

**TRANSFER OF HANDICRAFT KNOWLEDGE TO NEXT GENERATION –
THE CASE OF SLOVENIA**

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In the paper we will investigate what measures should be adopted in Slovenia in order to prevent the extinction of handicraft knowledge and enable its unobstructed transfer to the next generation. UNESCO General Conference of Education, Science and Culture in 2003, adopted the Convention on the Protection of the Intangible Cultural Heritage (CPICH). Survival of handicraft knowledge is not possible if the holder of the craft knowledge cannot survive. The transfer of handicraft knowledge could be formal, informal and occasional. The solution how to transfer handicraft knowledge to next generation is in developing all forms of education and National Vocational Qualification.

Keywords: *handicraft, knowledge, generation.*

**ПЕРЕДАЧА РЕМЕСЛЕННЫХ ЗНАНИЙ СЛЕДУЮЩЕМУ ПОКОЛЕНИЮ –
ПРИМЕР СЛОВЕНИИ**

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В статье мы рассмотрим, какие меры следует принять в Словении, чтобы предотвратить исчезновение ремесленных знаний и обеспечить их беспрепятственную передачу следующему поколению. Генеральная конференция ЮНЕСКО по вопросам образования, науки и культуры в 2003 году приняла Конвенцию об охране нематериального культурного наследия. Сохранность ремесленных знаний невозможна, если обладатель ремесленных знаний не может выжить. Передача ремесленных знаний может быть формальной, неформальной и случайной. Решение проблемы передачи ремесленных знаний следующему поколению заключается в развитии всех сфер образования и национальной профессиональной квалификации.

Ключевые слова: *ремесло, знания, поколение.*

The intergenerational transfer of knowledge is the transfer of knowledge from the person who has this knowledge to another person who wishes to accept this knowledge. Musek (2014, p. 33) states that, in the intergenerational transfer of knowledge, top-level knowledge is of particular importance, and above all that which is permanent and not obsolete or at least not outdated quickly. Musek (p. 29) further notes that a quality intergenerational transfer of knowledge includes both the transfer of knowledge and the transfer of values.

In the world of computing, robotics and the global view of economics, manual work is unduly neglected, although it is the foundation of all human activities. A person who loses his ability to work with his hands, loses his motor skills, and thus also the ability to survive. Bogataj (1999, p. 11) writes: "The hand is becoming an alternative to modern robots and machines that produce large-scale products. It does not only allow the continuation of the oldest and most original contacts with materials, but also the creation of such masterpieces that bring quality into our lives." Handicraft knowledge also brings sustainability. Sustainable development is a few wider term, because it involves three dimensions of activity of a business entity: environmental, economic and social dimension (Horvat, 2015).

We craft, transfer, transform and master craft knowledge as a rule in a live learning process with socialization. This is also demonstrated to some extent by Takeuchi (2006).

Transfer of knowledge in the formal education system

Formal education is a planned learning process and acquiring knowledge that follows predetermined goals. It is carried out in formal education and training institutions and leads to generally recognized degrees and qualifications (Bakovnik and Beočanin, 2010, p. 9). At the beginning of the school year, the headteacher with other workers prepare an annual working plan of the preschool institution, which is prepared for the school year (Horvat, 2017, p. 162).

Bogataj (1996, page 15) notes that for example the Lace School in Idrija in Slovenia is the only real school of crafts in Slovenia, which has been operating continuously since its founding in 1876. According to him, there are no other real craft schools. Students can learn craft skills in the field of glass design at the Steklarschool in Rogaška Slatina. Handicraft skills in woodworking can be obtained at secondary woodworking schools. The recognized woodworking school, which for years has been connecting theory with practical work in craft workshops, is the Secondary School for Woodworking, which operates within the School Center in Škofja Loka, Slovenia. Stonemasonry students can be taught at the Srečko Kosovel School Center in Sežana, in addition to the secondary vocational school, the Kamnosek program, also the Higher Vocational School, the direction of material design. Students also learn how to design a stone and gain a professional designation designer. In secondary metalworking schools in Slovenia, students can acquire knowledge of manual processing of metals (for example, for the profession of a blacksmith). There are currently no other vocational or technical schools for handicraft professions in Slovenia.

Higher education study programs in Slovenia within the framework of tourism, catering, heritage, ethnological and pedagogical study can effectively help in raising awareness about the value of our cultural heritage, including its immateriality. An example is the Master's program "Heritage Tourism", which is jointly carried out by the Faculty for Tourism Studies at the Slovenia University of Primorska and Turistica and the Faculty of Humanistic Studies. The program offers knowledge in the field of cultural heritage and tourism entrepreneurship, with an emphasis on the transfer of

heritage content to the tourist offer. And each employee in organisation is accountable for their areas of work in accordance with the definitions in employment agreements or the act on the classification of assignments and duties and in compliance with these rules (Horvat, Lipičnik, 2016, p. 31).

Transferring knowledge in non-formal and informal education

In order to better understand the concepts that will be addressed in this chapter, it is necessary to distinguish between learning and education, which are related activities, but in some characteristics they differ, especially in that education represents a planned and organized activity, and learning is a process (Wikipedia, 2015b).

Non-formal education

The development of the concept of non-formal learning coincided with the more pronounced development of lifelong learning (Svetina, 2013, page 25). Non-formal education is also a planned learning process. acquiring knowledge, but taking place outside the formal education and training systems. The essential difference between formal and non-formal education is that informally it can lead to formally recognized results, and maybe not (Bakovnik and Beočanin, 2010, p. 9). In this form of education, the emphasis is placed on the participants' own activities and self-initiative. Non-formal education methods are more diverse in comparison with methods in formal education, and relations between teachers and pupils are interactive and non-hierarchical. Organizers of non-formal education, who are not bound by the officially accepted curriculum (Svetina, 2013, p. 25), can organize education in accordance with the current needs of the participants, explore different possibilities and prepare innovative programs. Thus, non-formal learning and the method of learning are focused on individuals rather than on an officially approved course.

Informal craftsmen education is conducted in Slovenia within the Chamber of Craft of Slovenia (CSO), handicraft centers, the Slovenian Ethnographic Museum and individual societies and institutions.

Random, occasional and informal learning

In addition to learning in informal educational processes, we also know random or occasional learning and informal learning, which imply the lowest level of use and formalization of the implementation of education. Both types of learning take place directly in the social and physical environment. Learning takes place spontaneously, as a rule it is not specifically planned and not controlled, we learn from experience, from the example. This is not just about learning, but also about a social relationship directed towards the personality of a person who is learning (Svetina, 2013, page 28).

Occasional learning (Wikipedia, 2015b) takes place within the family, social networks, in everyday life, through the media, etc. It often means the first contact

with the handout. It is largely based on experience (such as learning on errors). Unlike formal and non-formal learning, this learning is not planned. A picturesque example of casual learning in the revitalization of the heritage (after a long break) was described by Cowan (2005, p. 55), who in her study accompanied the Inuit community in North Canada in rebuilding knowledge of knitting grass baskets. Today, women from this community receive numerous awards at handicraft exhibitions. Significantly, due to the development of tourism, the capacity to spend has increased.

Informal learning is, according to its basic characteristics, similar to occasional learning, but it differs from it in that it is at least in part a destination. Svetina (2013, p. 28) describes that the conscious purpose, which either has a source of learning, is either a pupil or a student. the recipient of information is not coordinated in time, and, as a rule, does not take place at the same time. Both stakeholders in the learning process are therefore co-ordinated simply by chance, so that there is an opportunity to learn from the outside, in the form of a more or less structured learning initiative, without the person having already had the clear purpose of learning. Such a way of learning is an ordinary component of everyday life.

Non-formal, occasional and informal learning therefore play an important role in improving the development of lifelong learning in the EU and affecting the fact that more and more European countries today emphasize the importance of recognizing the achievements of various forms of education and learning. In particular, this type of education and learning is important in the field of Slovenian handicrafts, as we find that there is virtually no possibility for proper formal education.

Linking as a way of transferring handicrafts to the next generation of craftsmen through history to the present

Throughout the centuries, in practice, various ways of combining handicraft activities have been developed with a view to facilitating its unimpeded transfer to the next generation. Initially, the craftsmen began to join the guild so they could survive. In the framework of guilds, craftsmen adopted guild rules to protect their products from unfair competition and, in particular, to effectively transfer knowledge from generation to generation. A similar way and purpose of connecting craftsmen has survived to this day.

Today, the following are the most common ways of protecting handicraft heritage:

- professional integration of craftsmen due to joint appearance on the market, assurance
education and training of new generation craftsmen,
- protection of handicraft products with certificates, intellectual property rights and entries in registers and lists,
- protection of hands-on knowledge by transferring knowledge to the next generation of craftsmen.

The need for professional linking of handicraftsmen showed up early when individuals on the market were free from rights and were subject to unfair competition. The first forms of professional association were guilds, which were a strong professional craftsman institution (Blas, 1990, p. 207). They have mastered the professional, professional and private life of their members - craftsmen. Craft guild rules were created in the 12th century, and later they changed and supplemented. In addition to the original protection of handicraftsmen against unfair competition, the later task of the guilds was also of a strictly craft-professional character. Rules were laid down for the education of pupils and assistants and for the awarding of a craft to an independent master. Blas (right there) cites an interesting example of the practice.

Bogataj (1998, page 7) states that the consequence of the positive thinking of Archduke Johanna was the founding of the Society for the Promotion and Support of Industry and Crafts in Inner Austria, which was founded in 1837. We do not have such a highquality organization of the arts even in our time.

Research question and research results

In the paper we ask the following Research Question: *How to encourage the transfer of handicraft knowledge to the next generation of handicraftsmen?*

The method of obtaining answers is semi-structured individual interviews with five recognized handicrafts registered in the Register of Intangible Cultural Heritage of Slovenia.

We have collected the following answers, which we highlight as important:

- young people are not interested in professional crafts because there is not enough earnings,
- in young people, the poor visibility of these professions and the handicrafts themselves as bearers of heritage craft knowledge,
- young people are interested, for example, for pottery, but they think they can acquire knowledge very quickly, "overnight.",
- that fathers and mothers can tolerate a positive attitude towards arts and craftsmanship to children,
- the recognition of the handicraft heritage could be increased within the framework of schools,
- young people would be much more interested in craft professions if the state would simplify the bureaucracy and abolish the tax burden at least at the start of the business.

From the analysis of the interviews it follows that it would be possible to encourage young people's interest in handicraft professions in the following ways:

- increasing professionalism in the field of handicrafts: young people will opt for craft professions only if these professions will regain their former reputation and if they realize that they are the professions of the present and the future. Young people need to display handicraft professions in the right way, not only as a part of history, but also as modern professions which, in addition to talent and joy to work, require higher formal and professional qualifications from future craftsmen;

- the possibility of gaining formal professional and professional craftsmanship: from the findings in empirical research it follows that young people who want to decide on craft professions need a proper idea of what these professions are, what knowledge is needed and where it is possible to obtain. The craftsmen say that young people are interested in the possibility of learning, but rarely insist on the completion of the learning process. In addition to long-term learning, it is disturbing for young people that it is almost impossible to obtain the appropriate formal education, which would include the required number of lessons in the craftsman / mentor from a particular handicraft area. One of the few options available after the end of non-formal practical learning is to confirm the acquired knowledge within the NPK, thus gaining a valid handicraft qualification;

- incentives for young craft practitioners: in empirical research, craftsmen said that it would be easier for young people to decide to take on handicraft activities if they were financially supported by the state at least initially. Possible forms of support could be the exemption from the payment of part of social security contributions, tax breaks, exemptions or lower fees for stalls at fairs and other events, in the possibility of free use of studios in old town centers, in promoting the purchase of Slovenian handicraft products, etc.. Handicrafts would surely be of interest to young people if they were to survive.

Conclusion

In the framework of formal and non-formal education, the craft gradually gets the place to which he belongs. About it, as a part of the Slovenian cultural heritage, are taught elementary school pupils, secondary school students and also students at various faculties. Non-formal and informal knowledge can also be certified and, in the framework of the National Vocational Qualification, a certificate of professional competence.

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