

**The Girls' Holistic
Development Program:
A Community Based Approach
that Engages Grandmothers**

A HOW-TO GUIDE



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PROJECT CHANGE THROUGH CULTURE

The Girls' Holistic Development (GHD) Program: A Community Based Approach that Engages Grandmothers

A HOW-TO GUIDE

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Table of Acronyms

GHD	Girls' Holistic Development
GMP	The Grandmother Project
FGM	Female Genital Mutilation
GM	Grandmother
GP	Grandfather
IEF	<i>Inspection de l'Éducation et de la Formation</i>
IG	Inter-Generational

Introduction

The **Grandmother Project's Girls' Holistic Development program (GHD)** promotes girls' healthy transition from childhood to adulthood, in harmony with the community's sociocultural context.

The goal of the GHD program is to strengthen the capacity of communities to promote the health and wellbeing of girls. The two objectives of the program are:

1. Promoting positive cultural norms, practices and values for girls' education and development;
2. Discouraging certain harmful norms and practices that limit girls' development, specifically the limited encouragement of families for girls' schooling, early marriage, early pregnancy, and female genital cutting.

GHD's dual means to achieving this goal are:

1. Working with grandmothers and other community actors to revitalize their social infrastructure, and
2. Helping schools integrate cultural values into the classroom to provide children a more culturally relevant educational experience.

Antecedents

The Grandmother Project | Change through Culture, has implemented GHD since 2008 in rural Senegal, where communities have struggled to preserve long-held values and traditions while helping their children succeed in the 21st century. Elders have often felt unable to bridge generational gaps that are exacerbated by adolescents' exposure to modern influences, such as formal education and technology, from which they have felt excluded.

Using an ongoing process of community dialogue catalyzed by GHD, community members have reached across the generational gap. They have revitalized beneficial traditions in support of children's wellbeing, and concluded that certain other traditional practices, such as early marriage and female genital cutting, are detrimental to girls. Through the same process of continuous dialogue, they have found alternative solutions to these and other problems, such as teen pregnancy and girls' early departure from school.

Studies across several of the villages that have participated in GHD confirm positive outcomes in social cohesion, girls' health and wellbeing, school-community relationships, and student performance. Evidence shows reductions in four phenomena that are detrimental to girls' development: early, forced marriage; teen pregnancy; leaving school; and female genital cutting. Moreover, virtually all community actors express strong appreciation for GHD, corroborating our theory that social change must be rooted in community priorities and cultural values if it is to be effective.

For more information on GHD outcomes in Senegal, see Section III Suggested Further Reading, particularly *Evidence Synthesis Review of The Grandmother Project's Girls' Holistic Development Program* by Dr. Anneke Newman, and *Girls and Grandmothers Hand-in-Hand* by The Grandmother Project.

Conceptual Foundations

Practically all development programs aim to *change what exists*, yet development actors have not historically honored people's rootedness in their cultural identity, nor respected their concerns about cultural loss. This fundamental disconnect can contribute to community resistance to development schemes. GHD, by contrast, invests in relationship-building and mutual respect—across generations and sexes within a community, and between community actors and our own staff—as a foundation for

action. It acknowledges and strengthens positive cultural values and roles, and it supports communities' own ability to recognize and discourage those values and traditions that are no longer helpful. In sum, it aims to understand participants' interests, values, concerns, and hopes for their children's future and for their culture's future, because the two are intertwined. In GHD, we are guided by Amadou Hamapâté Bâ's observations on culture and cultivation (see text box) and find that communities grasp and embrace this approach.

If respectful relationships are the foundation of GHD, the foundation's elements are continuous, intra- and inter-generational dialogue; critical reflection; and consensus-building to create an enabling environment for girls in which their rights are protected and their healthy development promoted. GHD rehabilitates the culturally-designated role of elders, and especially grandmothers, as children's guides, mentors and advocates in all areas of their development. It recognizes that grandmothers, elders, and other social leaders have the stature to perpetuate existing social norms *and* to promote new social norms related to girls' development. It provides structured opportunities for all generations and sexes to reflect upon girls' wellbeing considering positive and negative elements of traditional and modern life. And it fosters grandmothers' (and other community members') confidence and ability to lead social change on behalf of girls and young women.

Finally, GHD understands that social norms shape individuals' behavior and attitudes, and that individuals' positive change can only be sustained if social systems support it. We often refer to GHD as an approach

Human life is like a big tree and every generation is like a gardener. The good gardener is not the one who uproots, but the one who, when the time comes, knows how to prune the dead branches and, if necessary, proceed judiciously to useful grafts.

Amadou Hampâté Bâ
Letter to youth, 1985

Elders, and especially grandmothers, play central roles in GHD activities. Why? Historically, families in Senegal and many other countries turn to grandmothers to provide leadership in all matters dealing with children, women, and the household in general. Therefore, girls' development is very much the grandmothers' business. Drawing on this cultural reality, GHD supports older women as change-makers, while also engaging other key community actors such as village chiefs and religious leaders.

that helps communities fortify their *social infrastructure*: social cohesion across generations and sexes, social leadership to promote and maintain positive change, and collective ability to act. An important lesson from our work in Senegal is that strong social infrastructure is required if positive changes are to transpire in the attitudes and norms surrounding girls' holistic development. (See Table, below, for a summary of key concepts that underpin GMP's approach.)

Some Practical Parameters to GHD Implementation

- **Scope:** GHD lends itself to small- or large-scale implementation. This guide assumes you are working in communities close to one another and collaborating with the public-school system in these communities.
- **Duration:** The guide assumes an implementation timeline of three full years. Support for community-led social change takes time but is more likely to result in deeper and more sustained change than short-term, implementer-imposed activities.
- **Staffing:** The guide assumes a ratio of one field-based animatrice for every eight communities, supervised by a Field Coordinator and supported by a central office. This ratio is the *minimum* that allows staff to build trusting relationships with community members and groups.
- **Comprehensiveness:** The guide assumes (and The Grandmother Project strongly recommends) that you implement all elements of GHD. We have no evidence of the value or effectiveness of any single activity separate from the larger program.
- **Operational experience:** The guide assumes that your organization has basic programming experience, including financial management, human resource management, and monitoring and data analysis skills.
- **Continuous dialogue within community-based programming:** This guide likewise assumes that your organization has some experience in community-based programming. It assumes that you use, or are willing to learn to use, continuous dialogue as a means by which all segments of a community can reflect on their visions for development and act under the guidance of their formal and informal leaders.

Share Your Discoveries

The Grandmother Project | Change through Culture's GHD is the subject of ongoing learning and improvement. Implementers and participants are encouraged to continuously gather, share and use information to improve the effectiveness of GHD.

We invite you to submit documentation, such as revised tools, case studies and any special research you may choose to undertake, to The Grandmother Project at info@grandmotherproject.org.

GMP Key Concepts to Promote Change in Community Norms

	Majority of interventions	Problems with these approaches	GMP's Alternatives	How is it done?
Role of culture and involvement of the elderly	Culture considered a barrier to development (e.g. excision due to cultural norms); the solution is external	Ignore culture as a positive force; undermines local culture; loss of identity and self-confidence; intervention fails because it conflicts with cultural values	It is necessary to be based on positive cultural values, roles and resources (cultural assets approach)	Do not criticize the local culture (unconditional positive view); introduce new information in a respectful manner; reinforce positive roles ex. grandmothers through the songs, etc.; respectful facilitators
Who to implicate? Systemic approach	Narrow Focus on "targets", ex. women of childbearing age, adolescent girls	People are integrated into social relationships; target approach ignores key actors and processes that influence target behavior	Identify social norms that influence health and key actors that support these norms (especially grandmothers in women's health)	Identify categories of key health actors (grandmothers, religious leaders, notables) and their leaders, and communication channels, through an initial study, local experts and an anthropological overview
Information and change/ communication based on dialogue	"Messenger" approach to the communication of information related to health; the target is a passive recipient of messages	People are not passive vessels to fill; they engage with information based on experience, the influence of others and cultural norms	Uses the approach to communication based on information sharing and dialogue; people adapt information to their existing vision of the world	Use adult education techniques that are based on local experience and reality (stories without an ending, images, proverbs ...)
Behavior change	Individualistic approach to behavior change	Too simple; individualistic approaches do not contribute to effective or sustainable behavior change	Social norms support individual behavior; need for a "systemic, or ecological, theory" of social change	Understand the system/culture/social organization first through local experts and anthropologists before starting; initial survey of key organizations and actors
Conflict vs. Cohesion	"Divide to conquer" approach that supports one section of the community to challenge, and the other to change	Based on a logic of accusation; creates intergenerational/community conflict; undermines social cohesion, potential for organization and collective mobilization	Communities need to be supported to define a common positive vision and action plan; help the community to implement; increase social cohesion	Create spaces where community groups contribute to a shared vision and dialogue, ex. intergenerational forums; listening training and conflict resolution
Definition of development	Development is a process where external experts define priorities and design interventions	Not intended for community priorities; reproduces hierarchies by neglecting the marginalized; no community ownership or independent organizational capacity	Uses the community development approach that involves everyone in defining problems and solutions; builds the capacity of formal and informal leaders to enable them to organize and mobilize; social infrastructure; the role of the NGO is to catalyze and facilitate	Development of community capacities to define and implement an action plan; identify and train leaders in each age and gender group; evaluation and continuous feedback of the process; sensitive facilitators

In This Guide

The Grandmother Project | Change through Culture has written this guide to help other organizations implement GHD, alone or in conjunction with their ongoing programs. The guide presents a series of steps that engage communities to hold dialogues on and promote the wellbeing of children, and of girls. The success and impact of GHD depends on communities' engagement in an ongoing process wherein they take the lead to define and direct change.

Because GHD *helps others take actions of their own choice*, the steps in this guide define *how you can support them to do so*. Throughout the guide, we provide numerous examples of what community actors did in Senegal as a result of our GHD steps, but your communities will make different choices and take different actions.

This guide contains three sections, previewed below. Please take time to read all sections to determine if GHD is suitable for your organization, and for the communities you serve.

Section I: The 13 Steps of GHD

Section I contains the 13 steps of GHD and opens with a suggested calendar for their implementation. For easy reference, we have color-coded the 13 steps into four thematic areas:

Preparation

Steps 1, 2 and 3 guide you through initial visits with key actors, community selections, and implementation agreements.

Tools and Continuous Documentation

Steps 2, 4, 5 and 13 deal with the information you will gather, create, and use in GHD, including, but not limited to, standard baseline and monitoring data. You will continuously observe and record community actors' own thoughts, ideas, conflicts, and resolutions; and information on their traditions and values. This documentation will help you tailor a set of communication tools to further your GHD activities

Social Infrastructure

As stated above, GHD deploys dual means to achieve its aim of promoting girls' healthy transition from childhood to adulthood, in harmony with their sociocultural context. The first of these two means is working with grandmothers and other community actors to revitalize *social infrastructure*.

Physical infrastructure, including roads, bridges, power lines, and water systems, connects people and communities to each other and to vital services. The communication, transportation, commerce, and sanitation made possible by physical infrastructure are essential to populations' physical and economic wellbeing.

Social infrastructure, by contrast, is essential for communities' social wellbeing and advancement. Social infrastructure encompasses social cohesion, social leadership to promote and maintain positive change, and collective ability to act. An important lesson from our work in Senegal is that strong social infrastructure is required if changes are to transpire in the attitudes and social norms surrounding girls' development. In GHD, the revitalization of social Infrastructure renders communities less dependent, more confident, and more resilient.

Outsiders often assume that social cohesion and collective ability to take action are present in African communities, but our work in Senegal often finds the opposite. In many places, it is nearly impossible to organize people for collective action because of poor or absent communication between generations and sexes, tenuous social cohesion, and weak community leadership.

Strong social infrastructure has two essential elements:

- A sense of social cohesion and commitment on the part of women, men, older, and younger to work together for the wellbeing of the community.
- Leaders and groups with skills to mobilize and coordinate community action for collective wellbeing and community resilience.

The purpose of the GHD social infrastructure steps, therefore, is to equip community members with skills and opportunities to collaborate, to solve problems, and to promote positive change of their own choosing. Social Infrastructure steps promote ongoing dialogue about how cultural values and positive traditions can support girls' holistic development. They equip participants to bridge gaps that prevent discussion, support, and collective action: notably, gaps across generations and sexes. The social infrastructure steps help community actors use their skills and knowledge to undertake bridging activities in their families and communities.

Steps 6a, 6b, 7, 8, 9a, 9b, 11, and 12 are those that support a revitalization of social infrastructure.

School-Community Collaboration

The second of GHD's dual means to achieve its aim is: helping schools integrate cultural values into the classroom to provide children a more culturally relevant educational experience.

In Senegal, we began with the premise that primary and secondary schools aim to provide children with quality schooling and that families and communities aim to provide children a quality upbringing. Their common interest is evident, yet their spheres of action rarely overlapped. In School-Community Collaboration steps, GHD helps schools deepen and broaden their connections with the communities they serve because when schools and communities work together, they can better achieve their common goal: the preparation of children (especially, in this case, girls) for healthy and productive lives.

A carefully crafted collaboration results in a school that embraces local cultural realities, and that provides children training in cultural values and knowledge inside and outside the classroom. It can improve

educational quality, increase girls' retention in school, support student learning in and out of the classroom, and re-establish the role that elders play in children's education and wellbeing. The school-community steps, and the activities that school and community actors undertake as a result, forge links of friendship between elders and teachers; strengthen mutual commitment to promoting girls' development; and integrate values into classroom lessons.

Steps 10, 10b, and 10c are those that support school-community collaboration.

Section II: Annexes

Section II shares materials we have created and use in Senegal and reminds the reader of the need to adapt content to reflect the culture and values of your operating environment.

Section III: Suggested Further Reading

Section III is a select bibliography of documentation of The Grandmother Project's work, including the history, theoretical grounding, evolution, outcomes, and participant observations from Senegal and several other countries in Africa. This section also includes some additional resources and additional reading that can be used by any organization seeking to implement the GHD program.

Steps and Recommended Calendar

for implementation of a girls' holistic development program

Code couleur :

Preparation

Tools and Continuous Documentation

Social Infrastructure

School-Community Collaboration

Steps	Year 1												Year 2												Year 3											
	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12
1	X	X																																		
Initial Visits with: a. Local authorities																																				
b. Community leaders	X	X																																		
c. School district staff	X	X																																		
2			X																																	
Baseline Assessment			X																																	
3			X																																	
Community Self-Selection and Project Agreements			X																																	
4	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
Continuous Documentation and Monitoring	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
5	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
Create and Use a Communications Toolkit	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
6			X																																	
a. Inter-Generational Forums			X																																	
7				X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
b. Inter-Generational Forum Follow-up Activities				X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
8				X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
Under-the-Tree Sessions (and Inventory of Expertise)				X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
Under-the-Tree Training of Grandmother Leaders (and post-interviews)				X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
9																																				
a. Women's Forums																																				
10																																				
b. Women's Forums Follow-up Activities																																				
a. Teacher Workshops																																				
b. Grandmother-Teacher Workshops																																				
c. Follow-up with Schools																																				
11																																				
Day of Praise for Grandmothers																																				
12																																				
Solidarity Day																																				
13																																				
Endline Assessment																																				

SECTION I :

The Steps of GHD

Step 1

Preparation

Initial Visits and Orientations

Year 1, Months 1-2

GHD begins with a series of visits between your staff and several groups of important collaborators. These visits are an opportunity to exchange information, and they launch the project-long process of building relationships based on trust and respect between your staff and community actors. Further, the visits are your first opportunity to demonstrate that GHD is centered upon dialogue: you have information to impart during these visits and orientations, but you are also seeking information. You are promoting an equal exchange of ideas and interests.

Be prepared to discuss, in each visit, the underlying principles of GHD as outlined in the introduction to this guide. These principles include positioning culture as both asset and resource, reinforcing social infrastructure, revitalizing the role of grandmothers and other community actors as educators and protectors, and bridging generational and traditional-modern gaps—all in the service of girls' holistic development.

In each visit, present a simplified calendar of activities, and emphasize that GHD provides opportunities for participants to gain skills, acquire information, and engage in ongoing dialogue toward consensus. **It is community actors, and not your organization, who will leverage these opportunities to choose and pursue actions in support of girls' holistic development.**

1a. Initial Visits with Local Authorities

In each community where you hope to work, hold meetings with local authorities to explain the broad outlines of GHD, and to gather their reactions and ideas. In rural Senegal, we meet with mayors, prefects, and assistant prefects. We gather their input on the proposed GHD and seek their advice on how to proceed (and succeed) in their locale.

1b. Initial Visits with Community Leaders

Initial visits with leaders in each community will be similar to the visits with local authorities. The visits are an important, first opportunity not only to exchange information and opinions, but to begin building the mutual trust and respect that are central to GHD success.

In Senegal, we meet with village chiefs, imams, and presidents of women's groups, grandmothers' groups, and adolescents' groups. We explain the program to them and seek their input. We also ask them to serve as gatekeepers to the groups they represent.

Explain to leaders that GHD encompasses members of all generations and both sexes, including notable elders, grandmothers, young women, young fathers, and male and female adolescents. Discuss your plan for a baseline assessment (Step 2), who should participate, and why their participation is important. Ask for their help to identify individuals with whom you should meet, and to set appropriate meeting times and places.

Thus, leaders in communities are responsible for introducing GHD, in broad terms, to their peers, and for mobilizing them for the baseline assessment.

1c. Initial Visits with School District Staff

When introducing GHD to the local school system, meet with the district (or other appropriate level) of education administrators. Their approval is essential to your success: it is they who will grant your access to the staff of primary and secondary schools in the communities where you wish to work.

Briefly introduce the purpose and activities of GHD, and the role that the school system can play. Refer to national education policy, including any content that promotes (a) strengthening the ties between schools and communities; and (b) teaching positive cultural values. Inquire about the current status of (a) and (b) in local schools. Encourage school district staff to reflect on the current relationship between schools and communities, and to identify strengths and limitations of any current efforts to improve those relationships.

Discuss the positive effects that GHD is likely to have for students, their families, and participating schools. Outline the active roles that you want administrators and teachers to play in GHD, including but not limited to: facilitation of Teacher Workshops and Grandmother-Teacher Workshops, development and execution of lesson plans (**Annex 10c**), routine monitoring and follow-up of school-community activities (Steps 10a, 10b, 10c).

If school district staff recognize opportunity for improvement, reinforce the idea that GHD:

- Aligns with national education policy and can fit within existing curricula.
- Will contribute to positive outcomes for students inside and outside the classroom.
- Will contribute to strengthening community-school relationships

After securing initial approval of district administrators, ask them to organize a meeting with school directors and district education supervisors. In this meeting, they will repeat the orientation to GHD and use dialogue to elicit information about the current situation and to identify limitations. School directors and supervisors, in their turn, will introduce GHD to teachers.

Step 2

Tools and Continuous Documentation

Baseline Assessment

Year 1, Months 2-3

Carry out a rapid baseline assessment in each community that you hope will participate in the GHD. The assessment's dual purpose is:

1. To gather qualitative and quantitative data on:

- How people understand elements of girls' development within their social context
- How opinions and knowledge differ across generations, social positions and gender
- Who influences whom in matters of girls' wellbeing?

This information will be essential as you devise content for your communications toolkit (Step 5) and activities, including but not limited to Inter-Generational Forums (Step 6a) and Under-the-Tree Sessions (Step 7). It will also serve as a point of comparison when you repeat the assessment at the close of GHD.

2. To further build trust, and to deepen appreciation of local cultural assets.

The baseline assessment should offer a relaxed, enjoyable opportunity for participants and staff to discuss traditional and modern concerns, positive and negative influences, and more.

The Grandmother Project published *Focus on Families and Culture: A Guide for Conducting a Participatory Assessment on Maternal and Child*

Nutrition in 2015 (**Annex 1a**). Its Chapter 3 describes how to conduct a rapid assessment with appreciative attention to values, culture, and traditions. Although we wrote *Focus on Families and Culture* about a project that centered on nutrition, you can easily substitute the topic of girls' development. We encourage you to also take time to read the guide's preceding chapters, which contain rich information on how to promote positive traditions in collectivist cultures, and how to make use of existing social influences for positive change.

To show you how we translated the steps in the *Focus on Families* guide to our girls' holistic development work in Senegal, **Annex 1b** includes the five tools we used in our baseline assessment. The tools are individual questionnaires that gather mostly quantitative information and focus group discussion guides that gather

In Senegal, we chose to conduct the baseline assessment with our own staff, rather than hire consultants. We recommend that you do the same if possible: the social capital and knowledge base you build will serve you well as you proceed.

THE STEPS OF GHD

mostly qualitative information. We used these guides with grandmothers, women of childbearing age, adolescent girls, men, and teachers.

You will repeat your baseline assessment at the end of Year 3: See Step 13, Endline Assessment.

Step 3

Preparation

Community Self-Selection and Project Agreements

Year 1, Month 3

After analyzing the results of your baseline assessment, plan to hold two meetings in each community that participated in the assessment:

1. In an open meeting with the community at large, present the results of the baseline assessment. First, acknowledge information about the positive aspects of the community that were gathered in the assessment. Then, describe how GHD will offer opportunities for community actors to debate and address the problems they identified in the assessment. Discuss the positive results that other communities have achieved as a result of implementing GHD.¹ Allow plenty of time for questions and answers.
2. In a meeting with local authorities and local leaders, invite the community to participate in GHD. Present the activities, and reiterate key roles and responsibilities of community actors, and of your organization's staff. Present, explain, and sign a project agreement.

With each self-selected community, develop and sign a *Project Agreement*, making sure to include all important elements: objective, community responsibilities, your responsibilities, and timeframe.

Note that the order of Steps 2 and 3, which puts the baseline assessment *before* community self-selection and project agreements, carries a risk that you will invest resources in assessing communities that decline to participate in the full set of GHD activities. In Senegal, however, we find that the assessment process engages people, piques their interest, and makes them eager to participate. It gives them a clear idea of GHD's goal and principles. Their decision to participate, or not, is an informed decision

¹ See Section III Suggested Further Reading, especially *Evidence Synthesis Review of The Grandmother Project's Girls' Holistic Development Programme* by Dr. Anneke Newman, and *Girls and Grandmothers Hand-in-Hand* by The Grandmother Project.

Step 4

Tools and Continuous Documentation

Continuous Documentation and Monitoring

Year 1, Month 1 through Year 3, Month 12

GHD provides structure, events, and opportunities for participants to choose and implement *their own actions* in support of girls' holistic development within a framework of cultural values and positive traditions.

This creates a dilemma of sorts. Participants' discussions, ideas and activities are crucial project processes and outputs: you will want to follow them closely and understand them as deeply as you can. At the same time, these processes and outputs are unique, qualitative and messy. Some can be tracked in routine monitoring (box), but not all.

In Senegal, our staff have adopted what we call *continuous documentation* of ideas, actions, and achievements that are beyond the scope of standard monitoring forms. Below we discuss the several purposes of continuous documentation, then describe the types of information you can document, and how.

Purpose

The primary purpose of continuous documentation is to follow and support the changes that community actors—grandmothers, girls and more—are making as a result of participating in GHD. Good documentation of qualitative information will help you better understand the evolution of changing attitudes and actions, including what triggers change, and who and what influence change in what way.

Monitoring GHD

Monthly monitoring data will help you track your activities, and a handful of actions that participants undertake as a direct result of your activities. Your system for tracking GHD activities should fit within your organization's larger monitoring structure, and it should anticipate your (and participating communities') desire to learn and improve performance and outcomes. Below and in **Annex 4**, we present limited information about our own GHD monitoring in Senegal, as inspiration for your own.

Our monitoring system in Senegal is deliberately simple. At its base are two monthly reports:

- Community Synthesis: Filled by animatrices, it records information on community-based activities and participation. Each synthesis includes information on the animatrices' own activities, and on activities that grandmothers and others undertake as GHD participants. See **Annex 2a**.
- School Synthesis: Filled by school principals, it records information on classroom activities that result from GHD participation. See **Annex 2b**.

The two syntheses feed a GHD monitoring database whose purpose is to help staff understand progress against plans.

Continuous/process documentation has several secondary purposes:

- Participants' feedback can be incorporated into the Communications Toolkit (Step 5) and used in your subsequent activities, making them more relevant and effective.
- Participants become more deeply invested when their feedback is sought. They are more likely to see their contributions as important, and the process of being questioned may help them solidify their grasp of new ideas.
- Staff deepen their understanding as they continuously document process and outputs. They gain deeper appreciation for the values, interests and ideas of participants, and thus become more effective in their work.

How and What to Continuously Document

Your staff should be prepared to document the interesting statements, discussions, and debates of participants in all GHD activities, including forums, sessions and trainings. For example:

Quotes: Be attentive to participants' statements on key topics (such as tradition and culture; and the social roles of women, men, elders and youth) and on their own changing ideas (often structured as before-and-after statements). Capture their words verbatim, in the language they use; you can translate later as needed. In Senegal, we often take time during staff meetings to share and discuss participants' quotes. We maintain a database of quotes, with basic demographic information on the speakers. We select appropriate quotes for use in GHD activities. (See Communications Toolkit, Step 5, for more.)

Voice and Dominance: In mixed groups such as Inter-Generational Forums (Step 6a), take note of who speaks, and how often. We do not suggest that you document the names of participants, but their sex, age group, and social position. Why? As mentioned in Step 6a, we note that in Senegal, the voices of older males initially dominate in mixed groups, but that with time and skilled facilitation, women and adolescents speak more often and more confidently. Equal and genuine participation is of vital importance to meaningful social change: we suggest that you note, monitor, and strive to promote the free and full contributions of all participants.

Interviews: After each major event such as an Inter-Generational Forum, schedule brief interviews with a

La documentation continue implique plusieurs compétences qui doivent être pratiquées, notamment :

- L'écoute attentive et l'identification de citations remarquables dès qu'elles sont dites.
- La saisie de citations mot pour mot, sans les résumer, ni les reformuler.

Les appareils d'enregistrement sont utiles lorsque vous faites des entretiens brefs, mais ils ne remplacent pas l'écoute et la documentation lors d'événements plus longs. Par exemple, il n'est pas judicieux d'enregistrer un forum de huit-heures, et de passer encore huit heures à écouter l'enregistrement pour rechercher des citations utiles.

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handful of attendees about their perceptions and new ideas. In Senegal, we interview a community leader or two, plus one or two people who distinguished themselves by their enthusiasm or valuable contributions. The interviews are an opportunity to learn more about how (and how well) people are absorbing new ideas and merging it with their existing knowledge and attitudes. A collection of periodic interviews (for example, over the four Inter-Generational Forums), even if they are with different individuals, can illuminate change within a community across time. In Senegal, we prepare an *Inter-Generational Forum Report* after each event to capture major observations from plenary and small group work, participant quotes, and participant interviews.

Case Studies of Extraordinary Outcomes: As your GHD activities progress, some participating individuals and communities will make extraordinary changes that merit your attention. In Senegal, we take the time to learn more about and document events that may offer learning opportunities for other communities, or improvement opportunities for GHD. For example, when one village took the collective decision to stop the practice of female genital cutting, we researched and wrote a case study on their decision-making process.

Qualitative Annotations to Quantitative Monitoring Forms: Social change cannot typically be detected in the numbers of a monitoring database, but when numbers are viewed alongside qualitative information, interesting pictures may emerge. For this reason, animatrices and school directors are asked to record activity type and topic in their monthly forms.

Share Your Discoveries

The Grandmother Project | Change through Culture's GHD is the subject of ongoing learning and improvement. Implementers and participants are encouraged to continuously gather, share and use information to improve the effectiveness of GHD.

We invite you to submit documentation, such as revised tools, case studies and any special research you may choose to undertake, to The Grandmother Project at info@grandmotherproject.org.

Step 5

Tools and Continuous Documentation

Create and Use a Communications Toolkit

Year 1, Month 1 through Year 3, Month 12

All societies create and use stories, songs, proverbs, games and more to transmit cultural values and traditions. GHD draws on this very effective tradition to create a kit of communication tools that staff, and participants use to share ideas and values, and to discuss and decide how their cultural history can promote girls' holistic development.

Over several years of work in Senegal, we have developed a communications toolkit that includes songs, stories, games, riddles, proverbs and images. We include these tools (**Annexes 3a-3e**) as an inspiration, with the caveat that they are examples only. *It is essential that you adapt the communication tools to the cultural setting where you are implementing GHD.*

From your earliest contacts with participating communities, and after completing the Inventory of Grandmothers' Expertise (Step 7), seek out talented communicators including musicians, storytellers and other performers. Ask for their help to modify or create the tools in your communication toolkit. Their contributions will ensure that the songs, stories and games are familiar and appealing to participants. Moreover, the process of creating the tools will be an opportunity for you to learn and appreciate local culture, and to build rapport and trust with GHD participants.

Songs

In Senegal, we use several simple songs to promote the traditional roles of elders, to prepare people to participate in GHD activities, and to present basic ideas about grandmothers as allies in girls' holistic development. We collaborated with local musicians to create the songs in the griot style popular in much of West Africa. The lyrics are simple: participants can sing the refrain after the first time they hear it, and the entire song at the second or third hearing. The songs typically combine recognition of grandmothers for the important role they play in community and family life, with information about girls' wellbeing and how to promote it.

In Senegal, we open and close all community activities with songs created by local artists. We also use songs to mark breaks in events (forums, sessions) and refresh participants' energy.

Annex 3a contains a few of our most frequently used songs.

Stories without an Ending

Storytelling is a universal and effective means of transmitting cultural values and information. In GHD, we developed a format, *Stories without an Ending*, that elevates this universal form of communication to one that encourages dialogue, reflection, and joint problem-solving.

As their name suggests, stories without an ending do not have a pre-determined conclusion: the stories end before the

characters in the story reach a decision. It is the task of listeners to reflect, discuss, and reach their own conclusions about how the story might end. Each story describes a set of characters and a dilemma they face, and each story contains a list of open-ended questions. The animatrice or facilitator reads the story and asks these questions. Participants discuss them during and even after the event (forum, workshop, session), until they arrive at their own conclusions about the story's topic.

You will create your own stories without an ending, tailored to your participants' cultural and social realities. To inspire you, we present in **Annex 3b** two of the stories without an ending that we created for our GHD activities in Senegal. In one, a grandmother discusses female genital cutting with her daughter-in-law; in the other, a grandmother challenges her son's plans for her granddaughter's early marriage. Both conclude with a series of open-ended questions that our animatrices use to provoke dialogue and problem-solving among listeners.

The process for creating your own stories is fully described in Chapter 4 of *Stories without an Ending: An Adult Education Tool for Dialogue and Social Change*, published by The Grandmother Project in 2017. A link to the publication is included in **Annex 3c**.

Games

Games can be an excellent teaching tool, and they provide opportunity for players to spend time and enjoy one another's company. In Senegal, many communities are revitalizing traditional games: for example, several are holding regular game evenings for grandparents and grandchildren.

We have also created a handful of games that serve as learning tools in GHD activities.

One, called *Who Are We?* helps children learn about the deep cultural roots of their everyday experiences. Another, called *Grandmothers' Wisdom* helps people of all generations appreciate and anticipate the types

In Senegal, we use Stories without an Ending in virtually all social infrastructure activities. They are the centerpieces of many Under-the-Tree sessions, and they feature in both types of forums (Steps 6a and 9a), in Grandmother-Leader Training (Step 8), and more.

In Senegal, we use games as learning tools in Grandmother-Leader Workshops (Step 8), and as enjoyable (and educational) activities in Under-the-Tree Sessions (Step 7) among same-generation and mixed generations groups.

of advice, knowledge, and assistance that grandmothers can provide in an array of personal, family, and community dilemmas. See **Annex 3d** for further information on the two board games.

Quotes

The discussion of continuous documentation in Step 4 emphasizes the importance of capturing participants' observations in the form of quotes, and of using the best quotes in GHD activities and even tools. In Senegal, we also research and collect the sayings of culturally influential individuals, such as Senegalese politicians and West African scholars. We maintain a database of useful quotes, sorted by topic and type of speaker. **Annex 3e** contains a collection of sample quotes that we use in Senegal.

In Senegal, we write quotes on re-usable posters, and use them to spark reflection and dialogue in all forums, trainings, and workshops.

The Five Booklets

The Grandmother Project and the Velingara School District produced five booklets that we use in GHD's social infrastructure activities and its school-community collaboration activities. The booklets are written and illustrated simply so that children can understand them, yet their topics are pertinent for people of all ages. They feature folktales, proverbs, riddles, and other traditional forms of conveying knowledge, and are written as mini-lesson plans, complete with presentation suggestions and questions for listeners. Together and separately, the booklets celebrate local culture and values, and the role of grandmothers within the family and community.

In Senegal, we use the five booklets as teaching and learning tools in Under-the-Tree Sessions (Step 7), in forums (both Inter-Generational and Women's, Steps 6a and 9a), and in Under-the-Tree Training of Grandmother Leaders (Step 8). Teachers and grandmothers use the booklets in the classroom following the Teacher Workshops and Teacher-Grandmother Workshops (Steps 10a and 10b).

The five titles are:

1. The Role of Elders in African Societies
2. African Proverbs for Today's Children
3. African Tales for Today's Children
4. African Values for Today's Children
5. Responsibilities and Rights of African Children

The booklets are the result of our deep research into culture and traditions in our Senegal implementation area, and extensive exchanges with area residents. **Annex 3f** contains excerpts from the five booklets. We

invite you to use these as inspiration as you create your own tools against the cultural backdrop of your programming area.

Images and illustrations

Many of your tools (booklets, games, stories) should be enhanced with illustrations and photographs, and you may choose to use stand-alone image cards to spark conversations in forums, workshops, and sessions. Seek out local artists and photographers to help you create images that are immediately relevant to participants in your various GHD activities.

Step 6a

Social Infrastructure

Inter-Generational Forums

Year 1, Months 3 and 11
Year 2, Months 4 and 11

At the onset of our work in Senegal, community actors acknowledged their belief that communication between generations had dramatically decreased, not only between grandparents, parents and children, but between women of different generations in the same household. Men showed limited regard for women's opinions, and some crucial topics, such as female genital cutting and teen pregnancy, were considered taboo and rarely discussed. People of all ages cited the lack of communication as a major problem and reported that they had no forum in which it could be discussed.

In response, we developed the Inter-Generational Forums. Our belief is that community-wide change requires that all segments of the population be involved in dialogue about a given problem and the social norms surrounding it, and that they reach a broad consensus on what to do about the problem.

The Inter-Generational Forum—more accurately, a series of four forums in each participating community—is a signature activity of GHD, for several reasons:

- The forums gather community actors who normally may not mix, to discuss topics in a structured way. The structured dialogues promote cultural values and mutual respect while building essential skills in communication, leadership, and collaboration.
- The forums frame and support all subsequent activities that participants choose to undertake in their communities in support of girls' holistic development.

Inter-Generational Forums bring together community leaders of both sexes and all generations (grandmothers, male elders, young mothers, young fathers, adolescent girls, adolescent boys, village chiefs, imams) and school personnel. The forums encourage ongoing dialogue on themes that communities (and/or collaborators such as the school system) have identified as problematic. Using a participatory, adult education pedagogy, and with an experienced facilitation team, participants are invited to reflect on their own experiences and opinions, and to combine these with new information presented in the forums.

The Inter-Generational Forums do not teach or deliver messages, but they do offer new information. The forums do not try to persuade participants to accept a way of thinking or acting, but they do elicit critical reflection, dialogue, and collective problem-solving. Participants analyze attitudes and norms considering new information and ideas and decide for themselves the actions they wish to take. Each Forum fosters dialogue and encourages participants to continue the discussion, along with activities of their choice and harmonious with their sociocultural context, back in their communities (Step 4b).

Purpose

- Promote mutual respect and constructive communication between male and female elders, adults and adolescents;
- Challenge communities to discuss sensitive (and often taboo) topics related to girls' holistic development, such as child marriage and female genital mutilation.
- Encourage reflection on topics related to the development, education and wellbeing of children in general, and of girls in particular;
- Increase appreciation of the important role played by grandmothers, as teachers and advisors, in families and communities;
- Increase women's confidence to express themselves in mixed groups, and men's willingness to hear them.

General methodology

Inter-Generational Forums bring together community members of both sexes and several generations, to foster ongoing dialogue on themes that communities, local leaders, and/or local authorities have identified as problematic. Using a participatory, adult education pedagogy, and with an experienced facilitation team (box), the forums combine presentation of new information, and small and large group exercises that promote reflection and dialogue.

The Inter-Generational Forums offer participants skills and structure for their broader activities on behalf of girls' holistic development. It is therefore important that the forums clearly build on one another. The second, third and fourth forums always begin with a look back to preceding themes, with participant reports on their activities, and discussion of changes in the community since the last forum.

For each forum topic, participants initially work in small groups organized by age and sex (such as grandmothers, adolescent girls, adult men). Each small group is facilitated by a same-sex staff or teacher. Thus, all participants have the opportunity to engage in small-group discussion of difficult topics among their peers.

Following small group work, discussion shifts to a plenary session where a representative of each group shares its conclusions and/or prioritized action plans with all participants. This two-tiered system of small group and plenary helps everyone feel comfortable to speak at one point or another, but no one is forced to speak at any time.

Remember: Your role is to provide facilitation and a light, guiding hand as community members (a) discuss, debate and reach consensus on priority problems related to girls' holistic development, and (b) identify their own activities, in line with their own traditions and values, to address these problems.

Immediately following each forum, your staff should record the conclusions and/or priority actions identified, print and laminate the list of actions, and distribute at least one laminated copy to the leaders of each group (sex and generation) that participated in the forum. These indestructible lists remain in the communities and serve as a reminder and guide to further action.

Immédiatement après chaque forum, votre personnel doit enregistrer les conclusions et/ou les actions prioritaires identifier, imprimer et plastifier la liste des actions et distribuer au moins une copie plastifiée aux leaders de chaque groupe (sexe et génération) ayant participé au forum. Ces listes indestructibles restent dans les communautés et servent de rappel et de guide pour les actions futures. Le personnel appuie les leaders dans le suivi des actions proposées lors des forums

Timing and Thematic Structure

Forum #	Suggested Calendar		Themes Common to All Forums	Principal Theme
1	Year 1	Month 3	<ul style="list-style-type: none"> Community-identified problems related to girls' holistic development (In Senegal, examples are early marriage, teen pregnancy, female genital cutting, excessive punishment of children) Values and traditions Elders' roles, adults' responsibilities 	Interpersonal Communication
2		Month 11		Steps in Problem Solving
3	Year 2	Month 4		Community Leadership
4		Month 11		School-Community Collaboration

Hold the first Inter-Generational Forum in each community soon after your initial meetings and baseline assessment. Schedule the subsequent forums far enough apart that participants have enough time to carry out their chosen activities, but not so far that enthusiasm and commitment decline.

You may find (as we did) that weekends are the best time to hold the Inter-Generational Forums, because many participants, including teachers, have work or school obligations during the week. Each forum in each community requires two full days, for a total of four weekends in each community over the life of the GHD, plus preparation time. This represents a significant commitment from your staff and requires careful planning.

The themes common to all forums will be those identified by participants during your baseline assessment. It is important, however, that you retain the principal themes shown in the right column above, because each introduces crucial information and skills that participants will use in the broader activities of GHD

Participants and Facilitators

The maximum ideal number of participants in the Inter-Generational Forums is 30: larger attendance will reduce participants' ability to interact constructively.

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Each community should nominate three or four people from each of these seven socio-demographic groups:

- **Grandmothers**
- **Grandfathers**
- **Adult women**
- **Adult men**
- **Adolescent girls**
- **Adolescent boys**
- **Local leaders (religious, traditional, artistic)**

Nominees should understand that their commitment is not to a single forum, but to the entire series of Inter-Generational Forums and to follow-up activities in the community (Step 6b). Review these commitments carefully with nominees in advance of the first forum.

Depending on your milieu, consider inviting certain local authorities, including school administrators and teachers, health care leaders, and/or municipal actors, to the forums.

Several facilitators are needed for the Inter-Generational Forums, commensurate with the events' size and importance. These facilitators must be skilled: it is not an easy task to encourage listening and dialogue between groups (men and women of three generations) that are not accustomed to open, meaningful discussion. In Senegal, our lead facilitators are senior Grandmother Project staff, assisted by school staff and by Grandmother Project animatrices.

Skilled facilitation of Inter-Generational Forums is essential to ensure that all participants have the opportunity to speak, and that all contributions are respected. The forums allow for phased introduction of dialogue between types of people who may not be accustomed to holding in-depth discussions with each other on complex and sensitive issues.

Facilitators must make sure that adult males do not dominate discussions. As women and young people gain confidence, and as their earliest inputs are acknowledged, they will want to participate more actively. Thoughtful facilitation, ideally by a mix of male and female staff, will help ensure that no one is silenced.

In each Inter-Generational Forum, you will also need one person to take notes, and to record monitoring information (see Step 4 Continuous Documentation), and one person to oversee logistics such as meal preparation.

Forum Designs

Annex 4 contains detailed designs of Inter-Generational Forums that we use in Senegal. The designs include a schedule of activities, instructions for facilitators, and examples of forum materials such as visuals and handouts.

Use this training design as inspiration for your own Inter-Generational Forums content, making sure to emphasize the principal themes displayed in the Timing and Thematic Structure table above. The themes or topics common to all your forums will be those that arose in your baseline assessment and meetings with various community groups and leaders.

Tailor your forums carefully to the cultural context of your operating area, and to participating communities' specific concerns about girls' wellbeing and inter-generational communications.

Step 6b

Social Infrastructure

Inter-Generational Forum Follow-up Activities

Year 1, Month 4 through Year 3, Month 12

Your role in GHD is to create opportunities, such as Inter-Generational Forums, for women and men of all ages to engage in continuous dialogue and consensus-building about girls' holistic development. It is then their task to choose and carry out activities toward that end.

After each Inter-Generational Forum, participants from all sociodemographic groups return home and organize sharing sessions with their peers. Using the laminated lists prepared by your staff, they discuss and plan the concrete actions proposed during the forum.

Participants also organize broader community meetings to seek agreement on possible actions to undertake jointly, related to girls' holistic development and children's wellbeing in general. The goal of these general assemblies is that community members reach consensus on the problems and solutions proposed by forum participants. The ideal outcome of each general assembly is (a) a plan with a limited number of concrete actions, and (b) a sense of community ownership.

Your animatrices will follow the activities undertaken by leaders of the various sociodemographic groups among their peers and in the wider community. Animatrices can support leaders by discussing opportunities and constraints, offering advice, and sharing suggestions.

Recall that the animatrices' role in communities is similar to the facilitator's role in the forums: she guides others' activities but does not decide or direct them. It is the community actors themselves who must decide and carry out activities for social change.

To help you envision the actions that participants in your Inter-Generational Forums might take over the life course of your GHD activities, we present some examples of community-identified and implemented activities in Senegal:

- Grandmothers organized gatherings to teach traditional songs, dances and stories to adolescent girls and to give them advice. The girls responded enthusiastically and were eager to participate.
- Grandmothers revived the tradition of storytelling in the evening, after concluding that it was good for the children. Each session led by a grandmother attracted neighborhood children of all ages.
- Following discussions about the importance of traditional practices and values to children, grandfathers and fathers revitalized traditional games and dances. During the meetings under the “palaver tree”, the grandfathers and fathers taught the younger generations traditional games such as “*Worri*” and “*Cokki*”.
- In a Senegalese village, an Inter-Generational Forum addressed the topic of female genital mutilation. After presenting a story about FGM, participants came together in homogenous groups (by age and sex) to discuss the ideas presented in the story and the attitudes, norms and practices of their community. During the forum, a well-respected imam, chosen because of his opposition to this practice, explained that Islam does not recommend FGM and that it is a non-religious cultural practice. Prior to this forum, most participants felt that their Muslim religion required female genital mutilation. The discussions allowed them to examine their attitudes in the light of new information. Note that participants were encouraged to draw their own conclusions and continue the conversation in their community in order to reach a consensus for abandoning this practice.
- The road linking the rural community of Kandia to Vélingara was very deteriorated, making it difficult to cross in winter. This situation caused many difficulties for the population, especially when it came to evacuating patients, bringing a woman to work in the hospital or transporting food products. The leaders who participated in the various forums and meetings were able, after several days of discussions, to mobilize the villages and all the layers of the community to repair this road. Their efforts were successful because the State built a bridge the following year.
- During an Inter-Generational Forum on collaboration between the school and the community, the grandmothers proposed the establishment of a community school canteen. During the follow-up activities, the leaders of the different generations took ownership of the idea. Thus, they stimulated reflection among other members of the community. After several meetings, they were able to collect a large quantity of food from families of the village. Thanks to this surge of solidarity, the women of the village prepare breakfast for their students every working day.

Step 7

Social Infrastructure

Under-the-Tree Sessions

Year 1, Month 4 through Year 3, Month 12

The Inter-Generational Forums (Step 6a), Under-the-Tree Training of Grandmother Leaders (Step 8) and Women's Forums (Step 9a) are large events that occur sporadically across the GHD project span. By contrast, Under-the-Tree Sessions are smaller, more frequent gatherings that connect and support other activities in the social infrastructure and school-community collaboration realms.

Under-the-Tree Sessions provide continuous opportunity for grandmothers, women, girls, boys, and leaders to learn, hold dialogues, and reach agreement. The sessions promote idea-sharing and reflection on important topics related to girls' holistic development. They are highly participatory, and allow people to build their confidence, their analytical skills, and their capacity to act, both individually and collectively. Importantly, Under-the-Tree sessions encourage participants to consider cultural values and traditions, and their effect on girls' wellbeing, while also discussing new ideas related to girls' holistic development.

The topics addressed in the sessions reflect the concerns of community members and/or collaborators such as the school system. Topics may be directly related to girls' development (early, forced marriage, for example) or they may more broadly support girls' wellbeing (inter-generational communication, for example, or the importance of birth certificates, which is a topic of concern in Senegal).

Participants

In Senegal, our animatrices hold regular sessions with five groups of people in each community: grandmothers, adult women, adolescent girls, adolescent boys, and male elders. Our sessions with females are more frequent than our sessions with males. Most Under-the-Tree Sessions are for homogenous groups, although you may hold gatherings of mixed groups (grandmothers, mothers, and adolescent girls, for example) from time to time to reinforce cross-generational communication skills and to discuss mutual interests.

An ideal group size for an Under-the-Tree Session is about 15 people, and a maximum size is 25 people. Remember that you are aiming for dialogue, analysis, and problem-solving. The larger the group, the harder it is to maintain intimacy, attention, and communication.

Timing and Content

Your animatrices should begin to hold Under-the-Tree Sessions by the fourth month of activities, as soon as you have completed your initial visits, baseline assessment, and community selection (Steps 1-3). You will have held your first Inter-Generational Forum (Step 6a), and you will have begun to fill your toolkit with

culturally appropriate stories, songs and other tools (Step 5).

The Under-the-Tree Sessions should be carefully planned to blend elements of timing and of content:

- First, our experience shows that an animatrice can hold a maximum of three sessions per day, each lasting one to two hours. Ideally, she conducts 12 sessions per week and 48 per month.
- Second, the sessions build on one another, following a logical topical sequence.
- Third, the sessions knit together other GHD activities, and include follow-up discussions after Inter-Generational Forums (Step 6b).

Annex 5a contains a guide that our animatrices use to conduct Under-the-Tree Sessions in Senegal. The guide provides information on how to prepare for a session, how to ensure participants' comfort, and how to promote and synthesize dialogue on the session topic. These elements are quite similar across all sessions, and across all groups.

What *differs* from session to session are the topics, and the tools that animatrices use to present the topics. Your staff will use every tool in the communication toolkit (Step 5), including stories, songs, images and games. You will have created a set of tools that reflects the cultural environment, and that follows general principles of adult education. The tools do not teach, nor do they impose outside ideas. Rather, all your tools should be designed to promote participant reflection, dialogue, analysis, and action planning.

In Senegal, our Field Coordinator creates a monthly schedule of Under-the-Tree Sessions: a simplified sample is attached as **Annex 5b**. As you examine the sample schedule, note several important elements of timing and topics:

- The sample schedule shows four animatrices working in eight villages, or two villages per animatrice. (In reality, animatrices may work in as many as eight villages each.)
- Each animatrice holds and reports on eight to 12 sessions weekly.
- The session topics vary from community to community.
- Within each community, by contrast, sessions for different groups are often on the same topic. This permits participants from different groups to continue the dialogue with one another after the sessions.

Special Session: Inventory of Grandmothers' Expertise

Every community is home to grandmothers who have expertise in various cultural traditions: story-telling, songs, dance, cuisine and more. Every community is home to grandmothers with deep knowledge of local tradition and history. Alliances with these people will enrich your GHD work in many ways, but first you must identify the women's skills and knowledge.

We suggest that an inventory of expertise be the topic of your second Under-the-Tree Session with grandmothers in each village. Women may identify their own or each other's' skills, or those of community members not present.

In each village, create a simple table to record the full names and the skills of each identified woman has, including but not limited to music, stories, proverbs, riddles, and games.

Step 8

Social Infrastructure

Under-the-Tree Training of Grandmother Leaders

Year 1, Months 7-12

The Grandmother Project’s experience in Senegal and many other countries confirms that grandmothers, with leadership training, can become valuable protagonists for perpetuating positive traditions and for integrating new knowledge and practices, all in the service of girls’ holistic development.

Every community is home to women who have natural talents for communication, empathy, and problem-solving. They are recognized and trusted for their experience, advice, and ability to persuade others toward positive action. GHD’s Under-the-Tree Training of Grandmother Leaders builds on grandmothers’ traditional roles and develops their skills and knowledge to become allies in girls’ wellbeing. Training Grandmother Leaders increases their confidence and skills to act in solidarity, to communicate with others, and to collaborate knowledgeably on behalf of adolescent girls.

The outcome of Step 8 is: Grandmother Leaders, with greater confidence, knowledge, and capacities, who more effectively coordinate community-level activities to promote girls’ wellbeing.

Objectives and General Content

The left column of the table below shows the five objectives of our Grandmother Leaders training in Senegal. The center column lists the topics we addressed in the training’s four modules, and the column at right shows the many training methods we used to introduce, reinforce, and practice grandmothers’ new ideas and skills. You will develop your own specific content for Grandmother Leaders training, drawing on the culture and concerns in your project area.

Training Objectives	Themes and Topics	Methods and Tools
<ol style="list-style-type: none"> 1. Build grandmother-leaders' self-confidence and self-esteem 2. Increase grandmother leaders' individual skills and mutual solidarity 3. Strengthen grandmother leaders' competencies in communicating with adolescents 4. Increase grandmother-leaders' knowledge of girls' physical and psychological development 5. Reinforce communication and collaboration between grandmothers and other development actors 	<ul style="list-style-type: none"> • Self-confidence • Leadership qualities and skills • Interpersonal communication skills • Solidarity and shared objectives • Problem-solving • Conflict resolution • Collective action to promote girls' wellbeing • Girls' physical and psychological development • Family planning • Challenges and opportunities specific to girls in project locale 	<ul style="list-style-type: none"> • Repetition and reinforcement • Songs • Ice breakers • Brainstorming (of problems, solutions, grandmothers' roles) • Role play • Pictures • Case studies/stories • Games • New skills practice, including with adolescent girls invited to attend select sessions.
⇄ participatory, adult pedagogy designed for low-literacy participants ⇄ ⇄		

Note that several themes and topics of the Grandmother Leaders training are also addressed in Inter-Generational Forums (Step 6a) and in Under-the-Tree Sessions (Step 7). This repetition is deliberate. The longer format, smaller number of participants, and more detailed content of the Grandmother Leaders training helps to ensure that grandmothers have ample opportunity to absorb new skills and knowledge, discuss, practice, and gain confidence.

Timing and Duration

We suggest that you begin Under-the-Tree Training for Grandmother Leaders midway through GHD's first year. You will already have held your first Inter-Generational Forum (Step 6a), and your animatrices will have begun to hold Under-the-Tree Sessions (Step 7) and to follow up among attendees. You will have inventoried grandmothers' expertise to identify culture-related skills. Your staff will already have a good idea of who are natural leaders among the grandmothers in the villages where you are working.

Under-the-Tree Training of Grandmother Leaders occurs over four sessions, and each session lasts two days. Allow a week or two between sessions to allow participants time to reflect on and practice their new knowledge and skills.

Participants and Facilitators

Grandmother Leaders are chosen by their peers. In each community, guide grandmothers to use the criteria below to select up to five women to participate in Under-the-Tree Training of Grandmother Leaders.

Grandmother Leaders are women who:

- Have demonstrated their commitment to promoting the wellbeing of the community;
- Are willing and able to work effectively with others;
- Are respected in the community and consulted by others for their experience.

Make sure that the selected women understand the commitment they are making, not only to attend the entire Grandmother Leaders' training, but to serve as leaders (mobilizers, problem-solvers, confidantes) in their communities.

The ideal participant range is ten to 12 women. We organize pre-tests with the grandmothers chosen by their pairs based on the criteria to assess their level of knowledge and the level of involvement in community activities. Other groups such as youth and seniors are also interviewed. In Senegal, we gather grandmothers from two adjacent villages (five or six per village) to attend trainings together. This reinforces collaboration, supports dialogue and the exchange of ideas, and motivates grandmothers' increased action on behalf of their communities.

Your GHD animatrices will train Grandmother Leaders. When pairing communities for the trainings, choose villages that have different animatrices. In this way, two animatrices will be present at each training: when one is facilitating, the other can take notes and tend to logistics. Consider assigning an additional staff member to each training, with the specific task of taking notes, capturing quotes, and observing progress.

Please take the title of Step 8—***Under-the-Tree Training***—literally. By holding the trainings under a tree or other site that is a traditional gathering place, you signal that trainees are important people, and ensure that they are more comfortable than in a government office or a classroom.

Consider alternating the location of the four trainings. If the first occurs in one of the paired communities, hold the second in the other, and so forth. Each cadre of Grandmother Leaders will have the opportunity to host the other.

Post-Training Qualitative Assessments

It is useful to interview a handful of Grandmother Leaders a few months post-training, to understand the effects of training on their attitudes and activities. In Senegal, our Field Coordinator invites individual grandmothers to reflect on and discuss the nine questions below. See earlier Continuous Monitoring Section for more ideas on how to document such discussions.

1. You invested a great deal of time and energy to participate in the Grandmother Leader training sessions. Looking back, was this useful for you?
2. Among the things you learned in the training, were any especially useful? Which ones?
3. Do you believe that the Grandmother Leader training changed anything in you?
4. At home and with your family, do you do anything new or different as a result of the training?
5. In your community, do you do anything new or different as a result of the training?
6. Do you see changes in grandmothers' interactions with one another?
7. Think about your relationships with adolescent girls such as your granddaughters. Do you see changes in the way you communicate with them now compared to before the Grandmother Leader training?
8. Since you participated in the Grandmother Leader training, have you undertaken any new or different activities with other development actors including (a) village chiefs and other leaders, (b) teachers, (c) women (specifically, mothers), (d) youth, (e) health workers?
9. Imagine a 15-year-old girl in your village who is a good student and who hopes to continue her education. Her father is arranging her marriage. What would you do?

In Senegal, we interviewed 80 women who participated in Under-the-Tree Training for Grandmother Leaders, and found a number of important changes:

- Increased self-confidence: "Now I can express my ideas in public, which I couldn't do before."
- Better understanding of adolescence: "Before I didn't know about the changes that all girls go through during puberty. Now I understand."
- 100 percent of the Grandmother Leaders reported using listening and dialogue, rather than scolding and threats, when communicating with girls.
- 98 percent of Grandmother Leaders reported collaborating with other grandmothers to solve problems, including mobilizing to prevent child marriage, female genital mutilation of infants, and families removing daughters from school.
- The 80 Grandmother Leaders were providing ongoing support and advice to a total of 230 adolescent girls.

Step 9a

Social Infrastructure

Women's Forums

Year 2, Month 2 and Year 3, Month 3

Purpose

Inter-Generational Forums (Step 6a) are an opportunity to discuss girls' holistic development and cultural context with men and women of three generations. Under-the-Tree Sessions (Step 7) are a complementary activity that provides an opportunity for participants to do the same within their social peer groups.

In Senegal, we saw the need for an additional type of event, in which grandmothers, women and girls can jointly discuss the many aspects of girls' development and negotiate culturally appropriate and positive promotion of girls' wellbeing. Women's Forums, which we recommend occur once a year in each village, fill several needs:

- They provide a comfortable environment in which to discuss sensitive subjects and reinforce communication between generations of women.
- They elicit reflection on the importance of alliances between generations to help girls negotiate between tradition and modernity, and to promote girls' wellbeing.
- They create solidarity and trust between generations, and recognition of each other's assets and skills.
- They increase the scope of participants' action to jointly promote positive traditions and replace harmful traditions with negotiated alternatives.
- They reinforce an approach to communication based on listening and dialogue.

General Methodology

The Women's Forums gather women of different generations from a single community, to foster dialogue on pre-determined themes. Using a participatory, adult education pedagogy, and with experienced facilitators, participants are invited to reflect on their own experiences and opinions, and to combine these with new information presented in the forums.

Like the Inter-Generational Forums, the Women's Forums do not try to persuade participants to accept a way of thinking or acting. Rather, they offer guidance so that participants can analyze attitudes and alternatives and decide for themselves the actions they wish to take. Each forum will encourage participants to continue the discussion, along with activities of their choice and harmonious with their sociocultural context, back in their communities.

Like the Inter-Generational Forums, the two Women's Forums should build on one another. Begin the

second forum with a look back: participants should report on their activities and discuss changes in the community and households since the first forum.

Annex 6a contains a suggested design for a Women's Forum. In Senegal, we began these forums only recently: we are still experimenting with their content and structure. As you design your own forums, seek a balance between providing facts and information about girls' development, on one hand, and structuring opportunities for participants to reflect on, discuss, and synthesize existing and new knowledge on the other.

Timing and Thematic Structure

After about one year of GHD activities, participants of all age groups should feel comfortable enough with the topics of girls' development to discuss them across generations. (They will have discussed the topics with their own age-mates during Under-the-Tree Sessions [Step 7], and in community-driven follow-up activities following the Inter-Generational Forums (Step 6b.) Therefore, we suggest that each community's first Women's Forum occur early in Year 2, and the second forum about one year later.

Each forum should last at least one day, and ideally will last two days if resources permit.

Women's Forums in each community will require a total of two weekends over the life of GHD, plus preparation and follow-up.

Each forum should provide factual content about the physical and psychological changes of adolescence and offer opportunity for participants to discuss how girls experience these changes within the context of local culture. In Senegal, for example, participants examine several ways that grandmothers and mothers can communicate effectively with girls about topics such as menstruation and pregnancy, and they debate the merits of each type of communication.

In many cultures, the traditional way of communicating with children in general, and with girls in particular, is based on fear and scolding. Adolescent girls everywhere need a patient and calm adult to listen to their concerns, and to discuss the changes and challenges that they face. During the Women's Forums, participants practice communication through listening and dialogue. Various exercises increase communication between the three generations of women as a necessary precursor to discussion of sensitive topics like menstruation, sexuality and contraception.

Forum #	Suggested Calendar	Principal Themes	Cross-Cutting Themes
1	Year 2, Month 2	<ul style="list-style-type: none"> • Communication • Physical and psychological changes in adolescence • Women’s solidarity across generations • Needs and constraints in girls’ holistic development 	<ul style="list-style-type: none"> • Community-identified problems related to girls’ holistic development (In Senegal, examples are early marriage, teen pregnancy, female genital cutting, excessive punishment of children)
2	Year 3, Month 3	<ul style="list-style-type: none"> • Women’s leadership • Family planning 	

Participants and Facilitators

The ideal number of participants for a forum is 20 to 22, plus facilitators. Each forum gathers grandmothers, adult women, and girls from a single community. As with Inter-Generational Forums and Under-the-Tree Sessions, we found that participants are reluctant to discuss their community’s concerns with people from other villages.

Women and girls are unlikely to participate freely in the presence of culturally dominant males. For this reason, the Women’s Forum is an event for females only, and this includes facilitation staff. Consider inviting local schoolteachers and health workers to participate or even co-facilitate the forum. Men who are invited to a forum’s opening or closing session should depart as soon as they complete their part.

Skilled facilitators will help ensure that all participants of all ages have the opportunity to speak, and that all contributions are respected. The forums foster dialogue between women who traditionally interact within an age-dependent hierarchy that assigns varying degrees of power and subordination. Our experience is that women of all generations are eager to have in-depth discussions with each other on complex and sensitive issues but benefit from some guidance on how to do so.

Step 9b

Social Infrastructure

Women's Forum Follow-up Activities

Year 2, Month 3 through Year 3, Month 12

Note: Activities following the Women's Forum are similar to those that follow the Inter-Generational Forums.

After each Women's Forum, participants from the three generations return home and organize sessions with their peers to share what was discussed and learned. They discuss and plan the concrete actions proposed during the forum.

Participants also organize broader community meetings to seek agreement on possible actions to undertake jointly, related to girls' holistic development and children's wellbeing in general. The goal of these general assemblies is that community members reach consensus on problems and solutions proposed by forum participants; the ideal outcome is (a) a plan with a limited number of concrete actions, and (b) a sense of community ownership.

To help you envision the actions that participants in your Inter-Generational Forums might take over the life course of your GHD activities, we present some examples of community-identified and implemented activities in Senegal:

- Grandmother leaders went to middle school to talk to students about the risks of pregnancy and early marriage.
- In a village on the border between Senegal and the Gambia, phone reception is lacking, and women work very hard to get water. Following the forum, women leaders of three generations decided to invest in the development of girls. Thus, after several meetings, the women leaders decided to organize a day of protest to make themselves heard by the authorities so that they might solve their problems.
- After attending the forum, women and grandmothers discussed the use of laptops by girls. They organized a meeting with the girls to discuss the advantages and disadvantages of laptops.
- Grandmother leaders and mother leaders held a meeting with fathers to discuss the situation of children who do not have a birth certificate. Together, they decided to register any child born in the village, but also to regularize the situation of children who do not have a birth certificate.
- The women and grandmother leaders organized sessions with their peers on the importance of lightening household chores for girls in school to allow them to study for their classes.

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Your organization's animatrices follow the activities undertaken by leaders of the various social/age groups among their peers and in the wider community. Animatrices can support leaders by discussing opportunities and constraints, offering advice, and sharing suggestions. This follow-up occurs during information meetings, but also during Under-the-Tree Sessions (Step 7).

Recall that the animatrices' role in communities is similar to the facilitator's role in the forums: she guides others' activities but does not decide or direct them. It is the community actors themselves who must decide and carry out activities for social change.

Step 10a

School-Community Collaboration

Teacher Workshops

Year 1, Months 10 and 12

Purpose

The Teacher Workshops focus on what teachers can do, inside and outside the classroom, to blend positive elements of local culture and traditional forms of learning into the modern school curriculum. Teacher Workshops are followed by Grandmother-Teacher Workshops in Step 10b, which prepare grandmothers to visit the classroom as co-teachers of values and traditions.

In Senegal, we find that schoolteachers respond enthusiastically to GHD. They see the value in deepening relationships between school and community, to support children's wellbeing in general and girls' holistic development. One primary schoolteacher captured the idea when he said, "Grandmothers play the same roles as teachers, although their involvement goes further than ours. They are involved in all aspects of children's development. I wonder why they were never invited into the classroom before."

Timing and Themes

We suggest that you begin Teacher Workshops in Year 1, Month 10. By that time, the social infrastructure activities will be well established: you will have held the first Inter-Generational Forum (Step 6a) in each community, with the participation of school personnel, and participants will be promoting their own activities with support from your animatrices. The animatrices will be offering several weekly Under-the-Tree Sessions in each community (Step 7), and Under-the-Tree Training for Grandmother Leaders will be underway (Step 8). In short, participating communities will be adequately prepared to embrace their local primary and secondary schools as allies in promoting girls' holistic development within a framework of cultural values and positive traditions.

The Teacher Workshops occur in two sessions; each takes one day. Separate the first and second trainings by one or two months: teachers need time to launch new activities in the classroom and community based upon what they learn in the first training.

Training Objectives	Themes and Topics
<ol style="list-style-type: none"> 1. Discuss how cultural values, and elders' (especially grandmothers') role in girls' development, are pertinent to the school system. 2. Identify ways to strengthen collaboration and confidence between schools and communities for the benefit of children. 	<ul style="list-style-type: none"> • Orientation to GHD and the school-community collaboration steps; the logic and benefits of integrating cultural knowledge and values, and inviting grandmothers as collaborators, into the classroom. • How, practically, to make the integration happen: inputs, approach, simulation exercise with tools including booklets, games, songs, stories

Annex 7a contains the two training designs that we created in Senegal (for upper primary and lower secondary schools to get at the 10-14-year-old age range of the target population), and that school administrators use to facilitate the Teacher Workshops. You are invited to replicate the topics and content but be sure to make modifications to reflect the locale where you are working.

Participants and Facilitators

The facilitators of the Teacher Workshops are School District staff and school principals. Your task is to prepare them for the facilitation.

In Senegal, we find that we must take particular care to help them understand and use participatory adult learning techniques, which are different from classroom teaching techniques.

While the training is underway, your staff should take notes, capture interesting quotes, and manage logistics.

Step 10b

School-Community Collaboration

Grandmother-Teacher Workshops

Year 2, Months 2-3

Year 3, Months 2-3

The education divide between unschooled grandmothers and schooled grandchildren can feel alienating to the older generation, especially as children reach adolescence. To be sure, most grandparents support formal education; in Senegal, they play a major part in deciding if and how long children attend school. But they also sense that modern schooling creates distance between themselves and their grandchildren, between traditional and modern forms of knowing.

GHD underscores that grandmothers are children's traditional teachers, and the community is the traditional classroom. It then positions teachers and grandmothers as collaborators and co-creators of relevant, quality education for children.

Your purpose in training grandmothers to enter the classroom is to build their confidence and skills so they can contribute to the school-community collaboration activities as a whole: to blend traditional and modern learning activities that support children's wellbeing overall, and the holistic development of girls. In Senegal, we find that grandmothers may initially be reluctant to interact with school staff, especially grandmothers who never attended school or who are unable to read and write. The Step 10b workshops bring grandmothers and teachers together as equals and help them develop mutual respect and build mutual support. When grandmothers and educators collaborate, they become more effective in their shared roles as educators and caretakers of children.

Timing and Topics

The Grandmother-Teacher Workshops should begin early in GHD's second year. By then, grandmothers will have built confidence, knowledge and skills via participation in Inter-Generational Forums (Step 6a), in ensuing activities in their communities (Step 6b), and in Under-the-Tree Sessions (Step 7). Your animatrices will have inventoried grandmothers to learn who are the most talented storytellers, singers and more. A subset of grandmothers will have attended Under-the-Tree Training for Grandmother Leaders (Step 8). Meanwhile, following Step 10a, teachers will have begun to bring elements of culture and tradition into the classroom.

Each Grandmother-Teacher Workshop requires one full day.

Training Objectives	Themes and Topics
<ol style="list-style-type: none"> 1. Build mutual respect, communication, and collaboration between teachers, grandmothers, and other community actors. 2. Clarify actions – in school and out-of-school settings - that grandmothers can play in ensuring a holistic approach to girls’ and boys’ education that complements formal education efforts. 	<ul style="list-style-type: none"> • Grandmothers’/elders’ traditional role as educators • Girls’ needs linked to education, and constraints to meeting needs • What teachers, grandmothers, others can do to ensure girls’ success at school • How teachers can promote positive traditions, values, in classroom, home setting, and community • How grandmothers can participate in classrooms

Plan to hold a second set of Grandmother-Teacher Workshops about one year after the first. The refresher workshop is an opportunity to discuss what is and is not working well, and to find solutions. It is an opportunity to introduce new topics and brainstorm new forms of collaboration.

Annex 7b contains the training design that we created in Senegal, and that school administrators use to facilitate the Grandmother-Teacher Workshops there. You are invited to replicate the topics and content but be sure to make modifications to reflect the locale where you are working.

Annex 7c contains sample lesson plans that may inspire classroom activities in your area. Some lesson plans are carried out by teachers with their students, and others are carried out by grandmothers who come into the classroom to deliver special lessons.

Participants and Facilitators

As in Teacher Workshops, school principals and district education staff will facilitate the Grandmother-Teacher Workshops. Your task is to prepare them to facilitate, using participatory adult learning techniques. Your staff should be prepared to take notes, capture interesting quotes, and manage logistics while the training is underway.

In Senegal, Grandmother-Teacher Workshops gathered participants from two to three schools and the communities they served. During the workshop, teachers and elders from the same village did small group work together, making specific plans for their future collaboration.

Step 10c

School-Community Collaboration

Follow-up with Schools

Year 1, Month 4 through Year 3, Month 12

After the Teacher Workshops and the Grandmother-Teacher Workshops, when classroom activities are underway, it is the task of school principals to offer ongoing support and troubleshooting to teachers. Principals are also charged with recording data on GHD activities in their schools and providing information to the project's monitoring system. The GHD, in turn, offers regular support and troubleshooting to principals via supportive supervision meetings. Meet monthly with each school principal until activities are thoroughly absorbed into administration and classroom routines.

Use activity monitoring data to guide your discussions. In the Teacher Workshops and Grandmother-Teacher Workshops, you introduce the need to plan, tabulate and monitor GHD activities in classrooms and schools, and this data can guide your discussions.

Steps 10a, 10b, and 10c link grandmothers with teachers on the topics of cultural values, and the traditional roles that grandmothers play in promoting those values. Your organization's task is to create opportunities for teachers and grandmothers to collaborate for children's wellbeing, and especially for the holistic development of girls. It is the school staff and grandmothers who will choose and carry out activities toward that end.

To help you envision what they might do, here are some examples from our work in Senegal:

- Elementary school teachers use proverbs, stories, values, basic learning activity in their classroom. They use 5 booklets as educational tools: 1) African proverbs for today's children, 2) African children's duties and rights, 3) African tales for today's children, 4) the role of elders in African societies, and 5) African values for today's children.
- Elementary students interview grandparents to prepare for their history classes.
- Grandmothers are invited to primary school classes as "resource persons". Teachers use the grandmothers to tell stories, proverbs and riddles in class. They take advantage of the grandmothers' presentation to conduct their lesson and/or discuss morals with the students.
- Elementary school teachers organize singing, storytelling and riddle contests and invite grandparents to judge student performance during these sessions.

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- Teachers, in partnership with grandmothers, organize “story nights” in the schoolyard. During this session, grandmothers and grandfathers share tales, riddles and proverbs. Children are also invited to share their stories, riddles and proverbs.
- In a village, under the impulse of the grandmother leaders, the women of the village contributed to making blouses for all the pupils of their school.
- Grandmothers and girls reforested the school in their village. Girls water the plants with the help of school teachers.

Several teachers and administrators are so pleased with the activities that sprang from GHD participation that they routinely volunteer in other steps, such as co-facilitating the Inter-Generational Forums.

Step 11

Social Infrastructure

Days of Praise for Grandmothers

Year 2, Month 7 and Year 3, Month 7

Days of Praise for Grandmothers pay tribute to grandmothers for their traditional role and experience in promoting children's wellbeing. The Days of Praise provide grandmothers from several communities the opportunity to discuss and reflect on actions they are taking to promote girls' holistic development and strengthen their commitment to making positive change for girls.

Days of Praise for Grandmothers pay tribute to grandmothers for their traditional role and experience in promoting children's well-being. In Senegal, after about 18 months of implementing GHD in individual villages, we organize Days of Praise for Grandmothers from nearby villages to reflect on their activities, achievements and next steps. The Days are a valuable opportunity for grandmothers and others to exchange ideas, renew enthusiasm, and build confidence for ongoing work. Not incidentally, participants also enjoy themselves.

In the box below, we present the content of a typical Grandmothers' Day in Senegal. Use this information to inspire your own festivities, bearing in mind these logistical guidelines:

- Hold the first Grandmothers' Days after all GHD activities have begun, and annually thereafter.
- Plan for a maximum 30 grandmothers per event, then determine how many villages can participate in each. You could invite ten women from each of three villages, or three women from each of ten villages. The larger the number of villages, the more varied the exchange of ideas and achievements will be.
- Organize transportation as needed, and refreshments as your budget allows.
- Your animatrices and participating teachers are good candidates to facilitate reflections and discussions; also invite a wide variety of adolescents, notables and others to offer testimony and provide entertainment.

Tribute to Grandmothers

Exchange meetings between the grandmothers of different villages

8:30	Breakfast
9:00	<p>Welcome</p> <ul style="list-style-type: none"> • Village Chief • Imam • President of the grandmothers • School Principal • Your project
9:30	<p>Valorization of the role of grandmothers in the family and the community (testimonies by the other guests, and then by the grandmothers themselves)</p> <ul style="list-style-type: none"> • Song of Praise to grandmothers <p>Testimonials from participants/guests</p> <ul style="list-style-type: none"> • The role and place of grandmothers in the family; in the community; in the education of children; in the life of the family; in the supervision of the daughters-in-law; in the transmission of knowledge from generation to generation. <p><u>Teachers:</u> Did teachers do anything to increase recognition and respect for the role of grandmothers on the part of children in school? What changes have they seen with the involvement of grandmothers?</p> <ul style="list-style-type: none"> • Presentations of children about the different roles of grandmothers in the family (from the GM booklet) • Songs of Praise to grandmothers: school children, everyone with school children, Madou Ba or Samba <p>Testimonials from the grandmothers</p> <ul style="list-style-type: none"> • Has their place/status in the community changed in the family and in the community, compared to a few years ago? (Give concrete examples of situations you have experienced before and since the advent of activities involving grandmothers) • Some testimonials (3 to 4), not all grandmothers.

10:45

Testimonials from the grandmothers

- The activities they have carried out in their respective communities and at school to promote (FIRST) positive traditional practices and (THEN) to discourage traditional practices harmful to the development of girls and boys
- Testimonies of grandmothers from different villages
- We know that everyone appreciates the project, which gives satisfaction, but here it is about what you do concretely every day in the family and in the community.
- What do you do every day in the family and in the community?
- Has your role changed since the grandmothers' involvement in the activities? Do you do things today that you did not do before?

Demonstration of girls/boys from the host village: *dippis, tindi and talli?*

After the demonstration ask questions to the children:

- Are these activities interesting for children or not?
- Is it important for children to know their cultural traditions? Why?
- Is the purpose of these activities to have fun, or are there other benefits for children?
- Have they known these *tindi/talli* for a long time or have they recently discovered them?
- Ask grandmothers the same question: Why do they invest in teaching these traditions to children?

11:45

Small group discussion for grandmothers

- Ask grandmothers to sit with grandmothers from other villages that they do not know. Ask them: Why are we asking you to sit with grandmothers that you do not know?
- Explain the context of children's learning: challenges faced by girls at the national, regional, departmental, Soninke levels in relation to school enrolment and keeping girls in school. Do you agree that this is pattern is true in the zone as well? What do you think explains this situation? Collect some advice from grandmothers. (In case some factors, such as early marriage, are not mentioned.)
- Give instructions: Organize participants into 5 groups, each group will be accompanied by a facilitator to discuss issues such as early marriage, teenage pregnancy, storytelling, girls' schooling, keeping girls in school.

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Grandmothers actions related to:	<i>What are you doing concretely in the family, community/school to promote change on these issues?</i>	<i>After this meeting, what can you do concretely to discourage/encourage these practices?</i>	<i>Can grandmothers in the area do something together to promote these changes? What?</i>
Teenage pregnancy			
Promoting tales			
Girls' schooling			
Keeping girls in school			
Early marriage			

Discussion (in plenary)

The facilitators share the ideas of the groups. Maybe this one will be after the lunch break? Can grandmothers in the area organize themselves to help educate girls in this area?

Song of Praise to grandmothers

14:00	Lunch
15:00	<ul style="list-style-type: none"> • The staging of a cultural activity (wedding <i>Fouladou</i> cotton weaving or something else) by the grandmothers/community of the host village • Song of praise to grandmothers (<i>Madou</i> or <i>Samba</i> and everyone)
16:00	<p>Closing</p> <p>President of the grandmothers or a few grandmothers: Ask one or more grandmothers from each participating village: What is your appreciation of today's day? Is this type of activity relevant or not?</p> <p>School Director, Project Grandmother, Village Chief, Imam</p> <p>[Song]</p>

Step 12

Social Infrastructure

Solidarity Day

Year 3, Month 5

Solidarity Day gathers leaders from several generations and several villages to exchange information about their activities and achievements, and to collaborate for greater effect.

In Senegal, participants in GHD initially wanted to work within their communities to address problems related to girls' development: villagers felt uncomfortable discussing their challenges with outsiders. With time and confidence, however, they saw the value of inter-village collaboration for at least some of their activities.

In the box below, we present the content of a typical Solidarity Day in Senegal. Use this information to inspire your own festivities, bearing in mind these logistical guidelines:

- Hold Solidarity Days after all communities are deeply engaged in GHD activities.
- Plan for 30 participants per event, with equal representation from five neighboring communities. Each community is represented by its village chief and religious leader, plus one leader each of women, men, youth and grandmothers.
- Organize transportation as needed, and refreshments as your budget allows.
- Your animatrices and participating teachers are good candidates to facilitate the day's reflections and discussions.

Day of solidarity and reflection for the holistic development of girls

Schedule	Activities	Material
8:30	Breakfast	
9:00	Welcome by the Village Chief, Imam, School Principal, Grandmother Project, Mayor's representative	

THE STEPS OF GHD

9:30	<p>Objective 1: Discuss the importance of solidarity, understanding within the family, the community and between communities</p> <p>Objective 2: Discuss communication strategies with children and especially with girls based on religious and cultural values</p> <ul style="list-style-type: none">• Presentation and negotiation of the timetable (time, meal)• Methodology of work (plenary, small groups, participation of all, exchange of ideas, everyone has experiences in life that will be relevant to the discussion, distribution of groups by age groups and sex)	
9:45 – 10:30	<p>Objective 1: Discuss the importance of solidarity, understanding within the family, the community and between communities</p> <p>Discussion on Solidarity</p> <ul style="list-style-type: none">• Show the drawing on solidarity• “Those with a thatched roof must get along”• “United, carnivorous ants drag a corpse” <p>Questions</p> <ul style="list-style-type: none">• What do you see in this drawing?• What is the lesson that can be learned from this drawing?• Is there a proverb about solidarity?• Is it possible to lift a roof if there is no solidarity?• In the communities of Fouladou, does solidarity exist today?• In your opinion, does this situation deserve to be discussed or not?	

<p>9:45 – 10:30</p>	<p>Facilitator's Comments</p> <ul style="list-style-type: none"> In the course of the discussions we had with the various members of the area's communities (young, women of childbearing age, grandmothers), an important point came back in the exchanges: it is the question of solidarity which was once very strong within families, communities and between villages but today, all have said that this value has disappeared. <p>Quotes</p> <ul style="list-style-type: none"> Here are some quotes from people from different villages who talk about the lack of solidarity. <p><i>"There is no more solidarity in the villages. It's every man for himself, individualism is gaining ground. There is no more trust between people. It is the solidarity that made it possible for people to build the village mosque many years ago. But now to repair it is a problem. "</i></p> <p style="text-align: right;">~ Elder from Mankacounda</p> <p><i>"Solidarity exists in the village during ceremonies and deaths, but otherwise it is weak."</i></p> <p style="text-align: right;">~ Grandmother from Mankacounda</p> <p><i>"Solidarity and understanding are very weak here. It is individualism that becomes more and more visible."</i></p> <p style="text-align: right;">~ Youth from Mankacounda</p>	
<p>10:30 – 11:15 for group work</p> <p>11:15 – 12:00 for the plenary</p>	<p>Group exercise on solidarity</p> <ul style="list-style-type: none"> We know that all those who are here are leaders who love peace and wish for cohesion between families. We will divide into 3 groups Group 1 will reflect on strategies to develop to strengthen solidarity within the family, group 2 within the village, and group 3 between villages Tell each group where they will meet (to save time) 	

Group 1: Solidarity within the family

- Within the family, do fathers communicate enough with wives, fathers and mothers with their daughters, sons?
- Do grandmothers communicate enough with their granddaughters and step-daughters?
- Do co-wives communicate sufficiently?
- Are there meetings within the family to discuss family issues/situation?
- Does the opinion of young people matter?
- How are conflicts resolved within the family?
- How can communication between the different members of the family be strengthened?
- What can be done concretely to strengthen solidarity within the family? And who can do it?

Group 2 : Solidarity within the community

- Does solidarity exist in the villages?
- In the village, do neighborhood leaders communicate sufficiently with each other? Young people, grandmothers, women of childbearing age, with each other? Teachers and the community?
- Are there periodic meetings within the community to prevent or discuss village issues/situation?
- Are the opinions of women and young people considered when making decisions?
- How often are conflicts resolved within the village? Is there a framework within the village where all issues are discussed in order to find solutions?
- Are there activities that community members do together? Which ones?
- What can be done to strengthen communication between different members of the community?
- Could this group do something concrete to strengthen solidarity in the community? Who could do something (and when)?

	<p>Group 3 : Solidarity between neighboring villages</p> <ul style="list-style-type: none"> • Does solidarity exist between villages? • Is there enough communication between the villagers? Young people, FAP, grandmothers, between them? • Has it always been like this? • Are there periodic meetings between villages to prevent or discuss problems/situation in the area? • How are conflicts resolved between villages? Is there a framework between villages where all issues are discussed in order to find solutions? • Are there activities that different communities do together? Which ones? • Is there anything positive that was done in the past that was a sign of solidarity between the villages? Is it possible to do this or not? Why? • What can be done to strengthen communication between different villages? • Could this group do something concrete to strengthen solidarity within the different villages? Who can do it? <p>Discussion (in plenary)</p> <ul style="list-style-type: none"> • Each group presents the result of their work. • After each presentation, ask if people have personal experiences of strategies used to strengthen solidarity within the family, community and between villages <p>Show the drawing of donkeys</p> <ul style="list-style-type: none"> • How to make this work available in the villages? Who can do it? How? Who can help that? • Oustaz will develop religious and cultural indications on solidarity. 	
<p>Presentation of the story and explanation of group work 12:00 –12:30</p> <p>Group work: 12:30 –13:30</p>	<p>Introduction</p> <ul style="list-style-type: none"> • We will continue with a discussion on a theme related to the first theme, related to the schooling of girls <p>Objective 2 : Reflect on the activities that communities can undertake to contribute to the development, education and schooling of girls in harmony with the socio-cultural and religious context.</p> <p>Group exercise</p> <ul style="list-style-type: none"> • Present the sketch “The story of little Sira” on different ideas about schooling girls 	
<p>13:30 – 14:30</p>	<p>Lunch</p>	

<p>14:30 – 16:00</p> <p>Story without an Ending and group work (in plenary)</p>	<p>Discussion (in plenary)</p> <ul style="list-style-type: none"> • Presentation of group work and plenary discussion • Each group presents its conclusions to questions 8, 9, 13, 14 • Regarding the tradition of giving girls in marriage early and without asking for their opinion: in the story, Ouly thinks that Awaye should ask for Sira’s advice. <ul style="list-style-type: none"> o Do you think that the tradition of giving girls in marriage at 14 or 15 is a tradition we should keep or abandon? o Do you think that the tradition of deciding for the girl without asking her opinion is a tradition we should keep or abandon? o Is it possible for this group to reinforce the reflection on the importance of girls’ schooling? <p>Summary</p> <ul style="list-style-type: none"> • Throughout history, we have reflected on the importance of girls’ schooling. At the end of the story, Ablaye and Ouly disagree. They have different opinions. Ablaye does not agree with Ouly that you must ask their opinion about their future husband. • Why is there no end to this story? <p>Conclusion</p> <ul style="list-style-type: none"> • It is for people to continue to reflect on this story. • Can you share this endless story with others in the community? • With whom and when would you share this story with others and ask them to continue thinking about different opinions on child rearing, girls’ marriage, girls’ schooling? 	
<p>16:00 – 16:30</p>	<p>Closing</p> <ul style="list-style-type: none"> • Grandmother Project • Village Chief • Imam • Mayor’s representative <p>Song</p>	

Step 13

Tools and Continuous Documentation

Endline Assessment

Year 3, Months 10-11

The endline assessment at the close of your GHD activities should, at minimum, repeat the baseline assessment.

Share the results of the endline assessment with participating communities and reflect with them on changes they have made and their effects on girls' wellbeing.

Please also communicate your results to The Grandmother Project at info@grandmotherproject.org.

Share Your Outcomes

The Grandmother Project | Change through Culture's GHD is the subject of ongoing learning and improvement. Implementers and participants are encouraged to continuously gather, share and use information to improve the effectiveness of GHD.

We invite you to submit your endline findings to The Grandmother Project at info@grandmotherproject.org.



SECTION II: THE ANNEXES OF GHD

THE ANNEXES OF GHD

[Annex 1] Baseline Assessment Guidance & Tools

- [Annex 1a]** Baseline Assessment Guidance
- [Annex 1b]** Baseline Assessment Tools

[Annex 2] Monthly Activities & Monitoring Examples

- [Annex 2a]** Monthly Village Activities
- [Annex 2b]** Monthly School Activities

[Annex 3] Communications Toolkit

- [Annex 3a]** Songs
- [Annex 3b]** Examples of Stories without an Ending
- [Annex 3c]** Guidance for Stories without an Ending
- [Annex 3d]** Games
- [Annex 3e]** Quotes
- [Annex 3f]** Catalogue of Booklets

[Annex 4] Training Design for Inter-Generational Forums

- [Annex 4a]** Introduction to Inter-Generational Forums
- [Annex 4b]** Inter-Generational Forum on Excision
- [Annex 4c]** Inter-Generational Forum on Early Pregnancy
- [Annex 4d]** Inter-Generational Forum on Early Marriage
- [Annex 4e]** Inter-Generational Forum on Solidarity
- [Annex 4f]** Inter-Generational Forum on Leadership

[Annex 5] Guidance for Under-the-Tree Sessions

- [Annex 5a]** Sample Under-the-Tree Sessions Guide
- [Annex 5b]** Sample Schedule for Under-the-Tree Sessions

[Annex 6] Sample Training Design for Women's Forums

[Annex 7] Training Design for Teachers & Teachers-Grandmothers

- [Annex 7a]** Sample Plan - Workshop for Teachers
- [Annex 7b]** Sample Plan - Grandmother-Teacher Workshops
- [Annex 7c]** Sample Lesson Plans for Students

SECTION III :
SUGGESTED FURTHER READING

About the Grandmother Project and GHD

- ***Evidence Synthesis Review of The Grandmother Project's Girls' Holistic Development Program***, by Dr. Anneke Newman: <http://irh.org/resource-library/evidence-synthesis-review-grandmother-project-girls-holistic-development/>

This report was commissioned by IRH following the initial 4-day evaluation workshop held in Vélingara, Senegal, in August 2016. Staff from Grandmother Project and Passages Project, stakeholders from the Ministries of Education and Health, and an independent consultant convened to elaborate a Theory of Change for GMP's Girls' Holistic Development (GHD) program.

The workshop participants acknowledged the need to explore the body of qualitative evidence compiled by GMP throughout the course of the program's implementation, to assess the empirical support for the Theory of Change and its success in changing social norms. This report represents this evidence.

- ***Girls and Grandmother Hand-in Hand: Dialogue Between Generations for Community Change***, by The Grandmother Project and World Vision: [https://www.grandmotherproject.org/wp-content/uploads/2018/07/GMP-LL-DOC-DHF.ENG .pdf](https://www.grandmotherproject.org/wp-content/uploads/2018/07/GMP-LL-DOC-DHF.ENG.pdf)

The purpose of this publication is to present the innovative methodology used in the GHD project to other non-governmental organizations (NGOs), international organizations and other development actors, as well as to Senegalese government officials, so that they can understand this very promising approach and consider the lessons learned from the project and their possible application in future programs.

- ***Stories Without an Ending: An Adult Education Tool for Dialogue and Social Change***, by The Grandmother Project in 2017: <https://www.fsnnetwork.org/stories-without-ending-adult-education-tool-dialogue-and-social-change>

This publication's Chapter 4 describes, step-by-step, how to create stories relevant to the reader's cultural context. Its other chapters provide rich information on the theoretical underpinnings of Stories without an Ending, the differences between communication for individual behavior change and community social change; how social change happens in collectivist societies; and principles of adult education applied to social change. Learnings and observations by staff and participants from several countries appear throughout the publication to emphasize and clarify key points. Note that the publication takes a generic tone: it anticipates that readers might create Stories without an Ending for projects that deal with nutrition, maternal health, child health, or any number of other topics.

SUGGESTED FURTHER READING

- ***Involving Grandmothers to Promote Child Nutrition, Health and Development***, by The Grandmother Project and World Vision: <https://www.wvi.org/sites/default/files/GrandmotherGuideRGBEnglishWeb%20FINAL.pdf>

This guide is for non-governmental organizations (NGO) and government program managers who design, implement and evaluate community programs that promote child nutrition, health and development. The Guide's purpose is to help program managers increase their knowledge, skills and commitment to:

- Respect and build on culturally designated roles of family members
 - Include grandmothers as key actors in program on child nutrition, health and development
 - Strengthen communication between the generations within families and communities
 - Promote participatory communication methods that strengthen community capacity to analyze situations and act.
- ***Focus on Families: A Guide for Conducting a Participatory Assessment on Maternal and Child Nutrition***: <https://www.fsnnetwork.org/focus-families-and-culture-guide-conducting-participatory-assessment-maternal-and-child-nutrition>

This is an easy-to-use, state-of-the-art guide for program managers and planners that allows for a nutrition assessment of maternal and child health to explore the roles and influence within the household. The guide introduces a holistic, or systemic, framework that can help program staff more effectively identify key priority groups for interventions. After learning the development, the key concepts and the methodology, you will approach the evaluation process step by step, with case examples, sample tools and diagrams. The guide focuses on the use of the Focus on Family and Culture methodology developed by GMP to examine nutrition-related issues during a critical period in the lives of women and children. However, the proposed methodology and research tools can be adapted to answer any nutrition and health questions of women, newborns, young children, adolescents, etc.

Additional Resources

- **Communication for Development (C4D) websites:**
 - The Communication Initiative Network: <http://www.comminit.com/global/>
 - FAO: www.fao.org/oek/communication-for-development/en/
 - UNICEF: www.unicef.org/cbsc/

Seminal Documents

- ***La culture du développement*** : entretien avec Wangari Maathai publié dans Arabies, Mars 2005.
- Freire, Paulo, ***L'éducation : Pratique de liberté***, Édition du Cerf, Collection Terres de Feu, 1975. La pédagogie des Opprimés, Editions Maspéro, 1974 (écrit en 1969)

SUGGESTED FURTHER READING

- Sadanandan N., S.A. White, *Participatory Development Communication as Cultural Renewal*, dans *Participatory Development: Working for Change and Development*, Sage Publications, New Dehli, 1994.
- Bostrom, R.P., R. Anson, and V.K. Clawson, *Group Facilitation and Group Support Systems*, dans Leonard Jessup and Joe Vaicich (eds.), *Group Support Systems, New Perspectives*, Macmillan, New York, 1993, pp. 146-168.
- Robert Chambers, "Forward", dans *The Art of Facilitating Participation*, Shirley A. White (ed.), Sage Publications, London, 1999.
- Figueroa M.E., D. Lawrence Kincaid, R. Manju, G. Lewis, *Communication for Social Change*, Working Papers Series n. 1, Rockefeller Foundation, New York, 2002.

