

Transferability Tool Kit



Crossing Generations, Crossing Mountains



Lifelong
Learning
Programme



... to the mountainous communities of Europe

The meaning of "Big Foot" could seem somewhat misleading, triggering graphic associations rather connected with the idea of endangered and mythological species than intergenerational learning.

So why Big Foot, and what is the meaning of the green footprints?

In the field of sustainable development, the concept of ecological footprint is used to describe human impact on ecological systems¹. In this way a bigger footprint has a negative connotation.

In the project "Big Foot. Crossing Generations, Crossing mountains", "impact" has a different meaning: rather than "pressure", it means "an impression", the potential of existing knowledge - historical, cultural, traditional, experiential - to shape and improve communities, when it is shared and combined with innovative thinking and modern technology.

In this way, "Big Foot" represents the aim to uncover the potentials, and inspire greater footprints - impressions - by the older and the younger generations on the lives of each other, as well as the livelihoods of their communities. The Big and the small feet symbolize the knowledge, both traditional and modern, and skills, both customary and innovative, which the old and young inhabitants share to inspire each other to develop ideas and actions, improving their surroundings and livelihoods.

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Why Mountains?

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. This causes outmigration of the population, abandonment of the rural settlements, especially by the younger generations, leading to environmental degradation and the loss of cultural traditions². The remaining rural population, often of the older generation, is struggling with the lack of infrastructure and development 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 use and value their abilities, and loss of useful knowledge.

"A hilariously uplifting adventure where the sky is no longer the limit. Carl Fredrickson is ready for his last chance at high-flying excitement. Tying thousands of balloons to his house, Carl escapes to the lost world of his childhood dreams. Russell, an overeager 8-year-old Wilderness Explorer who has never ventured beyond his backyard joins him for the ride! The world's most unlikely duo reaches new heights and meet fantastic friends. Stuck together in the wilds of the jungle, Carl realizes that sometimes life's biggest adventures aren't the ones you set out looking for."

This is the plot of the adventurous Walt Disney movie UP and at the same time a perfect synopsis what motivates and drives the European R&D project Big Foot - Crossing Generations-Crossing Mountains: an adventurous path among the elderly and younger generations, towards the joy of learning, 'playing' and experiencing together.

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 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.

Introduction: Intergenerational learning as a tool for Sustainable Development of rural Mountainous areas



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. However, this notion is not always approached in detail, and specifically, mutual learning among the older and younger generations is not often explicitly addressed.

The aging of the global population³ 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.

For More Information:

About 37% of the European population is projected to be 60 or over in 2050, up from 20 per cent in 2000⁴

World population is projected to increase 3.7 times from 1950 to 2050, but the number of those aged 60 and over will increase by a factor of nearly 10. ... and those aged 80 and over is projected to increase by a factor of 26⁵

As the older connoisseurs die, and the younger move away or do not find traditional practices relevant or useful any more. For the same reasons, the innovative approaches, using new media, information and communication technology, which are usually rather appreciated and promoted by the younger generations, often do not find their way to the rural mountainous communities..

Introduction: Intergenerational learning as a tool for Sustainable Development of rural Mountainous areas

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.

The above difficulties, in the specific context of mountain areas, have been increasingly recognized both on the International and on the European level, resulting in emergence of an array of instruments for cooperation on protection and sustainable development of the mountainous regions, as well as awareness-raising and capacity-building of the local populations. Examples include umbrella efforts on the inter-governmental level, such as the Alpine Convention⁶, the Carpathian Convention⁷, the Mountain Partnership, as well as non - governmental initiatives and research efforts, such as the Mountain Research Initiative⁸, the Science for the Carpathians (S4C) Initiative⁹, etc.

Intergenerational learning has been the focus of a number of initiatives, such as the Centre for intergenerational Practice of the Beth Johnson Foundation¹⁰, European Map of Intergenerational Learning (EMIL)¹¹, Intergenerational Partnership for Sustainability (IUCN)¹², and Intergenerational Foundation in the UK¹³.

Unfortunately, intergenerational issues have been relatively rarely approached in the framework of sustainability. Most of the existing examples deal with one, or at the most, two of

the three pillars: economic, or social, and more rarely, environmental.

The project “Big Foot. Crossing generations, crossing mountains” is one example of an initiative, aiming at closing this gap.



Antoaneta Krasteva

(senior, Village of Gaganitza, Bulgaria)

The project BIG FOOT provided a way to share experiences between the generations, gave an opportunity to see new places, meet other people, discover nature, culture and different ways of life, to understand how we fit into the world, and how we can apply the lessons in our lifestyle.



Guide to Using the Tool Kit

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 provide a detailed description of modalities and approaches for using the Intergenerational Community Service Approach as a tool for sustainable development and 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 Tool Kit provides detailed overview of the Big Foot experiments, organized by the communities, divided in five 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.

TIP:

Throughout the Tool Kit, TIPS – special advice from the project partners – are distributed, and further reading is recommended in "For More Information" sections.

Guide to Using the Tool Kit

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.

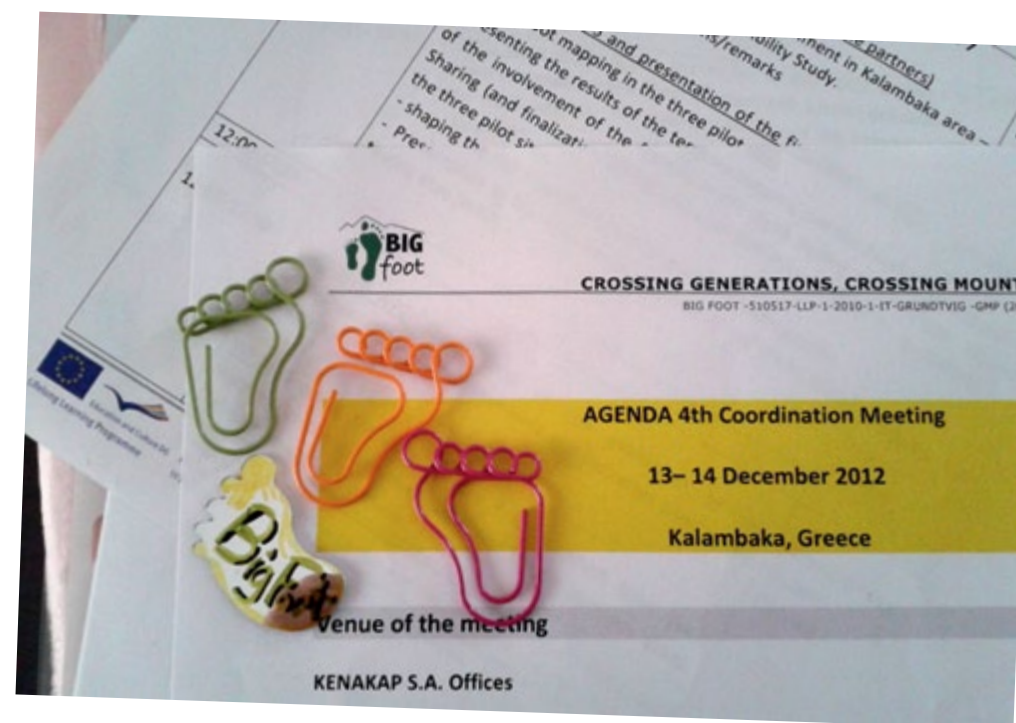
Athanasios Dorousis,

(primary school teacher, Trikala, Greece)

The project is working because the children asked to do it again, and because KENAKAP and the teachers prepare the students before the sessions/visits and then they will discuss it in the class. What is interesting is that the youngsters will have questions, so that when they go home they will have other questions. The crisis could give the opportunity to do new things, to be innovative and the traditions need to remain in the daily life, all the days.



Information about the partners, including their contact, can be found in the back of the Tool Kit, as well as at the project website: <http://www.bigfoot-project.eu/partners.html>.



Any comments related to the Tool Kit contents can be addressed to UNEP Vienna ISCC : harald.egerer@unvienna.org

Knowledge integration - combining various knowledge from different actors, in order to find comprehensive, working approaches to identified issues and facilitate innovative solutions.

- includes examining existing, and providing new knowledge
- should be problem-focused
- involves mutual learning and deliberation¹⁴

Learning - ways in which experience leads to changes in knowledge, attitudes and behaviour¹⁵

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'¹⁶.

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 communities¹⁶.

Intergenerational Learning

Intergenerational learning¹⁷ 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.

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 learning¹⁸.

The existing definitions of intergenerational highlight the importance of practical, purposeful activities, and a problem-focused process, mutually beneficial to all participants, as a part of intergenerational learning. In addition, they imply the need for a participatory approach, and mention the role of intergenerational learning in strengthening community bonds and promoting active citizenship.

Often the word “intergenerational” brings up an idea of knowledge transfer from older to younger generations. However, learning happens also the other way: younger generations can also provide knowledge (for example, in using modern technological devices, such as computers or smartphones), and influence views and behavior of their older counterparts (for example, children learning about recycling or ways to save water in schools often pass this information onto their households¹⁹).

For More Information

Practical guidance to intergenerational learning can be found in the Intergenerational Approach Handbook, developed by the Big Foot Project partnership, and available at: <http://www.bigfoot-project.eu/intergenerational-approach-handbook.html>. The Handbook is complete with tools and templates for all phases of a project.

A comprehensive review of Intergenerational Learning within families can be found in the publication of the National Center on Fathers and Families, University of Pennsylvania, 1996, available online at: <http://www.ncoff.gse.upenn.edu/content/intergenerational-learning-review-literature>²⁰

In recent years, the social and economic changes have lead to greater segregation between generations. 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- especially the knowledge, which can be only transferred through personal communication (such as personal experience, emotional or spiritual knowledge). 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 “brain drain” of the younger generations to the cities causes the lack of new ideas and skills in the rural areas, such as new media and communications, entrepreneurial skills, useful to develop the rural regions.

For More Information

Many kinds of knowledge are recognized, among them - personal experience-related knowledge, which can be only transferred through communication, such as: tacit (unconscious), lay (non-professional), informal (experiential), implicit (not expressed), personal and locally situated²¹.

Another approach recognizes cognitive, emotional and spiritual knowledge²².

Retaining knowledge, held by the older generations, and at the same time adapting and applying it to the new realities and ideas of the younger generation, could provide a way for innovation and sustainable development of the rural areas, grounded in their identity and heritage. A most important part of this process is wide all-inclusive participation by the local population.

For more information: The International Rural Aging Project

The International Rural Aging Project (IRAP), established in 1998, involved an expert group meeting and resulted in a report, recognizing that the majority of the global older population live in rural areas, and that the potential contribution of the rural elderly needs to be recognized via effective planning and policy development. Among the most important themes, intergenerational relationships and participation, and the role for rural elders were identified at the time²³

In 2008, a study followed up on IRAP, focused on European countries, and outlined several findings, among those many in line with the Big Foot Project objectives:

- The abandonment of mountainous communities, the movement of the population to the plains and the impact on rural elders has not been investigated.
- There is a lack of positive perspective in gerontology research: that older people can be useful and productive
- Research on the participation of older people in rural areas is a relatively neglected area. The role of older people in the development of programs and policies should be extended and assessed
- Research agenda in this area is dominated by the rich nations. There is a need to invest in research in southern and eastern Europe and understand the rural aging experience in these countries
- There is a lack of collaboration between experts in natural sciences and gerontology
- Lack of research about engagement of older adults in rural areas into the research process...
- There is a need to collaborate on the use of ICT among elderly in rural areas²⁴...

Participatory Processes

Participation is a critical process, towards the long-term success of any initiative and project, because the needed aims, meaningful processes and useful results can be achieved only when all relevant knowledge and opinions are considered to the degree possible. This can be done through the several levels of involvement: informing the stakeholders, consulting them – asking for inputs of their knowledge and skills, cooperating with them through joint work, and collective decision-making²⁵.

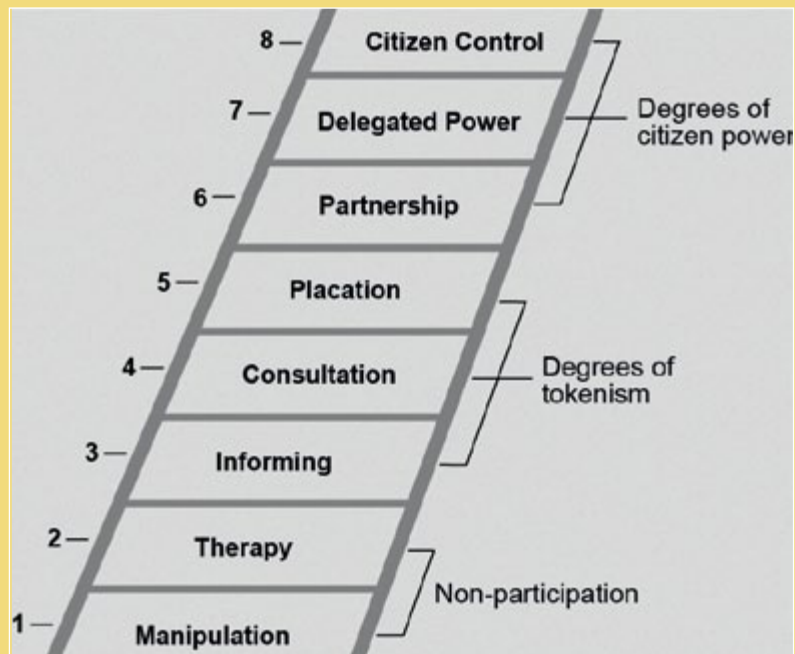
The eventual goal of this process, in addition to achieving sustainable results, is also empowerment of the local population²⁶, ensuring their ability to continue with the desired developments, independently from external facilitation.

The Big Foot Approach is grounded in the bottom-up participatory process: engagement of the local population: beneficiaries, and other interested and concerned individuals and organizations - from the beginning and throughout the project.

For More Information: Levels of Participation and Empowerment

Participation has been explained and classified in different ways. The original Ladder of Participation, proposed by Sherry Arnstein in 1969²⁷, distinguished eight levels of participation, divided among three groups, based on the degree of empowerment: non-participation (manipulation, therapy); degree of tokenism (informing, consultation, placation); degree of citizen power (partnership, delegated control, citizen control); and several degrees of empowerment: information, consultation, cooperation, collaboration and empowerment²⁸.

This classification has been adapted and alternatives developed by a number of researchers and practitioners. For more information, see the Links and References.



Source: Arnstein 1969

Participatory Processes

Definitions: Empowerment in the context of Intergenerational Learning

Empowerment could be described as better understanding of the situation and own needs in context and an ability to act towards achieving a desired outcome, including by influencing governance and participating in sustainable development processes.

As such, it is a long-term multifaceted process, challenging to achieve in the framework of a 2-4 year project. However, learning can be considered a way to move towards empowerment, and in the context of the Big Foot project, through:

- recognition of the personal knowledge of the older and of the younger population;
- encouraging an all-inclusive community consultation process;
- higher degree of cooperation in the field of community development among the older and younger generation, including representatives of the local administration, schools, farmers, tourism



For More Information:

"80 Tools for Participatory Development" is a publication aiming at inspiring community – based participatory initiatives and facilitating collective action through participatory processes and teamwork. It is geared towards rural-development stakeholders, including professionals, community members and researchers, who wish to improve and systematize community participation in various initiatives.

The Toolbox provides a comprehensive introduction to participation, links participation and empowerment, and provides a collection of illustrated examples and exercises. The introductory part includes an adapted version of participation ladder, with the following steps in the ascending order: Passivity, Information providers, Consultative participation, Incentive-based participation, Functional participation, Interactive participation, and Self-development. The Toolbox can be found online: <http://www.iica.int>.²⁹

A critical overview of participatory development can be found in the respective chapter of the Arnold companion to development studies, available at : <http://oro.open.ac.uk/4159/>.³⁰

Participatory Mapping

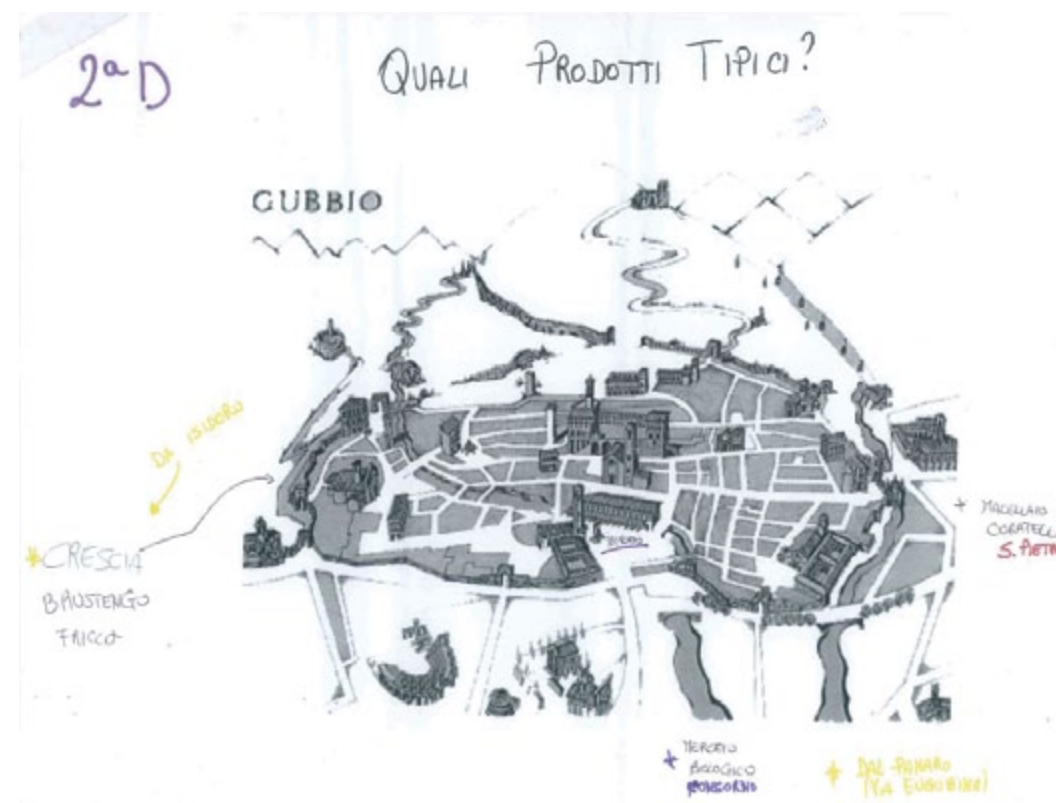
The Big Foot Project participatory approach has been guided by a Participatory Mapping methodology – a process of facilitated community consultation, often focused on creating a map, reflecting perceptions by the participants of the local area, its current and future assets, and collective visions of needs and prospects for development.

Maps prepared in this way are not meant to present geographic features only, but rather illustrate relevant personal knowledge of the community members, including social, cultural and historical information. Thus, they rather represent local distinct understanding of a given landscape. In fact, the process of making the map is even more important than the final product.

Participatory mapping is thus an instrument of visualizing information that is relevant and important to the community needs and of planning common goals and action strategies. A more inclusive process, and higher degree of

participation by members of the community lead to more beneficial outcomes, because the final map will reflect the collective experience of the participants.

The participatory mapping process can contribute to the empowerment of the local population, by stimulating dialogue, raising awareness about pressing issues, building community cohesion, and helping to engage community members in decision-making. And the map, as a concrete outcome, helps both to communicate the collective ideas visually and to view the community in a spatial context, useful especially to consider environmental sustainability.



An example of a map produced during the consultation with the youth of Gubbio: "Food and Thoughts: An Easter for everyone," where the students were asked to indicate where they could find organic food in their community, in order to foster reflection and understand the level of the students' knowledge of the local area.

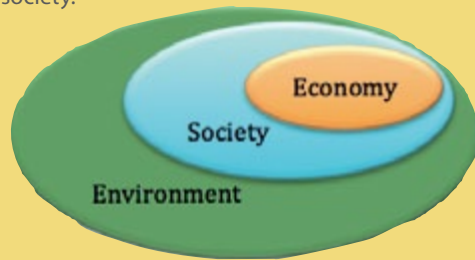
Further Reading: Participatory Mapping

The Big Foot Project partner KENAKAP SA developed a document entitled "Participatory Mapping - Methodology & Guidelines using the Bottom-up Approach Method" with the aim to give both a theoretical and a practical framework for the participatory mapping context that the three project partners have conducted during experimentation in their respective areas. The document can be found among the publications on the Big Foot website: <http://www.bigfoot-project.eu/publications.html>

Sustainable development is defined as development that meets the needs of the present without compromising the ability of future generations to meet their own needs.³¹ It consists of three pillars: environmental, social, and economic, which are interlinked between each other. While intergenerational learning is more directly related to social sustainability – through strengthening connections between

For More Information:

An accepted representation of sustainability gives a perspective, demonstrates the environment as the all-encompassing element, in which society is embedded, and economy as a component of society.



the community members, addressing stereotypes, promoting mutual respect and mutually-beneficial collaboration, and thus 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 behavior 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.¹⁹

Many Environmental organizations identify the importance of intergenerational activities to safeguarding the environment. For example, Environmental Protection Agency of the US organizes intergenerational activities.³² The Intergenerational Partnership of the World Conservation Union (IUCN), and the WILD foundation (USA) piloted initiatives, which are explicitly focused on intergenerational cooperation in protected areas.³³

EXAMPLE

As one of the Big Foot activities, organized in coordination with the local school, the students of Gubbio have received a special monthly lecture: the older adults told them their life stories, each connected with a traditional local recipe, which the children learned and practiced cooking. These life stories not only fostered reflections among the younger generation on the past traditions, but also stressed the importance of using local food and reducing food waste, and gave them ideas about how maintaining the cooking traditions could attract visitors, supporting sustainable development of their community.

For More Information: Protected Areas as spaces for Intergenerational Learning and economic development

Protection of natural resources, biodiversity, and unique natural and cultural landscapes are important components of sustainable regional development. Ideally, this should be done in consultation and cooperation with the local population, using experiential and historical knowledge of the area.

Protected areas can facilitate preservation of cultural heritage and traditional land use. Moreover, unique natural and cultural landscapes, could serve as spaces for education, both of the local inhabitants and of visitors, raising awareness about the natural and cultural features.

They could provide opportunities 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, tour-guides.

Protected areas, in cooperation with the local community, can also provide alternative opportunities of socio-economic development and support income – generation activities, such as tourism*.

In the Big Foot Project, several activities took place in the protected areas, as can be seen in the section: Natural Environment and Tourism

For More Information:

A concept paper within European Map of Intergenerational Learning¹¹ explains the role of Botanical Gardens in fostering intergenerational learning. The paper can be found online: <http://www.emil-network.eu/res/documents/theme/>

EXAMPLE

Another example of an Intergenerational initiative, focused on environmental sustainability issues, is the project Lis : *Old River Invites you (Lis: Velho Rio Con'Vida)*, developed in Portugal and included among the case studies in the European Map of Intergenerational Learning.³⁴

The main objectives of the project were to involve different generations of inhabitants of the Lis river basin in a set of initiatives, in order to change bad habits related to the use of the river, make the community more conscience about the river, and promote environmental preservation and heritage values within the human- river relationship.

Participants included students from Primary School (6-12 years), university students (19-25), and older people from seven villages around the river (55-85), recruited via the local parish councils and motivated by the possibility of learning ICT.

The project **activities** included: structured walks around the river, a fishing contest, photographic expositions, thematic debates, "story tellers" sessions, role-playing of professional and social activities associated with the river, and a final congress.

Introduction of the Big Foot Communities

TRIKALA Meteora



BERKOVITSA, view from Stara Planina



GUBBIO-VEDUTA DAL
TEATRO ROMANO
foto Gavirati

Introduction of the Big Foot Communities

Berkovitsa, Bulgaria

The town of Berkovitsa is located in the North-West of Bulgaria, part of the Western Balkan Mountains: from the area of the so called Fore-Balkan to the northern slopes of the western Stara Planina Mountain.

The territory covers 80,655 square kilometers and includes the town of Berkovitsa and 19 villages. The highest point is Mount Kom (2016 m), and the lowest point is located in the village of Borovtsi (250m).



Location of Berkovitsa, Bulgaria

Berkovitsa can be reached by car or minibus via a narrow unkempt road from Sofia, at times inaccessible in winter.

Nature: The municipality is located in a picturesque area, surrounded by mountainous forested landscapes and by three Natura 2000 protected areas: Berkovitsa (wild birds protection, 2799.9 ha), Zapaden (Western) Balkan (birds protection, 146,832.5 ha), and Zapadna Stara Planina and Predbalkan (species and habitats protection, 219753,3 ha).

The Berkovitsa region is of high ornithological and botanical significance, rich in biodiversity, with many endemic species, and an important habitat for the conservation of ancient beech and spruce forests.



Source: Natura 2000 network viewer

For More Information

Natura 2000 is an EU-wide network of protection areas, established in 1992 with an aim to assure the long-term survival of Europe's most valuable and threatened species and habitats. It is comprised of Special Areas of Conservation and Special Protection Areas, selected for their high nature conservation value, and designated by Member States under the 1992 Habitats Directive and the 1979 Birds Directive (Both directives are legislations of the European Parliament on the conservation of plant and animal species and habitats, and wild birds, respectively).

Natura 2000 does not exclude human activity: while some area comprises nature reserves, most of the land remains privately owned, however, any human activity within the network should be carried out according to the principles of sustainable development. The network represents the cornerstone of European Union policy for the conservation of biodiversity³⁵.

The Natura 2000 network map viewer, with information about every site, can be found at: <http://natura2000.eea.europa.eu/>

Culture: The municipality is rich in cultural sites: unique churches ("Rozhedstvo Bogorodichno" 1843, "St. Nikolai" 1871), monasteries (the Klisura monastery of the XXII century), art galleries, museums (the house-museum of a nationally famous local poet Ivan Vazov). The Clock Tower, built in 1762, is the most distinctive monument in the city center. An Art Gallery and the Ethnographic Museum of Berkovitsa present the town's historical and cultural heritage. Some monuments remains from the Thracian era, dated 3000 BC, the Roman Empire (fortress "Kale"), the Ottoman Empire and the Renaissance.

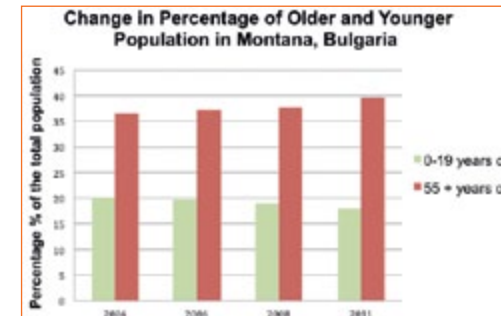
Berkovitsa used to host several international festival and folklore celebrations, including an amateur theater festival, Folklore Festival "Ashiklar sing and dance", "Celebration of the Berkovski Balkan", and the "Feast of raspberry". Unfortunately, due to the lack of funding, they no longer take place, and the remaining events - children's art festival "Lacheni shoes" and the rock festival "Berkstok" were also reduced in scope.



Berkovitsa Municipality center, with the Clock Tower

Demographics: The population of municipality counted 18,803 in 2011³⁶, and remains predominantly Bulgarian. The ratio of urban to rural population is 70/30 lower than the national average, and continues decreasing.

The Montana District, where Berkovitsa is located, has among the biggest relative share of population aged 65 years and more 24.0%, which has increased in the last 10 years, while the share of persons under 19 years decreased, partly due to outmigration.



Source: graph made with data from the Bulgarian National Census

Economic Development: The economy of the Berkovitsa municipality is centered in the town of Berkovitsa, where many residents of the surrounding villages are employed, largely in the area of service, trade, and construction. The unemployment rate is around 18%. The public sector generates fewer jobs because of privatization, while the private sector is not developing fast enough to close the gap. After the fall of the communist regime almost all formally flourishing industrial production in Municipality was closed and sold, including high-tech robotics and marble processing. The remaining predominant companies in the region are small, employing up to 15 people, and mainly engaged in manufacturing, assembly and distribution of PVC and aluminum windows. Insufficient investment causes slow development. Agriculture and forestry, as well as all other industries, are reducing the number of employees. The villages survive on subsistence farming.

Almost half of the area in municipality consists of farmland (222,000 acres), however, due to the mountainous and hilly terrain, the lands are fragmented in small plots unsuitable for automated processing. Under 50% is cultivated, much remains abandoned; most farmers are breeders and beekeepers, but livestock breeding, strawberry and perennials farming and gardening is developing.

In recent years, the key driver of economic processes in the region is the tourism sector, construction of hotels and recreation facilities. The municipality development strategy highlights the several directions for the growth:

- Development of the tourism industry and promotion of Berkovitsa as a cultural and sports tourism center of national and international significance;
- Renovation of the infrastructure;
- Traditional and alternative agriculture and livestock, development of food industry;
- Restructuring and upgrading of industrial production, according to the EU requirements.

Intergenerational Activities:

Intergenerational exchange has not been perceived as a new idea in Berkovitsa, as it has been a natural process within families, through interaction among the grandparents and grandchildren. At the same time, intergenerational communication outside of the families was not common, and even less so in the recent years, due to outmigration of the younger residents.

„Intergenerational learning“ was a new term for the community, inexistent in Bulgarian language. Making an organized effort to focus on exchange among the older and younger residents was also a new practice, which the local residents gladly welcomed through the Big Foot project.



Gubbio, Italy

The Municipality of Gubbio is located in the heart of Italy, in the North-West of Umbria Region, Province of Perugia. The Municipality stretches over a mountainous area of 525 km², bounded to the east and west by the Apennines - the Tevere Valley. In the East Umbrian Marches rise up to 1,707 m. The town is situated on the slope of Monte Ingino and bounded by the Camignano River.

Gubbio remains a hidden treasure – the only way to get there is by a bus or a car, via a winding road, on the way from Perugia – the nearest city. The closest train station is 7 km away.



Location of Gubbio, Italy

Nature: Umbria is widely known as the “green heart of Italy”, for its impressive landscapes: caves, natural springs, rivers, streams and lakes embellish the expanses of woods and pastures.

Gubbio is surrounded by several protected areas, including the Natura 2000 Habitat protection sites “Boschi del Bacino di Gubbio,” “Boschi e Pascoli di Fratticiola,” “Boschi di Montelovesco – Monte Delle”, and the Monte Cucco Regional Park (1995), which stretches over 10,480 hectares around the Monte Cucco peak (1556 m) in the northeastern part of Umbria. It conserves beech woods, serves as habitat for golden eagles and wolves, and contains several watercourses. Among its many natural wonders is the Grotta del Monte Cucco - one of the most extensive karst systems in Italy.

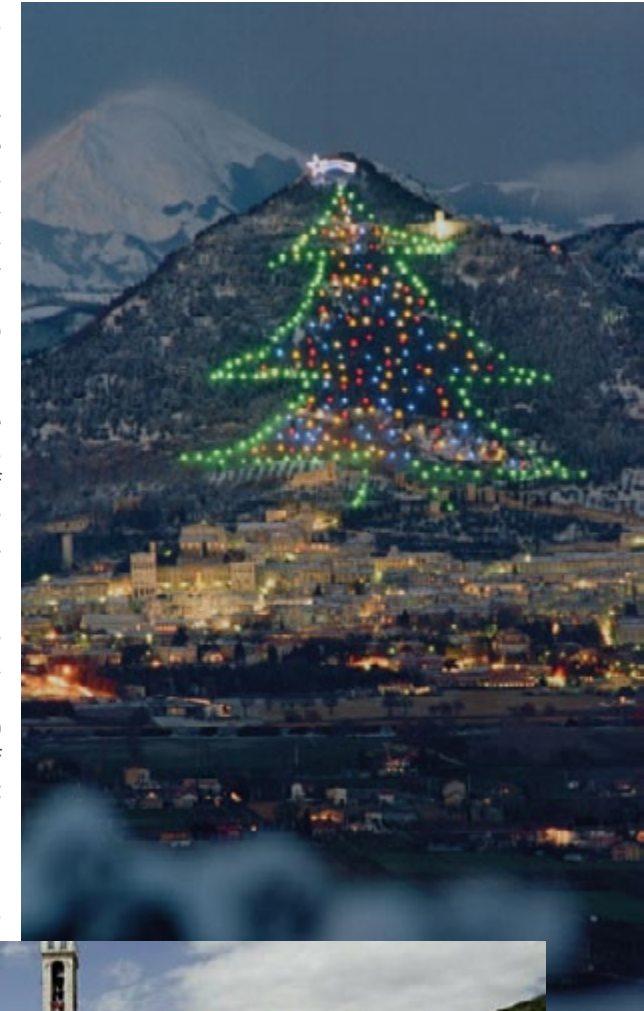


Natura 2000 Network Viewer

Culture: Gubbio is a historic town and retains testimony of the medieval era, with century-old artisanal and artistic tradition, especially known for its ceramics. Its monumental works of architecture include a Gothic cathedral, built in the late twelfth century, and hosting a museum, many churches (S. Maria Nuova, St. Augustine, St. Francis of XIII, St. John (XII), St. Dominic (XIV), St. Peter, of late-Romanesque style) and magnificent historical buildings: Palazzo dei Consoli (XIV), the Praetorian Palace (XIV), the Palazzo Ducale (XV).

Municipality’s gastronomic attractions include food and wine festivals, such as the famous truffle festival, which combines the delight of local recipes with historical re-enactments, the memory of old customs and local folklore. Thousands of visitors come to the annual Corsa dei Ceri on the 15th of May to witness the race, in which three teams, devoted to St. Ubaldo, the patron saint of Gubbio, S. Giorgio, and S. Antonio, run carrying a statue of their saint mounted on a wooden octagonal prism, weighing about 280 kilograms. During the Christmas time, a side of the mountain lights up with the world’s largest Christmas tree.

The Municipality is also a part of the Pilgrim Path of Saint Francis “Cammino di Assisi”, as according to the belief, the saint miraculously tamed a wolf, terrorizing Gubbio.



Introduction of the Big Foot Communities

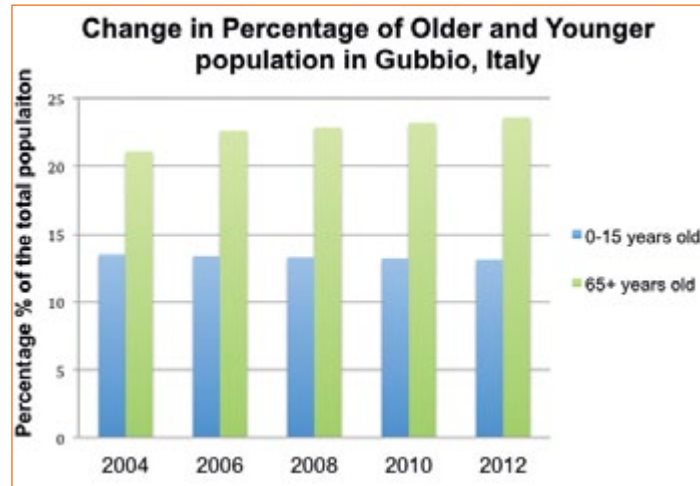
Demographics: The population of Gubbio comprised 32402 inhabitants in December 2011³⁷, and is characterized by low birth and low mortality rate, and an increase in the general life expectancy. The proportion of elderly with respect to the younger population has increased in the last ten years³⁸.

The number of older women, over 68 is significantly higher than that of men, also impacting the social structure of the population.

The Demographic imbalance is partially compensated by the entry of immigrants, who in January 2011 comprised 7,2% of the population in Gubbio. The largest foreign community is from Romania (20,9% of all foreigners), followed by Albania (18,1%) and Morocco (11,3%).

Economic Development: Since the second half of the twentieth century Gubbio relied on industrial production of cement and the construction sector, which are still among the most important activities in the area (16.05 % of enterprises in 2011), and at the National level (Gubbio produces 5% of cement in Italy). The first cement enterprise, Barbetti, was founded in 1926 and it is set around several villages. The cement and related construction industry employs most of the working population of Gubbio, affecting its social and spatial structure, as most residents live close to the cement hubs.

The other key sectors for economic development of the municipality are cultural and religious tourism, trade and agriculture (production of cereals, grapes and olives). Gubbio has 19 hotels and 179 agro-tourism facilities, B&Bs, and camping grounds. Most of the latter are small and family managed, spread throughout the area and considered by the local administration a key economic development resource.



Source: graph made with data from the from ISTAT

The economic and financial crisis, which affected Italy in 2008, is noticeable in Gubbio. While unemployment of the male population remained relatively low, in comparison with the National average, unemployment among women rose substantially (particularly those between 25 and 34 years, and those above 45³⁹).

Within the EU funding programme for 2007-2013⁴⁰, Gubbio had an objective of "Regional competitiveness and employment", and aimed to strengthen competitiveness, employment and attractiveness of the area, in order to promote economic and social changes, innovation, entrepreneurship, environmental protection, accessibility, adaptability of workers and the development of markets. The Municipality is also investing in the social sphere, especially geared towards the youth, including promotion of the National Youth Information Network Intranet, growth of association, and a wide range of formal and informal education and leisure opportunities.

Introduction of the Big Foot Communities

Intergenerational Activities:

Big Foot is not the first Intergenerational initiative in Gubbio: another project approached similar issues in 2009, by organizing mountain hikes, examining herbal plants and animal spices, pasta and bread making classes, courses in gardening, and other joint activities among the local young and elderly residents.

However, Big Foot is the first project explicitly focused on intergenerational dialogue, which highlights mutual learning between the older and the younger generations and focuses on social cohesion and sustainable development of the Gubbio Municipality.

For More Information:

A Toolkit "Building Resilience in Rural Communities" proposes 10 resilience principles, with explanations and examples, aimed at supporting well-being and cohesion among the rural community members. The principles include: *Learning, Environment and Lifestyle and Diverse and Innovative Economy.*

The Tool Kit can be downloaded at http://learningforsustainability.net/pubs/Building_Resilience_in_Rural_Communities_Toolkit.pdf.

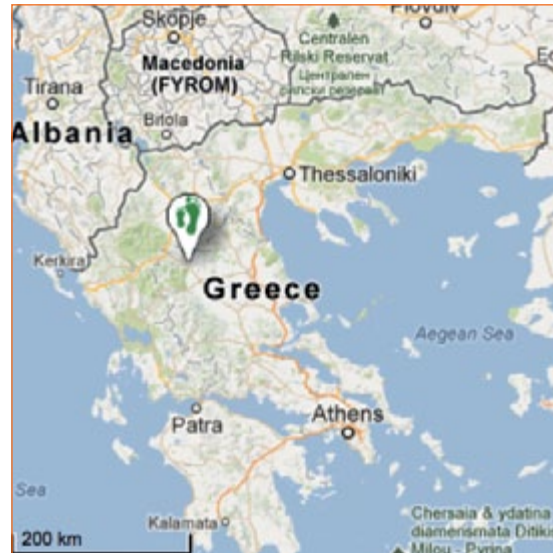


Trikala, Greece

Trikala prefecture occupies the northwestern part of Thessalia, which includes 4 municipalities and 136 communities. The largest cities are Trikala and Kalambaka.

The area of Trikala, 3.384 km², is mountainous and semi-mountainous, while its southeastern part lies in the great plain of Thessalia. The most important peaks are: Lakmos or Peristeri (2295m), Athamania or Tzoumerka - Kakarditsa (2429m), Triggia (2204m), Koziakas or Kerketio (1901m), from the mountain range of Southern Pindos. The lower ranges of Chassia and Antichassia are situated to the North.

The area is famous for its unique tourist monument - the Meteora rocks with the monastery complex, built at the top of the rocks.



Location of Trikala, Greece

Nature: The natural vegetation of the Trikala flatlands is now extinct, replaced by modern, mechanized agriculture. The mountainous part of the region is mostly covered by vast forests (30% of forest in Greece), rich in species diversity, rare and endemic plants. Three Natura 2000 sites are located in the Prefecture of Trikala: "Aspropotamos" (22.853 Ha) consists of forests and sub-alpine meadows, and protects the sources of the Acheloos river, one of the longest in Greece. "Kerketion Oros (Koziakas)" (45.000 Ha) is a mountain in the central Pindos range, with bare and rocky ridges and peaks, but also fir forests and open structure ravine forests. "Antichasia Ori - Meteora" (56.136 Ha) includes the mountain complex Antichasia, forested hills and a river valley, formed by the rivers Lithaios and Mourganis. The area is one of the most important biotopes for birds, and an important habitat for the wolf and the brown bear.



Source: Natura 2000 network viewer

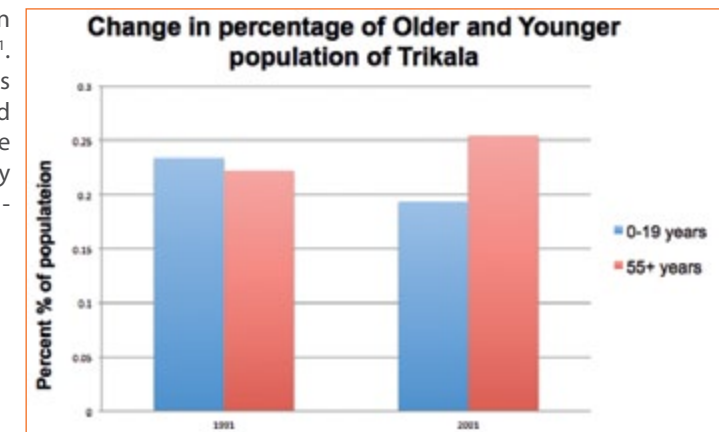
Culture: The mountainous area of Trikala is full of cultural resources: traditional villages, old bridges, and many old churches and monasteries.

The natural landscape and the "Rock Monasteries" of Meteora, are part of the UNESCO World Heritage List since 1988, as a Natural and Cultural World Heritage Site, because of the unique harmonious combination of natural beauty - 60-70 gray monolithic rock pillars - and cultural artifacts: Christian orthodox monasteries of byzantine and post-byzantine religious architecture, containing paintings, icons and handicrafts.



Traditional local gastronomy includes many specialties, and is celebrated in a number of annual festivals throughout the prefecture: Honey feast in Pertuli (end of May); Meteora Roots in Kalambaka (June to August), Trowt Fish & Taste in Kato Palaioakaria (first weekend of August), Wine Festival in Kastraki (last weekend of August) and The Feast of Farmer in Rizoma (first weekend of September). Highlights of the festivals are demonstrations of traditional dances.

Demographics: The population of Trikala comprised 131.085 in 2011⁴¹. Out-migration from the rural areas has been a growing trend: in the period 1981-1991 the percentage of people living in urban areas increased by 1.62%, while during the decade 1991-2001 - by 12.87%.



Source: graph made with data from the Greek Statistical Service

Introduction of the Big Foot Communities

Economic Development: The higher percentage of the employment in the prefecture is focused in the sector of tourism and services (50,09%), following farming and animal husbandry (29,10%). The services sector has been steadily rising over the last ten years, making 73.02% of the GDP of the prefecture.

About 20% of the prefecture territory is cultivated, with significant production of cotton, tobacco, vegetables, wheat, corn, and others. Trikala is the leading prefecture in cheese production at the country level. Forestry (mostly fir forests, oak and beech), mainly public, employs a large number of the population of the area.

The majority (65,41%) of the employed population is male, similarly to the district and national level. Unemployment rose significantly as a result of the crisis in 2008, with a higher percentage among women (52,71%). In 2012 unemployment in the Thessaly region reached 59.3% for ages between 14-24.⁴²



Intergenerational Learning: Like in Berkovitsa, learning among the younger and the older generation used to be common within the families of the Trikala prefecture. In addition, retired people occasionally visit the kindergartens, in order to spend time with the children, or on the contrary, the children come to the elderly open care center.

However, the Big Foot project encouraged an organized effort of intergenerational learning on the community level, bringing together senior activist, teachers, students, craftsmen, family enterprises and protected area professionals.

Introduction of the Big Foot Communities



Community Consultations



Consultations with young residents and associations working with youth in Gubbio

Meetings with Women Rural Association of Prinos Village



Community Consultation with the Big Foot Partnership in Berkovitsa

Community Consultations

The Community Consultations were an important step of the Big Foot project, which is grounded in all-inclusive stakeholder participation, and were used to inform the residents of participating communities about the project, to ask for feedback, suggestions, and preferences of the locals, to decide jointly on the focus of the project interventions, and to involve those interested in the further Big Foot activities.

Each partner held several consultation meetings. Their experiences and tips are presented in this section of the Tool Kit.

Berkovitsa, Bulgaria

The Following consultation meetings were organized in Berkovitsa:

- The Start-up Public Evening
- Community Consultation with the Big Foot Partnership
- Consultation Meeting in Ivan Vazov School
- Stakeholder Consultation Meeting in the community center "Ivan Vazov"

Who was expected at the Community Consultation?

All interested residents of Berkovitsa, representatives of both younger and older generations; students, local associations, craftsmen, mountaineers.

How were the people invited to the consultations?

Some of the consultations were organized jointly with other community events. In this case, information was disseminated through organizations participating in the events. In other cases local civic associations, NGOs and schools were contacted.

TIP:

using established and well-attended community events to introduce and discuss a new initiative could be a useful way to capture attention and inform a wider audience, who might otherwise not make an effort to attend community consultations.

Consultations Diary

The Start-up Public Evening

The organizers in Berkovitsa decided to connect the first community consultation with the meeting honoring the memory of the prominent citizens and heroes of the region: the first mayor of Berkovitsa, a war-hero, and the first Bulgarian military pilot.

Linking the project with the official town event ensured participation of 250 local residents from Berkovitsa and nearby villages. Several organizations were present: "Berkovitsa Patriotic Society", "Philanthropist" Association, "National Leader" – an association of the retired



Community Consultations

teachers; "The club of the retired citizens " of Berkovitsa; "Club Friends of Radichkov", "Club of the Veterans", "Club Patriot" from the village of Beli Mel", choir "Zdravets," and the former Chief of Staff of the Bulgarian Air Force.

The Big Foot presentation spurred discussions and many suggestions, including: producing handicraft from pine cones; mapping - recording GPS coordinates and the history of certain localities in the mountains in order to guide tourist routes; producing homemade vinegar from wild apples; producing dried nettle, soup and other dishes from nettle and many others.

Many participants were thrilled by the prospects of learning how to use digital technology, and identified this issue as very important to them.

Community Consultation with the Big Foot Partnership

TIP: The current administration of Berkovitsa, unfortunately, was not inclined to participate either in the meeting or in the Big Foot Project, which was initially considered a challenge for the long-term implementation of the project. However, the enthusiasm and devotion of the local organizer and of the many interested residents made up for the lack of administrative support.

The Big Foot Project partner meeting in Berkovitsa coincided with the period of initial community consultations and participatory mapping in this community. This provided an occasion to organize a consultation workshop between the interested community members and the Big Foot partnership.

The main objective of the workshop was to get to know each other, exchange ideas on the local project activities and on the best way to develop informal communication between generations in Berkovitsa and engage them in meaningful and mutually beneficial dialogue. The organizer – Center for Development of North-West Bulgaria – provided the two-way translation.

After introductions, the local participants, representing rather the older generation of Berkovitsa, informed the international partners about their

TIP: The meeting of the Big Foot consortium with the local residents provided a chance for the international partners to understand better the "nature" of Berkovitsa and its community, its current state, its assets and needs. At the same time, it helped the local residents to have a more realistic idea of the international project and supported a mutual feeling of partnership among the guests and the hosts.

concerns and ideas of passing on their experience to the youth, and learning from the skills of the younger residents, helpful to adapt to life in the modern world. Each participant proposed to make a contribution to the intergenerational dialogue and sustainable development of Berkovitsa. Several local craftsmen demonstrated their hand-made products: decorations made from pinecones, wooden crafts and loom woven rugs and wall panels, which they proposed to teach to the youth. Other proposals included training folk dances and songs; learning local customs; acquainting young people with places around the town, including their history, flora and fauna.

Despite a variation of views, which provided for an animated discussion, a positive conclusion has been reached: the development of the region can be best achieved if each participant takes personal responsibility, and if the individual efforts are joined together.

Consultation Meeting in Ivan Vazov School

The community consultation was held in the third primary school in Berkovitsa - "Ivan Vazov," and aimed at continuing assessment of the target groups and defining the area for the local experiment. The participants included students from third and seven grades, their parents and grandparents, teachers, as well as other senior citizens - representatives of the local association of the veteran-tourists.

Community Consultations

TIP: Questionnaires served as a way to receive feedback from all participants, as some of them might not have shared their opinions and ideas during the discussion.

The questionnaires were developed by the Big Foot partners and translated into the local languages. The results of the questionnaires were translated by the respective local partners and presented to the Big Foot consortium during the meetings.

After the project introduction, the participants filled out questionnaires.

Many of the participants believed that Big Foot activities in Bulgaria should concentrate in the area of tourism. The students expressed great interest in learning about the main touristic points in the area, and many of the seniors considered it an excellent opportunity to engage in an intergenerational dialogue, reintegrate their knowledge and skills, and contribute to the sustainable development of Berkovitsa.

Stakeholder Consultation Meeting in the community center "Ivan Vazov"



The next local consultation meeting with stakeholders in Berkovitsa took place in the spacious hall of the local community center "Ivan Vazov – 1872," after the presentation of the book about one of its most honored citizens, Georgi Evstatiev, former director of the largest factory in Berkovitsa. The book author, Cecka Bonchina, was born in Berkovitsa Municipality.

The participants included many local organizations familiar with the project, as well as newcomers from Berkovitsa municipality, including a Bulgarian celebrity, opera singer Kamen Vodenicharov.

A booth has been set up with information about the Big Foot project, brochures and questionnaires, used to find out the needs and the views of the local residents. Organizers also conducted brief interviews with some of the interested participants. The received feedback confirmed the previous ideas about the planned activities.

How were the final decisions about the experiments made?



The ideas from the consultation meetings, including responses to the questionnaires, results of the feasibility study, and advice of the Big Foot Intergenerational expert from the MENON Network EEIG lead to selection of the activities in tourism development, including excursions to the local mountains and natural and historical sights, as potential touristic routes and destinations.

Gubbio, Italy

The Community Consultations with the local population in Gubbio took shape of a series of informal public evenings, organized in the Gubbio City Center and in neighboring villages (Semonte, Padule, Madonna del Prato, Branca, Mocaiana).

Moreover, as a result of public evening and project events, more individuals and local associations wanted to learn about the project, thus even more consultations were organized at a later stage, in order to involve those newly interested.

The public evenings aimed at informing the participants about the project, at building trusting relationships between them, both at a project level, and considering further development after the project lifetime – by starting to form the Big Foot society.

TIP: The Gubbio Municipality decided to widen its geographical reach when developing the "Mapping phase," in order to avoid excluding neighboring residents and civil society organizations, as a result of unclear municipal boundaries. Residents of the municipal peripheries could have different needs and opinions from those inhabiting the center, and often have important experiences, helpful for project development.

TIP: In order to avoid potential difficulties in communication, as a result of possible mutual negative stereotypes between the older and the younger people, the local partner organized several events for just one age group at a time, thus encouraging participation.

The Following Informal public evenings were planned and organized:

- Public Evening with the elderly adults and their families
- Two meetings with the main representatives of the Elderly Association
- Consultations with the young residents and an Association working with youth
- Public evening with the Gubbio Municipality Youth Council (CCRR)
- Meeting with the Padule Priest
- Public evenings in Semonte, Mocaiana, Branca, Madonna del Prato with the residents and representatives of local associations
- Presentation of the Big Foot Project at the University of the Elderly and in the Local Public Library
- Meeting with Caritas - a local association working with disadvantaged women in the Gubbio area

Who was expected at the Community Consultation?

The entire community, including local authorities, local partnerships/groups and civil society organizations, project leaders, institutions, associations, decision-makers, representatives of tourism, local development agencies, interest groups.

TIP: Some of the participating associations were especially chosen for the consultation meeting due to the different backgrounds and complementary experiences of working with different local target groups and using diverse approaches and tools.

TIP: It is useful to look for a wide range of local associations: in case of Gubbio, association working on themes similar to Big Foot perceived the project as potential competition to their work, and were reluctant to share information. However, associations with a broader focus have been more collaborative.

How were the people invited to the consultations?

- General information about the Big Foot Project was published on the Municipality of Gubbio Website and on the Informagiovani Facebook page (Information Center for the local Youth on job study & volunteering opportunities). The website information reaches stakeholders at regional and national level, in addition to the general public.
- An informative leaflet about the project and posters promoting each public event were printed and disseminated throughout the community before every community consultation.

TIP: Consider informing and involving respected community members with a wide outreach. The Gubbio Big Foot team met with the priest of a nearby village Padule, Don Marco, a well-known and respected figure throughout the municipality and neighboring parishes, partly due to his active work in organizing a series of activities for the youth and the elderly. The Priest gladly agreed to share information about the Big Foot project activities.

Consultations Diary – a selection

Public Evening with the elderly adults and their families



the elderly aware of their role in the community development as the keepers of traditions and competences, with knowledge of the tangible and intangible heritage, that could be transmitted and taught to the youth only by them through the Big Foot project.

The interested participants listed the competences and traditions they wanted to be transmitted in order to preserve the cultural heritage of the community. Some of them were representatives of old professions, such as the smith, the stonecutter and the shoemaker, which are slowly disappearing. However, most of the participants were eager to teach the young generation how to cook traditional recipes and how to knit patches for the costumes for the Ceri Festival or the Crossbow Competition.

The 45 participants included local elderly residents and their families (including children and teenagers), as well as some active members of local associations. Most of the elderly participants were members of the Elderly Association of Gubbio (Centro Sociale S. Pietro), which offers recreational activities to its 400 members, such as dance and gym classes and trips to the local spas.

The public evening had two objectives: informing the participants about the project and the opportunity for them to be involved in the Training - Learning Interventions, and making

Consultations with young residents and associations working with youth

The 20 participants of the second Community Consultation were members of the local associations working with children and youth (Lo Spazio, Laboratorio 365, Genio Selvatico, CAI, Menti Indipendenti), a city Council representative, representatives of the Informagiovani Center and of the Local Library.

The aim of the consultation was to discover the youth needs and ideas on the potential Big Foot activities and to exchange the participants' knowledge of the area, sharing the project objectives, and deciding on specific actions for the community wellbeing.

- One of the main problems discovered was the lack of possibilities for the youth to meet among themselves and with the older residents, and on the other hand the incapability of the youth to identify what they wanted to learn from the elderly.
- The Local Public Library informed participants about the interest of some elderly residents to help the youth discover the old books, poetry and the traditional music.
- Another identified issue was the lack of knowledge among the youth of the surrounding mountains, due to the fact that most of them leave Gubbio to study or work elsewhere.
- The CAI Association, in charge of the training of mountain guides and the development of paths in the mountains areas at the national level, raised the issue of the lack of new guides, due to low interest among the young generation. The same concern was shared by the Mycology Association, which experienced difficulties in engaging young people in recognizing the variety of mushrooms as a resource for the local development, also linked to the tradition of the area.

All participants agreed that the Intergenerational Cooking Courses could represent a valid tool to transmit the cultural identity and values, such as environmental protection, sustainable consumption and the use of local products.



TIP: The proceedings of every consultation should be carefully documented by the organizers, in order to be able to present them to the decision makers, and to plan interventions based on the identified gaps

TIP: The public consultations provided an opportunity for networking among the participating associations, who never established synergies before. For example the Mycology and the CAI associations, as a result, planned itineraries mixing trekking with the discovery of natural diversity of the mushrooms, creating an added value for both generations, and a potential nature tourism product.

Public evening in Semonte village with the residents and representatives of local associations



Semonte is a village located 10 kilometers from the Gubbio City Center. The meeting was organized in the head office of the main Association in Semonte. The participants included representatives of the "Associazione Semonte", the "Comitato Territorio Mocaiana" and representatives of the High School in Gubbio, as well as some local residents. They were informed about the project and asked to share their experience and ideas on the potential Big Foot interventions.

All participants recognized the importance of re-discovering the old paths and routes around the village of Semonte, reintegrating into the local community the surrounding places of old tradition and history, as well as re-creating a public garden, which used to be managed by the students, whose products could be sold to the local market. One proposal inferred that the elderly could teach the old ceramics/pottery techniques to the students, while the youth could offer digital and web 2.0 and social network classes.

A public evening with the Gubbio Municipality Youth Council

The Gubbio Municipality Youth Council (CCRR) provides a place where active young residents meet to develop proposals to improve

their town, to express their opinions about current affairs and events, to share their ideas and to discuss freely diverse issues, such as the local administrative issues, organization and promotion of sport and leisure activities, environmental issues and community actions.

The CCCR members were asked what they would like to be taught and what they would like to teach to the elderly. A lot of ideas about potential intergenerational activities have arisen: learning about growing a garden, Gubbio traditions and history, cooking, and the old paths around the town. In exchange they could teach the elderly foreign languages, using computers, Facebook, the mobile phone and the Wii.



Presentation of the Big Foot Project at the University of the Elderly and to the Local Public Library



The University of the Elderly (Università della terza età) - for those over 65, included Big Foot in its presentation of the activities for the following year to its members, as an opportunity to develop some joint activities.

The ideas of joint activities included: lectures by the elderly in the school about the Tradition and the Intangible Heritage of the community, trips around Gubbio in order to learn and find the medicinal herbs; a special Medieval dinner, organized with the help of the youth. In exchange the elderly could learn from the young generation how to develop the University Facebook page and the basics of the use of the computer.

Meeting with Caritas

A meeting with Caritas, an association working with disadvantaged women in the Gubbio area, was held in order to exchange experience on the course of multicultural cuisine, organized by Caritas. Due to an increasing number of immigrants in Gubbio, bringing together older and younger representatives of minority ethnicities with the local population of Gubbio, and encouraging an exchange on cultural traditions, was considered a fitting idea for the Big Foot activities.

How were the final decisions about the experiments made?

As a result of the community consultations, several organizations expressed their interest in participating in the Big Foot Project, including the Caritas Association, working with the Immigrants, the University of the Elderly, the CCRR, the Elderly Association (Centro Sociale S. Pietro) and the Comunità Montana, organizing the Truffle event.

From the multiple ideas, the local partners had to focus on just a few. The final decision was made by the Municipality of Gubbio, in consultation with the local participants, Gouré srl, and facilitated by the expert on the Big Foot Intergenerational Approach from MENON Network EEIG. The Big Foot activities in Gubbio would focus on the culinary tradition, and include cooking classes with the immigrant women, and storytelling. After this, several working meetings with the interested residents were organized in order to finalize the organization of the selected activities.



Trikala, Greece

The Following community consultations were planned and organized:

- The Start-up Public Evening
- Meetings with Women Rural Association of the Prinos Village
- Meeting with educational authorities in Trikala
- Consultation with teachers and school advisors in Kalambaka
- Project partner meeting with the local stakeholders
- Consultation at the Elderly Open Care Centre of Kalambaka

Who was expected at the Community Consultations?

School councils, facilitators, teachers, students of primary and secondary schools, members of the elderly open care centers, authorities responsible for aging, employers of elderly care centers, deputy mayor, social workers, physicians, trainers, nurses, retired professionals, knowledgeable in natural and cultural heritage of the area, collectors of traditional artifacts, local producers.

How were the people invited to the consultations?

- The identified individuals and organizations were invited by phone. In some cases, phone calls were followed up by a pre-visit and a personal consultation, such as in the case of the local producers. The video of the project activities was used to present it at the consultations organized at a later stage of the project, such as the one in the open care center. In addition, invitations to the consultations and project newsletters were disseminated widely to all people in the database of the local partner.

TIP: Personal contact with some stakeholders/groups may be necessary in order to involve them. Such approach ensures that the prospective participants understand the aim of the consultations, and their potential role in them.

Consultations Diary

The Start-up Public Evening in Kalambaka

The 54 participants of the first community consultation included local residents, representatives of Agricultural Cooperative Unions, Rural tourism and local culture organizations.

The participants were informed about the project, its objectives, and the partnership, which prompted an exchange of views on the value of the knowledge "heritage," and the prospects of using the transfer of this knowledge as a tool for local economy and social cohesion.



The discussion focused on the Participatory mapping process, including the need to involve various local organizations in the process, on the basis of their interest.

The stakeholders demonstrated their interest either to be directly involved in the Participatory mapping process, or indirectly, by following up

Community Consultations

and adopting good practices developed by the Big Foot project. A strong message was the importance of transferring local recipes to the younger generations and producing a map of the local products. However, another “gap” identified was that the nature of the area, certain cultural artifacts, such as the old bridges and watermills, and certain traditions and handicrafts, such as wood-carving and icon painting, were not sufficiently known by the younger population.

The participants also considered the importance of linking project activities with rural tourism and the potential of unexplored local attractions and traditions, such as cultivation of trout or horse breeding.

Meetings with Women Rural Association of the Prinos Village

The second community consultation was a meeting with the Women Rural Association of the



Prinos Village, in which 16 young and older women took part, interested to be involved actively in the participatory mapping process.

As the project was presented and discussion about the local development prospects evolved, the group became especially interested to transfer their knowledge on traditional local food and recipes to the younger members of the local community. Two more meetings were organized with the Women Association of Prinos: in order to determine the specific components of the inter-generational traditional cooking sessions, and to introduce the idea to the Big Foot Intergenera-

tional expert from MENON Network EEIG, who, based on the visit of the area and the meeting, recommended diversifying the experiment beyond the cooking tradition of the area.

TIP: Participation and advice of an external actor could be helpful to provide a fresh overview of the project, and to highlight aspects, which could be left out by the partners, busily working on the organizational details.

Meetings with educational authorities in Trikala

In order to agree on participation of the youth, a meeting with education directors of the primary and secondary schools of the Trikala County was organized. After the project was presented, and ideas on its development shared, the participants agreed to carry on the experiment activities with both the primary school and the secondary school.

Directors agreed on the participation of one secondary school of Trikala and three primary schools of Kalambaka. In total, 25 secondary and 45 primary students would follow the extracurricular Big Foot learning programme.

Consultation with the School Teachers in Kalambaka

The next consultation was geared towards the primary and secondary school teachers and school counselors; in order to learn their opinion about the prospective project, brainstorm about developing the experimentation, and to devise the educational component of the activities cooperatively. In addition to presenting the Big Foot project, informative flyer and newsletters were distributed to the 12 participants, for their further information, as well as some preliminary material, to be used in classes in order to prepare the students. Participants showed great interest in the project.

Community Consultations

Project partner meeting with the local stakeholders

Like in Berkovitsa, part of the project partner meeting in Trikala was devoted to consultation among the partners and the local project participants: the teachers and elders, who took part in some of the Big Foot activities. The interactive



dialogue during the meeting allowed an exchange of experiences among the three participating communities, and lead to an engaged discussion among the international project partners and the locals about the local needs and key challenges in project implementation, such guaranteeing sustainability and continuation of the Big Foot approach after the end of the project.

Consultation at the Elderly Open Care Centre of Kalambaka



TIP: Contacting Open care centers is a very good way to engage many elder with different background. Social workers who work in these centers can assist in organizing such groups. Participants from the elderly care center were very interested to interact with the younger locals.

A consultation was organized in the Elderly Open Care Center of Kalambaka, in order to receive perceptions of the local elderly, who were

not able to attend the organized community consultations. The participants comprised the elders of Kalambaka, facilitators and social workers. In order to organize the meeting properly, the local partner first interviewed a social worker, employed at the center, followed by a brief consultation in a small group of selected seniors, who then proposed the meeting to the rest of their counterparts.

TIP: A useful way to approach a stakeholder group or community may be by informing one or several members of the group/community, who are more likely to support the idea of participating in the consultations, and asking these individuals to inform and invite the rest of the group. Some community members are more likely to respond positively to their counterparts and trusted persons.

The participants were informed about the project and its developments, followed by a brainstorming session on how the process can be improved and how the results can be sustainably taken on and continued by the community even after the project is finished. The elderly who attended the meeting were glad to hear about the project, and expressed hope that they could participate in at least some parts of it.

How were the final decisions about the experiments made?

The initial idea of the local organizers, based on the first consultations, was to focus the Big Foot activities on local gastronomic specialties. However, the results of the SWOT analysis and the consultation with the teachers and school councilors, made it clear that organizing activities in several thematic sessions would provide the best solution. This approach allowed incorporating many ideas, suggested by the participants throughout the consultation process.

TIP: It is important to keep a certain degree of flexibility with respect to implementation of the project activities, in order not to exclude good ideas, which may come at a later stage of the project.

Big Foot “Experiments”

Feedback from the Big Foot participants

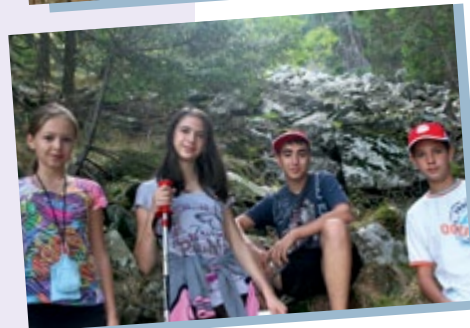
Ilian Ivanov (senior, Berkovitsa, Bulgaria)

During the project, Big Foot we showed and taught our younger partners what we know, and also learned new things from them and remembered the forgotten. We saw new places and cultures and shared unique experiences.



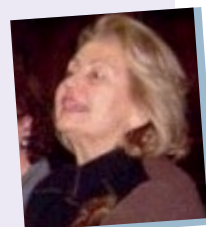
Zvetelina Grozdanova, Vanina Tzvetanova, Gabriel Lekov, Bozhidar Vasov, (Berkovitsa, Bulgaria)

Thanks to the project BIG FOOT we went to places we have never been before, found out that there are so many beautiful locations in our close surroundings, enriched our knowledge of the past and present of our native land and deepened our appreciation and understanding of the older generations.



Patrizia (63, Gubbio, Italy)

"I have a lot to learn from you, not only the ICT tools and facebook, but the desire to live giving the right importance to the things happening in life".



Panagiota Georgali,

(Director, 1st Primary School of Kalambaka, Greece):

"[Big Foot] is a big possibility to make the youngsters think about the traditions, which doesn't mean going back, but going forward to the future. The traditions could be an opportunity against the crisis, however the partnership has to think how to keep doing the project in the future".



Janis (12, Trikala, Greece after study visit in old water mill).

"Today I learned about a profession that is going to disappear. I learned how flour is made by the power of water that spins the mill"



Big Foot “Experiments”

Big Foot “Experiments”

Based on the Participatory Mapping of the area, intensive consultations with the local stakeholders, and advice from the Big Foot partners, the municipalities decided on their activities – “experiments” of applying the Intergenerational learning approach, which were distinct from each other, and reflected the nature and needs of each local area.

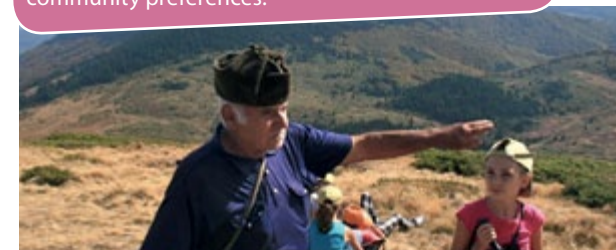
In this section, a brief summary of each activity is presented. In the following chapters they are explained in detail, based on the thematic component of each intergenerational experiment.



TIP: A useful component of developing Big Foot activities in each community was an “external” visit and evaluation of a Big Foot expert in intergenerational approach – Thomas Fischer from MENON Network EEIG, who advised the local partners, which thematic areas to pursue, based on the SWOT analysis and the community preferences.

Berkovitsa, 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

- Students from the 3rd Middle School “Ivan Vasov” from 3rd to 7th grade
- Children from the school for orphans – “Luba Teneva”
- Local high school “Ivan Panov”, which offers education in hotel and , restaurant management and catering services

The Old Generation

- Local organization of tourist veterans from Berkovitsa (former mountain rescuers, skiers, and national champions in orienteering),
- Former school teachers and directors
- Representative from the “Bulgarian association for protection of birds”
- A local strawberry producer
- Director of the Berkovitsa traditional dance and song group

Big Foot “Experiments”

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.

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 through 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.

As a follow-up to the project, the community plans to produce a digital tourist map of the area, to which the videos would be added. In



TIP: Much research was done in preparation for the trips: books were studied about the landscape, history and associated legends, in order to select the best places to visit. Besides, the trainers selected for each trip were knowledgeable about the nature, history and folklore of the area.

TIP: The interaction between older and younger participants was mediated by two trainers, familiar with and well trusted by the entire community, and trained in intergenerational approach. The trainers were facilitating both intergenerational dialogue and thematic discussion.

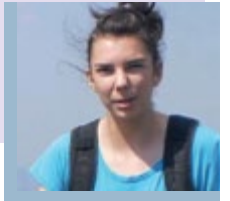
In addition, the Big Foot participants will work on adapting the Wikipedia article on Berkovitsa with the information discovered and shared during the Big Foot project.



Big Foot “Experiments”

Christina Ivanova (16 Berkovitza, Bulgaria)

We learn from our senior guides that for the needs of the Roman Empire, in the lands to the North of the Danube River (present-day Romania) there were numerous salt works for the extraction of rock salt. Each spring the Romans built a bridge across the Danube and the salt was transported through this road to our city Berkovica. At that time our city was named Berkvitis, which means – “The hills of victory”



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.

The following participants were involved:

The Young Generation

- The Council of Youngsters (the CCRR)
- 8 classes of Primary 2nd Grade Scuola Media Mastro Giorgio and Secondary Schools and Scuola Media O.Nelli
- The youth of the local association Proloco of Madonna del Prato and Branca

The Old Generation

- The Elderly Center of Gubbio (Centro Sociale S. Pietro)
- University of the Elderly (Università della Terza età)
- The Association of the Christmas Tree
- The Crossbow Association
- The elderly participants of the local association Proloco of Madonna del Prato and Branca
- Immigrant women from Morocco and Ukraine

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 Words’ 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 of remembering them today, for the development of a better community.



Big Foot “Experiments”

Moreover, the “Big Foot” grandparents were for the first time involved as master chefs during the 31st 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 traditional recipes, such as the Gnocchi, Tagliatelle, Crescia. This high-level attention to intergenerational exchange served as 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 will 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.

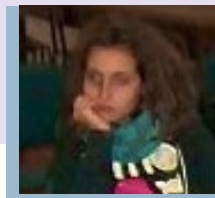
Peppe (70 Gubbio, Italy)

'I couldn't believe it was so much fun to work with the youngsters. With my grandchildren sometimes it is always a dispute'



Miriam (12, Gubbio, Italy)

'I believe that I could spend more time with my grandfather...I wonder if he has so many things to tell me'



Big Foot “Experiments”

Trikala, Greece

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

- Primary school students from Kalambaka
- Secondary school students from Trikala

The Old Generation

- Women Association of Asproklisia,
- Traditional sweet halva producing enterprise (Rombos family),
- Traditional folklore museum of Píalia,
- Traditional family grape distillation installation
- Byzantine icons workshop (Zindros),
- Former director of the Forestry Department
- Woodcarving school of Kalambaka,
- Cultural Association “Theristades”,
- Kalambaka Open Protection Center of aged
- Former school teacher
- Local cultural researcher,
- Wind Mill owners,
- Folklore Association of Ropoto.

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.

TIP: Both the elderly participants and the students have to be well prepared and informed about the purpose and the aim of the visit. Team schoolwork is also suggested after any activity, in order to reflect on the new knowledge and experiences.

TIP: a great advantage in Gubbio and Trikala was active cooperation of the School administrations and teachers, which allowed complementing the informal Big Foot activities, new for most students and teachers, with a more concrete institutionalized educational component. This enabled professional facilitation of the experiment: by teachers, school counselors and social workers. Moreover, such cooperation could result in continuation of such practices by the schools.

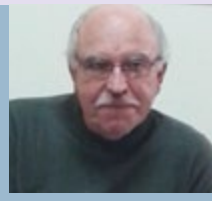
In each thematic session, the elderly locals were the main trainers: demonstrating their skills and traditional family crafts, teaching the students, sharing their memories, ideas, and knowledge, and “stories” that were otherwise in danger of being lost.



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

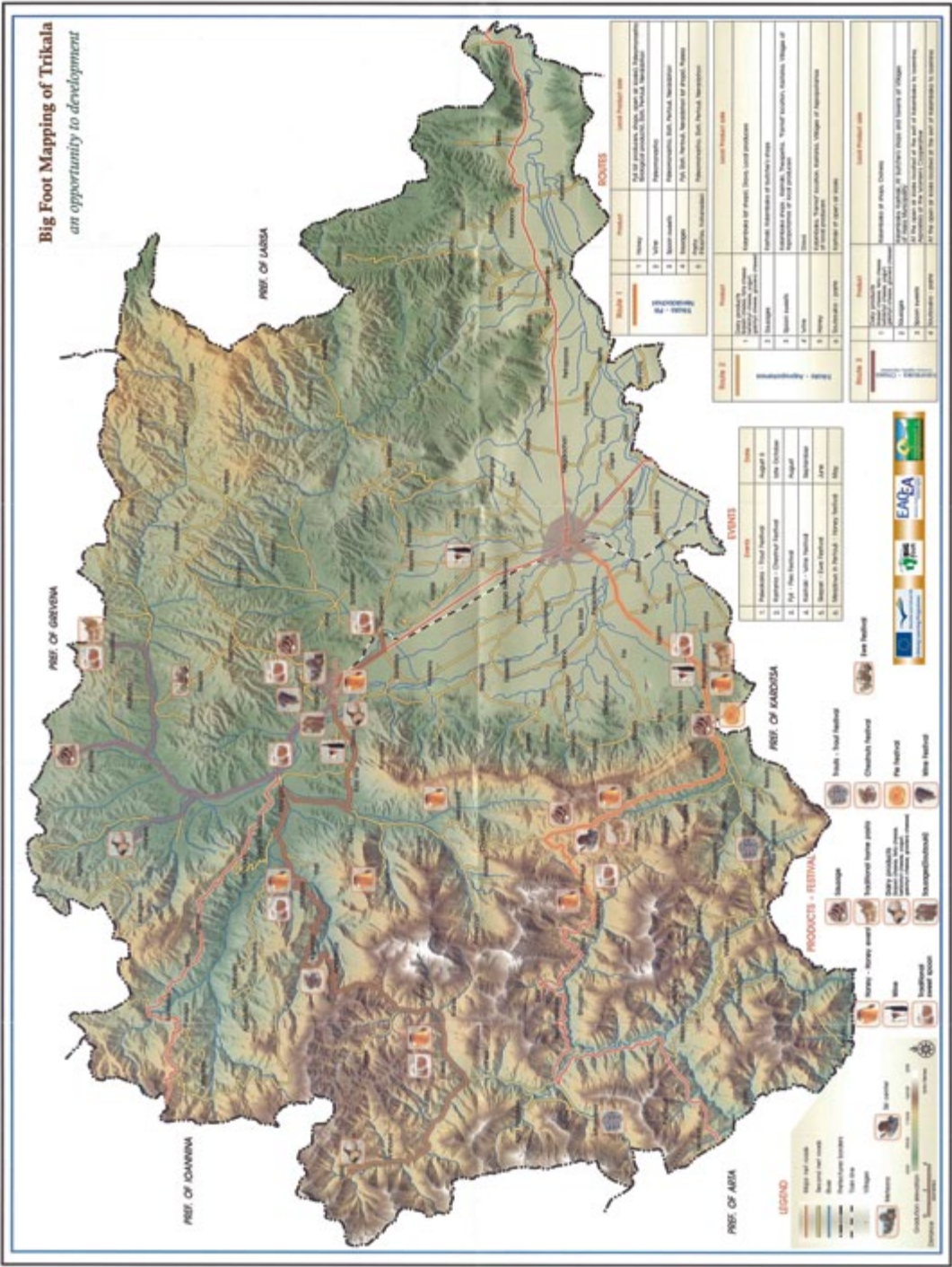
monuments, learn how to cook traditional jams, collect traditional recipes, folklore music and personal stories from their own families, and consider their own future in Trikala, perhaps through traditional entrepreneurship, agriculture, nature and tourism.

Dimitris Papagianopoulos
(Responsible for the folklore museum of Píalía, Greece former teacher)
“The project is most useful: both due to its work on relationship between generations and countries; The children in Greece, like in Gubbio and Berkovitsa, also forget and do not know any more the traditions.”



The Final Product:

The Big Foot activities in Trikala were reflected in informative videos, but also in a Map of the local products, displaying tradition in the hand-crafts, 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.





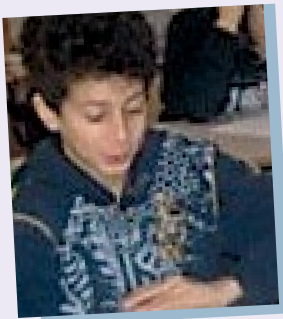
Evgenia - Aleksandra Stoyanova, (9 Berkovica, Bulgaria)

I liked very much joining the project BIG FOOT, because I learned many new things about the mountains, the nature, the minerals and the rocks, the past of our region and shared unforgettable time with all participants.



Andrea (12, Gubbio, Italy)

I didn't believe that the elderly adults were able to do so many things



Sara (67 years old, Gubbio, Italy)

What a powerful resource are the youngsters!



Mr Dimitris Goutras (member of Elder Open Care Center of Kalambaka, Greece)

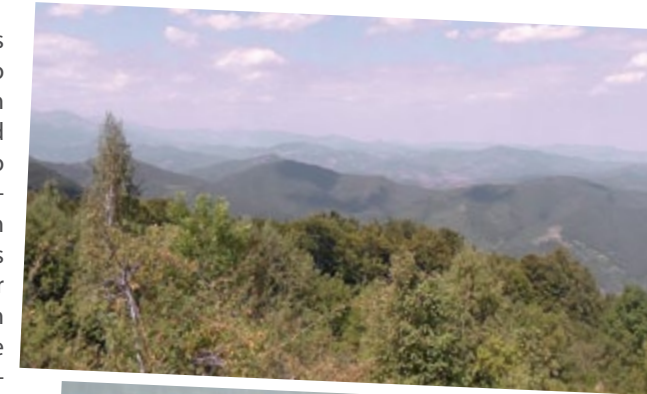
" Gradpas' and grandmas' stories and fairytales are transferring tradition and customs. This is the link between the past, the present, and the future of our nation"



Natural Environment and Tourism

Berkovitsa, Bulgaria

The magnificent mountainous landscapes around Berkovitsa are intrinsically connected to the history and folklore of the community. Each mountain, river and waterfall has a name, and each name has its story, many of which are no longer known to the young generations in Berkovitsa. Thus, each Big Foot hiking trip, in addition to discovering the natural sights, was rich in stories and legends, told by the seniors to the younger participants. Many of these are highlighted in the Culture section of the experiments, while the brief descriptions below refer to the intergenerational discoveries of the natural heritage.



Hiking to the peak "Zdravchenitza"

Sustainability Issues covered:

- appreciating the natural and cultural landscape of the area
- sustainable use of geological resources
- recognizing local fruits, berries and medicinal plants

The tour, with 22 younger and older participants, started from the town park, where one of the local seniors made a brief introduction about the hike ahead. The hiking route lead through the Haidushki waterfalls and Zhenska River towards the slope. Zdravchenitza peak (1176 m), located 9 km away from Berkovitsa, was the final destination of the group.



From the top, a magnificent view of Berkovitsa opened, as well as the other peaks along the ridge of the Balkan (to the west - peaks Momina mogila (1713 m) and Kamara (1915 m); to the northwest - the Kopren, Tri Chuka and Mijur, and further north - the Shiroka mountain chain, with the peak Stovci). Still further lay the vast Danube valley. To the east the rocky Vratsa Balkan stretched. To the south - the distant outlines of "Todotini Kukli" were visible, and on the other side - Mountain Kom.



Hiking to Petrohanski passage and the Todorini Kukli peaks

Sustainability Issues covered:

- appreciating the natural and cultural landscape of the area
- infrastructure: road connections of Berkovitsa
- sustainable tourism development
- wild animal species
- geological history
- folklore related to the landscape

The second intergenerational hiking trip went through the Petrohanski passage to the peaks of

For many of the young participants it was the first time to see these views, which certainly provided a new perspective of their home community. The guides – representatives of the older generation – gladly shared names and stories of their beloved mountains, which most of the younger participants have not heard before.

The Zdravchenitsa Mountain holds the largest deposit of marble in the world – about 40 million cubic meters of marble, once source of a large-scale production in the local marble processing “Mramor”.

The outing was inspiring for all participants. Everyone gathered bunches of geraniums, ate wild raspberries and red blackberries, saw meadow covered with lavender and learned that the fruit of the elder tree could be used to make a delicious juice and cold medicine herbal supplement.

TIP: While traditional recipes were not a part of the Berkovitsa experiment, highlighting the use of local fruits and herbs provided enriched insights to the young generation

Todorini Kukli to the Klisurski monastery, and back to Berkovitsa – a trip of about 24 km.

The road taken by the hikers, connecting Berkovitsa and Sofia served as a major economic and military artery in the past. The children learned that several decades ago a possibility for building a tunnel in the mountain was discussed, which would make the capital accessible in minutes and certainly connect the poorest part of EU with the rest of Bulgaria. The discussion on the accessibility of Berkovitsa, and its consequences for the town development followed among the participants.

TIP: An important component of the hikes was not only to discover the present natural beauty and its history, but also to consider the future of the region

The tour proceeded to the Petrohan chalet, where one of the seniors used to work as a manager, and could tell a lot of interesting stories about how the chalet was built, who the guests were, as well as mountain stories about long winter nights, wolves and bears.

TIP: Point of discussion: what is the role of the existing chalets in tourism development of the municipality?

The seniors explained to the children the name of the mountain – Balkan – which comes from the Turkish words bal (honey) and kan (blood), since this mountain could be at the same time very inviting and dangerous.

From the top of the Balkan Ridge the group could see as far as the capital Sofia – more than a 100 km away – and the shiny domes of the biggest church of Bulgaria – “Saint Alexander Nevski”.

The hikers passed a herd of wild hogs – many of the younger participants saw this animal for the first time.

Todorini Kukli (dolls) is a set of four rounded peaks, one of which is accessible only to experienced mountain climbers. At the highest peak, the young participants learned how the mountains were formed, as well as four different legends of why the peaks were named Todorini dolls.



The group took a lot of pictures, and the younger participants showed to the seniors how to use their digital cameras and cell phones to take pictures.

According to the seniors, all legends about Todorini have one common theme – a maiden dream of young love and family happiness, and an evil spell, which put an end to the maiden faith and hope.

TIP: being able to teach their senior counterparts some useful digital skills contributed to the feeling of worth and responsibility among the youth, and thus was an important component of the intergenerational trips





Hiking trip to Mount Kom

Sustainability Issues covered:

- appreciating the natural and cultural landscape of the area
- folklore related to the landscape
- sustainable tourism and history of local tourism
- using maps

The intergenerational group from Berkovitsa climbed the Mount Kom (2016m), spent the night in the mountains, and the next day climbed mountain Shtarkovitsa.

In addition to the beautiful scenery, history and legends, the young participants learned from their senior counterparts about many nature-tourist attractions along the way, which could provide for an exciting tourist route. A few of them are highlighted as examples below.



- The intergenerational group came upon an old hut, built in 1933 by the hikers -enthusiasts from Berkovitsa, who had to carry all the building materials on their backs; it took 4 years to complete the construction.
- Mount Kom has three peaks: the Great Kom (2016 m), the Middle Kom (1985 m) and the Small Kom (1959 m). Sources of several rivers are found in these mountains: Berkovska, Ginska, Visocica and others. The southern slope of Kom is suitable for skiing. From the foot of the mountain the traditional national tour to Cape Emine on the Black Sea used to begin.
- The Shtarkovitsa peak (1,677 m) impressed both the old and the young participants with beautiful scenery of pine trees and rocks. From the top the participants found a new view of Berkovitsa and the villages of Barzia and Yagodovo. In recent years this peak is used for jumps with a delta planes.
- The young participants particularly enjoyed passing one-by-one through a narrow gap between the rocks, on the way back from the Shtarkovitsa peak. The gap was named the Counter, because in the past the shepherds had used the rocks to count their sheep.
- Two rib-like formations in the steep northern side of the Kom mountain are called the Small and the Large Harness. Their steep slopes are used by climbers.



- A beautiful ridge called Tigancheto, situated among these mountains and visible from Berkovitsa, has become a trustworthy barometer for the local community. The fog forms often at the ridge. If the fog stays in Tigancheto, as the locals for many generations have believed, then the rain is coming to Berkovitsa. Indeed, during the day or on the next day the region wallows in the fresh rain. This effect is due to a natural meteorological phenomenon caused by warm winds and raining clouds... *or driven and guided by the Balkan nymphs – as some of the old locals used to believe.*

Trips to Lopushna and Zlatiza Valleys

Sustainability Issues covered:

- appreciating the natural and cultural landscape of the area
- folklore related to the landscape
- sustainable tourism
- sustainable use of geological resources

The intergenerational group visited the oak-tree, planted around 1600, learned about its history, and appreciated its massive size by holding it around the trunk (it took at least 4 young and old to encompass it).



Then the group headed to the village of Kopilovtsi, located on the Chiprovtsi Mountain - the highest part of the West Balkan Mountains. Kopilovtsi, a small village with a population around 600, dates back to 900-400 BC. and is considered

TIP: Local knowledge about natural phenomena can both be useful and actual, and makes for interesting stories for the visitors; at the same time, much of it is lost, unless recorded or passed on to the new generations.



one of the most beautiful places in the Montana region. Four rivers cross the village- Leva, Dobrevska, Malina and Graftska.

Kopilovtsi is located in the vicinity of the large mining centre of Chiprovtsi and holds relatively rich deposits of precious metals - gold, silver, lead, copper and iron.

TIP: in addition to learning about the existing natural resources, an important component of discovery is discussion about their sustainable use and the balance between the risks and benefits thereof.

The group visited one of the tree waterfalls- *Durchin skok*, located under the peak of Kopren (2119 m) the second highest summit in the western part of the Balkan.





Trikala, Greece



Sustainability Issues covered:

- appreciating the natural and cultural landscape of the area
- sustainable tourism
- mountain forestry
- flora and fauna
- endangered species
- local fish species

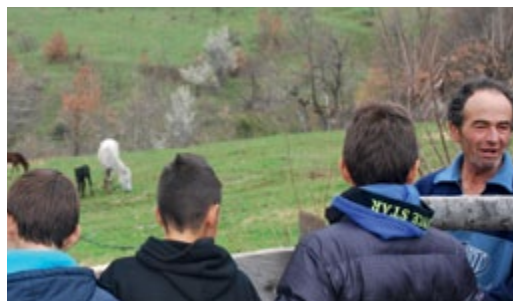
The Natural Environment theme was the only activity where young participants from both schools, taking part in the project, came together. About 100 students, teachers and the elderly residents participated.

TIP: Avoid mixing different ages of students. It is better to separate primary and secondary students. They have different level of comprehension.

The participants left in busses from Kalambaka, across the mountain of Pintos, and followed the route of the river Achellos, which is an important river in the region, also called "the white river", for its white-foaming powerful currents. The former director of forestry, Mr. Zalapras, was leading the excursion.

The first stop was at an alternative rural tourism installation, where a family opened a café with the help of EU Leader funding, serving traditional sweets and liquors, made by the mother. The father makes wood-carved furniture, and their son manages the café. In addition, the family keeps horses, which they use for touristic purposes. The intergenerational group heard the story of the family, who decided to open the rural tourism facility during 2009, in order to cope with the crisis, and managed to keep it in operation.

TIP: Try to have groups of up to 20 students in the study visits. More than 30 students are not easy to handle, it is challenging to involve them all in an interactive activity. Due to a large number of students, it was difficult for all of them to communicate with the elders.



TIP: Visits in nature are strongly recommended, because students are very enthusiastic about them, but, when it comes to forest paths, attention should be paid.

The next stops were devoted to the local flora: the former forestry director, an expert in this subject, told the students about which kinds of trees were located at each altitude, as well as the names of the mountains. The group went for a hike, where the knowledgeable guide talked about the importance of the forest, every animal, every flower or tree, forest life cycle and regeneration, and the duties of the forester. The tour continued to the environmental center, where the students saw maps, models of the area and information posters about the brown bear, who lives in the woods. The group learned that their area is one of the most important habitats of the brown bear in Greece, and that the species is under threat.

For More information:

Generally, the Greeks are not very familiar with the woods, and hiking is not a traditional way for them to discover nature. This made the Big Foot activity especially innovative for the participants.



The group also visited a trout reproduction center, managed by the forestry directory, where the children learned about how the trout is reproduced, and the importance of the specific species, which live in the local rivers, and had a chance to see how trout is caught.





Gubbio, Italy

Sustainability Issues covered:

- Food waste
- Local products and organic markets
- Locally and regionally grown food
- Cultural traditions and folklore associated with each recipe
- Community cohesion: incorporating immigrants from other cultures and including disabled youth



Multicultural Cooking Course "Corso di Cucina Multiculturale"

The first cooking session involved several immigrant women, who have come to Gubbio from several countries, in order for the younger Gubbio community to become familiar with their international neighbors, to facilitate community integration, and to exchange a variation of cooking recipes from other cultures.

Ten women from the ages of 18 to 80, including those from Italy, Morocco and Ukraine shared their traditions. The recipes were so impressive, and cooperation so enjoyable by the participants, that the international group was invited to cook for the entire community during an "Ethnic Dinner" event, planned to celebrate the end of the experimentation.

TIP: part of learning to appreciate the local community is also embracing its new members, in case of Gubbio – integration of the multicultural immigrant community.

I will teach you how to cook What Can I learn from you?

A variation of cooking sessions was held with 5-10 "elderly teachers" from the Centro S. Pietro – an Elderly Association, and nearly 20 young chefs from 10 to 16 years, representatives of the Council of the youngsters of Gubbio. Each session had a theme, and a new traditional recipe, which the group cooked and tasted together.

The recipes included Pizza, Crepes, and Icecream, and traditional pasta, a local sort of Tortellini - Cappelletti.



The Cheese Crescia of Sara and Peppe



Ingredients for 1 crescia

350 g of flour type: 0
1 egg
20 g pizza yeast (1 sachet + 2 teaspoons)
50 g parmesan cheese
50 g of "Pecorino" cheese
1 cup of milk
1 tablespoon of olive oil
1 teaspoon of salt

Make a "fountain" of flour
Add one egg in the middle of the small "fountain of flour"
Add all the other ingredients one after another
Mix all of them and make a nice ball of dough. Roll it around and make it even, thin and round shape:
The Crescia
Heat the baking pan first and cook it a little
Finish by baking it in the oven

Did you know?



Traditionally Cheese Crescia were prepared during The Holy Week (hence the name "Easter Cake"). It was prepared in a massive quantity with the "Mather Yeast," involving the entire family for the whole day in the preparation. The process of preparation used to begin in the late afternoon and continue during the night, in order to get ready in the late morning to bake them in the wooden oven.
The tradition consisted in baking at least 10 or 15 crescia, for the family. In order to do so, every family had to save eggs during Lent, taking into account that traditionally they used one egg for every pound of flour. They also often used eggs from ducks and geese, which were bigger. The pans used to be high, narrow and flared (to emphasize the rise), made of crock, such as those for the flowerpots.

The entire Big Foot experiment in Gubbio was devoted to the local gastronomic tradition, including pizza, Cappelletti, crepes, carnival sweets (frappe and damselfish), traditional Easter cake, ice cream, and even some international recipes.

After each cooking session, participants received a printed recipe with a short story - the history of the dish and customs of the place, where it came from.

At the end of the course, each participating student received a diploma from the kitchen.



Food and words: Cibo e Parole.

The cooking experiments in Gubbio were a way to establish and support the dialogue among the generations and a reflection on the intangible heritage of the community. The main participants - University of Elderly, the Secondary school of Gubbio and the Gubbio Library decided to make more of the cooking sessions and increase the interest and consciousness of the Cultural Heritage, to foster reflection among the young residents on the traditions, history and sustainable development of the community.

• Traditions and Intangible Heritage in the everyday life ("Tradizione e cultura immateriale nella quotidianità")

The cooking was taken as a basis to share the history, personal stories and other traditions, linked with each recipe by the seniors, during the classes at the Secondary school.

TIP: The story behind each festivity and traditional recipe has become an audio book, read by the elderly adults and the disabled youngsters. The collection of audiobooks will be stored in the local Library and become an important tool for the protection of the Intangible Heritage of the community, easily available even to those who may experience problems in reading.

TIP: Any material, such as maps, photos and videos should be presented to participants before and after the activities. Videos and photos taken during the activities can make a great educational tool and are the best way to promote and disseminate the purpose of the project.

• An Easter for everyone. (Una Pasqua per Tutti)

One of such extended cooking sessions was devoted to the traditional celebration of Easter. Nearly 10 elderly and 6 classes of the Secondary schools (120 youngsters) participated.

The elderly taught the youngsters how to cook sustainably (diminishing the leftovers & re-using them, as has been done in the past - "recupero" in Italian).

In addition, the intergenerational group together thought of recipes of "recupero", which the students could make with their own grandparents at home.

TIP: Minimizing food waste is a critical sustainability issue, with implications for economic, social and ecological pillars of sustainability, such as: food resources and agriculture, hunger and environmental pollution.

Finally, the intergenerational team organized a cooking event to share the food with the poorest members of the community on Easter



TIP: After the Cibo and Parole course, the students were encouraged to "replicate" it in their families by interviewing their grandparents, cooking together and video-documenting it. The students then watched all the videos in class, sharing experiences and reflecting on the importance of their grandparents' knowledge, which needs to be preserved and transferred to the future generations. (All the videos are available on the youtube channel Big Foot Project 2013).



For more information: Food waste Food Waste Facts⁴³

- Roughly one third of the food produced in the world for human consumption every year (approximately 1.3 billion tonnes) gets lost or wasted.
- The amount of food lost or wasted every year is equivalent to more than half of the world's annual cereals crop (2.3 billion tonnes in 2009/2010).
- The global food system has profound implications for the environment, and producing more food than is consumed only exacerbates the pressures, some of which follow:
 - Food waste leads to wasteful use of fertilizers and pesticides, more fuel used for transportation; and more rotting food, creating more methane – one of the most harmful greenhouse gases that contributes to climate change.
 - More than 20% of all cultivated land, 30% of forests and 10% of grasslands are undergoing degradation;
 - Globally 9% of the freshwater resources are withdrawn, 70% of this by irrigated agriculture;
 - Agriculture and land use changes like deforestation contribute to more than 30% of total global greenhouse gas emissions;
 - Globally, the agri-food system accounts for nearly 30% of end-user available energy;
 - Overfishing and poor management contribute to declining numbers of fish, some 30% of marine fish stocks are now considered overexploited.
- In developing countries food waste and losses occur mainly at early stages of the food value chain, due to financial, managerial and technical constraints in harvesting techniques and storage cooling facilities.
- In medium- and high-income countries food is wasted mainly at later stages in the supply chain. The behavior of consumers plays a substantial part in industrialized countries. Simple actions by consumers and food retailers can dramatically cut the 1.3 billion tonnes of food lost or wasted each year.
- Local farmer-buyer agreements and finding beneficial use for food that is presently thrown away are useful measures to decrease the amount of waste.

The UN Environment Programme (UNEP), the Food and Agriculture Organization (FAO) and partners launched the Think.Eat.Save.Reduce Your Foodprint campaign in 2013 in support of the SAVE FOOD Initiative to reduce food loss and waste along the entire chain of food production and consumption.



The Truffle Event - Mostra del Tartufo

One of the Big Foot activities in Gubbio took place during the 31st annual Truffle Event - the most famous event in Italy, which celebrates the precious white truffle, which can be found in the Gubbio surroundings, the cooking traditions and the natural beauty of Umbria. The youngsters coming from all Italy got the chance to cook the traditional recipes with the truffle, such as the Gnocchi, Tagliatelle, Crescia, as well as Halloween muffins, both learning from the elderly and enjoying interaction and playing with them.

250 children (aged from 5 to 11) participated to this Intergenerational cooking show, and nearly 500 tourists a day visited the Big Foot stand, named "Trifola Miniclub" during the festival.

The Municipality of Gubbio for the first time involved the grandfathers and grandmothers as master chefs during such an important event, thus demonstrating a change of attitude in the decision making process and its will to invest in Intergenerational Learning Services and to overcome stereotypes.

This event successfully demonstrated to the numerous visitors from all parts of Italy the **Intergenerational Learning Approach** and the important role of elderly in the Community.

The highlights of the Truffle Event:

2nd November, 2012

Show cooking "Le mani in pasta" (The hands in pasta), with Peppe Cavallo (70) and Grandma Nonna Santina Cappannelli (89, who shared tips and suggestions if how to make a good "pasta" - the basic ingredient of the Mediterranean Diet.



3rd November

Show cooking "The traditional crescia of the Grandma" with Peppe Cavallo and the Elderly of the Centro Sociale S.Pietro: water, flower, salt, rolling pin - and the game is done.



4th November

The Medieval Games ... The elderly and the children played together the old traditional Medieval games, going back to those times among the stones of the Gubbio city center.



Trikala, Greece

Sustainability Issues covered:

- Local products and historic family productions
- Locally and regionally grown food
- Nutrition based on local production
- Historical and cultural aspects of local gastronomy

In Trikala, where century-old gastronomic tradition is still maintained by several local families and organizations, introducing these traditions to the younger generations was especially important. It allowed the children to learn about the local products and the history of family productions in their community, to collect traditional recipes, learn about the nutritional value of the local products, and discover the nutritional habits and food preparation methods of the past.

Visits to the Women Association of Asproklisia Village

Two visits were organized to the Women Association of Asproklisia, specialized in preparation of traditional sweets, marmalade and liquors. The visits included respectively the primary and the secondary school students. The students did not only witness the making of and taste the sweet preserves, made from local fruits and



vegetables, and famous throughout the area, but also took part in their preparation. They also interviewed the producers about their experiences, the historical and traditional aspects of their occupations.



Traditional Halva workshop of the Rompos family

Following the visit to the Women Association of Asproklisia, the primary school students followed on to a Traditional Halva workshop of Rombos, where the young participants learned the secrets of making halva – a traditional sweet, prepared in a unique way in this region - and heard the personal history of the Rombos family and of the traditional halva preparation.

Both the younger and the older participants enjoyed the experience, sharing their knowledge and learning something new about the local traditions and cultural heritage.

Traditional Distillery of the Krinitza village

The secondary school students were taken to a traditional spirit distillation facility, where they were taught about the traditional and home-made distillation technique, heard stories from the owner about the historical development of the liquor production, the story of his family, and discussed the future for such traditional products in Trikala.



TIP: The elderly may feel shy to speak about their life experiences in front of students, teachers and facilitators. They should be prepared some days in advance, on order to do it, and be encouraged during the event.



TIP: The primary and secondary students were taken to the visit separately. The primary school children were very curious, and large numbers are difficult to handle... But they were very quite while watching traditional preparation of the sweets.





Berkovitsa, Bulgaria

During the hiking trips of the intergenerational Big Foot participants in Berkovitsa, the young participants have discovered an intimate connection between the surrounding nature and the history of their community. Some of the examples are highlighted below.

Sustainability Issues covered:

- Landscape development
- Legends and history associated with the names of natural sights
- Hidden and abandoned monuments



Historical sites and legends on the route to “Zdravchenitza.”

The route to the peak “Zdravchenitza” lead around the church “The Birth of Virgin Mary” to the neighborhood of Begovitza, the former factory for marble processing “Mramor” (“marble” in Bulgarian). The young participants learned from their older counterparts about the history of both places.

TIP: although the nature of their esthetic appeal differs substantially, both the magnificent monuments of traditional architecture and the former abandoned industrial sights could have value as historical heritage, and be of interest both to the local inhabitants and to the visitors.

The group also passed several natural sights, whose names originated from the historical events of the area: **Haidushki waterfalls**. The name of this famous sight is reminiscent of “hiding” in the local language, and probably resulted from the fact that local rebel forces, fighting against the Ottoman oppressors during the past centuries, used the waterfalls and the caves as hiding place.



The name of the river **Zhenska reka** - “Women’s river” also remained from the Ottoman Empire, when it was used only by women for washing wool, rugs, clothing and for bathing. Visiting the river was strictly forbidden for men and couples during that time.

TIP: knowing and remembering the legends connected with the name of cultural and natural features could help the residents set up historical tourists routes around their community.

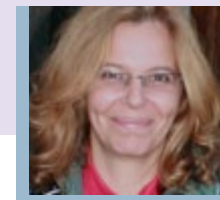
The name of the **Konyarski** (“Horse’s”) spring, located near the Zdravchenitza peak, goes back to the ancient times, when the Roman and Ottoman trade routes passed across this spring from Berkovitsa to Pirot. The young participants learned the legends connected with the name of the spring.



Vanina Stoyanova

(Organizer, CDNWB Berkovitsa):

We went to one church that was built in the 10th century, and before it became a church, it was a pagan place, so this place is may be 15-20 centuries old, and it is totally destroyed, it is not being taken care of. We went there to show the children, so that they learn the history and see that this is the heritage that no one is paying attention to. If it were taken care of, repaired and redone and promoted, people would go there. Two experiments we did were just focused on cultural heritage. It is very rich in Berkovitsa, but, as I said, undeveloped... Because [the young generation] learned so much history in the places we went, I hope it is going to stay with them, and in the future when they grow up they’ll have some impact.





Historical figure of the Petrohanski pass

The Petrohanski pass has been named after a former resident of Berkovitsa - Peter Angelov, who built an inn at the top of the mountain in 1863, on the road from Berkovitsa to Sofia, which also connected the South of Danube in Bulgaria with Central Europe.

TIP: Berkovitsa experiment organizers complimented the knowledge of the elderly participants with an extensive literature search, including the local papers dating back to 1939. The book "The Legends of the Berkovitsa Region," was a special discovery, rather difficult to find, as it is no longer in print. The younger participants were so impressed with the historical publication, that their plan, as a follow-up to the project, is to re-edit and reprint the book, with all the information they learned during the Big Foot activities.

The legend attributes the following words to Peter Angelov: *"Here the history has met and will meet with many events and people", and the pass has indeed witnessed many battles and victories, the labor glory of the people who built it, and will hopefully still see a bright future of this region, as a lovely touristic destination and a place for recreation and relaxation".*

Source: "The Legends of the Berkovitsa Region", a book written by Geroiko Milchev, former history teacher and an important figure in Berkovitsa.

After the younger participants learned about the history of the passage, they continued the hike to the mountain spring fountain, where they heard a story from one of the seniors, about how a victory against the Turkish army was achieved there

According to the legend, the victory was reached thanks to the children and women of the local village, who began to make noise with the pots and pans, and this way misled the Turkish soldiers to believe that a great army was on the way..



Mount Kom - Linking nature, history and literature

At the very top of peak Kom the monument devoted to the famous in Bulgaria poet, native of Berkovitsa, Ivan Vazov, is located – a standing marble stone, with the carved profile of the poet and a text from his poem "On the summit of Kom".

Ivan Vazov is considered the pioneer of the tourism in Berkovitsa. The intergenerational group, in their preparation for the trip, found another poem by Ivan Vazov about the Mount Kom itself – "The Child of Kom." The group discovered that the poem was first published in 1939 in the paper "Berkovitsa News".



Rural Heritage in Lopushna and Zlatitza Valleys

The oak-tree visited by the intergenerational group had a historical connection with Berkovitsa. In 1882 next to the tree the village of Kalimanitsa sprung up - the birthplace of Yordan Radichkov, a famous Bulgarian writer and playwright. In the 70's the whole village was moved to Berkovitsa and Montana. The centuries-old oak marks the spot of the former "megdan"- the village square.

Every year on the 8th of September the former residents of the village of Kalimanitsa gather under the shadow of the 25m-high oak-tree, in order to honor their ancestors, who used to live in the vicinity of its branches.





The next destination of the hikers was the village of Bistrilitza – the birthplace of Mancho Punin, known for the Manchovata Buna uprising in 1836. The children discovered a hidden monument commemorating the historical figure.

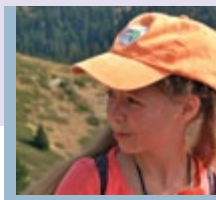
The intergenerational tour visited the Lopushanski Monastery "St. John the Baptist," located about 1 km from the village of Georgi Damyanovo in the northwest part of Bulgaria. It is believed that the monastery had existed during the 10th century, but it had been situated in another location - near the village of Pomezhdin. In order to enter the monastery, one has to descend the stairs - during its reconstruction the Turkish occupants did not want for it to be higher than the mosque, which used to be located in this area.

The participants were very warmly welcomed and had the pleasure to hear the history of the monastery from its attendant Jeromaonah Hristodul, to pet the little deer that lives in the monastery and receive children's bibles as gifts. The group also took part in a special service, in memory of the local, who donated money to create the Ivan Vasov gymnasium in Berkovitsa, where most of the younger participants were studying.



Svetelina Rumenova Grozdanova
(12, Berkovitsa, Bulgaria)

"I saw part of our region, extremely beautiful and varied. I learned many legends about it."



Trikala, Greece

Sustainability Issues covered:

- Landscape development
- Renewable energy

The Session on Historical Monuments and Rural Heritage in Trikala had two different themes: **1)** traditional water mills and the waterpower and **2)** traditional rock bridges of the Trikala municipality.

The students and teachers visited an old water mill in Pili, which the owner has converted into a museum and a café, and used the mill for education and touristic purposes – providing guided tours for schools and other visitors.

The intergenerational group learned about the history of the mill, which used to belong to a monastery, and was used for producing wheat and barley flour. In addition, the water was used traditionally to wash handmade carpets. The current owners use it only for their own energy demands.

15 minutes away from Pili the group visited a functioning water mill, which belongs to a monastery and is operated by an elderly couple. The students learned how the flour is produced, and asked lots of questions.



The presenter: "does anyone wants to become a water mill man?"

The children: "no! Because he has to wake up early in the morning."



TIP: knowing and remembering the legends connected with the name of cultural and natural features could help the residents set up historical tourists routes around their community.

The president of the village cultural association told the students about his work on collecting the village history, photos and traditional songs.



The second part of the rural heritage session was devoted to traditional rock bridges. The group visited one of them, located in a picturesque area next to a dam and a waterfall, and received a lecture by the local researcher, specialist in rock bridges of the area.





Celebrating Lazarouvane in Berkovitsa, Bulgaria

Sustainability Issues covered:

- Connecting folklore and traditions with the local landscape

Lazarouvane and Kumichane are Bulgarian springtime female customs connected with Easter, and celebration of the spring, when the young girls dress up in the traditional Bulgarian dresses, embroidered with silk, belts with silver buckles, coin necklaces, and decorate their hair with flower wreaths, ribbons and soft grass.

Lazarouvane is celebrated on the eve of Palm Sunday, on the day of the resurrection of Lazarus in Orthodox faith, and rebirth of nature in folklore, related to maturity of young girls. The girls – lazarki, dressed in traditional clothes, perform songs wishing health, fertility, love, and beauty for girls and courage for young men. The hosts of each house give the girls unpainted eggs, believed to be symbols of new life. One of the highlights of the tradition is the dance of the lazarki in the village center at mid-day.

On the following day, also known as the “Day of Flowers” in Bulgaria, Kumichane is celebrated: Wearing the same festive clothes, the lazarki girls go to the river and place wreaths made of willow branches or flowers into the river. The girl whose wreath floats fastest is given the right to be “leader” of the dance next year – kumitsa, who then invited everyone to a feast in her house. Another version of this tradition is throwing pieces of bread, tied to wooden twigs into the water. Kumitsa in this case would be the girl, whose bread comes afloat first.

Unfortunately, these celebrations are disappearing, as fewer older residents - usual keepers of local traditions - are able to carry it on, and as the younger generations are no longer familiar with them.



Although not officially part of the Big Foot experimentation in Berkovitsa, The local Big Foot Partner - Foundation “Centre for Development of Northwestern Bulgaria,” supported participation of the younger generation in *Lazarouvane* in 2012, both acquainting them with the tradition, and informing the local households about importance of learning among the younger and older generations to maintain tradition and customs.

The children gathered for *Lazarouvane*: in the square, dressed in folk costumes, and started to sing the traditional “lazarski songs”, special for the event. Afterwards, the group went to several local houses and performed the songs for the hosts, wishing health and prosperity of the house. In addition, the group performed at the community center, to involve the parents and other locals in the celebration.



Traditional Christmas Tree on Mount Ingino in Gubbio, Italy

Sustainability Issues covered:

- Connecting folklore and traditions with the local landscape

Fifty men, aged 17 to 90, shared the time, knowledge and traditions while setting the lights of the biggest Christmas tree. The Big Foot project participants accompanied the construction of the world's largest tree of lights, until its ignition scheduled for Friday, December 7. The “Largest Christmas Tree in the World Committee” remains an intergenerational group since its creation in 1991, as a way to ensure continuation of this community tradition for many years to come.



TIP: often community initiatives and events already have intergenerational character. However, strengthening and highlighting these aspects can be encouraging to the participants

The Christmas Tree, positioned at the base of Mount Ingino - the natural background of Gubbio, is set up every year since 1981, formed by various types of lights, which create a unique chromatic effect: more than 250 green colored lights outline the shape of a Christmas tree, which stretches more than 650 meters high, filled with more than 3000 multi-colored lights in the center. At the top of the tree, a star is installed, with more than 200 lights outlining its shape, and a surface area of approximately 1000 sq. m.

The Gubbio Christmas Tree entered the Guinness Book of Records in the year 1991. It remains turned on during the entire Christmas period and is turned off after Epiphany. Thousands come every year to Gubbio during the Christmas period to admire the tree.

The group, which created the first tree in 1981, decided to constitute a Committee in 1992, inviting all people who had joined the effort throughout the various years. The name chosen for the Committee makes a reference to the nomination in 1991 to the Guinness Book of Records - “Largest Christmas Tree in the World Committee”.

Today the Committee counts 49 members. A special list is foreseen for the members that no longer participate in the Committee, for various personal reasons, but have still indicated their will to be apart of the group.





Culture and Folklore in Trikala, Greece:

Sustainability Issues covered:

- Connecting folklore and traditions with the local landscape
- Medicinal use of local herbs

One of the Big Foot sessions in Trikala was devoted to the exploration of traditional crafts, such as woodcarving and byzantine icon painting, and traditional costumes. Through this experience, the young residents could discover techniques and tools from past centuries, lifestyles of the previous generations, traditional use of agricultural household equipment and listen to personal life stories for the elderly members of the community. In addition, the organizers informed the students about alternative education and career prospects in their future, and the possibility to link them with the cultural heritage of their local community.



Visit to the Folklore Museum of Píalia:

The students, along with the teachers and several elderly participants visited the Folklore museum. For many of them it was the first opportunity to come in touch with the local historical artefacts. From their elderly counterparts, the class learned about the history of the area and of the museum itself, listened to traditional folklore music and saw the old traditional lifestyle: costumes, the everyday life items, agriculture instruments etc. The items in the museum were collected from the local families by the elderly enthusiasts - some of them were even considered waste, and were recovered by the museum keepers.

TIP: The elderly tour guides were happy to receive young visitors, so vividly interested in the museum. For the enthusiasts, devoting their time to the preservation of cultural heritage, interest of the younger generation in local history and culture is most encouraging.



The museum location in the mountains itself was a point of interest.

The Woodcarving School and traditional costumes of Kalambaka

The students came to the Woodcarving school - a unique school in Greece, together with several members of the elderly centre, one of whom was one of the first students and later - an instructor of the woodcarving school. He talked about the history of the school, its purpose, and how it operated in the past and showed old photographs of the school.



The ancient ruins found in the surrounding mountains are evidence of the first pharmacy - of the ancient Greek doctor Asclepius - the first doctor in human history. His practice was potentially lined with the endemic herbs, growing in the area, which to-date are used for medicinal reasons

TIP: The experiment plan must be very flexible with the activities due to the fact that there is a continuous brainstorming among stakeholders that makes the project plan more dynamic.

The visit continued in the elderly center, where the younger generation learned about traditional costumes, and had a chance to try them on. The elderly hosts shared their stories of everyday life in the past and sang traditional songs.



ICT Competencies

The elderly participants of the Big Foot project in Berkovitsa and Gubbio did not only function as trainers, but also as students – of Information and Communication Technology.



Berkovitsa, Bulgaria

The “older generation” in Berkovitsa requested an in-depth ICT course. Several classes were organized with a professional trainer, facilitated by the young project participants, who worked one-on-one with their older project counterparts, explaining them in detail the use of the computer, Internet, e-mail, Skype and social networks.

Vanina Stoyanova,
(Big Foot organizer, Berkovitsa, Bulgaria)

“... the young people are very good – really surprising – at technology!”



In addition, the intergenerational group plans to update the Wikipedia article about Berkovitsa, and in this way even to boost Bulgaria’s activity in the wiki sphere.

TIP: WIKIPEDIA

Updating the community information on Wikipedia can not only provide opportunities for ICT training, but is an effective way of disseminating information about the community, useful even for tourism development purposes.

Both in Berkovitsa and in Gubbio intergenerational teams worked to update information about their communities on Wikipedia.

ICT Competencies

Gubbio, Italy

At the end of each cooking session, the young participants were teaching some ICT competencies to the “cooks on duty”. For this, digital tools, such as PCs, cameras and cell phones were provided by the organizers. The participating elderly chefs earned a diploma “Digital Scout.”

The elderly took photos of their younger “learning partners” and learned to upload the pictures on the computer and post them on

Facebook. Moreover, Big Foot participants updated the Gubbio wiki-page “Collaborative learning and Gubbio Municipality.”

Finally, a course on Information and Communication Technology has been organized for the Students of the “University of the Elderly”

TIP: Activities should be organized in such a way that it will be easy for the elder to follow and participate.



FINAL REMARKS

TIP: CELEBRATING TOGETHER

An important part of any project, action and achievement is celebration of its results with the participants. All three communities planned celebration and dissemination events, in order to mark the end of the successful project, and discuss options for continuing their cooperation.

From the Community Partners:

Vanina Stoyanova,
CDNWB, Berkovitsa, Bulgaria:

I am happy with the results.

It was difficult – I didn't expect this to be difficult to work with children, and I could really see there are difficulties between the generations. But I think [as a result of the project] they have more respect for each other. I know they speak even outside of the project, when they meet on the streets, and I think they respect each other more.

We distributed questionnaires, we have read the responses so far, and most of the children are very excited; every time I see them somewhere they say "when is the next excursion?" they think it is going to go on forever. They've never been so high in the mountains... it was exciting for them... and for the older people. Pretty much everybody answered that they were satisfied with the experiments.

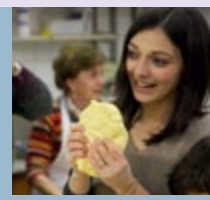


Moira Sannipoli,
Municipality of Gubbio, Italy:

Currently the project has enabled many organizations to meet and exchange, before this had never happened.

Youth and seniors are trying to figure out common activities that can allow the whole community to become better.

The challenge for our community is to not lose all that has been discovered and built through this project and carry out generations exchange initiatives after the end of the project.



Patras Panagiotis,
KENAKAP S.A., Trikala:

As we have planned the projects in various thematic sessions, each of them attributes to strong points of the area. We try to give the youngsters the idea that they live in a very specific and beautiful area, and it is their duty in the future to contribute to the protection of this area.

Youngsters learned a lot of things they didn't know - which there is no chance to learn from the education or daily life at school - and they enjoy it and understand better the general framework of the social conditions and the economy of the area.

This is an issue which we believe is very crucial when they go to other stages of their education, may be they would find this useful in the future professional choices.



Community Participants

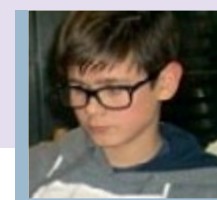
Petranka Ivanova Sokolova,
retired social worker, 62, Berkovitsa, Bulgaria:

Marvellous discussions and shared thoughts and experiences with all participants of the project.



Federico (12, Gubbio, Italy)

Please, could we make this project to continue after April?



Big Foot Partners

COMUNE DI GUBBIO - MUNICIPALITY OF GUBBIO

Umbria, Italy, www.comune.gubbio.pg.it

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.

Big Foot Team: Raoul Caldairelli, Sabrina Merli and Moira Sannipoli



GOURÉ S.R.L.

Perugia, Italy, www.goure.it

Gouré s.r.l. 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.

Big Foot Team: Barbara Di Pietro, Silvia Francario and Francesco Bianchi



MENON NETWORK EEIG

Brussels, Belgium, www.menon.org

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.

Big Foot Team: Thomas Fischer and Fabio Nascimbeni



ASSOCIATION EUROPEENNE DES ELUS DE MONTAGNE (AEM)

Chambéry, France, www.promote-aem.net

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.

Big Foot Team: Christoph Maier, Maria Krislova and Gregoire Benzakin



Big Foot Partners

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

Berkovitsa, Bulgaria, www.centrebfgfoundation.org

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.

Big Foot Team: Vanina Stoyanova, Ivanka Ivanova, Snejanka Davidova, and Milan Vasilev



TRIKALA DEVELOPMENT AGENCY - KENAKAP S.A. Kalambaka, Greece, www.kenakap.gr

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.

Big Foot Team: Patras Panayiotis, Vaios Koutis, Christina Strapatsa and Glykeria Thymiakou



UNITED NATIONS ENVIRONMENT PROGRAMME VIENNA OFFICE – INTERIM SECRETARIAT OF THE CARPATHIAN CONVENTION (UNEP VIENNA - ISCC) Vienna, Austria, www.unep.at

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.

Big Foot Team: Tamara Mitrofanenko, Maria Emilie Lichem and Harald Egerer



NATIONAL RESEARCH COUNCIL OF ITALY - INSTITUTE FOR INTERNATIONAL LEGAL STUDIES (ISGI-CNR) Rome, Italy, www.isgi.cnr.it

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.

Big Foot Team: Viviana Iavicoli and Andrea Crescenzi



For contact information of the Big Foot Team, please, visit the project website: <http://www.bigfoot-project.eu/partners.html>

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LAYOUT:

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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 Transferability Tool Kit presents in detail, the experience of the Big Foot communities: Berkovitsa, Bulgaria, Gubbio, Italy and Trikala, Greece. It contains Tips – advice from project partners, examples and suggestions of further information resources, in order to inspire application of the Intergenerational Learning for Sustainable Development in other communities in rural mountainous regions.



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