socio-spatial aspects – for instance residential locations of the older generation and their relatives are situated in different rural municipalities – as well as existing contexts and qualities of "rural spaces" (topographic aspects, persistence of settlement structures, relevance of cultural heritage) influence strategic planning at the local and regional level.

That is why it is duly justified to ask for the relevance of lifelong learning and intergenerational learning for sustainable rural development.

## 2. Theoretical and analytical framework

### 2.1 Defining “lifelong learning” and “intergenerational learning”

**Lifelong learning (LLL)** activities include individual, collective / organizational as well as regional learning processes in non-formal and informal learning environments (Heintel, 2011). Thus learning is conducted on different scales and in various ways within the region. The concept of Lifelong Learning is based on three principles which break the notion of traditional “front-end” formal education: it is ‘life-long’, ‘life-wide’ and centred on ‘learning’ rather than on education (Schuetze, Casey, 2006). The latter “(...) emphasizes the individual process of learning and de-emphasizes its social dimension that is associated with education and schooling” (Schuetze, Casey, 2006).

**Intergenerational learning (IGL)** can be defined as the transfer of knowledge between generations within or outside families. There are different ways of utilisation of knowledge and skills. Private benefits (e. g. cultivation and transmission of local or rather family traditions) have to be differentiated from economic realisation (e. g. entrepreneurs, start-ups). The latter is very important considering sustainable rural development from an economic point of view. The transfer of knowledge from “younger” to “older” people primarily focuses on approaching to new media (computer skills). The transfer from “older” to “younger” people can be characterised as a share of experiences of life, transmission of values, educational support for grandchildren and the pass of traditional craft techniques.

### 2.2 Expectations and requirements on lifelong and intergenerational learning

The expectations towards the added value of lifelong learning are two-folded: on the one hand they comprise the benefits for the region and the regional development, on the other hand the personal benefit for the individual participant. What regards the benefit of lifelong learning activities for the region there are two main strands to be distinguished: a) LLL can be seen as activity strengthening the *economic* performance of a region through the enhancement of human capital, innovations as well as establishing a cooperation and network structure; b) on the other hand LLL is a *society-related* concept focusing on the strengthening of the individual development potential to design and influence their quality of life (Lebensministerium, 2008) and fostering the capability to participate in the development of the community and region (“empowerment”) (van Krogh et al., 2000). The benefits of learning within regional development are perceived in its a) guiding effect, b) building of trust and c) means of regulation (Heintel, 2011).

In this regard, requirements can be divided into two components: personal requirements and spatial-related aspects. The intersection of both marks the “window of opportunity” of intergenerational learning.

Abilities, skills and willingness, interests and awareness, affectedness and presence at the rural (home) municipality – all these aspects correspond to stage of life, time constraints and the need to give something back to (local) society – as well as access to information and utilisation of information and communication technologies count as the most important personal requirements. Among spatial-related aspects the availability, quality and accessibility of learning and recreational facilities as well as the existence of political and financial support are essential. Furthermore, continuing demand for lifelong learning and adult education related infrastructure is needed.

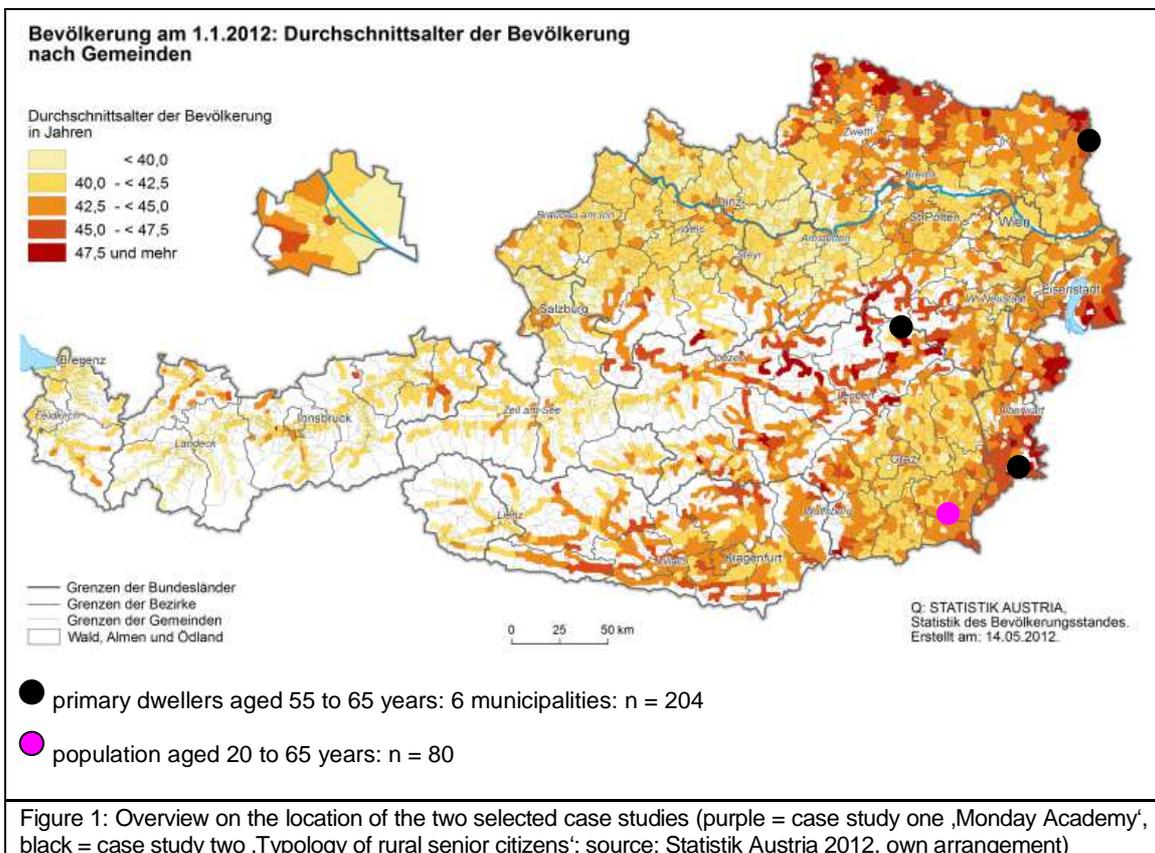
From the spatial sciences’ perspective, spatial proximity – e. g. expressed by places of residence of family members and their family members –, commonalities of interests and intergenerational bonding within and outside families, pleasant (collaborative) atmospheres and the availability of appropriate meeting places within the rural living environments are the most relevant aspects to establish and promote intergenerational learning.

### 3. Case studies from rural Austria – short descriptions

In Austria little empirical evidence is being given related to practicing intergenerational learning and its implications on sustainable rural development. However, topic-related information and conclusions carefully can be drawn from projects that deal with the interrelations of demographic and social change and rural development against the backdrop of migration behaviour and existence of learning facilities in an integrative way. The following information originates from two research projects of the authors that did not solely refer to “LLL” and “IGL” (see Fig. 1).

The first project deals with the question, how lifelong learning processes can be initiated in rural areas and what impact can be observed for the regional development of these areas. The survey was conducted on the “Montagsakademie” („Monday Academy“), an informal learning opportunity initiated by the Karl-Franzens University in Graz (Styria, Austria) in 2004. The founding idea was to provide education for everyone, customized to the regional demand. The aim is to enhance the discussion between the affected regional population, local and regional decision-makers and the University, to offer information and knowledge that is relevant for action and to give incentives for (informal) learning processes (Peer, 2010). In doing so university lectures are transmitted via modern information and communication technology (ICT) to 16 rural regions in Austria. The empirical material consist of five in-depth interviews, an online-survey conducted with the participants (return 12%) as well as a participatory observation by the author.

The second project tackled the question of how to type rural senior citizens against the backdrop of socio-gerontological and spatial-related changes (Fischer, 2013). In this case-study research a standardized written survey among primary and secondary dwellers (N = 941) aged 55 to 65 years (the so-called “best agers”) in six rural municipalities (two in the province of Lower Austria, two in Styria, two in Burgenland) (see map below). The response rate was 25.7 %.



## 5. Empirical findings

### Key issue 1: What is the main motivation to participate in the LLL activity ‘Monday Academy’ and what added value is perceived by the participants personally as well as for the further regional development?

The individual motivation is appreciably influenced by the participants initial situation: that comprises the social but also the spatial preconditions. The social preconditions include the family situation, gender aspects, age, and level of education as well as framework conditions resulting from the occupational activity. Thus women without children or with children > 14 years of age are most likely to participate. Furthermore, the level of education influences the participation in LLL activities with male university graduates having the highest and women with a general secondary school degree having the lowest probability. What regards age, the age group 36 – 50 has been predominant. Also the spatial preconditions affect the decision to participate (or not participate) in LLL activities: the probability to participate is the highest for travelling times (by car) < 15 minutes.

The *individual* benefit that results from the participation in the LLL activity “Monday Academy” can be differentiated into *social* (discussion with other participants, making new contacts, building networks), *personal* (enhancement of knowledge, stimulation of critical discourses and discussions, contribution to personal development and awareness raising) and *professional* (making new contacts, raising awareness for the importance of further education) ones (Peer, 2012).

The significant benefits that accrue from the LLL activity for the regional development are seen in the reduction of reservations concerning science and scientific contents, the incentive impact on further education and Lifelong Learning behaviour, the increase in attractiveness of the community and region as well as information and insights regarding the possibilities of ICT for the development of rural regions.

### Key issue 2: Intergenerational learning: What about the potential of population aged 55 to 65 years to participate in IGL?

Giving an answer to the question above, it is important to define adequate indicators for analysing the collected data: First of all, it can be stated that the total number of respondents is the “volume” of best agers at the municipal level that could be interested in IGL (= 204 persons). Secondly, those who describe themselves as “active and interested in the residential municipality” build “potential 1 for IGL” (= 94 persons). Thirdly, adding the indicator “already retired” the “potential 2 for IGL” comprises 63 persons. This approach stresses the fact that “volume” (100 %) and “potential” (30 %) significantly differ one from another. Nevertheless, it is not reasonable to imply the “amount” of persons actually practicing IGL only basing on this approach. It can be assumed, that there is a number of personal and spatial-related aspects behind this very individual decision. Related to personal aspects skills play an important role. The analysis of the available data on the former occupation of “potential 2 for IGL” (= 56 of 63 persons gave information about their occupational biography) shows a variety of professional skills: 21 persons worked as (skilled) workmen, 14 as (commercial) clerks, 9 as (technical) engineers, 5 persons as teachers, and 2 persons as farmers. Moreover, among “potential 2 for IGL” 5 women have not been employed.

Related to spatial aspects, information on spatial proximity between the respondents who describe themselves as “active and interested” (= potential 1, 94 persons) and their family members has been analysed: 86 % have children, 56 % are grandparents, 26 % are practicing multi-generation living, and 24 % have at least one grand-child in the residential municipality. Combining the indicators “multi-generational living” and “at least one grandchild in the residential municipality”, the number of those who theoretically are likely to have the best prerequisites to practice IGL shrinks to 7%.

## 6. Bottlenecks of actual contribution and relevance of LLL and IGL for sustainable rural development

Increasing heterogeneity related to personal requirements for lifelong learning, the readiness to engage in local development and the willingness to share experiences and knowledge with young people constitute the opportunities of intergenerational learning at the municipal level. Socio-spatial aspects like long distances between the residences of the rural older generation and their relatives often reduce the frequency of visits and lower the intensity of personal exchange. The added value of intergenerational learning in most cases relates to private benefits, added values related to local development can be classified as negligible side effects. It can be stated that lifelong learning and intergenerational learning do not necessarily imply sustainable local development. Further relevant aspects for instance are disagreement on strategic key issues among the people involved in local processes, the power of conservative municipal decision-makers, the emergence of new stakeholder (investors) and financial constraints. In addition, people who frankly engage in “bottom up” processes are often being frustrated with the lack of short time success (Fischer 2010).

On the other hand, the willingness and potential of lifelong learning and intergenerational learning may imply development into the “right direction”, if the community is successful in working out a unique selling proposition (USP), and if the endogenous potential (sufficient number of supporters) is stable over time. In any case, a structured dialogue between “local activists” and policy-makers is necessary. From the spatial planner’s point of view, the match of local and regional (development) goals is absolutely essential. In the long run, heading for “atmospheric” improvements are not sufficient. It is about heading for monetary value creation.

## 7. Discussion and conclusion

Despite the lack of adequate and sufficiently complete quantitative data, it can be stressed in conclusion that lifelong and intergenerational learning do not necessarily imply sustainable rural development at the local and regional level. It strongly depends on the added value for the (next generation living in the) rural municipality or rather region. From the perspective of spatial economy, the creation of an added value primarily translates from the opening of new sources of income, the establishment of regional value chains, the reduction of (selective) out-migration (of high potentials), and the opportunity to increase the number of returners of working age. From the socio-spatial perspective the added value of lifelong and intergenerational learning can be defined as the creation of identity and belonging, the strengthening of social ties and intergenerational cohesion and solidarity as well as the improvement of mutual support.

In summary, it can be said that the contributions of lifelong and intergenerational learning to imply sustainable rural development tend to be overestimated. It depends a lot on the regional situation and starting level (economic starting level but also on the natural and cultural particularities). In addition, it depends on the willingness of the locals taking risks (the number of self-employed people is quite low and a “good often idea does not necessarily imply profitable innovation), the availability of risk capital and the “authorisation” to fail.

In future, socio-demographic, socio-gerontological (“rejuvenation of aging” and heterogeneous economic independencies of the older generation), as well as and socio-cultural changes within local communities need more attention. The transferability of local or regional international examples of “good practices” has to be examined critically. In addition, the “vertical dialogue” between different planning authorities and hierarchies needs to be strengthened.

A number of questions is being left open: Due to little knowledge about the interrelations of personal attitudes and motives of engagement, the willingness to communicate and transmit knowledge and spatial-related aspects further research related to the following aspects is absolutely needed: 1. methodological approaches on how to measure the impact of local constellations (e. g. to discover the relevance of the power of established families, the

opportunities and willingness of incomers to integrate) on success or failure of local development initiatives, 2. methodological approaches on how to identify and mobilize endogenous (human and social) potentials against the background of the conditions of welfare states (spoilt societies and their necessity to leave the comfort zone) in comparison to the conditions of weak states in terms of economic and political order, 3. reflection of measuring economic added values, 4. critical treatment of available data and identification of appropriate indicators (for example membership in associations is not appropriate), 5. methodological approaches on how to determine appropriate spatial levels in order to raise investment levels, 6. knowledge about the interrelations of legal framework, quality assurance and administration of small-scale solutions when EU-co-funding comes to an end.

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## Potential for Intergenerational learning to improve life situation in milking farms Lebens- und Arbeitsqualität auf österreichischen Milchviehbetrieben

Agnes Strauss, Elisabeth Quendler, Werner Zollitsch

Elisabeth Quendler, Assoc. Prof., Department of Sustainable Agricultural Systems, University of Natural Resources and Life Sciences, (BOKU)

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### Abstract

The assessment of sustainability is a basic and crucial step in the process of developing sustainable production systems and identifying the innovation potential with respect to different generations on farms. Integrated assessments in general refer to the economic, environmental and social dimension of sustainability. However, the inclusion of social aspects in the sustainability assessment of farms is least developed.

The aim of this study was to select suitable indicators to describe some core elements of the social sustainability of family-owned dairy farms at the farm level. For this purpose, the focus of the study was on aspects related to work and life quality, such as job satisfaction, wealth of time, and work management issues. Thirty-one Austrian dairy farms were selected, representing six different production systems, predefined for evaluation. Data were collected by means of a structured interview, using a questionnaire, with the two main actors on the farm.

The results showed that the selected criteria, based on indicators, appropriately describe the social situation on the dairy farms. The differences within the criteria and indicators were greater between the farms than between the production systems.

Work overload, generation conflicts and economic pressure were mentioned as the main stressors which affected work satisfaction and work-life balance. Farms with a better performance regarding the wealth of time showed a tendency towards greater work satisfaction. A moderate to high level of mechanization of dairy production and a comparatively low number of working hours per family-worker were found for farms which performed well in the selected criteria. There was no indication derivable that larger and economically more successful farms have a higher quality of life and work. There is no clear and recognized definition of social sustainability, but this study showed that aspects such as intra-familial and intra-neighbor relationships play a major role.

Solutions for the major problems identified in dairy farming require the development of strategies for active conflict management between generations and neighbors, innovative human-centered work systems, including cooperative networks between generations, farms and with consumers. Innovative tools that promote more efficient production systems, work satisfaction and life quality are the implementation of ICT technologies, improved work organization and an adapted infrastructure. They can contribute to social and economic added values, such as, the maintenance of unique resources like biodiversity in alpine areas.

For sustainability assessments, the inclusion of suitable social indicators is essential and helps to understand the complex connections (inside and outside the farm) of family-owned dairy farms.

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### Kurzfassung:

Die Nachhaltigkeit österreichischer Milchviehbetriebe wurde bisher überwiegend über ökologische und ökonomische Aspekte beurteilt. Das Wahrnehmen der Lebens- und Arbeitssituation von LandwirtInnen, ein wichtiger Teilaspekt der sozialen Nachhaltigkeit, beeinflusst wesentlich die Bewirtschaftung und Fortführung der Betriebe. Auf 31 österreichischen Milchviehbetrieben wurden 61 InterviewpartnerInnen mit einem halbstandardisierten Fragebogen zur Wahrnehmung ausgewählter Aspekte ihrer Lebens- und Arbeitssituation befragt. Die Ergebnisse deuten darauf hin, dass die familiäre Situation einen ähnlich starken Einfluss auf die Lebens- und Arbeitsqualität der BetriebsleiterInnen hat wie regionale und produktionstechnische Gegebenheiten. Arbeitsüberlastung, Generationenkonflikte, Krankheit und die wirtschaftliche Situation wurden als stärkste Stressoren identifiziert. Eine hohe Arbeitszufriedenheit stand in enger Beziehung damit, ausreichend Zeit für sich und die Familie, gute innerfamiliäre Beziehungen und eine optimierte Arbeitsorganisation auf den Betrieben zu haben.

## 1. Einleitung

Die Anzahl der Milchviehbetriebe in Österreich ist rückläufig, doch bei den verbleibenden Betrieben ist eine Intensivierung der Produktion zu beobachten. Die österreichischen Milchviehbetriebe werden laufend größer, die Tieranzahl und Milchquotenausstattung je Betrieb steigen. Im Jahr 1995 verfügte der durchschnittliche Milcherzeuger über eine Milchquote von rund 33 Tonnen, im Jahr 2012 waren es bereits knapp 77 Tonnen (BMLFUW 2013). Mit wachsenden Herdengrößen steigen die Arbeitsbelastung sowie die Anforderungen an das Management für die überwiegend als Familienbetriebe organisierten Milcherzeuger. Die Auseinandersetzung mit dem Strukturwandel zeigt, dass die Arbeitsverhältnisse und die Gestaltung der sozialen Lebensbedingungen sowie die daraus resultierende Unzufriedenheit oder Zufriedenheit mit dem Arbeitsumfeld eine wichtige Basis für die Stabilität und Entwicklungsfähigkeit von Betrieben darstellt (Zapf et al. 2009).

Die Nachhaltigkeit österreichischer Milchviehbetriebe wurde bisher hauptsächlich anhand ökologischer und ökonomischer Kriterien beurteilt. Die Einbeziehung sozialer Indikatoren ist wenig fortgeschritten und bisherige Instrumente zur Bewertung der sozialen Nachhaltigkeit auf Betriebsebene orientieren sich verstärkt an größeren Betriebsstrukturen mit Fremdarbeitskräften, die in Österreich nur selten anzutreffen sind. Eine Erfassung und Beschreibung der subjektiv wahrgenommenen Lebensbedingungen und deren Einfluss auf die tatsächlichen Lebensumstände fehlt in den Berichten zur Lage der Land- und Forstwirtschaft in Österreich (Quendler 2011).

Mit dieser Untersuchung wurde das Ziel verfolgt, die Lebens- und Arbeitssituation der LandwirtInnen auf milchviehhaltenden Familienbetrieben anhand ausgewählter Indikatoren bestmöglich zu beschreiben.

## 2. Datenerhebung und –auswertung

Im Rahmen des Forschungsprojektes „Integrative Bewertung von Merkmalen der ökologischen, ökonomischen und sozial-ethischen Nachhaltigkeit landwirtschaftlicher Produktionssysteme am Beispiel von Milchproduktionssystemen“ (Nr. 100783, finanziert durch das BMLFUW) wurden im Februar und März 2012 31 Milchviehbetriebe besucht. Die Betriebe stammten aus sechs verschiedenen, für Österreich charakteristischen Milchproduktionssystemen, die sich aufgrund der Lage, der Bewirtschaftungsart und der Spezialisierung voneinander unterschieden. Die Eckdaten der Produktionssysteme (PS) sind in Tabelle 1 ersichtlich. Die sechs definierten PS entsprechen den verbreiteten und auch zukünftig relevanten Milchviehbetrieben in Österreich.

**Tabelle 1:** Eckdaten der Untersuchungsbetriebe nach Produktionssystemen (Mittelwerte; n=61)

Bezeichnung	Einheit	Alpin (AL, n=5)	Hügel-Weide (HW, n=5)	Hügel-Acker (HA, n=5)	Berg-Intensiv (BI, n=5)	Gunstlage- Gemischt (GG, n=5)	Gunstlage- Spezialisiert (GS, n=6)
LF <sup>1</sup>	Ha	19	33	32	28	39	52
Grünland	%	99	98	64	97	51	55
Erschwernis <sup>2</sup>	Punkte	279	134	118	131	0	9
Familiengröße	Zahl	5,6	5,8	6	6	5,6	5
Arbeitskräfte <sup>3</sup>	AK	2,5	2,0	2,7	1,9	2,3	2,4
Milchkühe	St.	9	20	30	26	27	49
Milchleistung je Kuh (produzierte Milch)	kg ECM <sup>4</sup>	6.471	6.355	7.533	8.247	8.058	8.403
Marktfähige Milch	t ECM	58	127	228	214	202	390

<sup>1</sup> Landwirtschaftlich genutzte Fläche, <sup>2</sup> Je höher die Punktezahl, desto höher die natürliche Erschwernis

<sup>3</sup> Ständige, familieneigene AK, eine AK entspricht 2.160 Arbeitskraftstunden, <sup>4</sup> ECM: energiekorrigierte Milch

Ein **halbstandardisierter Fragebogen** diente als Grundlage für strukturierte Gespräche mit 28 Frauen und 33 Männern (n = 61), die als wichtige AkteurInnen in die Betriebsbewirtschaftung involviert waren.

Die gewählten **quantitativen und qualitativen Indikatoren** erfassen die arbeitswirtschaftliche Ist-Situation auf den Betrieben sowie Aspekte zur subjektiv wahrgenommenen Lebensqualität. Die Auswahl der Indikatoren wurde in Anlehnung an Konzepte zur Erfassung der Lebens- und Arbeitsqualität der Bevölkerung (BMLFUW 2010, Quendler 2011) und unter Berücksichtigung bestehender Konzepte zur Erhebung der sozialen Nachhaltigkeit landwirtschaftlicher Betriebe vorgenommen (Radlinsky et al. 2000, Breitschuh et al. 2008). Bei der Auswahl der Indikatoren musste berücksichtigt werden, dass die Daten in einem Interview während eines einmaligen Betriebsbesuches zu erheben waren.

Die ausgewählten Indikatoren sind den Kriterien Arbeitszufriedenheit, Arbeitszeitaufwand und -produktivität, Arbeitsorganisation sowie Gesundheit und Arbeitsbelastung zuzuordnen. Sie wurden tätigkeits-, betriebszweig-, personen- oder betriebsbezogen erhoben. In Bezug auf die Lebensqualität wurden die LandwirtInnen nach dem subjektiven körperlichen Allgemeinbefinden, der psychischen Belastung und zur Belastung der Arbeits- und Lebenssituation durch mögliche Stressoren befragt. Es wurden auch Angaben zu positiven und negativen Aspekten der Arbeit am Milchviehbetrieb eingeholt und innerhalb des Kriteriums „Erholung und Freizeit“ Auswertungen zur Einschätzung der zeitlichen Ressourcen und zum Urlaub durchgeführt.

In Tabelle 2 sind die übergeordneten Kriterien und die ausgewählten Indikatoren dargestellt.

**Tabelle 2:** Übersicht über die ausgewählten Kriterien und Indikatoren

<b>Kriterien</b>	<b>Indikatoren</b>
<b>Arbeitszufriedenheit</b>	- Innerbetriebliche Arbeitszufriedenheit - Überbetriebliche Arbeitszufriedenheit
<b>Stressoren der Arbeits- und Lebenssituation</b>	- Arbeitsbedingte, - Lebenssituationsbedingte und - Wirtschafts- und Politikbedingte Stressoren
<b>Wahrnehmung positiver und negativer Aspekte der Arbeit</b>	- Freude bereitende Aspekte der Arbeit am Betrieb - Unangenehme Aspekte der Arbeit am Betrieb
<b>Arbeitszeitaufwand und -produktivität</b>	- Arbeitskräfteausstattung -Arbeitszeitaufwand Betriebszweig Milchproduktion - Arbeitskraftstunden pro Arbeitskraft - Kühe pro Arbeitskraft - Arbeitsinput (AKh/Kuh und Jahr) - Arbeitsproduktivität (kg ECM/AKh)
<b>Arbeitsorganisation</b>	- Einschätzung der Arbeitsorganisation - Arbeitsschwerpunkte und Aufgabengebiete von Männern und Frauen - Einsatz von Fremdarbeitskräften -Zwischen- und überbetriebliche Zusammenarbeit -Maßnahmen zur Verbesserung der Arbeitssituation
<b>Gesundheit und Arbeitsbelastung</b>	- Körperliches Allgemeinbefinden - Psychische Belastung - Körperliche Arbeitsbelastung - Mechanisierungsgrad
<b>Erholung und Freizeit</b>	-Einschätzungen zu zeitlichen Ressourcen („Zeitwohlstand“) - Urlaub (Wochen pro Jahr) - Belastung durch „Gebundenheit“ am Betrieb
<b>Künftige Betriebsentwicklung</b>	- Zukunftspläne - Hofnachfolge

Neben freien Text- und Schätzantworten innerhalb des Fragebogens wurden subjektive Einschätzungen der LandwirtInnen über abgestufte Bewertungsmöglichkeiten (Likert-Skalen) erhoben. Die verbale Verankerung der Antwortkategorien innerhalb der Likert-Skalen variierte zwischen den unterschiedlichen Fragestellungen.

Die Ermittlung des betrieblichen Arbeitszeitaufwandes in der Innenwirtschaft erfolgte durch die Befragung der LandwirtInnen (finale Methode). Die LandwirtInnen nahmen die Einschätzungen zur benötigten Arbeitszeit für die täglichen und nicht täglichen (unregelmäßigen) Tätigkeiten in den Arbeitsbereichen Milchkühe, Jungvieh und Kälber, mit Berücksichtigung der eingesetzten Arbeitskräfte, vor. Für den Bereich der Außenwirtschaft wurde der Arbeitszeitbedarf mit Hilfe des ART-AV Arbeitsvoranschlag & Modellkalkulationssystem<sup>®</sup> der Agroscope Reckenholz-Tänikon

kalkuliert. In der Darstellung der Ergebnisse wird vereinfachend für beide Ermittlungsmethoden, den Arbeitszeitbedarf als auch -aufwand, die Arbeitskraftstunde (AKh) als entsprechende Einheit gewählt.

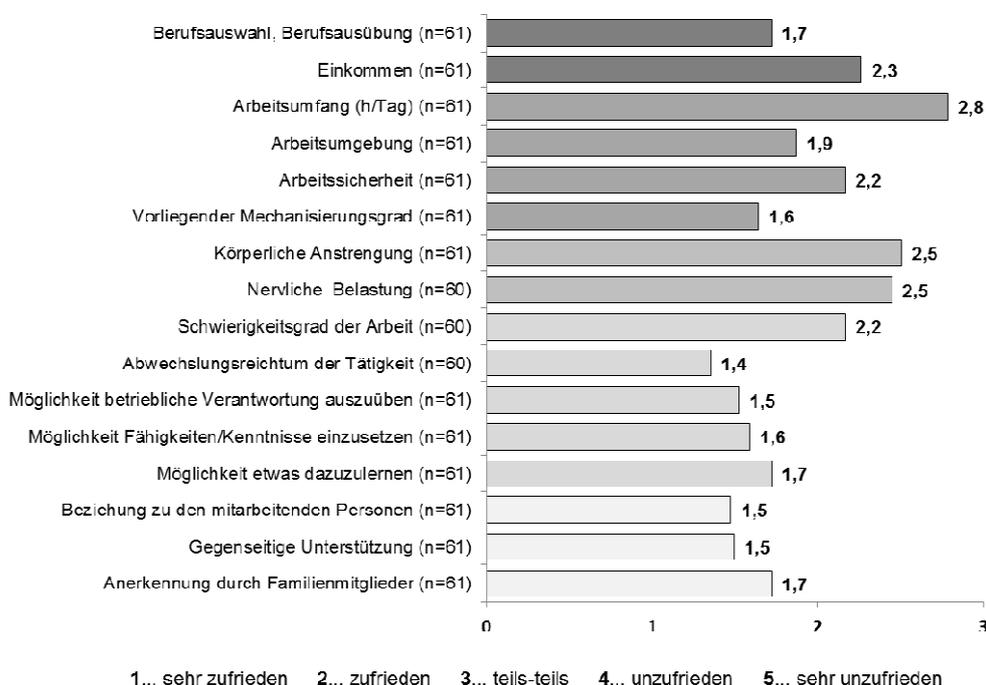
Zur Ermittlung wesentlicher Unterschiede zwischen den sechs Produktionssystemen wurde die einfaktorielle Varianzanalyse herangezogen. Bei der Durchführung von Mittelwertvergleichen wurde auf post-hoc-Mehrfachvergleiche zurückgegriffen (Tukey-Test, Bonferroni-Test). Zusammenhänge zwischen einzelnen Indikatoren wurden mittels des Pearson'schen Korrelationskoeffizienten überprüft und über Regressionen und das Bestimmtheitsmaß ( $R^2$ ) wurden die Zusammenhänge zwischen unterschiedlichen Indikatoren quantifiziert. Das Signifikanzniveau wurde generell mit  $P \leq 0,05$  festgelegt.

### 3. Ergebnisse und Diskussion

Bei den befragten LandwirtInnen wurde eine grundsätzlich positive und optimistische Haltung gegenüber ihrem Beruf und der Arbeit am Milchviehbetrieb wahrgenommen. Sie sahen sich als wichtige AkteurInnen (Pflege der Kulturlandschaft, Produktion von Nahrungsmitteln) in ihrer Region. Der überwiegende Teil der LandwirtInnen empfand die Arbeit in der Landwirtschaft als erfüllend und gab an, dass diese positiv zur Lebensqualität beiträgt. Fast ein Viertel der Befragten (15/61; 24,6 %) meinten jedoch, dass die momentanen betrieblichen Gegebenheiten ihre Lebensqualität langfristig negativ beeinflussen würden.

#### **Arbeitszufriedenheit und wahrgenommene Arbeits- und Lebenssituation**

Die **Arbeitszufriedenheit** der LandwirtInnen wurde über eine Auswahl zu bewertender Items, unterschieden in inner- und überbetriebliche Arbeitssituation, ermittelt. Der durchschnittliche Grad der Arbeitszufriedenheit über alle 23 Items belief sich auf 1,99 ( $\pm 0,29$ )<sup>18</sup> und zeigt, dass die LandwirtInnen mit der Arbeitssituation generell „zufrieden“ waren. Die mittlere Arbeitszufriedenheit zwischen den Produktionssystemen war nicht signifikant verschieden. Es konnte kein direkter Zusammenhang zwischen Betriebsgröße (Kuhanzahl, ha landwirtschaftlicher Nutzfläche) und Arbeitszufriedenheit belegt werden. In Abbildung 1 sind die sechzehn Items, über die die innerbetriebliche Arbeitszufriedenheit der LandwirtInnen ermittelt wurde, abgebildet.



**Abbildung 1:** Items zur Arbeitszufriedenheit der LandwirtInnen, innerbetriebliche Situation

Die Arbeitszufriedenheit wurde nachteilig vom hohen Arbeitsumfang, psychischer Belastung, starker körperlicher Anstrengung, unzureichender Arbeitssicherheit (innerbetriebliche Situation) und durch die geringe Zufriedenheit mit den momentanen agrarpolitischen Rahmenbedingungen (überbetriebliche Situation) beeinflusst.

In Zusammenhang mit der betrieblichen Arbeit wurde von den befragten Landwirtinnen die **Arbeitsüberlastung** (hohe Anzahl Arbeitsstunden/Tag) am häufigsten als stärkster Stressor bezeichnet, gefolgt von Stress durch ungünstige Arbeitsbedingungen (Wetter, Technik) und Zeitdruck. Für die Landwirte galt **Zeitdruck** als größter arbeitsbedingter Stressor, gefolgt von Arbeitsüberlastung, Arbeitsbedingungen und Bürokratie. Als stärkste Stressoren der Lebenssituation am Hof nannten sowohl die Männer als auch die Frauen **Generationenkonflikte**, gefolgt von **Erkrankungen**. Die generelle **wirtschaftliche Situation** im Land und in der Region (Produktionskosten, Produktpreise) wurde sowohl von den Landwirten als auch von den Landwirtinnen am häufigsten als stärkster überbetrieblicher Stressor bezeichnet.

Die Aspekte, die den LandwirtInnen Freude an der Arbeit im Milchviehbetrieb bereiteten, bezogen sich überwiegend auf die Tierhaltung; es wurden ein gesunder Tierbestand, problemlose Geburten und die täglichen Arbeiten mit den Rindern besonders geschätzt. Die Tätigkeiten in der Außenwirtschaft (Futterernte im Grünland, das Arbeiten in der Natur, Almwirtschaft) wurden als abwechslungsreiche und Freude bereitende Arbeitsbereiche angeführt. Die wirtschaftlichen Erfolge und das Gefühl gute Arbeit zu leisten und dafür entsprechend entlohnt zu werden, waren ein Grund für Freude und machten stolz. Unangenehme, negative und belastende Aspekte wurden von den LandwirtInnen mit Tätigkeiten verbunden, die körperlich anstrengend sind (Reinigungsarbeiten, Klauenpflege) sowie psychisch belasten (Gebundenheit, Stress bei Erntespitzen, kranke Tiere).

### Arbeitszeitaufwand und Arbeitsproduktivität

Der gesamtbetriebliche **wöchentliche Arbeitszeitaufwand** wurde von den LandwirtInnen geschätzt, da auf den Betrieben kaum Arbeitszeitaufzeichnungen vorhanden waren. Bei den Landwirten belief sich die mittlere wöchentliche Arbeitszeit auf 75 Stunden (Min: 52,0; Max: 102,5; MW: 74,8 ( $\pm 10,91$ )), wobei sie fast 90 % ihrer gesamten Arbeitszeit dem landwirtschaftlichen Betrieb zuordneten. Bei den Landwirtinnen lag der mittlere wöchentliche Arbeitszeitaufwand, mit 77 AKh (Min: 58,0; Max: 100,0; MW: 76,9 ( $\pm 9,99$ )), höher als bei den Männern. Von dieser Arbeitszeit entfielen zirka 45% auf den landwirtschaftlichen Betrieb (explizit landwirtschaftliche Tätigkeiten).

In Tabelle 3 sind die Ergebnisse zu ausgewählten arbeitswirtschaftlichen Indikatoren im Mittel nach Produktionssystemen (PS) dargestellt. Der mittlere Arbeitszeitaufwand für den Betriebszweig Milchproduktion war zwischen den PS nicht signifikant verschieden. Durch die höhere Anzahl an Arbeitskräften in den PS „Alpin“ und „Hügel-Acker“ wiesen diese Betriebe im Mittel die niedrigsten AKh pro Arbeitskraft auf. Die durchschnittliche Anzahl an AKh pro Arbeitskraft war jedoch zwischen den PS nicht signifikant verschieden.

**Tabelle 3:** Ergebnisse arbeitswirtschaftlicher Indikatoren im Mittel nach Produktionssystemen (n=61)

Bezeichnung	Einheit	Alpin (AL, n=5)	Hügel-Weide (HW, n=5)	Hügel-Acker (HA, n=5)	Berg- Intensiv (BI, n=5)	Gunstlage- Gemischt (GG, n=5)	Gunstlage- Spezialisiert (GS, n=6)
Arbeitszeitaufwand Betriebszweig Milchproduktion	AKh/Jahr	3912 <sup>a</sup>	3402 <sup>a</sup>	4410 <sup>a</sup>	3590 <sup>a</sup>	4073 <sup>a</sup>	4730 <sup>a</sup>
Arbeitskraftstunden pro Arbeitskraft (Betriebszweig)	AKh/AK	1557 <sup>a</sup>	1760 <sup>a</sup>	1635 <sup>a</sup>	1924 <sup>a</sup>	1791 <sup>a</sup>	2054 <sup>a</sup>
Milchkühe pro Arbeitskraft	Kühe/AK	4 <sup>a</sup>	11 <sup>a</sup>	11 <sup>a</sup>	15 <sup>b</sup>	11 <sup>a</sup>	20 <sup>b</sup>
Arbeitsinput (Arbeitszeitaufwand nach	AKh/Kuh/Jahr	485 <sup>a</sup>	171 <sup>b</sup>	144 <sup>b</sup>	152 <sup>b</sup>	191 <sup>b</sup>	111 <sup>b</sup>
Arbeitsproduktivität	kg ECM/AKh	15 <sup>a</sup>	38 <sup>ab</sup>	52 <sup>bc</sup>	62 <sup>bc</sup>	50 <sup>abc</sup>	82 <sup>c</sup>

Bei den arbeitswirtschaftlichen Kriterien, die einen direkten Zusammenhang mit der Betriebsgröße und den Produktionsbedingungen hatten, zeigten sich große Unterschiede zwischen Betrieben der alpinen Lage und Betrieben in den Gunstlagen. Die Arbeitsproduktivität lag bei durchschnittlich 15 kg ECM pro AKh im PS „Alpin“ und 82 kg ECM pro AKh im PS „Gunstlage-Spezialisiert“. Der mittlere Arbeitszeitaufwand der alpinen Betriebe belief sich auf 485 AKh pro Kuh und Jahr (mittlerer Kuhbestand: 9), während jener für Betriebe in „Gunstlage-Spezialisiert“ (mittlerer Kuhbestand: 49) nur 111 AKh pro Kuh und Jahr ausmachte.

### Arbeitsorganisation

Die momentane Qualität der Arbeitsorganisation im Milchviehbereich (Strukturierung der Arbeit, Zeiteinteilung, Aufgabenverteilung, Zeitaufwand, ...) wurde im Mittel von den Befragten als „gut“ bewertet. Zwischen den Produktionssystemen konnten keine signifikanten Unterschiede festgestellt werden. Mit einem Gruppenmittelwert von 2,3 schnitten die Betriebe aus dem PS „Alpin“ am schlechtesten, die Betriebe aus dem PS „Hügel-Acker“, im Mittel mit 1,8, am besten ab. Betriebe mit einer höheren Arbeitszufriedenheit schätzen auch die Arbeitsorganisation in der Milchviehhaltung besser ein ( $R^2=0,38$ ;  $P < 0,001$ ).

Bei der Verteilung der Aufgabenschwerpunkte auf den Betrieben wurde überwiegend eine traditionelle Rollenverteilung festgestellt. Produktionssystemspezifische Tendenzen lagen kaum vor. Bei den alpinen Betrieben war die Mitarbeit der Frauen in der Außenwirtschaft, aufgrund der vielen manuellen Tätigkeiten, bedingt durch natürliche Bewirtschaftungs-erschwernisse, eine zwingende Notwendigkeit. Von Frauen im PS „Gunstlage-Spezialisiert“, das günstigere Produktionsbedingungen und einen höheren Mechanisierungsgrad aufwies, wurden Tätigkeiten in der Außenwirtschaft nicht als Arbeitsschwerpunkte angegeben.

Betriebe des PS „Gunstlage-Spezialisiert“ belegten das höchste, die alpinen Betriebe das geringste Ausmaß an zwischen- und überbetrieblicher Zusammenarbeit. Der Wunsch nach zusätzlichen Arbeitskräften wurde im PS „Gunstlage-Spezialisiert“ seltener geäußert, eine Tendenz, die in einer häufigeren zwischen- und überbetrieblichen Zusammenarbeit begründet sein könnte.

### Gesundheit und Arbeitsbelastung

Die Wahrnehmung des **körperlichen Allgemeinbefindens** der LandwirtInnen fiel positiv aus. Die Mehrheit (32/61; 52,5 %) schätzte ihr körperliches Allgemeinbefinden als „fit“ und weitere 17 Personen (17/61; 27,9 %) als „teils-teils“ ein. Neben 10 Personen (10/61; 16,4 %), die sich als „top fit“ einstufen, gab es jeweils eine Person (je 1,6 %), die ihr körperliches Allgemeinbefinden als „eher schlecht“ bis „sehr schlecht“ bezeichnete.

Bei den Angaben zur **psychischen Belastung** ergab sich ein differenzierteres Bild: Zwar stufen neun Personen (9/61; 14,8 %) die psychische Belastung als „sehr gering“ und 17 Personen (17/61; 27,9 %) als „gering“ ein. Neun Personen (9/61; 14,8 %) bezeichneten die psychische Belastung jedoch als „hoch“, eine Person (1,6 %) sogar als „sehr hoch“. Weitere 25 Personen (25/61; 41 %) schätzten ihre psychische Belastung als „normal“ ein. Die Einschätzung zur psychischen Belastung korrelierte signifikant mit der Arbeitszufriedenheit; LandwirtInnen, die ihre innerbetriebliche Arbeitszufriedenheit höher einschätzten, gaben auch eine geringere psychische Belastung an ( $R^2=0,20$ ;  $P < 0,05$ ).

Eine höhere **körperliche Arbeitsbelastung** wurde tendenziell in den alpinen Betrieben und im PS „Hügel-Weide“ festgestellt, jedoch waren die Unterschiede zu den anderen PS nicht signifikant. Mit steigendem Mechanisierungsniveau wurde die körperliche Arbeitsbelastung signifikant geringer eingeschätzt ( $R^2=0,16$ ;  $P < 0,05$ ).

### Erholung und Freizeit

Um Auskunft über die subjektive Einschätzung zur Verfügbarkeit der zeitlichen Ressourcen (Zeitwohlstand) zu bekommen, wurden die LandwirtInnen mit sechs Aussagen, welche der Abbildung 2 zu entnehmen sind, konfrontiert.

Ich habe genügend Zeit für...

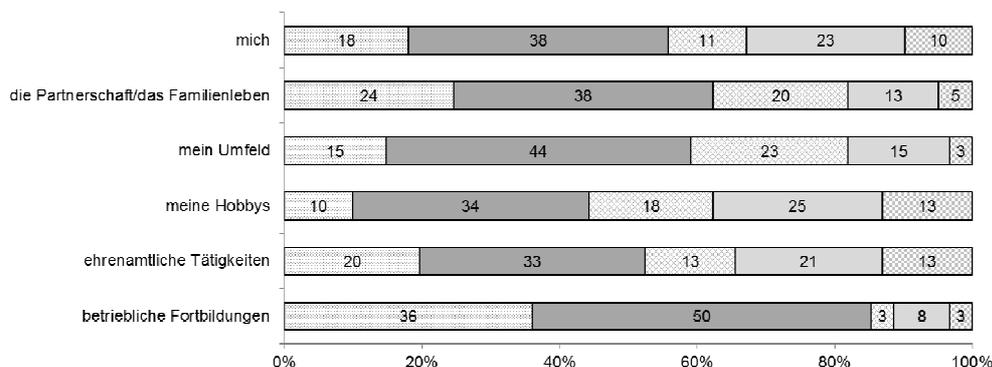


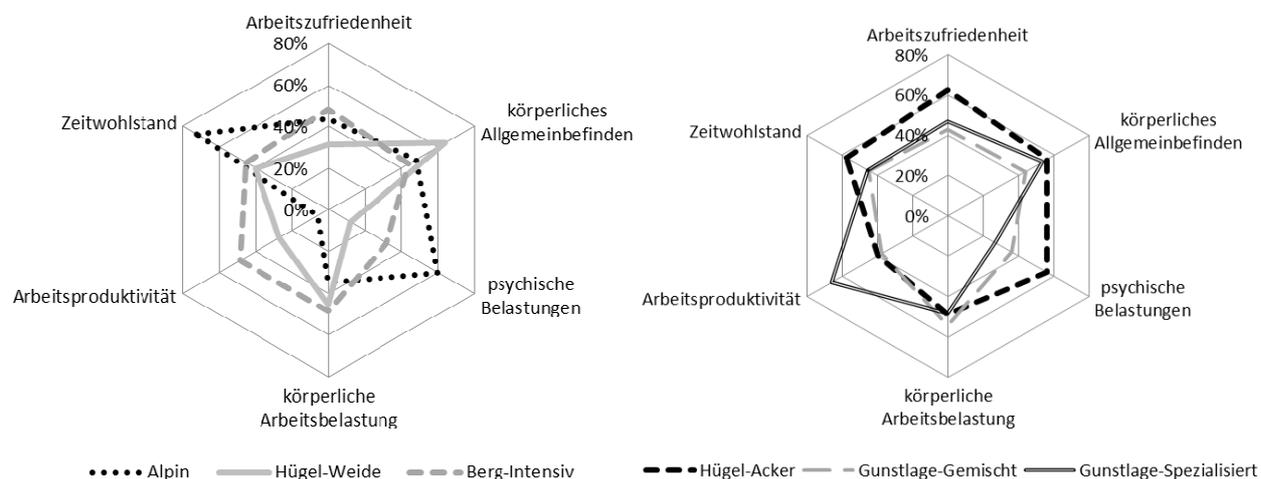
Abbildung 2: Häufigkeit der Nennungen zu den sechs Items aus dem Bereich Zeitwohlstand in Prozent (n=61)

Für den überwiegenden Teil der LandwirtInnen war für betriebliche Fortbildung genügend Zeit vorhanden (1,9), wobei von den InterviewpartnerInnen oft angemerkt wurde, dass in diesem Bereich ganz konkret Prioritäten gesetzt werden. Zeit fehlte den LandwirtInnen überwiegend für die Ausübung der eigenen Hobbys (3,0), für ehrenamtliche Tätigkeiten (2,8) und für sich selbst (2,7). Der mittlere Zeitwohlstand zwischen den PS war nicht signifikant verschieden, innerhalb der PS können jedoch größere Unterschiede festgestellt werden. Die Betriebe aus dem PS „Alpin“ schnitten numerisch am besten (Mittelwert 1,96), die Betriebe aus dem PS „Hügel-Weide“ am schlechtesten (Mittelwert 2,82) ab.

Auf mehr als der Hälfte der Betriebe machten die LandwirtInnen weniger als eine Woche **Urlaub** pro Jahr (19/31; 61,3 %). Für diese Familien waren nur Tages- bzw. Wochenendausflüge möglich. Über die PS hinweg zeigte sich ein ähnliches Bild. Auf ein bis maximal zwei Betriebe pro Produktionssystem machten die BetriebsleiterInnen eine Woche im Jahr Urlaub, bei den Betrieben im PS „Gunstlage-Gemischt“ waren es generell nur einzelne Urlaubstage (< 1 Woche). Als Gründe wurden mehrheitlich der hohe Aufwand für die Organisation und Einschulung einer Vertretung, insbesondere bei sehr technisierten und automatisierten Betrieben, genannt. Des Weiteren galt die familiäre Situation (kleine Kinder, Betreuung Altenteiler) als Hinderungsgrund. Eine wichtige Voraussetzung für die Möglichkeit der BetriebsleiterInnen auf Urlaub zu fahren, lag in guten innerfamiliären (Generationen-) Beziehungen, die als Basis für eine gemeinsame Arbeits- und Freizeitorganisation beschrieben wurden. Breitschuh et al. (2008) sehen im Urlaub einerseits einen wichtigen Aspekt in der Schaffung persönlicher Freiräume und andererseits einen Beitrag zur Erhaltung von Gesundheit und Leistungsfähigkeit. Urlaub wird als Teil der Lebensqualität gesehen und stellt auch ein Element des vorsorgenden Arbeitsschutzes dar.

#### 4. Synthese ausgewählter Indikatoren der Arbeits- und Lebensqualität

Für eine vergleichende Darstellung ausgewählter Ergebnisse zwischen den PS wurden in den folgenden Spinnennetzgrafiken jeweils sechs Indikatoren dargestellt (Abbildung 4). In den Grafiken ist der durchschnittliche Zielerreichungsgrad des jeweiligen Indikators für die einzelnen PS abgebildet. Der mögliche Zielerreichungsgrad liegt dabei zwischen 0 % (Ergebnis des am ungünstigsten bewerteten Betriebes) und 100 % (Ergebnis des am günstigsten bewerteten Betriebes). **Je weiter außen** in der Grafik (also je näher an 100 %), **desto besser schnitt das jeweilige PS in diesem Indikator ab**. Aufgrund der besseren Übersichtlichkeit wurden jeweils drei PS pro Spinnennetz abgebildet.



**Abbildung 4:** Vergleichende Darstellung ausgewählter Indikatoren nach Produktionssystemen

Auffallend ist das gute Abschneiden der alpinen Betriebe im persönlichen Empfinden zur ausreichenden Verfügbarkeit der zeitlichen Ressourcen (hoher Zeitwohlstand). Die aufgewendeten Arbeitskraftstunden für den Betriebszweig Milchproduktion waren in Relation zur Betriebsgröße extrem hoch, verteilten sich aber im Vergleich der PS auf eine höhere Anzahl familieneigener Arbeitskräfte. Dies reduzierte die Arbeitsbelastung durch die täglich zu leistenden Arbeitskraftstunden für die einzelnen Familienmitglieder. Die Betriebe aus dem PS „Gunstlage-Spezialisiert“ wiesen, aufgrund der Betriebsgröße und Spezialisierung, die höchste Arbeitsproduktivität auf, lagen aber bei den anderen Indikatoren vergleichsweise nur im Mittelfeld. Die psychische Belastung wurde nur von den Betrieben aus dem PS „Hügel-Weide“ höher eingeschätzt. Die „Hügel-Acker“ Betriebe schätzten ihre Arbeitszufriedenheit, im Vergleich zu den Betrieben der anderen PS, am höchsten ein. Die psychische

Belastung wurde im Mittel als „gering“ bezeichnet. Sie lagen nur knapp hinter den alpinen Betrieben. Diese Betriebe wiesen eine angepasste Verfahrenstechnik mit hohem Mechanisierungsgrad sowie den höchsten Anteil an ständigen familieneigenen Arbeitskräften auf. Die Arbeitskraftstunden pro Arbeitskraft waren vergleichsweise gering und auch die subjektive Einschätzung zur Verfügbarkeit der zeitlichen Ressourcen fiel sehr positiv aus. Die Einschätzung zur körperlichen Arbeitsbelastung lag im Mittelfeld (kaum bis mäßig). In der Arbeitsproduktivität schnitten die PS „Gunstlage-Spezialisiert“ und „Berg-Intensiv“ besser ab.

## 5. Schlussfolgerungen

Arbeitsproduktivität (kg ECM pro AKh) und Arbeitsinput (AKh pro Kuh und Jahr) entsprechen klassischen sozioökonomischen Indikatoren. Sie stehen in einem schlüssigen Zusammenhang mit der Betriebsgröße (Tierbestand) sowie den jeweiligen Produktionsbedingungen und der eingesetzten Verfahrenstechnik. Dieser Zusammenhang ließ sich bei den anderen Indikatoren der Lebens- und Arbeitsqualität nicht direkt aufzeigen. Die Unterschiede zwischen den Einschätzungen zu den Indikatoren der Arbeitszufriedenheit, Arbeitsorganisation, Gesundheit sowie Erholung und Freizeit waren zwischen den einzelnen Betrieben größer als zwischen den definierten PS. Dies lässt darauf schließen, dass die individuellen Betriebseinflüsse, die familiäre Situation sowie die Möglichkeiten und Fähigkeiten der BetriebsleiterInnen einen entscheidenden Einfluss auf diese Bereiche haben.

Betriebe, die bei den ausgewählten Aspekten zur Arbeits- und Lebensqualität überwiegend gut abschnitten und somit in der sozialen Dimension der Nachhaltigkeit positiv zu bewerten sind, zeichneten sich durch einen mittleren bis hohen Mechanisierungsgrad in der Innenwirtschaft aus. Neben einer angepassten Verfahrenstechnik und Mechanisierung spielte die familiäre Komponente (gute Zusammenarbeit der Generationen, innerfamiliäre Arbeitsorganisation) eine große Rolle. Diese Ergebnisse unterstreichen die Wichtigkeit der Einbeziehung sozialer Indikatoren in Nachhaltigkeitsbewertungssysteme. In der Bewertung von landwirtschaftlichen Familienbetrieben wird es zukünftig nötig sein, subjektive Beurteilungen und Einschätzungen interpretationssicherer sowie besser bewertbar und vergleichbar zu machen.

Die aktive Gestaltung und Organisation des Lebens- und Arbeitsumfeldes am Betrieb ist eine Voraussetzung für die Schaffung eines attraktiven und sozial nachhaltigen Arbeitsplatzes, insbesondere für zukünftige Generationen. Auf den besuchten Betrieben lagen kaum Zeitaufzeichnungen über die täglichen und nicht täglichen Arbeiten vor, welche die Basis für eine gute Arbeitsorganisation, effizientes Zeitmanagement und für das Erkennen von Optimierungspotenzialen in Arbeitsabläufen sind (Schick 2011). Betrieblicher Optimierungsbedarf liegt im Mechanisieren bis Automatisieren körperlich belastender Tätigkeiten und in der ergonomischen Ausgestaltung von Arbeitsplätzen, insbesondere im Bereich der Melkarbeit, vor. Durch stärkere überbetriebliche Zusammenarbeit können einzelbetriebliche Arbeitsbelastung, insbesondere zu Arbeitsspitzen, und Investitionskosten nachhaltig minimiert werden. Die Schulung der Fähigkeiten in den Bereichen Kommunikation und Konfliktmanagement sowie die Unterstützung und Begleitung durch (außenstehende) Dritte (z.B. Coaching) können hierbei eine wichtige Hilfestellung bieten (Hermann 2005).

Der steigenden psychischen Belastung, wie sie auch in Schweizer Agrarerhebungen (BLW 2010) beschrieben wird, stehen selten genügend Zeit für Erholung und soziale sowie private Aktivitäten gegenüber. Freizeit, Erholung und Urlaub sollten deshalb gezielt eingeplant und bewusst wahrgenommen werden. Österreichische Bildungs- und Beratungsinitiativen wie „Lebensqualität Bauernhof“ (Ländliches Fortbildungsinstitut) weisen bereits auf die Wichtigkeit dieser Lebensbereiche hin.

## 6. Summary

The assessment of sustainability is a basic and crucial step in the process of developing sustainable production systems. Integrated assessments refer to the economic, environmental and social dimension of sustainability. However, the inclusion of social aspects in the sustainability assessment for small scale farms is least developed.

The aim of this study was to describe some core elements of the social sustainability of family-owned dairy farms at the farm level. For this purpose, the focus of the study was on aspects related to **quality of life and work** such as perceived job satisfaction, wealth of time and work management issues.

Thirty-one Austrian dairy farms were selected, representing six different production systems predefined for evaluation. Data were collected by means of a structured interview with the two main actors on the farm, using a questionnaire.

The results showed that the family-specific conditions (e.g. communication and relationship between generations, work organisation and management skills) had a strong influence on the quality of life and work. The differences within the criteria and indicators were greater between the farms than between the production systems.

Work overload, generation conflicts and the economic pressure were perceived as the main stressors, which affected work satisfaction and work-life-balance. Farms which performed well in the selected criteria showed a moderate to high level of mechanization of dairy production and a comparatively low number of working hours per family-worker.

There is no clear and recognized definition of social sustainability, but this study showed that aspects such as intra-familial relationships play a major role. For sustainability assessments, the inclusion of suitable social indicators is essential and helps to understand the complex connections (inside and outside the farm) of family-owned dairy farms.

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## Intergenerational Learning as a Factor in Sustainable Development of the Rural Mountainous Areas: case study of the Big Foot project

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Tamara Mitrofanenko, Consultant, UNEP Vienna - ISCC,  
Doctoral School "Sustainable Development, University of Natural Resources and Life Sciences, Vienna (BOKU) Supervisors: Andreas Muhar, Marianne Penker  
Co-Authors: Partners of the project "Big Foot. Crossing Generations, Crossing Mountains"

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### Abstract

Mountainous areas in Europe are centres of natural and cultural diversity, but their inhabitants are facing a lack of opportunities for sustainable development, and limited possibility to participate in and influence local development processes, such as the development of rural tourism. One of the factors, and at the same time consequences, is the growing divide between the younger and older generations, lack of opportunities to valorize their abilities, and loss of useful knowledge, as the older people die, and younger move away from rural areas.

Intergenerational aspects are strongly embedded into the concept of sustainable development, and are becoming more relevant as the global population ages. However, mutual learning among the generations, and their contribution to the development process, are not often explicitly addressed.

In order to be effective in the long-term and prevent conflict, sustainable development of rural areas, including sustainable tourism development, should be done in a participatory way, using respective knowledge and competencies of the younger and older inhabitants as complementary, and should be geared towards a mutual learning process, where communities develop a shared vision and action strategy on the processes and outcomes.

The aim of this contribution is to provide an indication of Intergenerational Learning as a factor in, and a tool for sustainable development of the rural mountainous communities, specifically via tourism development, and to suggest scenarios of protected areas as spaces for tourism development via intergenerational learning.

Techniques and practices of Intergenerational learning were investigated, with a special attention to their application in the rural mountainous areas: 1) examples of intergenerational learning were collected from literature; 2) three running case-studies in Bulgaria, Italy and Greece were followed through participation in the Lifelong Learning project "Big Foot. Crossing generations, crossing mountains"; 3) data on intergenerational learning in Protected Areas in the Carpathian mountains was collected via interviews, through the network of the Interim Secretariat of the Carpathian Convention, and the Carpathian Network of Protected Areas. The preliminary results suggest a significant role for tourism development as a focus and/or outcome of intergenerational learning activities in rural municipalities, including activities linked with participation of the local community in Protected Areas management.

### Introduction

Mountainous areas in Europe are centers of natural and cultural diversity. However, their inhabitants are facing a lack of opportunities and limited possibility to participate in and influence local development processes, such as the development of rural tourism. This causes outmigration of the population, abandonment of the rural settlements, especially by the younger generations, leading to environmental degradation, the loss of cultural traditions (Jansky et al 2002). The remaining population, which is often of the older generation, is facing the lack of infrastructure, and low economic opportunities. At the same time, certain mountainous areas face pressure from various industrial sectors, including tourism, which often endangers the natural resources, is inconsiderate of proper benefit-sharing with the local population, and could lead to degradation of traditional lifestyles.

One of the factors, and at the same time consequences, is the growing divide between the younger and older generations, incompatibility of their views on development options, lack of opportunities to valorize their abilities, and loss of useful knowledge. The pressures are exacerbated by the lack of information and awareness, both among the local population – about the sustainable development threats, possibilities and competencies available in their communities - and among the other stakeholders, such as national administration, businesses or international organizations - about the

extent of local knowledge, value of participation and co-management, and potential benefits. Intergenerational dialogue and learning may bring to the development process.

Intergenerational relations are strongly embedded into the widely accepted concept of sustainable development, however, not always approached in detail, and specifically the communication among the participating generations is not often explicitly addressed.

The aging of the global population makes this issue more relevant, especially in the rural areas, where the growing generational divide leads to development and infrastructure challenges and to the loss of knowledge, culture, and traditions: as the older connoisseurs die, and the younger move away or do not find traditional practices relevant or useful any more.

Given the above, it seems sensible to propose that sustainable development of the rural areas, including sustainable tourism development, would benefit through an approach grounded in intergenerational dialogue and cooperation.

### **Cooperation in the Carpathian Mountains**

Carpathian Area is an example of a rural development arena, where governmental actors have committed to sustainable development and natural protection through their participation in the Framework Convention for the Protection and Sustainable Development of the Carpathian Mountains (Carpathian Convention)<sup>19</sup>. Practices and experience under the Carpathian Convention could be considered as a showcase of the sustainable regional mountain development initiatives on an international level.

Three protocols of the Carpathian Convention have been elaborated: the Biodiversity Protocol, which has entered into force, and the Tourism and Forestry protocols, which have been signed in 2011. The CC activities are now focused on protection of Biodiversity, and stronger focus on rural tourism is foreseen. The protocols are implemented through projects. One of the CC projects is focused, respectively, on Intergenerational Learning (“Big Foot. Crossing generations, crossing mountains<sup>20</sup>”).

#### **The Big Foot project.**

The project “Big Foot. Crossing generations, crossing mountain” (01.01.2011 – 30.06.2013) aims to establish intergenerational learning activities in three rural mountain communities, located respectively in Bulgaria, Greece and Italy. The communities participating in the project under study share many similar characteristics: each are small rural municipalities, located in the mountainous areas, characterized by economic stagnation and depopulation and aging due to migration of the younger people to the urban centers. Each of the selected communities is located in proximity to one or more designated Natura 2000 sites, including the protected Habitats and Birds directives, and some are also national protected areas. At the same time, the project results in the long-term are geared towards rural tourism development. Within the project, a local partner from a small municipality in each of the countries above is responsible for conducting community consultations and a training, with support from the international partners.

The objectives of the given paper is to provide an indication of Intergenerational Learning as a factor in, and a tool for sustainable tourism development of the rural mountainous communities, and to suggest scenarios of protected areas as spaces for tourism development via intergenerational learning.

### **Intergenerational Aspects and Sustainable Development**

Intergenerational interdisciplinary aspects are approached in literature in various ways and using different terms, but a common feature is the call for more research and admitted lack of knowledge in this field.

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<sup>19</sup> <http://www.carpathianconvention.org/index.htm>

<sup>20</sup> <http://www.bigfoot-project.eu>

Burholt and Dobbs (2012) examined the International Rural Aging Project (IRAP) of 1998, calling for a stronger focus on intergenerational relationships and participation, and the role for rural elders (WVUCA, 1999)<sup>21</sup>, and outlined several gaps in current research, including the impact on rural elders of the abandonment of mountainous communities, participation of older people in rural areas, the role in the development of programs and policies, a need to invest in research in and understand the rural aging in southern and eastern Europe, and a need to collaborate on the use of ICT among elderly in rural areas

The EAGLE Project Tool Kit (EAGLE 2008) provides useful guidance to approaching intergenerational learning activitiesL integrating intergenerational activities into sustainability and innovation, mainstreaming intergenerational work, increasing the diversity of intergenerational projects through various programs, and better partnerships and deeper collaborations in research and practice. The Tool Kit provides a definition of Intergenerational practice, and refers to their importance to community cohesion:

*“Intergenerational practice aims to bring people together in purposeful, mutually beneficial activities, which promote greater understanding and respect between generations and may contribute to building more cohesive communities.”*

### Intergenerational Learning

Intergenerational learning is not a new concept. It existed for centuries, as an aspect of communication among individuals, groups and the society at large, and continues to be an important part of our life today. Intergenerational communication is essential for personal and professional development, mutual exchange and cooperation within communities, and a more inclusive and cohesive society. The definition, as provided by the EAGLE Tool Kit (2008) is:



*“Intergenerational learning is a process, through which individuals of all ages acquire skills and knowledge, but also attitudes and values, from daily experience, from all available resources and from all influences in their own ‘life worlds’.”*

While more often considered as a family – process, intergenerational learning happens also in broader social contexts, when individuals of different generations come together with the willingness of knowledge integration and learning (Boström 2003). At the same time, younger generations can also provide knowledge and influence views and behavior of their older counterparts (Maddox et al 2011).

<sup>21</sup> Burholt and Dobbs (2012) used in their analyses a consultation process with a number of international experts in rural aging, in 2008, to confirm the findings and propose future challenges with respect to rural aging.

## Intergenerational gap and tourism development

In recent years, the social and economic changes have led to a greater distance between generations<sup>22</sup>. This process becomes especially problematic in the rural areas, where the younger people move away, due to the lack of economic opportunities, and the elderly remain marginalized, and with few possibilities to engage in the development process. The latter contributes to the lack of transfer and loss of knowledge, as the elderly do not have a chance to pass it on. This includes certain traditions, crafts, folklore, community and family history, traditional forms of land use, and knowledge about the natural and cultural history of the area. Moreover, the outmigration of the younger generations to the city centers causes the lack of new ideas and skills, such as new media and communications, entrepreneurial skills, useful to develop the rural regions.

Both the traditional knowledge of the older generation, and innovative approach of the younger generation are necessary components of rural tourism development initiatives. While the importance of cultural heritage and innovative approaches for tourism development is reflected in sustainable tourism research and policy (Aas et al 2005, Choi & Sirakaya 2006, Carpathian Convention 2012), they are rarely approached from the point of view of younger and older population, holders of these specific knowledge and skills.

## Protected Areas

One focus of sustainable regional development efforts, including in the Carpathian region, is protection of biodiversity, natural resources and unique natural landscapes via establishment of protected areas. Literature dealing with landscape policy and protected area management increasingly addresses the need for integration of local values and perceptions into PA management, and towards a broader concept of human-ecosystem component and transformed landscapes conservation (Zanon & Geneletti 2011; Conrad et al 2011). Such vision is especially relevant for the highly populated landscapes, such as the Carpathians and the Caucasus. Considered this way, PAs can facilitate preservation of cultural heritage and traditional land use. At the same time, they can provide alternative opportunities of socio-economic development for the surrounding local communities (Getzner et al 2010) and support income – generation activities, such as tourism (Dredge & Thomas 2009).

The above notions have been recognized both internationally - included in the Seville Strategy<sup>23</sup>, on the EU level (such as the Natura 2000 guidelines)<sup>24</sup>, and regionally through instruments like the Carpathian Convention, and its protocols on Protection of biodiversity and Sustainable Tourism, which has recently entered into force.

These perspectives could also mean that PAs and other unique landscapes, in the framework of their socio-economic and community value, could provide the platform of cooperation, knowledge and experience sharing in the field of rural tourism development.

## Based on the literature review, the research questions were:

- What knowledge and skills can the older and younger generation provide to the sustainable tourism development in the rural mountainous communities?
- How could an intergenerational learning project contribute to sustainable tourism development?
- How can Protected Areas serve as spaces for tourism development via Intergenerational Learning?

## Preliminary Results

The preliminary results suggest an existing role for tourism development as a focus and/or outcome of intergenerational learning activities in rural municipalities, including activities linked with participation of the local community in Protected Areas management.

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<sup>23</sup> The Seville Strategy was drafted at the International Conference on Biosphere Reserves, organized by UNESCO in Seville, Spain in 1995 (UNESCO 1996)

<sup>24</sup> Natura 2000 is a network of areas selected and protected for their high nature conservation value. Any human activity there should be carried out according to the principles of sustainable development. The network represents the cornerstone of European Union policy for the conservation of biodiversity. (Spinelli, & Ambiente, 2005)

I. In the interviews and literature, several specific contributions of the older and the younger generations to rural tourism development were reflected, presented in Table 1.

The Big Foot Project case studies:

Each municipality participating in the Big Foot project developed a unique activity, based on the wide participatory consultation process with the local stakeholders. As evident from the activity reports and interviews with the local partners, activities in each country were directly or indirectly related to the theme of rural tourism development.

Specifically in Bulgaria and Greece, tourism facilities were visited during the intergenerational activities. Besides, in all municipalities information indirectly related to sustainable tourism development: about the traditional recipes, historical monuments, folklore and local infrastructure, was provided during the trainings.

Berkovitsa, Bulgaria: The project activities in Bulgaria were focused on excursions and field trips to tourist landmarks of the North-West Bulgaria, where seniors and school students participated together. The seniors guided the students to the above places, shared historical facts, legends and folklore, and conveyed their knowledge about the local fauna and flora. The students were taught to read topographical map and compass.

The long-term vision was to develop not only the feeling of appreciation and connection with the local area among the younger generation, but also a way of thinking as a tourism provider, about what local natural and cultural riches can be attractive, should be advertised, and could support economic development of Berkovitsa

As a follow-up to the project, the community plans to produce an updated tourist map of the area, to which the videos would be added. In addition, the Big Foot participants will work on adapting the Wikipedia article on Berkovitsa with the information discovered and shared during the Big Foot project.

<b>Role of the older and younger generations in Rural Tourism Development</b>	
<b>Older Generation</b>	<b>Younger Generation</b>
Cultural heritage, folklore, legends	Openness to innovation, enthusiasm
Historical knowledge	Adapting to the changing rules, standards, branding
Professional knowledge and skills	Globalization and networking
Traditional and experiential knowledge, traditional land use, features and changes of the local landscape, medicinal plants and herbs, local flora and fauna, gastronomy	Knowledge of technology, ICT, digital cameras, computers, social media
Architectural styles	Potential to develop into tourist guides/destination managers
Interpersonal and civic competences	Civil rights activism
Interest in sharing knowledge with the younger generation	Time and ability to learn; use of knowledge and sharing information interactively
Traditional lifestyles respecting the natural environment	Engagement in new trends in environmental protection
Potential to volunteer time and help	Volunteers: for cleaning, project implementation, fundraising

*Table 1. Role of the older and younger generations in Rural Tourism Development*

Gubbio, Italy: Based on the Participatory Mapping in Gubbio, the local cooking tradition was acknowledged to be the most appropriate tool for transmitting traditions linked to the cultural heritage of the area, and to promote preservation of natural resources, sustainable consumption and the importance of buying local products. Moreover, the grandparents participating in the project were for the first time involved as chefs during at 31<sup>st</sup> Truffle Event in Gubbio: the most famous event in Italy, which celebrates the precious white truffle, the cooking traditions and the natural beauty of the area.

Thus, the intergenerational traditional recipe sharing already became part of a tourist attraction through the project.

The participants of the project in Gubbio produced a digital Intangible Heritage Guide Book, with preparation of some local recipes, traditions linked to particular recipes, and description of some routes through the mountains of Gubbio, where ingredients for the traditional recipes can be found. Eventually, the participants see a possibility to make the Guide Book an innovative tourist attraction to the area.

Trikala, Greece The experiment in Trikala was organized around four thematic sessions: 1) Traditional local products and gastronomy; 2) Culture: Folklore and traditional handcraft; 3) Historical monuments – rural heritage; and 4) Natural environment and rural tourism.

Through these diverse sessions, the young inhabitants of Trikala had a chance to meet the people, who carry on the local cultural and gastronomic traditions, to discover previously unknown facts about their local history and heritage, to visit previously unseen historical monuments, learn how to cook traditional jams, collect traditional recipes, folklore music and personal stories from their own families, and consider their own future in Trikala, through traditional entrepreneurship, agriculture, nature and tourism.

The Big Foot activities in Trikala resulted in a Map of the local products, reflecting tradition in the handcrafts, recipes, and other cultural and natural places of interest. The map was drafted during the community consultation process, and will be used to attract visitors and promote sustainable rural tourism.

While the local partners from the participating municipalities expressed that concrete outcomes for tourism development could be only expected in the long term, indirectly, they linked establishment of appreciation among the younger generation for the natural and cultural heritage of the area with its better preservation and the possibility to use it for economic development via tourism.

III. Preliminary analysis of interviews with protected area managers also indicates a link between Protected Area management, intergenerational learning and sustainable tourism development. In many cases protected areas rely on the traditional land use practices of the older generation, such as pasture management, hay cutting and grazing, and would benefit from the younger generation learning these practices. These practices sustain biodiversity of the high mountain meadows, which is one of the tourist attractions to the protected areas. At the same time, the local population developing tourism destinations and products benefits from cooperation with the protected areas by applying for joint projects, using the logo of the protected area on their produce, such as honey, and using protected area as an attraction to their villages. As many Protected areas also provide educational opportunities for the local population, they can also support the exchange of knowledge between the younger and the older generations, beneficial for rural tourism development.

At the same time, the experts and protected area managers interviewed, indicated that intergenerational learning has not been addressed directly and on a regular basis by the protected areas. Most protected areas in the Carpathians target only the younger population of the locals, however, the older population is in some cases affected indirectly by the children within the families, as also suggested by Maddox et al 2011. Many respondents indicated that more efforts to connect intergenerational learning with protected area management is needed, in order to strengthen the potential for sustainable rural development.

## Conclusions:

The results indicate existing direct and indirect connections between intergenerational learning, rural tourism development, and protected area management. Moreover, these processes are mutually beneficial, and could further benefit from strengthened synergies among them. At the same time, the results also indicate a gap in research, in practice and in policy with respect to synergies among intergenerational learning, protected area management and rural tourism development. A further step would be elaboration of concrete interventions of intergenerational learning in rural tourism development and protected area management guidelines.

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## Regions and Localities of Social Learning in Rural Areas

Lukas Löschner, Institute of Spatial Planning and Rural Development, University of Natural Resource and Life Sciences, Vienna

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### Abstract

Presenting selected findings from the research project “Rural Areas in the Knowledge-based Society. Opportunities, Challenges, Perspectives”, this paper argues that rural regions (in Austria) are characterized by a high degree of social learning based to a large extent on a broad and growing set of regional governance frameworks.

The research project was conducted in an effort to analyze the role rural areas (can) assume in the ongoing shift towards a knowledge-based society. A literature and policy review at the starting point of the project indicated that, thus far, rural areas are effectively not part of the academic as well as political discourse. Generally speaking the discourse on knowledge-based societies is spatially as well as thematically confined. It:

- i) focuses on metropolitan regions and their “locomotive” functions for regional development at the same time attributing rural areas passive-adaptive roles;
- ii) reflects a bias for higher formal education as a driver of economic prosperity and social welfare leaving educational assets of rural areas, e.g. in the field of vocational training, untouched;
- iii) centers on scientific-technical innovations in high-tech industries, disregarding the innovativeness of low-medium tech industries in traditional industrial rural areas as well as aspects of social and community innovation.

This paper focuses on the latter aspects by bringing examples of regional governance approaches, which aim at fostering social learning in rural areas and developing a systematic approach to strengthening the local/regional knowledge base. Aside from well-established regional governance approaches (e.g. LEADER) the author will critically reflect the recently established “Learning Regions” framework with regard to the aims of knowledge management.

Further drawing on research findings, the author moreover discusses the importance of the community level in fostering localities of learning, in particular vis-à-vis intergenerational learning. Again bringing examples of traditional initiatives (e.g. village renewal or local agenda 21) as well as recently established initiatives specifically targeting rural municipalities (such as the German initiative “Lernen vor Ort” or the Lower Austrian advanced training course “Communal Education Management”), it will be shown that the communal level can play a highly significant albeit long neglected role in advancing informal, adult and intergenerational learning. Municipal learning assets include their ability to foster strong emotional ties to learning through the participation in rural development initiatives, as well as easily accessible, low-threshold educational offers. Strengthening these “localities of learning”, it is argued, is of pivotal importance when striving for learning across age groups in particular, and the resilience of rural towards grand social challenges, e.g. the selective out-migration of young adults, in general.

### 1. Introduction

Findings from different research projects conducted by the Institute of Spatial Planning and Rural Development (BOKU) indicate that rural areas feature numerous qualities as learning environments (Weber et al. 2013; Löschner et al. 2013). This paper presents and discusses some specific qualities and shows that recent years have produced a broad and growing set of learning-oriented initiatives in regional development, indicating that a regional governance of learning is taking form in many rural areas.

In reference to the four dimensions of learning (UNESCO 1996), the author begins by juxtaposing strengths and weaknesses of rural areas in the different fields of learning. Correlating own research findings with international and regional monitoring instruments, such as the European Lifelong Learning Index (ELLI) or the German Learning Atlas, chapter two of this paper gives a brief overview of regional characteristics of learning environments, respectively for the field of formal school education (“learning to know”), vocational learning (“learning to do”), learning for personal growth (“learning to be”) and learning for social cohesion (“learning to live together”).

Chapter three focuses on regional and local governance approaches, which aim at fostering learning in rural areas by systematically strengthening the local/regional knowledge base. Aside from well-established regional governance frameworks (e.g. LEADER) the author will reflect the particular governance aspects of the recently established Learning Regions funding measure. This chapter, furthermore, discusses the importance of the community level in fostering localities of learning, in particular vis-à-vis intergenerational learning. Again bringing examples of *traditional* regional development initiatives (e.g. Village Renewal or Local Agenda 21) as well as *novel-type* initiatives specifically targeting rural municipalities (such as the German funding program Lernen vor Ort or the Lower Austrian advanced training course Communal Education Management), particular learning assets at the local level will be elaborated. These include, among others, their ability to provide for easily accessible, low-threshold educational offers to deepen emotional ties to learning in all dimensions.

Strengthening these governance frameworks of learning (especially on the local level), it is argued in the final chapter, is of pivotal importance when striving for learning across age groups and enhancing the resilience of rural areas towards challenges of regional *and* inter-generational relevance.

## 2. Four Dimensions of Learning in a Knowledge-based Society

Policy analyses and literature reviews at the on-set of a research project investigating the role of rural areas in the ongoing shift towards the knowledge-based society (see Weber et al. 2013) showed that the political and planning discourse overwhelmingly focuses on metropolitan regions, to a large extent leaving aside rural areas and their specific role within a changing socio-cultural and socio-economic environment (BMVBS/BBR 2008; Kujath/Stein 2009). Generally speaking, the discourse on knowledge-based societies is both spatially *and* thematically confined, as it:

- focuses on metropolitan regions and their “locomotive” functions for regional development, while attributing rural areas passive-adaptive rather than active-innovative roles;
- reflects a bias for tertiary education as *the* driving force of economic prosperity and social welfare, leaving assets of rural areas, e.g. in the field of vocational training, untouched;
- assumes a narrowed view on scientific-technical innovations in high-tech industries, while disregarding the innovativeness of low-medium tech industries in traditional industrial rural areas as well as aspects of social learning and community innovation.

However, recent years also have shown a growing interest in the interplay between learning and regional development (Bertelsmann 2010/2011, Wellbrock et al. 2011). As a consequence, the heterogeneous and complex role of rural areas as learning environments has become more widely acknowledged. In the following, their respective strengths and weaknesses will be elaborated on the basis of the UNESCO’s distinction in four dimensions of learning (UNESCO 1998) – “learning to know”, “learning to do”, “learning to be” and “learning to live together”:

- *Learning to know:* By developing key aspects of learning, such as memory, concentration or thought, learning to know lays the foundation for learning throughout life. As formal education plays a key part in this learning field, differences in the regional “knowledge base” may be measured via formal educational structures. Despite a persistent misconception that rural areas are still characterized by a lower level of formal education, they nowadays, in fact, overwhelmingly exhibit a strong albeit differently structured formal “knowledge base” than their urban counterparts (Schwabe 2009). Having profited from the regionalization of secondary

schools in the 1960s and 1970s rural areas today have a smaller proportion of people with low qualifications (i.e. compulsory education) and a large percentage of young adults completing (vocational) high schools and apprenticeships than urban areas. On the down side, as young adults aspiring tertiary education are required to move to urban areas where, moreover, jobs for academics are more easily available, rural areas feature a comparatively weak base of highly-qualified persons (Weber et al. 2013).

- *Learning to do:* Learning on the job or “hands-on” refers to the acquisition of practical skills but also of qualities to work as part of a team. As such, this learning dimension also includes apprenticeships, which – in the German-speaking countries – are dually organized with young adults learning a trade in school as well as within a training enterprise. In recent years, with many European countries facing high youth unemployment, this system of (vocational) learning has become an example of good practice, as it facilitates young adults’ transition into the labor market (EC 2012). Since rural areas (in Austria) have a higher percentage of young adults pursuing apprenticeships, they have an advantage in this learning dimension over urban areas, where the combined learning approach is not implemented as widely.
- *Learning to be:* This learning dimension describes the possibilities of learning for personal growth, so as better to develop one’s personality and be able to act with greater autonomy, judgment and responsibility (UNESCO 1996). The availability and accessibility of cultural institutions (e.g. museums, theatres, and libraries), opportunities of sports and leisure as well as further learning offers are key parts of this learning field (Bertelsmann 2011). Regional differences in this learning dimension are generally difficult to assess; even more so, as the spread of virtual and web-based learning has opened up numerous opportunities of personal learning, independent of the place of residency. Notwithstanding these new learning opportunities, they cannot fully compensate the comparably limited amount of cultural learning institutions in rural areas: cities and larger agglomerations, therefore, still have an undisputable advantage in this learning dimension, alone due to their historic significance as cultural and political centers and, increasingly, due to their diversity and plurality of residents which is considered to be a key quality of (personal) learning environments (Florida 2002).
- *Learning to live together:* Despite the assets regarding “personal learning”, urban areas appear to be lagging behind rural areas when it comes to “learning to live together” or “learning for social cohesion” (UNESCO 1996). The German Learning Atlas (Bertelsmann 2011), the ELLI-Index (Bertelsmann 2010) as well as findings from IRUB research projects (Weber et al. 2013; Löschner et al. 2013) show that rural areas have considerable assets in this field. One reason may be that people living in these areas are more likely to engage in community work and that social as well as intergenerational bonds are commonly considered to be more intact than in urban areas. Despite structural changes in rural economies as well as demographic shifts in rural populations having progressively eroded these traditionally strong bonds, a comparatively strong social cohesion in rural communities continues to be a strong motive for urban residents deciding to move to sub-urban or rural municipalities (ÖIEB 2004).

### 3. Governance Frameworks: Towards Regional and Municipal Learning

The brief outline of regional differences in learning environments illustrates that learning and regional development essentially represent two sides of the same coin: in this sense, rural areas may only thrive economically as well as socially, if all four dimensions of learning are accordingly considered as leverages for coping with challenges of regional relevance.



Over the past years, a series of governance frameworks have evolved which decidedly address the inter-linkages between learning and rural development. Whether on a regional or a local scale, they pursue the common goal of fostering bottom-up initiatives in regional development, mobilizing endogenous (knowledge) potentials and, in the process, strengthening social learning among residents and stakeholders of rural development.

On a regional level, these include the LEADER program for rural economies as well as the Learning Regions (which in Austria is also funded via the European Agriculture Fund for Rural Development). Both explicitly aim at fostering social cohesion, learning and innovativeness on a regional level. What distinguishes the novel Learning Regions funding measure from the *veteran* LEADER program, however, is the former's particular focus on social learning, i.e. learning in social networks, as a driver for innovation in rural areas. As opposed to LEADER, which exhibits a comparatively high level of administrative institutionalism in form of the local action groups (LAGs), the Learning Regions aim at a greater stimulation of bottom-up initiatives and building learning networks across the different dimensions of learning. In practice, these learning networks have been criticized for being too heterogeneous and, thus, incapable of drawing up effective learning strategies and producing concrete learning outcomes for the respective regions (Weber et al. 2013). Though pursuing a greater aim – namely to deepen the link between learning and rural development – it, therefore, remains to be seen, whether or in which form this funding scheme will be pursued in the upcoming EU programming period 2014-2020.

Complementary to regional governance frameworks, recent years have also produced a number of learning programs targeting the municipal level. While the German Federal Ministry for Education and Research, for instance, initiated a nation-wide funding program for municipalities (Lernen vor Ort), similar initiatives have evolved in Austria on a federal state level. For instance, the federal government of Lower Austria, expanding on its history of village renewal (which dates back to the mid-1980s) is currently pursuing different strategies to intensify learning within the municipalities.

For one, all Lower Austrian municipalities are called upon to select a delegate for education. Though a formal and preliminary step, this indicates that the municipal level – having been widely neglected for years in the field of learning – has become publicly acknowledged to provide benefits for learning across all four dimensions. In effect, the municipal delegates for education could assume a three-fold interface function by

- i) coordinating formal and informal learning offers on the municipal level and assuming broker-functions for residents interested in taking up learning offers;
- ii) coordinating the different municipal agendas with regard to their possible impacts on learning;
- iii) coordinating municipal learning offers/agendas with neighboring municipalities and the regional level (Weber et al. 2013).

Secondly, the provincial government of Lower Austria initiated a funding program aimed at modernizing libraries in rural areas. This acknowledges the fact that libraries, even in the digital age, can assume significant roles as low-threshold learning environments and provide the necessary forum for learning in different fields.

Finally, with the aim to professionalize learning on the local level, the teaching program Communal Education Management was launched in 2011. Explicitly targeting municipal delegates for education, librarians and adult educators, this program further emphasizes the high relevance recently attributed to the communal level for advancing learning across the four dimensions.

The above-outlined facilitators for regional and municipal learning complement the rich tradition and assets of rural areas in social learning (i.e. “learning to live together”) and provides a solid groundwork towards forging strong emotional ties to the other fields of learning, be it school learning, vocational or personal learning.

#### 4. Intergenerational Learning: Addressing Intergenerational Challenges

By fostering learning on a regional and local level, governance frameworks – such as the ones outlined above – may play a significant role in developing the capacities in rural areas to face pressing challenges, such as:

- coping with demographic change, e.g. by developing measures which address the continuous out-migration of young adults and the ramifications of ageing rural populations;
- adapting to climate change, e.g. by (re-) developing resilient land uses;
- managing the energy-turnaround, e.g. strengthening regional production cycles and reducing the dependency on carbon-based auto-mobility.

These challenges, common to many rural areas, require the development of adaptive strategies via learning across all learning dimension. As these challenges are by no means specific to older or younger generations, but rather affect all parts of rural society, they necessitate strategies of learning, which bridge the different age groups.

Intergeneration learning, i.e. learning from each other and across age-groups, designates such a strategy, as it acknowledges that older and younger generations can learn and benefit from each others' knowledge, experiences or perspectives. Being process-oriented as well as output-oriented, it provides a way to foster dialogue across age groups, to sensitize one another for the respective needs and problems and, finally, to engage each other in a process of social learning and, possibly, develop measures to cope with common challenges.

When it comes to learning from other people's experiences (e.g. past flood events), passing on traditional forms of knowledge (e.g. regarding ecological or flood-resilient land-uses), communicating new forms of interaction (e.g. social media), or negotiating conflicting interests between age-groups, a place-based interaction and face-to face dialogue is a vital precondition. The above-outlined government approaches can provide the necessary regional and local frameworks for establishing the kinds of forums deemed necessary for such (intergenerational) learning processes and, thus, facilitate learning as an essential coping-strategy for rural areas.

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## Knowledge, parks and cultures – Protected area management and intergenerational learning

Michael Huber & Michael Jungmeier, E.C.O. Institute for Ecology; [www.e-c-o.at](http://www.e-c-o.at)

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### Abstract

Modern protected areas are widely recognized as a major tool for sustainable development and the tasks they fulfil go far beyond conservation only. They are often in charge of regional development, provide environmental education and try to strengthen complete regions. Their management bodies document, apply and share knowledge and generate often innovative knowledge by combining state-of-the-art scientific knowledge with practical local experiences. Protected area managements can therefore be considered knowledge-based organisations.

Consequently, knowledge exchange and intergenerational learning are fundamental. Traditional knowledge, experiences of local residents and regional expertise are invaluable assets for protected area management bodies. However, this knowledge is often in danger of being lost due to out-migration or because it appears to have become obsolete or out-fashioned knowledge, particularly in remote protected areas.

Four protected areas in Austria and Nepal and the knowledge systems of their management bodies were analysed in the course of an interdisciplinary project. This project was aimed to support the international MSc programme “Management of Protected Areas” in Klagenfurt (Austria). By linking elements of knowledge management, cultural theory and protected area management systems a framework for a transcultural exchange of knowledge was elaborated.

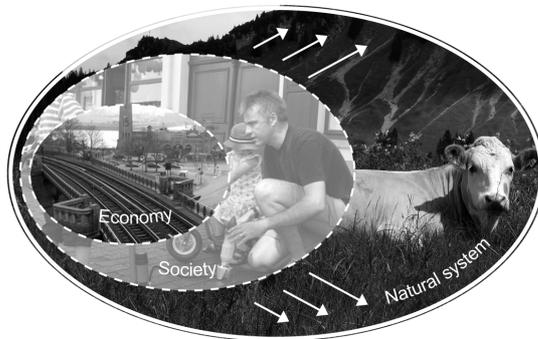
In the course of this project the relevance of the intercultural contents for intergenerational learning in protected areas became evident. Different generations can be considered different “sub-cultures”. Every generation shares specific features, such as language, values or lifestyles. Consequently, intercultural approaches may provide an interesting impulse for intergenerational learning, which is highly connected with the sharing of tacit knowledge.

This paper depicts some selected results of the project, such as the role of cultural translators and protected area managements as drivers for regional development. Evidently, there is a symbiotic relationship between protected area management bodies and the process of intergenerational learning. Practical examples emphasize the important role of protected area managements to foster intergenerational learning and to preserve ancient knowledge. On the other hand, they also depend on the tacit, regional knowledge of local residents.

## Introduction

The global number of protected areas has increased dramatically over the past century. By 2011, 177 000 protected areas covered 23 million square kilometres of land and sea (Bertzky et al. 2012). Managed protected areas like national parks often address issues related to sustainability (Getzner & Jungmeier 2014). Their understanding is illustrated by the sustainability egg model (IDRC 1997; Fig 1). Biosphere reserves, for instance, are considered “*model regions for sustainable development*” (UNESCO 1996).

Within the last twenty years there was a major shift from pure nature conservation towards a comprehensive and participative approach (IUCN 2005; Getzner et al. 2010). Protected areas, managed in a modern way, follow a “Protection and Use Integrated Approach” (Mose & Weixlbaumer 2007). Nature conservation is increasingly perceived as opportunity to enhance tourism (Huber 2011). Protected areas are even considered “landscapes of hope” to boost economic development (Mose 2006).



The dealing with these issues forces the management to find new solutions. Consequently, protected areas are considered drivers for innovation and sustainability in rural areas (Getzner & Jungmeier 2014) forming a new generation of protected areas (Jungmeier 2014). Management bodies have much knowledge about the practical and theoretical implementation of sustainable development.

Figure 1: Sustainability egg model (Huber et al. 2013)

However, the integration of local knowledge is critical to develop locally viable and sustainable solutions. Management bodies often fulfil the role of a “bridging organisation” transferring knowledge from outside the region (e.g. universities or other protected areas) into the region. Protected areas are also learning organizations benefiting from experiences of residents. Knowledge in protected areas is being generated in several ways (Gibbons et al. 1994):

- The synthesis of practical know-how and theoretical, academic or scientific knowledge
- The synthesis of local knowledge and international experiences
- The synthesis of “old”, local or traditional” and “new” knowledge
- The synthesis of knowledge of different disciplines and subjects

### *Cultural diversity is diversity of knowledge*

Protected areas are cultural achievements and man-made institutions, which shape and preserve natural and semi-natural areas, sometimes even cultural features. They have to deal with different cultures, approaches and values. They are part of a complex system of interacting cultures (Fig. 2). The understanding of Hofstede & Hofstede (2006), who define culture as “*the collective programming of the mind, which differentiates the members of a group or category from people of another group*” emphasizes the role of cultural diversity in protected areas. Different generations, for instance, can be considered different (sub)cultures having different perspectives, experiences and knowledge possibly beneficial for protected areas.

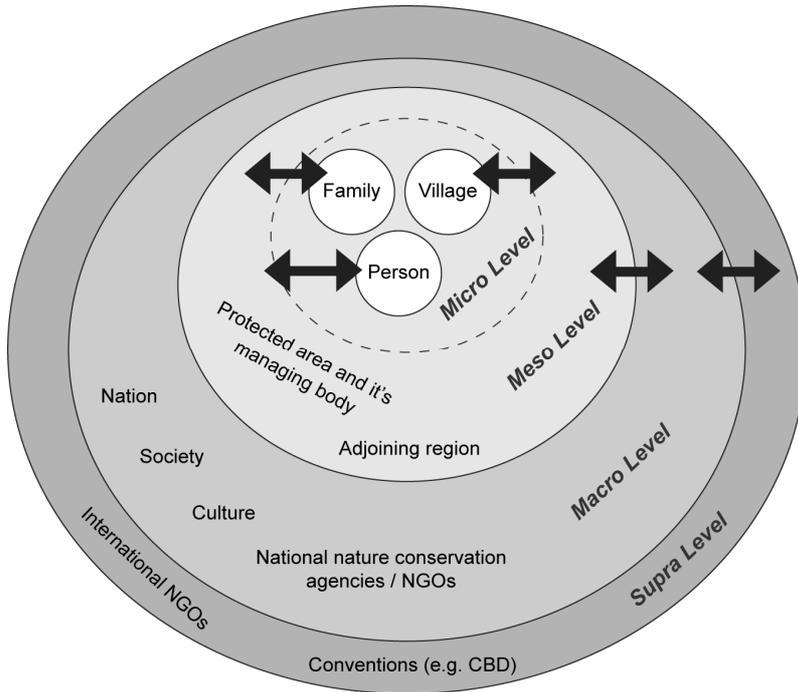


Figure 2: Cultural influences and interaction in protected area regions (Huber et al. 2013)

### Research questions

Questions regarding similarities and differences in protected area knowledge and intercultural characteristics in the management of protected areas between Austria and Nepal were answered in Huber et al. (2013). Additionally, the following questions can also be answered by the data collected.

*Which role do protected area managements play in knowledge creating and sharing processes and can they contribute to a process of local knowledge exchange and intergenerational learning?*

*Which aspects of a transcultural exchange can be of interest for an intergenerational exchange?*

### Methods

The management bodies of Hohe Tauern National Park and Donau-Auen Nationalpark in Austria and Chitwan National Park and Annapurna Conservation Area in Nepal were analysed by using a new analysis tool based on the intellectual capital reporting (ICR) of Austrian universities (Brandner et al. 2006; Huber et al. 2013; Fig. 3). Knowledge assessments for all case study areas were prepared by analyzing existing data and holding workshops with the management. Additionally 20 semi-standardized in-depth interviews in Austria and Nepal and several expert workshops were carried out.

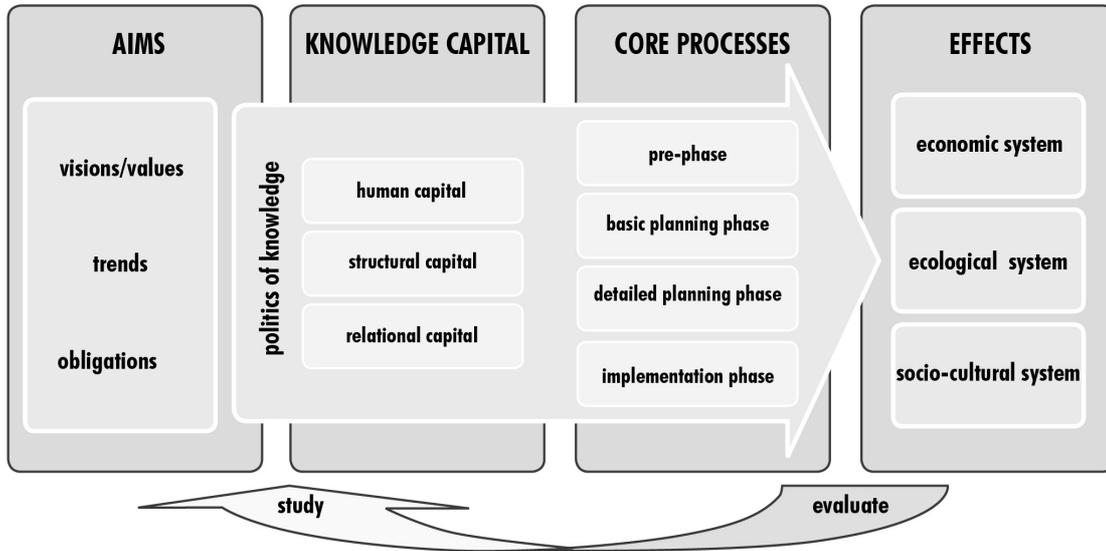


Figure 3: Model for a knowledge assessment for protected area managements (Huber et al. 2013)

## Results

### Available resources for knowledge sharing processes

Protected area managements are in a unique position. Although being mostly located in remote areas, the results show that management bodies have a number of highly qualified, well-educated and rather young staff, who are able to combine externally gained knowledge with local knowledge and apply it in place (Fig. 5).

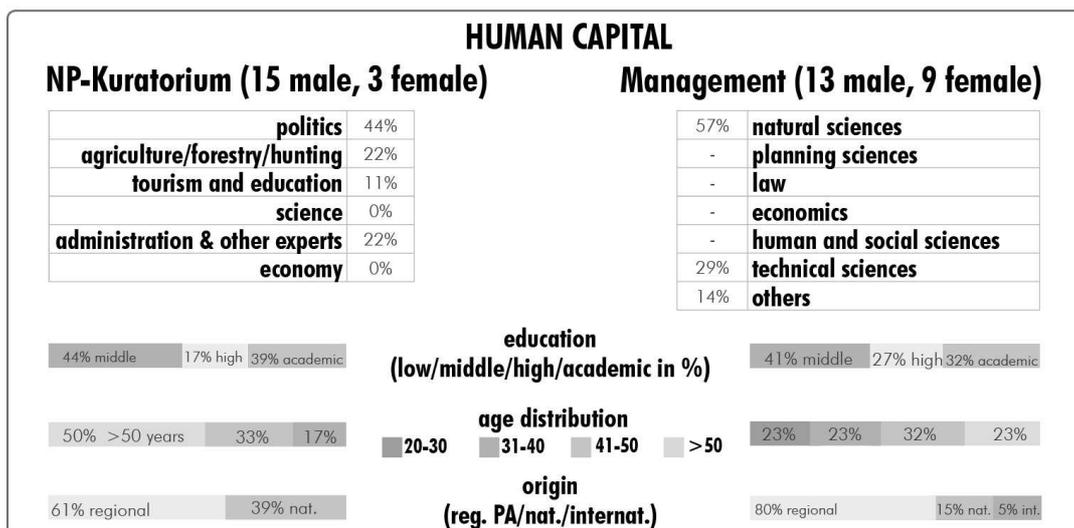


Figure 4: Human capital of the management body of Hohe Tauern National Park (Carinthian part) (Huber et al. 2013)

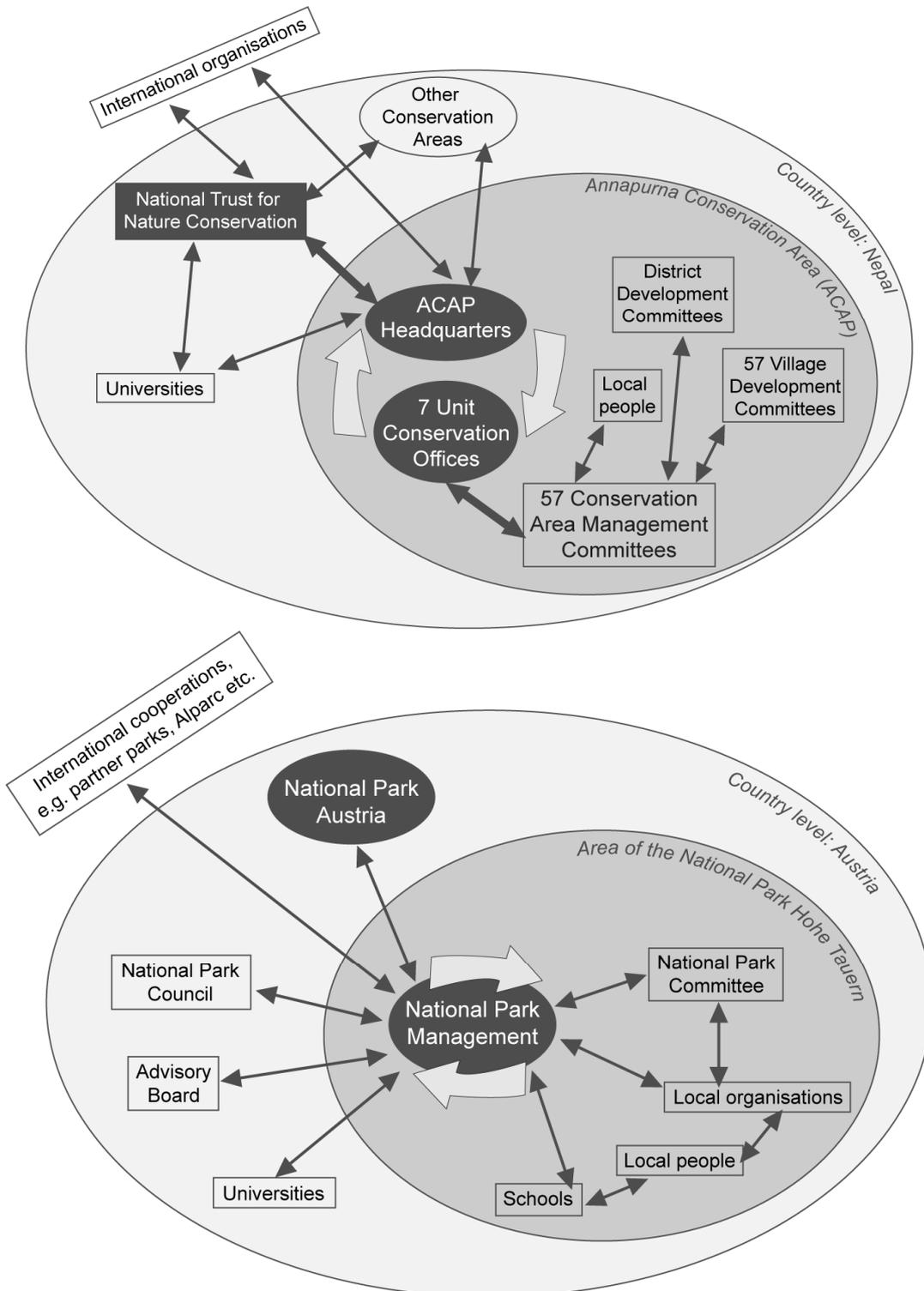


Figure 5: Different organizational relations of management bodies in Annapurna Conservation Area in Nepal (left) and Hohe Tauern National Park (right) (Huber et al. 2013)

Protected area management bodies are important institutions for sustainable development in remote areas, where not much investment is to be expected. The organizational structure of Annapurna Conservation Area is a global best practice example for integrating local knowledge of stakeholders and different social groups and its combination with international expertise (Fig. 6). It allows for self-governance and involvement of local residents. Whilst an umbrella organization provides financial and technical assistance, committees and decision-making bodies of residents develop and implement projects (Baral et al. 2007).

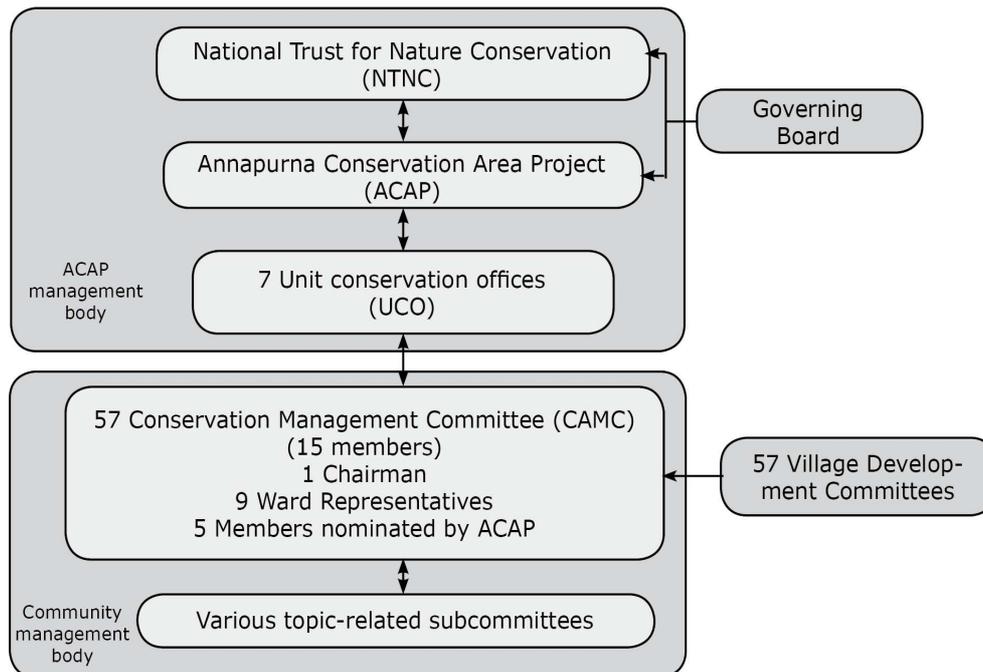


Figure 6: Organizational structure of co-managed Annapurna Conservation Area (Huber et al. 2013, based on NTNC/ACAP 2009). The relevance of „old“ knowledge for modern protected areas

Developments such as outmigration often put traditional local knowledge in danger of being lost. However, this knowledge may provide the basis for local management activities and impulses for sustainable development. Three relevant contexts emphasizing the stimulating role of traditional knowledge are identified:

- 1.) *Old knowledge in a new context:* Protected areas support activities aiming at the reinterpretation of old traditions and thus make traditional knowledge (economically) valuable. An illustrative example is the traditional crossing of the Alps by horses along old mule treks in Hohe Tauern National Park. This tradition and related knowledge was in danger of being lost. However, now horseback-riding along these treks became an attraction for visitors of the national park.
- 2.) *Old products and handicraft in a new context:* Many protected areas focus on traditional products and encourage their marketing. Visitors of protected areas often appreciate these products and provide a possible market for them (e.g. *Tauernschecken* goats in Hohe Tauern National Park, traditional Tharu handicraft selling in Chitwan National Park).



- 3.) *Yesterday's landscapes in a new context:* Traditional pastures and meadows are important for biodiversity conservation (e.g. high alpine pastures). Traditional terracing (e.g. in Annapurna Conservation Area) does not only provide land for agriculture, but also supports the protected area managements' efforts to reduce erosion and loss of soil. In Austria, compensation schemes for farmers to stick to traditional ways of farming to enhance biodiversity provide new sources of income.

Thus, traditional knowledge can be beneficial for protected area managements as well as for the surrounding region. Additionally, protected areas use different methods to spread awareness and knowledge about sustainability. These initiatives can actively contribute to intergenerational knowledge sharing:

- 1.) *Junior Snow Leopard Scouts in Annapurna Conservation Area and Junior Rangers in Hohe Tauern National Park:* Local children participate in the monitoring and location via traces of snow leopards supporting researchers for a population count. The integration of children into research activities makes nature conservation tangible and interesting for the next generation and knowledge about environmental issues is additionally indirectly transferred to the families. Similarly, the "Junior Ranger programme" in Hohe Tauern National Park in Austria offers a short term training for children, educating them for being "Junior Rangers", who accompany park rangers. Thus, a practical hands-on sharing of knowledge between generations is facilitated.
- 2.) *National Partner Schools in Austria:* Many schools in national park regions in Austria established formal partnership with the management. Frequent activities such as excursions and projects allow active integration of children into the work of protected areas and increase the awareness of children for their home region.

### **Facilitating knowledge sharing and exchange on an intercultural level**

The project also aimed at approaches for exchanging experiences of protected areas in different cultural contexts. Two are presented here:

#### *Cultural translators– Active facilitators for exchange*

Exchange of knowledge between different cultures requires active stimulus. Therefore the involvement of "cultural translators", who are familiar with both cultures, can facilitate the process of exchanging knowledge. They are aware of cultural implications and able to interpret statements or actions based on respective cultural contexts. Cultural translators act as an mediators between social groups (e.g. different age groups). In Nepal protected areas, for instance, employ "community mobilizers" acting as an interface between communities and protected area managements. The skills required to fulfil these tasks are similar to those of cultural translators.

#### *A code of conduct or common principles*

If members of different cultures or social groups interact, a code of conduct and basic principles for communication are indispensable. Different cultures have different rules for communication, which might collide and result in misunderstandings. Thus, a code of conduct, meaning agreeing on common rules for interaction such as mutual respect are fundamental. Currently, many organizations or guidelines address this issue (e.g. code of conduct for research or interacting with indigenous communities; e.g. Persoon & Minter 2011).

### **Discussion**

Protected areas are knowledge-based organizations focusing on knowledge on sustainability (Huber et al. 2013; Jungmeier 2014). They seek to integrate local knowledge into the design of measures and programmes. They are able to pick-up local knowledge and combine it with academic or international knowledge to enhance sustainability. This is a symbiotic process.



Protected areas such as Hohe Tauern National Park or Annapurna Conservation Area do not only use the knowledge of residents, but also trigger processes of sustainable development by supporting the combination of old and new knowledge (Chettri et al. 2012).

Considering the network and the human capacity of protected areas, they might be valuable partners for programmes for intergenerational learning. Concluding, it can be stated that protected areas may trigger a process of intergenerational learning by:

- putting old knowledge in a new context
- drawing public attention to old knowledge about the area
- providing a platform for local exchange
- providing an economic perspective for the younger generation

Societal changes and technological progress accelerate the process of losing local knowledge. Protected area managements can create an atmosphere of appreciation for this knowledge and provide stimulus to reinterpret knowledge for new developments. This is a fruitful ground for programmes aiming at intergenerational learning. Protected areas have resources and a vital interest to support these processes.

Regarding the intergenerational aspect, intercultural and intergenerational exchange both require active stimulus via platforms, incentives or programmes. Protected areas are critical interfaces for knowledge sharing by bringing together different organizations, people and stakeholders in the region.

It seems that intergenerational and intercultural exchange have a common basis, which could inspire an exchange of approaches and methods.

## Recommendations

Four recommendations are made to enhance intergenerational learning in areas, where protected areas are present. These are as follows:

- If trying to realize programs for intergenerational learning, it is indispensable to develop enduring local platforms. Based on their similar intentions and interests, protected area managements can be valuable partners to support projects or initiatives.
- Different generations can be considered different cultures, which provides a direct link to “*diversity management*” (Grasenick 2012). The protected area’s region and natural resources can provide a common basis for intergenerational understanding.
- Intergenerational and intercultural exchange have a common basis. It is recommended to take a look at intercultural techniques to provide impulses for innovative approaches to intergenerational learning (e.g. mediators similar to cultural translators)
- Involvement of children into protected area management can be a contributor to spread understanding of the children’s’ origin and connect them with the preceding generation.

## Background of the project

The project “Transcultural Exchange of Knowledge about Sustainability” was supported by the research programme proVISION of the Austrian Ministry of Science and Research (Bmwf). The project explored, which type of knowledge is relevant for protected area management bodies in different cultures and if or in which way an exchange of knowledge can be facilitated. The results serve to clarify if the concept and contents of the international master programme “Management of protected areas” at Klagenfurt University are applicable outside Europe. The results were published in the series “Proceedings in the Management of Protected Areas” entitled “Knowledge, Parks and Cultures”.

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## Fostering a Culture of Lawfulness, Integration and Retaining Values of Ethnic Minorities through Intergenerational Learning, and Youth Involvement

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### Linking Intergenerational Learning with Fostering a Culture of Lawfulness, Integration, and Retaining the Values of Ethnic Minorities

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Slavomir Redo, Dr. jur. habil., Law Faculty, Institute for Criminal Law and Criminology, University of Vienna, Austria; f. UN Senior Crime Prevention and Criminal Justice Expert and staff of the United Nations Office on Drugs and Crime (ret.)

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"No one is born a good citizen; no nation is born a democracy. Rather, both are processes that continue to evolve over a lifetime. A society that cuts off from its youth severs its lifeline" Kofi Annan, The Secretary-General of the United Nations at the World Conference of Ministers Responsible for Youth (1998)<sup>25</sup>.

#### ***Environmental Justice, Crime Prevention and Intergenerational Learning***

First, "Environmental Justice" is defined as "a social movement whose focus is on the fair distribution of environmental benefits and burdens". Second, Environmental Justice is an interdisciplinary body of social science literature that includes (but is not limited to) theories of the environment, theories of justice, environmental law and governance, environmental policy and planning, development, sustainability, and political ecology<sup>26</sup>.

This academic definition should be supplemented by a policy-relevant definition. The United States Environmental Protection Agency defines Environmental Justice as "the fair treatment and meaningful involvement of all people regardless of race, colour, sex, national origin, or income with respect to the development, implementation and enforcement of environmental laws, regulations, and policies"<sup>27</sup>. Among other elements, Environmental Justice and Crime Prevention share common ground through the afore mentioned notions of "justice", "fairness", "governance", and "sustainability".

One notion which is missing in the above academic and policy-relevant definitions of Environmental Justice is intergenerationally fair distribution of environmental benefits and burdens. This is something that is also relevant in terms of Crime Prevention which in the United Nations draws its origin from the Charter of the Organization "to save succeeding generations from the scourge of wars" (Preamble and art. 55), and now may additionally draw its inspiration for action from the concept of "sustainable development", whose original meaning was given to it by the United Nations World Commission on Environment and Development ("The Brundtland Report", 1987), but expanded considerably over the past decades<sup>28</sup>.

Accordingly, in the interest of broader practical and theoretical pursuit of the concept of sustainable development, one may argue that security, the rule of law, the administration of criminal justice administration, and crime prevention should be treated as renewable resources.

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<sup>25</sup> <http://www.un.org/events/youth98/speeches/sgyouth2.htm> .

<sup>26</sup> Schlosberg, David, (2007) *Defining Environmental Justice: Theories, Movements, and Nature*, Oxford University Press; Miller, Jr., G. Tyler (2003), *Environmental Science: Working With the Earth* (9th ed.), Pacific Grove, California: Brooks/Cole. p. G5 ([https://en.wikipedia.org/wiki/Environmental\\_justice](https://en.wikipedia.org/wiki/Environmental_justice)).

<sup>27</sup> <http://www.epa.gov/region1/ej/> .

<sup>28</sup> See further: Redo, Sławomir, (2012) *Blue Criminology. The Power of United Nations Ideas to Counter Crime Globally. A Monographic Study*, Helsinki, p. 82.



Their vital energy is social energy. That energy is not only produced by each generation for its own use, but should also be transmitted intergenerationally. Intergenerational transmission of cultural patterns of behaviour, whether positive or negative (crime and violence), is a part of the question of social, people-centred sustainable development and the energy it releases that should drive crime prevention, as emphasized in its own way by the United Nations Guidelines for the Prevention of Crime<sup>29</sup>.

Intergenerational Learning as a part of social learning and transmission of values is still another common notion in Environmental Justice and Crime Prevention, albeit better known in the former than in the latter. The call of this Conference for “Crossing generations, crossing mountains” should be extended to crossing disciplines, minds and to making alliance of civilizations.

This requires not only building practical bridges between environmental and social sciences, but, e.g., a practical building of the resilience to criminal motivation. Such motivation can be transmitted intergenerationally. On the basis of the study of conduct norms by some tribes in India (dubbed “criminal tribes” - the offspring of Central Asian Moghuls which appeared there in the 16<sup>th</sup> century), a prominent US sociologist of the XX<sup>th</sup> century, Thorsten Sellin concluded that killing a member of own tribe or stealing from him was a “crime”, but doing that to others was a virtue, hence the normative “conflict of cultures” in which a group instils the double standards which its members apply, and pass to their offspring and other kins. As a result, Sellin notes, it is as „natural for the Chinaman to gamble as for a baby to drink milk”<sup>30</sup>, and as for others to live in other traditions that may be in conflict with the norms outside their own group.

In the 1930s these tribes reportedly had between 1 to 4 million<sup>31</sup> members for 300 million India’s population (up to 1,2 %). Now there are about 60 million for 1 billion population<sup>32</sup> (1,5%).

Now and then these Indian tribes have been involved in various typical criminal activities, like stealing livestock or road and train robberies, gang-related (as members of private armies). There are now also more subtle criminal activities like frisking of the audience while the tribe’s women perform dance; forcing a women of own tribe into prostitution, while a master disguised as fakir enters, beats and robs a customer; duping poor farmers by playing a cop or a priest, etc<sup>33</sup>.

First the problem of “criminal tribes” was acted upon by the British Crown in India through the Criminal Tribes Act in 1871. They were classified as “hereditary criminals” and “habitual offenders” and fought with law enforcement means. Since India’s independence (1947) there has

<sup>29</sup> Guidelines for the Prevention of Crime, ECOSOC resolution 2012 (Annex), 21 July 2002.

<sup>30</sup> Sellin, Thorsten (1938), Culture Conflict and Crime, New York, Social Science Research Council, Bulletin 41, p. 86.

<sup>31</sup> MacMunn, Sir George (1933), The Underworld of India, London, p.144 & 151; Gunning, Sir John (1931), ed., Modern India. London, p. 113, quoted after Cressey, Paul. F. (1936), The Criminal Tribes of India, in: Lincoln, Alan J., Murray A. Strauss (1985), Crime and the Family, Charles C. Thomas Publisher, p. 186.

<sup>32</sup> <http://www2.ohchr.org/english/bodies/cescr/docs/info-ngos/FFDAIndia40.pdf>.

<sup>33</sup> On the Indian subcontinent, but also in other parts of the world, the normative “conflict of cultures” is still manifested through tribal “honour” killings – repudiated, criminalized and punished by positive law. The Human Rights Watch defines them as “acts of vengeance, usually death, committed by male family members against female family members, who are held to have brought dishonor upon the family. A woman can be targeted by her family for a variety of reasons, including: refusing to enter into an arranged marriage, being the victim of a sexual assault, seeking a divorce -even from an abusive husband -or (allegedly) committing adultery. The mere perception that a woman has behaved in a way that “dishonours” her family is sufficient to trigger an attack on her life. Men can also be the victims of honor killings by members of the family of a woman with whom they are perceived to have an inappropriate relationship. The loose term “honour killing” applies to killing of both men and women in cultures that practice it (Violence Against Women and “Honour” Crimes”, Human Rights Watch, [http://en.wikipedia.org/wiki/Honor\\_killing](http://en.wikipedia.org/wiki/Honor_killing). In the 1920s and later, when Soviet law was extended to Siberia, similar effects were observed. Thorsten Sellin (op. cit.) informs that women among the Siberian tribes, who in obedience to the law, laid aside their veils were killed by their relatives for violating one of the most sacred norms of their tribes.

been a progress in alleviating the poverty of those tribes, but not without criticism of civil community („racial profiling”), and, if one takes the above percentage estimates for reliable, a progress, at best, questionable in absolute number terms. In legal terms, those tribes have been destigmatized as “born criminals”(“hereditary criminals”) and “habitual offenders” and respectively named “Notified” and “Denotified” tribes.

From the social learning perspective the above developments are rather equivocal. They may signal that the hereditary transmission of (non)criminal values continues in the criminal tribes unimpeded by the improvements in their social welfare, hence these developments may indirectly corroborate a significant role of genetics in tribal networking<sup>34</sup> and learning how to live.

These findings may be at the core of today’s Social Learning theory in criminology which very reluctantly from its start in 1930s accepts the role of genetical interpretations of human behaviour. Basically, through various social interpretations and supplementary research, it informs the educators and students not only about the relevance of intergenerational transmission of family values for crime prevention, but also for the rehabilitation of prisoners; of members of *Alcoholics Anonymous* or drug dependants in *Synanon* groups<sup>35</sup>. These findings have entered the United Nations policy-making through “Guidelines for the prevention of urban crime” which recommend to “Define...[r]elationships in the family, between generations or between social groups, etc”<sup>36</sup>.

Consequently, Intergenerational Learning must be attentive to certain social and genetic preconditions for its success. An uninformed, perfunctory technical assistance cannot be successful. Neither in Environmental Justice nor in Crime Prevention this has been duly recognized and taken on board for implementing policy-relevant recommendations. Nonetheless, the nascent European Network for Intergenerational Learning, a non-formal education project, is a way through which people of all ages can learn together and from each other in that context. Intergenerational Learning is a pioneering way of addressing some of the significant demographic changes and is as a way of enhancing intergenerational solidarity through intergenerational practice in the protection of environment. Intergenerational Learning is an important part of Lifelong Learning, where the generations work together to gain skills, values and knowledge.

Beyond the transfer of knowledge, Intergenerational Learning fosters reciprocal learning relationships between different generations and helps to develop social capital and social cohesion in our ageing societies. Intergenerational Learning, rather unknown in such systemic terms in Crime Prevention<sup>37</sup>, may be in Environmental Justice an undervalued tool in teaching younger generation the Intergenerational Learning’s precepts and ensuing skills. Undervalued as the Intergenerational Learning may be, in terms of returns it is also anecdotal and perfunctory. To make Intergenerational Learning a more pronounced and workable tool, more incisive connections should be made and tested between Environmental Justice and Crime Prevention in terms of common precepts for Intergenerational Learning.

If we agree that it is very difficult to alter the personal dispositions of people, would this not then be the reason to seek to modify their behaviour by changing the social/cultural and situational

<sup>34</sup> Apicella, Coren L., Frank W. Marlowe, James H. Fowler, and Nicholas A. Christakis (2012), Social Networks and Cooperation in Hunter-Gatherers, *Nature*, 2012 January 25; 481(7382), pp. 497–501.

<sup>35</sup> Cressey, Donald, R. (1955), *Changing Criminals: The Application of the Theory of Differential Association*, *American Journal of Sociology*, 61, pp. 116-120.

<sup>36</sup> ECOSOC resolution 1995/9 (Annex, para. 3 (c) (i)), 24 July 1995,

<sup>37</sup> Although, in the United Nations counter drugs and crime intergovernmental policies and technical recommendations, there is a good guidance focusing on the family and community-centred prevention. See further: UNODC (2009), *Guide to implementing family skills training programmes for drug abuse prevention*, New York, [http://www.unodc.org/pdf/youthnet/family%20based/FINAL\\_ENGLISH\\_version%20for%20PRINTING%20revised%20120209.pdf](http://www.unodc.org/pdf/youthnet/family%20based/FINAL_ENGLISH_version%20for%20PRINTING%20revised%20120209.pdf), and UNODC (2010), *Handbook on the crime prevention guidelines. Making them work*, United Nations, New York, [http://www.unodc.org/documents/justice-and-prison-reform/crimeprevention/10-52410\\_Guidelines\\_eBook.pdf](http://www.unodc.org/documents/justice-and-prison-reform/crimeprevention/10-52410_Guidelines_eBook.pdf).

risk factors related to how they act, and their perceptions of those factors?

How can one better motivate communities than by assisting them in developing and pursuing legitimate ownership of certain crime prevention activities, and by encouraging them to increase their own resilience, so this can create a better quality of life and investment climate for future prosperity? If communities fail, who else can succeed?

How can we identify in culture essential components that feed criminogenic injustice (unfairness/inequality), separate them from popular beliefs and religion, so a baby can drink untainted mother's milk?

In the above connection, there is substantial ethnographic evidence provided by game theorists<sup>38</sup> that "Justice" (Fairness/Equality/Equity)<sup>39</sup> is the one, basic and cross cutting component that may be identified as a driver for cross disciplinary intergenerational education and training, especially among the young generation - university students in urban agglomerations<sup>40</sup>. Capitalizing on this finding needs a developmental approach (technical assistance), so the local sense of "Justice" may be advanced to meet the UN sense of „Justice" for succeeding generations.

In conclusion, intergenerational transmission of values and learning is not only for the poetics of environmental protection but also for a practical building of the resilience to criminal motivation. They both should serve in the interest of the dialogue of generations and civilizations.

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<sup>38</sup> "Game theory is the formal study of decision-making where several players must make choices that potentially affect the interests of the other players", see further: Turocy, Theodore L., Bernhard von Stengel (2001), Game Theory (paper, posted at: <http://www.cdam.lse.ac.uk/Reports/Files/cdam-2001-09.pdf>).

<sup>39</sup> According to the legal commentators on the UN Charter "justice...means something different...[in] international law" than in domestic law. In the UN it does not refer to natural law, but has various other meanings (Simma, B. (ed.), Paulus, A., Chatodou, E. (ass. Eds), in collaboration with H. Mosler, A. Radelzhofer, Ch. Tomuschat, R. Wolfrum, (2002)), The Charter of the United Nations, A Commentary, Oxford University Press, second edition, Oxford, Vol. 1:36). In the United Nations Charter, like in the philosophy of law, "Justice" may mean "fairness", but also be implied by "dignity" (Preamble), "human rights", "conditions of economic and social progress and development", and "higher standards of living" (art. 55), or appear in other legal instruments together with "fairness". Nominally, "justice" in the Charter is explicitly projected into domestic legal systems through the provisions involving the International Court of Justice, and international peace and security. Generally, in the UN world, the concept of "justice" runs the life of its own and is regarded as an incrementally developed international public good ("Justice" in these terms is an incremental "common good" with value-added treaty or soft-law provisions). For a full list of such provisions, see: Redo, Sławomir Michael Platzer (2013), The United Nations role in crime control and prevention: from "what?" to "how?", in: Reichel, P., J. Albanese, Handbook of Transnational Crime and Justice, Second Edition, Sage Publications, Thousand Oaks, pp.283-302. If and when at all that public good has a psychological connotation, then not through the "equity", but "equality" and "needs" – both in line with social welfare and humanitarian approaches pursued by the UN Charter. But there are also other meanings of "Justice". In psychology it may involve "equality" (equal shares for all people in the same position); "equity" (allocation according to achievements or contributions), and allocation according to needs (Montada, L. (2003), Justice, equity, and fairness in human relations, in: J. Weiner (Ed.), T. Milton & M. J. Lerner (Vol. Eds.), Handbook of Psychology, Hoboken, Wiley, Vol. 5, pp. 537-568. Still another connotation is given to it in Environmental Justice, see further: Brown Weiss, Edith (1989), In Fairness to Future Generations: International Law, Common Patrimony, and Intergenerational Equity, The United Nations University Press, Tokyo, Japan, The Transnational Publishers, Inc., Travington-on-Hudson, New York, ch. 1.

<sup>40</sup> See further: Gintis, Herbert (2008), The Bounds of Reason: Game Theory and the Unification of the Behavioral Sciences, The Princeton University Press, chpts. 3 & 4.

## Oma/Opa Project

Anna Karanitsch, NL40



The „OMA/OPA-Project“ is a psychosocial and intergenerational learning project for children with a migration background as well as for children with German as a first language. Most of the kids are attending a primary school, but since September 2012 also kids from middle schools enjoy supervised learning as part of this project. The schools the project is cooperating with decide which of their pupils should get additional support within the project.

The project is concerned with intergenerational learning as it brings together kids and senior citizens in a continuous one-to-one relationship. The “learning pairs”, as we call it when the kids and the senior citizens have formed an alliance, meet twice a week for two hours each. During this time they are accompanied by supervisors. The seniors that are taking part in the project are very committed volunteers.

Due to the regularity of the kid's and the senior's meetings and the closeness which arises within this framework, confidence is built between the learning partners and strong relationships develop. And it is the trustful relationship that provides the basis for the kid-senior learning partnership. “Because only if you trust somebody, you can open up for new inputs.”

Once the kids and their so called grandmas & grandpas have developed a trustful relationship, the seniors are turning into very important attachment figures for the kids. Their care gives them a sense of security as well as a feeling of being welcome and appreciated. The kids also profit from the senior's knowledge and experience.



Being part of the project enables the seniors to establish new contacts and to participate in a lifelong learning process. Caring for the kids and giving back their knowledge and experience to them enhances and strengthens their self-confidence.

The kids and the seniors are supported by a team of experts consisting of pedagogues, psychologists and experts for intercultural competencies. Empowering the seniors by organising regular meetings with the pedagogues of the project team as well as group or individual supervisions is an essential part of the project. Intense psychological care is offered to the kids and their families, when the kids are traumatised (for different reasons such as war experiences, migration or the loss of an important person) or suffer from other stresses and strains in their daily life (e.g. lack of room and/or sleep, neglect). Great focus is put on the prevention of violence as some of the kids are affected by violent action in the family. There are also collaborations with social workers or other external experts (from e.g. child protective services) when needed. Regular exchanges with the teachers of the kids contribute to the comprehensive care. Being confronted with the kid's precarious living conditions sometimes can be difficult for the seniors, because they get reminded of their own history. For this reason great emphasis is put on supporting them professionally.

In order to promote intercultural exchange so called "Intercultural afternoons" are organised by a team of anthropologists. During the afternoons all participants of the project share experiences concerning their countries, regions or cities of origin, talk about different values and discuss life styles. Cross-cultural trainings that are offered to the seniors and the project team contribute to the understanding of different cultures and promote respectful interaction with others.

The founder of the "OMA/OPA-Project" is Verein NL40 – a non-profit organisation that is concerned with the support of human beings in their need of health, communication, integration as well as art and culture. In the NL40 there are about 15 therapists and artists who work interconnectedly and create projects together. Besides the "OMA/OPA-Project" there are two other projects that are constantly running: an open painting class for kids called "Offenes Atelier" (since 2010) and a multilingual newspaper for and made by kids called RUMS (since 2012).

The "OMA/OPA-project" started as a pilot project in the year 2009 with 4 kids and 6 senior citizens at the Verein NL40 in cooperation with one school. Meanwhile there are 61 kids, 101 senior citizens and 13 schools in Vienna und Lower Austria attending the project. Intergenerational learning is taking place at six locations, three of them in Vienna and three of them in Lower Austria.

Currently the project is government-funded by the Federal Ministry of the Interior, the Federal Ministry of Labour, Social Affairs and Consumer Protection as well as the state government of Lower Austria. There are also some private sponsors as well as communities that contribute to the funding of the project.

## Participatory Discussion

### Group InVention Method (GIVE©) by SPES<sup>41</sup>

The GIVE method was applied in the Big Foot project conferences in Vienna and Brussels, in order to receive feedback and gather ideas from the participants.

#### GIVE Method Description

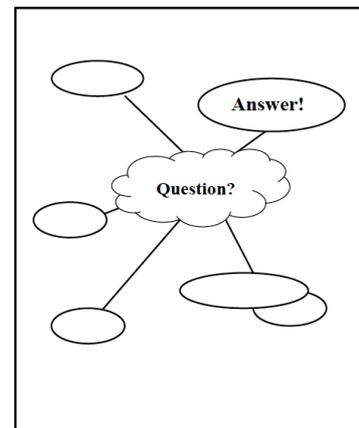
The GIVE method is a tool to collect ideas also in big groups in an efficient way. The method can be applied in groups of few people up to more than 100 persons. The method facilitates more ideas from the participants, as many people are not willing to speak in groups, but give written contributions.

At least 5 to 7 questions are proposed. Each question will be written on a flip chart sheet; the sheets are attached to the walls of the conference room. Every participant receives a marker to write down his or her ideas.

The work can be done in four steps:

#### 1. First step – GIVE personal answers:

- Every participant gives his/her personal answers to different questions, written on paper sheets throughout the conference room.
- Everybody goes around the room to the different paper sheets with the questions and gives as many answers he/she wants.
- Every participant makes a circle around his/her answer and connect the circle with a line to the question or to another answer written by someone else, if they are linked.
- The result should look like a “mindmap”.



#### 2. Second step – GIVE your personal priorities:

Every participant has a possibility to give three points for every (question), in order to show his/her own priorities. Any participant can give either three points for one answer, because this was the most important answer for him/her, or give one point to three different answers on each paper sheet. The maximum is three points per person and per paper sheet. The sum of the points from each answer will result in a priority list, decided by the audience.

#### 3. Third step – Discuss the three most important answers/points:

This is done either in groups. The audience is be divided in groups, based on the number of questions presented. Each group receives the paper sheets with one question, and summarizes the prioritized answers to this question, as provided by the audience in the previous steps.

#### 4. Fourth step – Presentation of group-work

<sup>41</sup> Stöglehner G., Mitter H., Jungmeier P. (2006): Adult Education as a Key Factor of Sustainable Rural Development In: Subai C., Ferrer-Balas D., Mulder K.F., Moszkowicz P. (Eds.), Engineering Education in Sustainable Development, 4.-6.10.2006, Lyon; ISBN: 978-2-905015-63-1



## The GIVE method applied in Big Foot

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During both conferences, the same three questions were presented to the participants:

1. How can the work of Big Foot be sustained in the Big Foot communities and beyond?
2. What knowledge and skills of the older and younger people can be used for Sustainable Regional Development?
3. How can Intergenerational Learning be used as a valuable policy instrument for Sustainable Regional Development?

During the Conference in Vienna, all steps of the method were followed. During the event in Brussels, only the first two steps could be applied, due to the lack of time. The results of both participatory exercises are presented below.

## Results

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### 1. How can the work of Big Foot be sustained in the involved municipalities and beyond?

#### **Summary:**

Repeating the experience, focusing on producing a touristic itinerary, by involving many stakeholders, gaining support especially of political leadership and schools and working at national, regional, local levels.

#### **All Answers and Scores:**

- Through identifying key community change agents and engaging them further in BF, Also using community networks (schools and cultural centers) to sustain the projects/engage in new ones (5, 2, 1)
- Repeat the experience (3,3,3)
- Encourage young to return
- Overcoming sectoral silos: social, health, education, etc (3)
- Distribution by regulation
- There has to be someone permanently involved, who takes responsibility to maintain activities
- Be well known in the region and outside
- Gain support of political leadership an school teachers (2, 3)
- MONEY!
- Redistribution/Robin Hood/taking money – give to poor
- The municipality should consider the activities set up by the Big Foot project as a service to its community, and it should finance them as such,... (until?) these activities... (survive?) to utilize its own performances
- Share lessons learnt with the locals (both young and old), may be local NGOs, schools ( starting at kindergarten level), with all knowIn civil associations + help create others to draw on the significant learning resource IGL represents (1,2,2)
- Have a recycling system for old good ideas may be taught in schools - in other words recycle old generation (2)
- Give participants of the first round as multipliers and ambassadors for next round
- Sharing of Big Foot tangible results to other municipalities and find other funds for future projects (2)
- Integration as permanent activity or goal into the regional development programs



- Starting from the Big Foot first results it should be foreseen by each community a structured plan which involved different stakeholders in a touristic itinerary (farmers, small hotels, market sellers, handicrafts entrepreneurship) (3,3,1,1,2,11)

**2. What knowledge and experiences of young and old people can be used for sustainable regional development?**

**Summary:**

Young:	OLD:
1. adapting old ideas to modern life using technologies and make sure that the younger generations stay in touch with the local community 2. combining the old knowledge with new techniques, reintegration of new technologies, using innovation, access to information 3. passion, drive and new approaches to living in the mountains	1. promoting green tourism, ensure that traditional products are promoted in the regions 2. knowledge of how to do more with less 3. communication of the meaning and background of values, behavior, ways to the young people, and encouraging the young people to continue and put these traditions in practice

**All Answers and Scores:**

Young:	OLD:
<ul style="list-style-type: none"> <li>Social Media – Facebook groups, crowd sourcing (3)</li> <li>The ones that are based on old traditions but that can be ‘renewed’ and may be used in today’s days. Basically putting old and new in a new way (3, 2)</li> <li>Creation of interfaces – what it is to be old – learning at young age from old</li> <li>Products with added value (or experiences)</li> <li>Share the knowledge on ICT</li> <li>(using/learning) experiences gained through migration and mobility (e.g to foreign countries, cities, etc) (2)</li> <li>Combining old knowledge with new techniques, reintegrating new technologies access to information about innovation (2, 2, 3, 1)</li> <li>passion, drive and new approaches to living in the mountain regions, <u>in</u> and <u>with</u> nature (3, 2,1)</li> <li>adapt old ideas to modern life using technologies (3,3,3,2,1)</li> <li>stay in touch with the old generations after leaving to the cities</li> </ul>	<ul style="list-style-type: none"> <li>Land use history, names of places and origin traditions and handicrafts (2, 1)</li> <li>Meaning and background of values, behaviors, names things and tools and how to use it (2, 2)</li> <li>Traditional land use techniques, family values, respect for elders, local legacies of place and society (3)</li> <li>Listen to youth about their interests</li> <li>Caring, use of resources in an economic sustainable way (3)</li> <li>Traditional knowledge</li> <li>Rural Green Tourism, Traditional local and 61 food products, Cooperation principles (3, 1)</li> <li>Traditional products, promotion of responsible alternative forms of tourism</li> <li>Knowledge of how to do more with less (1, 3, 2)</li> <li>Give incentives to young people to want to come back to stay in the villages – create jobs, for example (3)</li> </ul>



### 3. What can ensure the use of intergenerational learning as a valuable policy instrument for regional development?

#### **Summary:**

1. working on the local, regional, national and international level
2. using various types of formalization and various mechanisms: action plans, projects, other instruments
3. using and developing appropriate tools: sharing lessons learned, including in formalized learning/action plans
4. targeting various policy sectors: protected areas, ESD, etc

#### **All Answers and Scores:**

- Engaging municipalities to draft an action plan for the incorporation of IGL into local governance (3)
- Application related version for public use
- Address specific target groups + goals/challenges (3)
- Include IGL into national and regional dev policies related to the achievement of SDG (1, 1, 1, 1)
- Include IGL instruments into the programs of regional/local governments and get funding approved for implementation (1, 2)
- Strong protection, support of existing good practices
- Include IGL in the formal context of learning with a clear project planning and that fosters dialogue and social relationships (2)
- Include in Habitat/WB/UNDP/UNESCO/UNIDO/UNODS planning policy instruments (2,3)
- Maintain an ongoing, dynamic dialogue between all stakeholders (local/regional/in similar constituencies across borders) and sharing lessons learnt and best practices (3, 3, 3, 2)

## ANNEX

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### Results of the Participatory exercise using the GIVE method from the Big Foot Brussels Conference.

Big Foot European Conference Big Foot -Big Step. Local Development through Intergenerational Learning in Mountain Areas. June 20, 2013

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#### 1. How can the work of Big Foot be sustained in the Big Foot communities and beyond?

##### *All Answers and Scores:*

- Mainstreaming it on your respective work plan (1, 2)
- Used in activities of local organizations (2, 3, 5, 3, 2) – the above one linked to it with an arrow
- We will write an article about the meeting and send it to our members to know the project (1)
- In the broader sense: “rural areas”, “demographic change” (2,1)
- Giving a purpose for intergenerational collaboration, i.e. community work project for improving quality of life (1, 1)
- It could be applied in a wider range of activities (3, 3, 2)
- To create a better holistic understanding of society (3,2)
- Keep using Big Foot methodology on new subjects, applications, to maintain the dynamics (3)

#### 2. What knowledge and skills of the older and younger people can be used for Sustainable Regional Development?

##### *All Answers and Scores:*

- The wisdom and experience of older persons combined with the innovative and fresh approach of the young can help develop sustainable solutions adapted to the local context that meet the needs of the whole population (3, 3, 2)
- Youngsters rethink/reshape past community life, i.e. community resilience (ecological and social) (2, 2, 2)
- Immaterial heritage (1, 1, 1):
  - input by elder (2, 3, 3)
  - innovation by younger
- professional experience of elder can for sure give some experience to youngs – do not reinvent the wheel! But needs to come with a “pedagogical” approach, not as “you need to do that...” (1, 2, 2)
- All! The point is elsewhere: in the combination of all the skills through mutual learning, in order to be able to use them in a sustainable manner (1, 1, 3, 3, 3)



### 3. How can Intergenerational Learning be used as a valuable policy instrument for Sustainable Regional Development?

#### *All Answers and Scores:*

- It should be integrated in the “formal” educational system (i.e. civic/citizenship lessons) (2, 2, 3)
- It should strengthen local cohesion (3, 2)
- Create a forum where the young and older local people can meet local policy makers and develop together solutions for the future that meet needs and expectations of all generations = co-production
- It should be used as a participatory method to foster participation of the elderly in the local decision process (3, 1, 2)
- As a method to enhance the use of participative approaches in the definition of local policies (2, 3) linked with the above two statements
- Active citizenship (2), linked with above
- Building local identity, sense of belonging to the community (X2) (3, 3)
- It can strengthen cooperation at local level
- Create sustainable thinking → long term, + better use/valorisation of endogenous potentials (3,2,1)

## **SUMMARY of the Results from both GIVE exercises in Vienna and Brussels**

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### **1. How can the work of Big Foot be sustained in the Big Foot communities and beyond?**

In the Municipalities:

- mainstreaming in the respective work plan of the project partners and linking to the activities of the local organizations
  - i. look for new projects, with the same focus
  - ii. specific recommendation: a touristic identity creation project
  - iii. participants of the project act as multipliers for the follow-up activities
  - iv. other community change-agents identified and informed/involved
  - v. assigning a responsible person able to continuously work in this respect
- Broaden the scope of intergenerational learning and try to work on multi-sectoral level
  - i. Link the project and approach with a holistic view of society and highlight its contribution to the improved quality of life
  - ii. Position as a project useful for the municipality and request municipal funds to support ongoing activities in this respect
- Include a wider variety of stakeholders on the local, regional and national level
- Disseminating the results on various levels, to increase awareness and support, and find potential new partners and funding
  - i. Sharing the lessons learned with the interested stakeholders

### **2. What knowledge and skills of the older and younger people can be used for Sustainable Regional Development?**

- The wisdom and experience of older persons combined with the innovative and fresh approach and mobility of the young can help develop sustainable solutions adapted to the local context that meet the needs of the whole population
- professional experience of elder can give some experience to young
- All! The point is elsewhere: in the combination of all the skills through mutual learning, in order to be able to use them in a sustainable manner

### **3. How can Intergenerational Learning be used as a valuable policy instrument for Sustainable Regional Development?**

1. working on the local, regional, national and international level
2. using various types of formalization and various mechanisms: action plans, projects, other instruments
3. using and developing appropriate tools: sharing lessons learned, including in formalized learning/action plans
  - Creating a forum where the young and older local people can meet local policy makers and develop together solutions for the future that meet needs and expectations of all generations = co-production
4. targeting various policy sectors: protected areas, ESD, etc
5. The importance of Intergenerational learning:
  - It should be used to foster participation of the elderly in the local decision process in the definition of local policies
  - sustainable thinking → long term - better use/valorisation of endogenous potentials

## List of Participants

Intergenerational Learning Conference. Final Conference of the project Big Foot. Crossing generations, Crossing Mountains June 5-6 2013. Vienna International Center		
Last Name	First Name	Institution
Abbas Omer Abu Alriesh	Zeinab Abdel Moniem	
Antonović	Sandra	Network of ESD initiatives in schools in Central and Southeast Europe, Croatia
Batware	Billy	United for Education and Sustainable Futures – UESF
Di Pietro	Barabra	Gouré srl
Diamantakou	Zoi	UNIDO
Dirnbacher	Michaela	Verein NL40
Drozdowska	Barbara	ACUNS Intern
Duprey	Brendan Kenneth	Regional Environment Center
Dusik	Jan	UNEP Regional Office for Europe
Egerer	Harald	UNEP Vienna – Interim Secretariat of the Carpathian Convention (ISCC)
Fischer	Tatjana	University of Natural Resources and Life Sciences, Vienna
Fischer	Thomas	MENON Network EEIG
Formica	Simona	Gouré srl
Georgiadi	Angelina	Musician
Gwee	Cai Lin	UNEP Vienna – ISCC
Hatton-Yeo	Alan	Beth-Johnson-Foundation
Huber	Michael	E.C.O. Institute for Ecology
Iavicoli	Viviana	Institute for International Legal Studies, Rome, Italy, (ISGI-CNR)
Idomir	Maria	ACUNS
Jawetz	Pincas	WAFUNIF
Jelinek	Eva	UNEP Vienna – ISCC
Jurek	Matthias	EURAC Expert Team - ISCC
Karam	Antoine	UNODC
Karanitsch	Anna	Verein NL40
Kerschbaum	Helga	PAX ROMANA
Kompek	Magdalena	Verein NL40



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<b>Last Name</b>	<b>First Name</b>	<b>Institution</b>
Kovač	Igor	REFORMISS, Ljubljana Office
Kuras	Klaudia	UNEP Vienna – ISCC
Ladstaetter	Katharina	WWF
Lazo de la Vega	Daniela	UNIDO
Lichem	Maria Emilie	UNEP Vienna – ISCC
Loschner	Lukas	Institute of Spatial Planning and Rural Development, University of Natural Resources and Life Sciences (BOKU)
Luciani	Giacomo	EURAC Expert Team - ISCC
Maier	Christoph	European Project Manager
Malkova	Tamara	Green Dossier, Ukraine
Mitrofanenko	Tamara	UNEP Vienna – ISCC
Montalbetti	Filippo	UNEP Vienna – ISCC
MUCKENHUBER	David	IPI
Muhar	Andreas	University of Natural Resources and Life Sciences (BOKU)
Mustafa	Ismet	UNODC
Nadler	Taran Peter	UNRoD
Ounmany	Kiengkay	Doctoral School Sustainable Development (BOKU Vienna)
Peer	Verena	University of Natural Resources and Life Sciences (BOKU)
Pestal	Georg	Office for Internat. Relations & Science Education Center
Platzer	Michael	ACUNS; Vienna Alliance of NGOs on Crime Prevention and Criminal Justice
Polzer	Miroslav	International Association for the Advancement of Innovative Approaches to Global Challenges (IAAI) Klagenfurt
Preostler	Katharina	
Prochaska	Isabelle	Universität Wien
Quendler	Elisabeth	Division of Agricultural Engineering, BOKU
Quijano-Caballero	Christina	IFA
Redo	Stawomir	Institute for Criminal Law and Criminology, The University of Vienna



<b>Intergenerational Learning Conference. Final Conference of the project Big Foot. Crossing generations, Crossing Mountains</b> <b>June 5-6 2013. Vienna International Center</b>		
<b>Last Name</b>	<b>First Name</b>	<b>Institution</b>
Schodl	Katharina	DokNE University of Natural Resources and Life Sciences (BOKU)
Siljic	Aleksandra	Zoi Environment network
Spuldzeniece	Lelde	UNIDO
Stankovic	Nenad	ICPE
Stoyanov	Daniel	Centre For Development of North-West Bulgaria Foundation, Bulgaria
Strauss	Agnes	BOKU
Teres	Viktor	ICO Community Wellbeing (Heifer-Ukraine)
Thymiakou	Glykeria	Trikala Development Agency, KENAKAP S.A, Greece
Versnak	Ayla	Verein NL40
Vogler	Pia	University of Oxford
Volkova	Daria	Musician
Vrdlovec	Dora	Soroptimist international
White	Jessica Kennedy	Central European Initiative Secretariat representative, Trieste, Italy
ZLANABITNIG	Bernhard	EU-UMWELTBÜRO



## Big Foot Project Partners

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### COMUNE DI GUBBIO - MUNICIPALITY OF GUBBIO

Gubbio, located in a mountainous area, presents a living example of both the constraints that the project tries to address (geographical marginalization of the area as well as social marginalization of the elderly and younger population) and a great number of cultural resources.

The Municipality of Gubbio was the lead partner in the Big Foot project. Its main role was to support the project activities at the local level.

### GOURÉ

Gouré srl is a private research center offering consultancy services to public subjects at national level on the programming, management, evaluation of European and national funding programs aimed at sustaining local socio-economic development.

Gouré was the **Big Foot Project coordinator**. As such, its role was to supervise the correct management and implementation of all partnership activities. In addition, it provided support to the Municipality of Gubbio with local activities.

### MENON NETWORK EEIG

The MENON Network EEIG is a **European innovation and research network** providing information and advice to policy makers, education communities, and the ICT industry on issues related to Innovation and changes in Education and Training (E&T), Lifelong, Life-wide and Intergenerational Learning and the Knowledge Society developments in Europe and worldwide.

The MENON Network EEIG was responsible for the manifold aspects of intergenerational learning as well as for the development of the related training strategy for the BIG FOOT pilot sites and in particular for the 'Intergenerational Community Service Learning Approach.

### ASSOCIATION EUROPEENNE DES ELUS DE MONTAGNE (AEM)

AEM brings together more than 12000 elected representatives and authorities of the mountain regions and their umbrella organizations from the local to the European level, in order to support better alignment and coordination of EU policies and their territorial impact by taking into appropriate consideration characteristics of mountain territories.

AEM's role was raising awareness among its wide membership about the Big Foot project and approach, by disseminating information about the project activities and results.

### CENTRE FOR DEVELOPMENT OF NORTH-WEST BULGARIA FOUNDATION (CDNWB)

The Centre For Development Of North-West Bulgaria Foundation was created to support development needs and initiatives of the local inhabitants in many diverse areas: strengthening the moral values, civil society, health, adult education, culture; encouraging the competitiveness of agriculture, environmental



protection, improvement of life quality and diversification of economic activities outside of the agricultural sector and helping the disadvantaged population.

CDNWB lead the partnership in the development of quality strategy and tools. In addition, the Foundation was in charge of the project activities in the Berkovitsa municipality.

#### **TRIKALA DEVELOPMENT AGENCY - KENAKAP S.A.**

KENAKAP S.A. was established in 1992 for the implementation of the local LEADER Programme in the area of Kalampaka-Pyli. It constitutes a development tool for the local authorities of the area and acts as a catalyst for the promotion of the local development objectives, by providing multifaceted support to its local institutions.

KENAKAP S.A. was in charge of developing the participatory mapping guidelines to direct community involvement in the Big Foot project. IN addition, it was in charge of the project activities in Trikala.

#### **UNITED NATIONS ENVIRONMENT PROGRAMME VIENNA OFFICE – INTERIM SECRETARIAT OF THE CARPATHIAN CONVENTION (UNEP VIENNA - ISCC)**

UNEP Vienna is the project office of the UNEP Regional Office for Europe, and is focused on sustainable development of the mountain areas. UNEP Vienna acts as the Environmental Reference Centre for the Mountain Partnership Secretariat. Besides, UNEP Vienna provides the interim secretariat to the Framework Convention on the Protection and Sustainable Development of the Carpathians (Carpathian Convention)

UNEP Vienna - ISCC was in charge of transferring the Big Foot achievements to the Carpathian countries, and responsible for the Project graphic identity and Internet presence.

#### **NATIONAL RESEARCH COUNCIL OF ITALY - INSTITUTE FOR INTERNATIONAL LEGAL STUDIES (ISGI-CNR)**

The Institute of International Legal Studies (ISGI) is a scientific body of the National Research Council (CNR), which conducts research, training and consulting in the high field of environmental law (international, European, and national)

CNR focused its contribution to the project on the development of the learning interventions, within the Intergenerational Community Service Learning, and especially taking into consideration the participatory process and the civic engagement of the communities.

# Crossing Generations, Crossing Mountains

The Big Foot project aimed at tackling common challenges of the rural mountainous regions, including the lack of economic opportunities and out-migration of the younger population, by applying a participatory inter-generational learning approach. The project demonstrated the value of enabling and valuing the skills and knowledge of both the older and the younger generations in order to enable innovative, creative and productive solutions for local sustainable development.

The final conference of the project, *Intergenerational Learning and Innovation for Sustainable Development*, was organized by UNEP Vienna - ISCC and the Academic Council on the United Nations System on 5-6 June 2013 in Vienna, Austria, beginning on the World Environment Day. The conference examined the potential of intergenerational learning and practice, and participation of youth and elderly, as a way towards sustainable development.



**COMUNE DI GUBBIO - MUNICIPALITY OF GUBBIO**  
Umbria, Italy; [www.comune.gubbio.pg.it](http://www.comune.gubbio.pg.it)

**GOURÉ s.r.l**  
Perugia, Italy; [www.goure.it](http://www.goure.it)

**MENON NETWORK EEIG**  
Brussels, Belgium; [www.menon.org](http://www.menon.org)

**ASSOCIATION EUROPEENNE DES ELUS DE MOTAGNE (AEM)**  
Chambéry, France; [www.promote-aem.net](http://www.promote-aem.net)

**CENTRE FOR DEVELOPMENT OF NORTH-WEST BULGARIA FOUNDATION (CDNWB)**  
Berkovitsa, Bulgaria; [www.centrebgbfoundation.org](http://www.centrebgbfoundation.org)

**TRIKALA DEVELOPMENT AGENCY - KENAKAP S.A.**  
Kalambaka, Greece; [www.kenakap.gr](http://www.kenakap.gr)

**UNITED NATIONS ENVIRONMENT PROGRAMME VIENNA OFFICE – INTERIM SECRETARIAT OF THE CARPATHIAN CONVENTION (UNEP VIENNA - ISCC)**  
Vienna, Austria; [www.unep.at](http://www.unep.at)

**NATIONAL RESEARCH COUNCIL OF ITALY - INSTITUTE FOR INTERNATIONAL LEGAL STUDIES (ISGI-CNR)**  
Rome, Italy; [www.isgi.cnr.it](http://www.isgi.cnr.it)



[www.bigfoot-project.eu](http://www.bigfoot-project.eu) / facebook BigFootProject

