

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

A HOW-TO GUIDE

ANNEXES



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

A HOW-TO GUIDE

ANNEXES

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This how-to guide was developed by Catherine Toth in close collaboration with the *Grandmother Project* staff and with technical and financial support from the Georgetown University Institute for Reproductive Health under the Passages project. This guide and the Passages project were made possible thanks to the generous support of the American people through the United States Agency for International Development (USAID) under the terms of the Cooperative Agreement No. AID-OAA-A-15-00042. The contents of this guide are the responsibility of the project and do not necessarily reflect the views of USAID or the United States Government.

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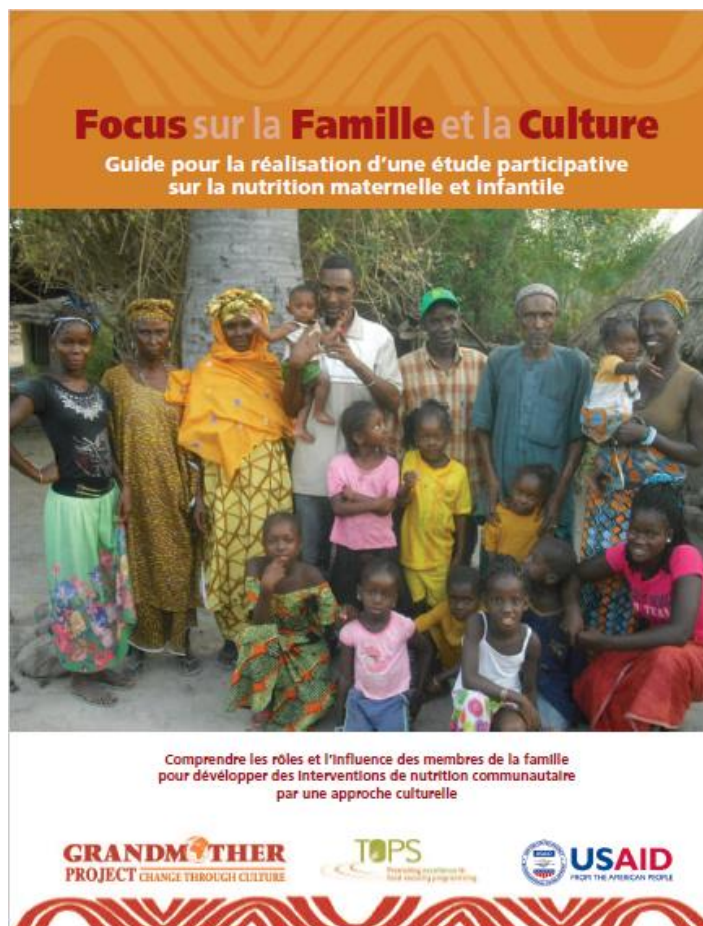
Tools and Continuous Documentation

Annex 1a: Baseline Assessment Guidance

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.



Tools and Continuous Documentation

Annex 1b: Baseline Assessment Guidance Tools

Baseline Assessment Tools used by GMP in Senegal

GMP created five basic assessment tools (i-iv) in Senegal and we used them, as indicated, with six types or groups of people:

<i>Individual or group</i>	<i>Assessment Tool</i>
Grandmothers	I. Quantitative questionnaire for grandmothers and mothers lii. Focus group guide for grandmothers, women and leaders
Women	I. Quantitative questionnaire for grandmothers and mothers lii. Focus group guide for grandmothers, women and leaders
Adolescents	Iv. Focus group guide for girls
Men	li. Quantitative questionnaire for men
Leaders	lii. Focus group guide for grandmothers, women and leaders
Teachers	V. Teacher interview guide

i. Quantitative Questionnaire for Grandmothers and Mothers

Date:		Check (X or √)
Village:		
IDENTIFICATION		
1. Category	Mother	
	Grandmother	
2. Age group	1: 20 to 30 years old	
	2: 31 to 40 years old	
	3: 41 and above	
3. Are you educated?	Yes	
	No	
4. If yes, what type of education did you receive?	French school	
	Koranic school	
	Literacy	
5. Do you have responsibilities at the community level?	Yes	
	No	
6. If so, what types of responsibilities do you have?	Group president	
	Community relay	
	Advisor	
	President of PTA	
	Wife of Village Chief	
	Other	
LEVEL OF INVOLVEMENT OF ELDERLY IN CHILDREN'S EDUCATION		
7. Are your daughters or granddaughters in school?	Yes	
	No	
	No girls/granddaughters	
8. What drives you to take the girls to school?	1: Good education	
	2: Social success	
	3: Other	
9. How many grandmothers in this village share stories with children?	1: None	
	2: Some	
	3: Many	
	4: Most	
10. What is the purpose of stories for children?	1: Makes them smart	

	2: Educates them	
	3: Allows them to know their culture	
	4: Makes them wiser	
	5: Other	
11. What is the purpose of stories for grandmothers?	1: Closeness with children	
	2: Prevents children from going out	
	3: Helps educate children	
	4: Transmits knowledge	
	5: Other	
12. Do the children today listen to stories as much as before?	Yes	
	No	
13. Why do children not listen to stories as much as before?		
14. Is it important to bring stories back into the education of children?	Yes	
	No	
15. If so, how can we bring back stories?		
16. How many young girls in this village respect what elderly women say?	1: None	
	2: Some	
	3: Many	
	4: Most	
17. How many grandmothers in this village participate in activities organized at school?	1: None	
	2: Some	
	3: Many	
	4: Most	
18. How many grandmothers in this village participate in village meetings?	1: None	
	2: Some	
	3: Many:	
	4: Most	
EXCISION		
19. In your opinion, has the practice of excision:	1: Increased	
	2: Decreased	
	3: Remained the same	
20. Is excision recommended by Islam?	Yes	
	No	
21. Will men here marry an unexcised woman?	Yes	
	No	
22. What are the benefits of excision for excised women?	1: Makes them pure	
	2: Woman's hygiene	
	3: Clean	
	4: Beautiful	
	5: Become stronger	
	6: They will be similar to their mother	
	7: They will be similar to grandmothers and other women	
	8: Cultural practice	
	9: Other	
	10: None	
23. What are the immediate risks to young girls who have been excised?	1: Hemorrhage	
	2 : Infection	
	3: Death	
	4: Tetanus	
	5: More fragile in the face of evil spirit	
	6: It weakens the body	
	7: Clean	
	8: Beautiful	
	9: None	
	10: Don't know	

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24. What are the long-term consequences?	11: Other	
	1: Long-term complications	
	2: Infant mortality rate during childbirth	
	3: Persistence and prolongation of bladder or uterine infections	
	4: Scars	
	5: Cysts	
	6: Decreased desire/sexual pleasure	
	7: None	
	8: Other	
EARLY MARRIAGE AND PREGNANCY		
25. Starting at what age should a girl get married?		
26. Starting at what age do girls get married here?		
27. Why at that age? Explain the reasons.	1: When she chooses	
	2: When she shows signs of puberty	
	3: When she finishes elementary school	
	4: When she starts seeing boys	
	5: Fear that she is pregnant	
	6: When a wealthy man is interested in her	
	7: Other	
28. Are you confronted with the problems of early pregnancy of girls in the village?	Yes	
	No	
29. What are you doing to protect your daughters/granddaughters from early pregnancies?	1: Communicating with them	
	2: Intimidate them	
	3: Monitor them closely	
	4: Other	

ii. Quantitative Questionnaire for Men

Date:		Check (X or √)
Village:		
IDENTIFICATION		
1. Age group	1: 20 to 30 years old	
	2: 31 to 40 years old	
	3: 41 and above	
2. Have you attended school or a literacy class?	No	
	French school	
	Koranic school	
	Literacy	
3. Do you have responsibilities at the community level?	Yes	
	No	
4. If so, what types of responsibilities do you have?	Group President	
	Village Chief	
	Deputy Village Chief	
	Advisor	
	PTA President	
	Community Relay	
	Other	
LEVEL OF INVOLVEMENT OF ELDERLY IN CHILDREN'S EDUCATION		
5. Are your daughters or granddaughters in school?	Yes	
	No	
	No girls/granddaughters	
6. What drives you to take the girls to school?	1: Good education	
	2: Social success	
	3: Other	

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7. How many grandmothers in this village share stories with children?	1: None	
	2: Some	
	3: Many	
	4: Most	
8. What is the purpose of stories for children?	1: Makes them smart	
	2: Educates them	
	3: Allows them to know their culture	
	4: Makes them wiser	
	5: Other	
9. What is the purpose of stories for grandmothers?	1: Closeness with children	
	2: Prevents children from going out	
	3: Helps educate children	
	4: Transmits knowledge	
	5: Other	
10. Do the children today listen to stories as much as before?	Yes	
	No	
11. Why do children not listen to stories as much as before?		
12. Is it important to bring stories back into the education of children?	Yes	
	No	
13. If so, how can we bring back stories?		
14. How many young girls in this village respect what elderly women say?	1: None	
	2: Some	
	3: Many	
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16. How many grandmothers in this village participate in village meetings?	1: None	
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17. In your opinion, has the practice of excision:	1: Increased	
	2: Decreased	
	3: Remained the same	
18. Is excision recommended by Islam?	Yes	
	No	
19. Will men here marry an unexcised woman?	Yes	
	No	
EARLY MARRIAGE AND PREGNANCY		
25. Starting at what age should a girl get married?		
26. Starting at what age do girls get married here?		
27. Why at that age? Explain the reasons.	1: When she chooses	
	2: When she shows signs of puberty	
	3: When she finishes elementary school	
	4: When she starts seeing boys	
	5: Fear that she is pregnant	
	6: When a wealthy man is interested in her	
	7: Other	
28. Are you confronted with the problems of early pregnancy of girls in the village?	Yes	
	No	
29. What are you doing to protect your daughters/granddaughters from early pregnancies?	1: Communicating with them	
	2: Intimidate them	
	3: Monitor them closely	

	4: Other	
--	----------	--

iii. Focus Group Guide for Grandmothers, Women and Leaders

Objective: 1. 2.
Place and date of the discussion:
Number of respondents: []

1. Roles of family members in the education of children Prepare drawings depicting a husband, a wife, a grandmother, a young girl and a young boy. Show the drawings one by one and ask the following questions:	
Questions	Answers
Who is this within the family? The father, the woman of childbearing age, the grandmother, the grandfather, the girl and the young boy.	
What is the role played in the education of children: by the father, the mother, the young girl, the young boy, the grandfather, the grandmother?	
Is there a difference between a family without a grandmother and a family with a grandmother?	
In your opinion, is it useful for children to spend time with grandmothers or is it better for them to stay away from them? Do you think children spend more or less time with grandmothers than before?	
In every society there are rules of behavior that are taught to children. What are the qualities of a well-educated child in the Halpular society?	
If you compare the children of yesterday and today, are there any changes? If so, which ones? (Give examples)	
Children learn from parents, grandparents, <i>daara</i> and formal school. What do children learn when they watch movies? Do children learn African values from movies? What are the pros and cons of the media on the behavior/attitudes of children?	
2. The community's ability to confront and solve problems Dig four circles in the ground and say: "I'm going to ask you questions and you go vote by choosing the best answer from the 4 alternatives/4 circles." Give each participant a pebble and ask them to vote with their stone. Explain the four choices below and ask them to "vote" and then explain their choice.	
a) The community does not have the ability to work together to solve a problem. b) Members of the community can identify problems but cannot find solutions (i.e. people see the problem, but nothing is done to look for solutions by neighborhood members). c) Community members can work together to identify solutions, but they cannot put them into practice/they expect solutions to come from elsewhere (i.e. people come together to find solutions, but they do not take actions to solve the problem - people just talk without acting). d) Community members can put solutions into practice without external support. Give specific examples. i.e. they get together, agree, discuss, find solutions and put them into practice together.	
Question	Answers
Do neighborhood/village members have the capacity to work together to analyze community problems, identify actions to be taken to resolve them and organize themselves to carry out these actions without outside support?	

iv. Focus Group Guide for Young Girls

Objective:
1. Understanding attitudes regarding relationships with the elders/grandmothers, traditional activities (storytelling and games), on early marriage.
2. Learn the sources of information and advice from young girls.
Place and date of the discussion:
Number of respondents: []
Classification by age group: numbers of girls from 10-12 years [] from 13-14 years [] above 14 years []

Present images of grandmothers, girls and boys and then ask the following questions:	
Questions	Answers
Does this photograph remind you of your grandmother? How? What did you do with her this week? Does she tell you stories? Are stories useful for you? Why?	
Do you know traditional games? If so, can you name them? If they do not know, ask them if they would like to know them.	
Do you know traditional music? If so, what is your favorite song/music? Do you prefer modern music or traditional music? Why?	
Do you think it's important for young girls today to know the traditional education of youngsters especially girls? Why?	
How do you view television or radio programs? Do you like to watch TV? Listen to the radio? What television and radio programs can you bring as young people?	
In case of problems, who do you talk to within the family? Are there other people whom you can look to for advice? If yes, whom? If you have a problem with a boy today, who will you talk to? Who are you most comfortable discussing sexuality issues with?	
What is the ideal marriage age for a girl? At home, at what age is a girl given in marriage?	
We know that sometimes girls get pregnant before getting married. Do you think this is a significant problem? Do you know young girls who have married very early? Do you talk to them often? Why? What do you think of them?	

v. Teacher Interview Guide (Individual Interview)

Objectif :
1.
2.

School:	Function:	Check
Village :	Duration at school:	(X or √)
IDENTIFICATION		
1. How do you assess the level of parental involvement in the education of children?	1. Very involved (participate in school activities, attend school meetings, purchase supplies, often communicate with the teacher and follow-up at home)	
	2: Somewhat involved (buy school supplies, attend school meetings but do not follow-up at home)	

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	do not intervene (as necessary, suppress, do not attend meetings at school, do not follow-up at school or at home)	
2. Do children learn stories, proverbs related to cultural values at school?	Yes	
	No	
3. Do you invite resource persons to school?	Yes	
	No	
3a. If yes, who do you invite?		
3b. If not, how important is it to invite them? Why not?		
4. Are there cases of girls dropping out of school?	Yes	
	No	
4a. If so, are there:	Many cases (how many per year)	
	Few cases (how many per year)	
5. What explains these school dropouts among young girls?		
6. Are there cases of early marriages of girls?	Yes	
	No	
6a. If so, are there:	Many cases (how many per year)	
	Few cases (how many per year)	
7. How can you explain these cases of girls' early marriages?		
8. Are there any cases of pregnancy in girls?	Yes	
	No	
8a. If so, are there:	Many cases (how many per year)	
	Few cases (how many per year)	
9. What is causing the pregnancies of young girls in school?		
10. In case of abandonment, marriage or pregnancy, what do you usually do?		
11. What are some possible solutions to these problems?		

Annex 2a: Monthly Village Activities

EXAMPLE : MONTHLY SUMMARY OF ACTIVITIES CARRIED OUT IN THE VILLAGE: Facilitator

Municipality of: _____ Village of: _____
 Animatrice: _____
 Date of the month: _____ Date this form was completed: _____

1. ACTIVITIES CARRIED OUT BY THE ANIMATRICES

A. Inter-Generational Discussions

	With...	Grandmothers	Mothers	Girls	Grandfathers, fathers	Boys
# of discussion sessions						
# of participants in the discussion sessions						

A. Inter-Generational Discussions

# of inter-generational discussion sessions with women (all ages) organized by the facilitator							
# of inter-generational discussion sessions with men (all ages) organized by the facilitator							
		Grandmothers	Mothers	Girls	Grandfathers	Fathers	Boys
# of participants in the inter-generational discussion sessions between women							
# of participants in the inter-generational discussion sessions between men							

B. Forums

Inter-Generational Forums										
Forums for women and girls										
	Grandmothers	Mothers	Girls	Grandfathers	Fathers	Boys	School staff (specify)	Health staff (specify)	Leader (specify)	
# of participants in the Inter-Generational Forums										
# of participants in the women and girls' forums										

C. Activities Organized by the Facilitator Following the Forum

# of follow-up sessions for the Inter-Generational Forum	
# of follow-up sessions for the women and girls' forums	

2. ACTIVITIES LEAD BY COMMUNITIES

A. Activities Carried out by the Grandmother Leaders

# of grandmother <u>leaders encountered</u> in the month	
# of grandmother leaders who <u>led at least one activity</u> in the month	
# of grandmother leaders who organized sessions with <u>teenage boys</u> in the month	

B. Other Community-Led Activities

	Grandmothers	Mothers	Girls	Fathers	Boys
# of leaders who had at least one peer feedback session on decisions made at an Inter-Generational Forum					
# of community restitution meetings held					

Outils et documentation en continu

Annexe 2b : Activités mensuelles de l'école

EXEMPLE : FICHE DE SYNTHÈSE MENSUELLE DES ACTIVITÉS À L'ÉCOLE : *Directeur d'école*

Commune de : École de : Effectif élèves dont filles

Données du mois de : Date du remplissage de la fiche :

A. Utilisation des livrets conçus par *Grandmother Project* et des chants et contes à l'école

Nombre d'enseignements avec l'utilisation des livrets	
Nombre de concours de chants et de contes organisés par l'équipe pédagogique de l'école	

	Femmes/filles	Hommes/garçons
Nombre d'enseignants qui ont utilisé les livrets à l'école		
Nombre d'élèves qui ont suivi des séances avec les livrets à l'école		
Nombre d'élèves ayant participé aux concours de chant et de conte		

B. Participation des personnes ressources aux enseignements sur les valeurs et les traditions culturelles positives à l'école

	Femmes	Hommes
Nombre d'enseignants qui ont mené au moins une activité sur les valeurs et traditions culturelles positive à l'école avec la participation d'une personne ressource		
# d'enseignements avec la participation d'une personne ressource à l'école		

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Annex 3a: Songs

Maama Jaara is a Song of Praise to grandmothers:

<i>Pulaar</i>	<i>English</i>
Maama an! Maamaa jaara Allah ya juutu balde Maama an! Maamaa jaara Allah ya booye aduna Maama lootay-la Maama bambay-la Maama ñaminay-la Maama aminay-la Allah yaa juutu balde Maama an! Maamaa jhara	Grandma! Grandma! May God keep you in this world for a long time Grandma! Grandma! May God keep you in this world for a long time Grandma, you're the one who bathes me Grandma, you're the one who carries me Grandma, you're the one who feeds me Grandma, you're the one who makes me dance May God keep you in this world for a long time Grandma! Grandma!

Ngeelten maama (let's keep grandmother) :

<i>Pulaar</i>	<i>English</i>
Mi noddii maama Fii maama di weli Ngaree ngeelten maama meeden Fii maama di weli Ko maama meeden reeni galle dee Fii maama di weli Ko maama meeden anndani boobo Fii maama di weli Si mbo wonii dulaa, a nanataa hare Fii maama di weli Aadaaji – men dii, kañ di anndani Fii maama di weli Peeje debbo dee, mbo humpaaka de Fii maama di weli Jawdi galle ndii, mbo jabataa bona Fii maama di weli	I am calling grandma There is nothing like a grandma Let's come together to take care of grandma There is nothing like a grandma It is grandma who watches over the house There is nothing like a grandma It is grandma who knows the child There is nothing like a grandma Wherever she is around, there are no conflicts There is nothing like a grandma She is the custodian of our cultural values There is nothing like a grandma She knows the secrets of women There is nothing like a grandma She ensures the rational use of family property There is nothing like a grandma
Mamadou Ba “Madou” Velingara	

Mi waawa wasde wullude (I am in tears):

<i>Pulaar</i>	<i>English</i>
Mi waawa wasde wullude Mi waawa wasde wullude Si mi miiijima o do aada Bernde am nde maaya mi wulla Aadaaji men fof ko moyyi di Cuɓoden burdi moyyude Celen o aada loroodo O aada di loora to beygu O aada di loora to raabde SIDA Ndarten o aada loroodo Banndiraabe rewbe mun Banndiraabe woorbe mun mbatten hakkil e kaliifu men	I cannot help but cry I cannot help but cry When I think of this custom I'm sad, I'm in tears All our customs are good Choose the best Let's give up those that are harmful This practice can complicate deliveries It is a vector of AIDS transmission Let's review this harmful practice O! Dear women! O! Dear men! Think about the protection of our offspring.
Samba Diao, teacher and artist	

Tools and Continuous Documentation

Annex 3b: Examples of Stories without an Ending

Story without an Ending #1

What Future for the Little Sira?

The Ba family is well-known and respected in the village of Same, one of the oldest and most famous villages in Fouladou. It's at the edge of rice fields. This is why rice cultivation is the main agricultural activity. Grandmother Ouly lives in the Ba family located at the entrance to the village.

Ouly is a beloved grandmother in the village. She is hardworking and plays a big part in the development of this family by financially supporting all the expenses, working all the time, and by being involved in the protection and education of the children. She likes to group them together to tell stories and legends that kids love. She is 60 years old.

Her 39-year-old son, Ablaye, lives with his family in the same house as his mother, Ouly. He is the father of four children, two of whom are daughters. His eldest, Sira, is 14 years old. She goes to school. She is smart but she is still in grade 4 because she started school two years late.

One day, Abdoul, an emigrant who lives in the same village and has been in Spain for many years, comes on holiday to the village. He meets Sira, the daughter of Ablaye, in a family ceremony.

The next day Abdoul talks with his father to inform him of his wish to marry Sira, whom he finds beautiful, before the end of his holidays. His father then decides to go to see Ablaye, Sira's father to talk to him about it.

Abdul's father explains that his son who lives in Spain needs to get married before the end of his holidays. And since he prefers to marry the daughter of his friend Ablaye, he thinks it must be done quickly because it will be a union between two families linked from the ancestors.

Sira's father approves and agrees to the marriage. He thinks Sira is taking her last class in the village and that it's risky to let the girls go to school far from their parents. He thinks that they must seize this opportunity to marry their two children.

But Sira is not ready to get married. She informs her mother of her disapproval because she wants to continue her studies. But her mother tells her that she cannot do anything against her father's will and that she must obey. Sira then decides to go see her grandmother to seek her protection. She explains that her father decided to marry her and that she does not agree because she wants to continue her studies.

When he returns from the rice fields at the end of the day, Ouly calls his son Ablaye to talk to him about it.

Ouly: Ablaye, after dinner you come to see me. I need to talk to you.

Ablaye: When I'm told such things, I do not have the patience to wait. Can I have an idea about what you want us to discuss?

Ouly: It's not something serious. It's just a little discussion.

Just after dinner. Ablaye goes to Mama Ouly's room.

Ablaye: Good evening Néné, I hope I did not have you wait too long. I'm sorry.

Ouly: No, it's okay. Where are you with the work of the fields? There are a lot of weeds this year.

Ablaye: Yes, it's because there is a lot of rain. I think the herbicides I used will make my job easier.

Ouly: That's good. I just called you to talk a little about your daughter Sira.

Ablaye: What happened to Sira, Néné? I found her in the yard of the house. Sira has nothing.

Ouly: Sira is not sick, Ablaye. I wanted to go back to what you told me yesterday about Sira's wedding. I thought about it. Have you talked to her about it?

Ablaye: Yes, Néné. Yesterday, just after I told you about it, I called Sira to inform her. She knows. I also informed her mother.

Ouly: It's not about informing or not informing. Sira does not want this wedding. She told me about it. She respects you and fears you. Therefore, she did not show her refusal. She told her mother who told her that she had no power to change your mind. She came to see me.

Ablaye: But Néné, Sira cannot refuse. Her opinion doesn't count too much. Also, girls of her age are married.

Ouly: Sira did not refuse to refuse. She wants to continue her studies because she has ambitions to have a good job. She told me that she wants to become a teacher. You have to let her study.

Ablaye: Néné, you believe everything Sira tells you. But you know that it is risky to leave girls her age in school. She is likely to bring shame to the family by getting pregnant.

Ouly: Ablaye, it's not all girls who come out of school pregnant. A well-educated and well-supervised girl has all the chances to complete her studies if she is smart. Sira is smart and likes to study.

Ablaye: it's true Néné, but also you should never give girls total confidence. It is often trusted girls who betray that trust when we least expect it.

Ouly: Ablaye, you know these are the ideas that contribute to us not having many well-educated women in Fouladou. How can you enroll your daughter in school for six years, buy her supplies every year, and one day decide to marry her while she is studying well? That does not make sense.

Ablaye: Yes Néné, I agree with you, but the girls who are in school run a lot of risks with those around them. That's why it's hard to trust them, especially since Sira has to leave us to continue her studies.

Ouly: Ablaye, in reality, the men of Fouladou do not give any importance to the studies of girls who are neither at the French school nor at the Koranic school. It's serious. A woman who studies can contribute a lot to the development of her family and community.

Ablaye: Néné, in any way, all women, regardless of their level of study, will end up at home. Also, with the influences that young people face today, girls are not safe.

Ouly: It's our responsibility to watch over her whether she's here or elsewhere. Girls need to be protected. Each of us must play a role in supervising children, especially girls. We must teach them, through dialogue and storytelling, to guard against the risks you are talking about. Also, do not count on emigrants who can take a girl and then neglect her.

Ablaye: Néné, Mamadou is my friend. His son is also my son. Also, I have already given my consent. It will be difficult for me to withdraw my word because my honor may suffer.

Ouly: You are concerned about your honor and you are not thinking about Sira's future. You know that Sira is young, she is only 14 years old. I can talk to Mamadou because he's my son too. He's got a lot of respect for me and he'll understand when I talk to him.

Ablaye: I will not be able to challenge your will, but I think that finding a good husband is important for a girl because, even if she succeeds in her studies, she will look for a husband. We might as well find a husband who has a good situation and who happens to be a close relative, rather than to continue down an uncertain path.

Ouly: But I think we need to trust Sira. Many of her classmates would have run away in such a situation. She respects you and wants to continue her studies to help you. It's better for a girl to succeed in school and to have a husband, than to find a husband and not succeed in her studies.

Ablaye: Yes, but Néné, you cannot imagine the extent of the risks girls can encounter. If Sira is a victim of these risks, you're going to take it out on me. Therefore, I will not be able to reconsider my decision. Sira must get married. I already gave my word.

Ouly: Obviously, you're not ready to go back on your decision. I am convinced that Sira, my little girl, whom I know better than you, will never dishonor our family, because she is very aware of these risks. Listen Ablaye, it's getting late, I have not done my prayers yet. But we have to talk about it again. Remember that I will do all I can to prevent this marriage which is not opportune.

Ablaye: Néné, I see that you are only looking for what pleases Sira. But I will not be able to come back to my decision because I think that is what is good for her. I will come back to see you to talk about it. I guess you will change your mind.

Questions about the story: *What future for little Sira?*

1. Did you like this story?
2. Do you think this story can happen in your village?
3. Who can summarize this story? What are we talking about in this story? Who is Ouly? Ablaye? Abdoul? Who is Sira?
4. Why did Ablaye decide to give Sira in marriage?
5. Does Sira want to marry Abdoul? Why?
6. In whom did Sira confide to express her disapproval? Why? Who is better placed in the family to discourage the father?
7. Are girls usually more comfortable talking to their grandmothers or mothers? Why?
8. Do you agree with Ablaye when he says that Sira's opinion does not count? Do most fathers have this idea or do most fathers think they should ask for their daughter's opinion before marrying them off?
9. Ouly says, "Ablaye, you know these are the ideas that contribute to us not having many well-educated women in Fouladou". Do you share this idea or not? Why?
10. Ouly says, "a woman who studies can contribute a lot to the development of her family and community ". Do you share that opinion?
11. Is it important to seek the girl's opinion before giving her in marriage? Why?
12. Why do you think Ablaye says it's a big risk to leave girls Sira's age in school? Do you share his opinion?
13. Ouly says, "the men of Fouladou do not give any importance to the studies of girls who are neither at the French school nor at the Koranic school". Do you share that opinion? Why?
14. Ouly says, "a well-educated and well-supervised girl has all the chances to complete her studies if she is smart". Do you share his opinion?
15. Do you think it would be better if Sira married the emigrant or is it better for her to continue her studies?
16. Are there girls in the village who are in the same situation?

17. Is the story over?

Objective of the story:

- To value the grandmother's role in the family, especially in making important decisions
- To discuss early marriage
- To discuss preventive actions to take in the family and in communities to protect young girls
- To discussing the importance of girls' schooling

Written by Falilou Cissé, Vélingara, 2015

Story without an Ending #2

What Trial for Lamarana?

This story that we will tell you took place in a village called Saré Aldiouma. It is a beautiful village with big fruit trees. It is inhabited by Fulani Fouta. The main activities of the inhabitants are agriculture, breeding, hunting and fishing due to the crossing of the Kayanga River.

It is in this village that the 75 year-old grandmother Nénédjo Diallo lives. Originally from Guinea Conakry, she has been living in Saré Aldiouma for more than 60 years since she came to join her husband at the age of 15. Of average height, fair complexion, her beauty is radiant. Her husband left her a herd of cows. Her favorite activities include spending time with the herd of cows and gathering baobab leaves to dry to make *Laalo* powder. Nénédjo is a kind grandmother, very attached to the education and care of children. Indeed, Nénédjo very often helps young mothers to look after their children because she knows how to care for children using traditional remedies. That is why she is respected by all. In the concession, she lives there with her daughter-in-law Aissatou, wife of her only son, and her five grandsons.

Aissatou is a woman who grew up in Kounkane. She takes good care of her children. Because of her education, she sometimes interprets for a nurse during her meetings with women. Her only daughter, Lamarana, is barely three months old.

After a heavy rain, Nénédjo and Aissatou are seated at the "Djimbang" (veranda of the hut) of the old Nénédjo, peeling peanuts for the evening sauce.

Aissatou: Néné. Have you seen the daughter of Sounkarou, Lamarana's peer?

Nénédjo: No. What is the matter?

Aissatou: Her body is covered with pimples. I met her mother and took her to the Paroumba health post.

Nénédjo: Thiey! The generation of today - you always go to the hospital instead of coming to me and letting me give her remedies to cure her.

Aissatou: And yet, I told her, but she said it was her husband who asked her to go see the nurse. Besides, I did not fail to tell her that Lamarana, my daughter, had the same symptoms and that it was thanks to your care that she found peace.

Nénédjo: Héyoo diii! Good for her. In any case, if it does not work there, she must not cry before me. On the other hand, what I want to discuss is that it's time to do the act for Lamarana.

Aissatou: Hiin! What act do you mean, Néné?

Nénédjo: The obligatory passage of every girl to become a woman.

Aissatou: I still do not understand Néné. Can you clarify more?

Nénédjo: Do not be ignorant, you know that all the women of this soil have been there. I think this is the appropriate time before she begins to crawl. I want to talk about her excision.

Aissatou: What! Excise Lamarana? My daughter? Oh really, Néné, I respect you a lot, but here (shaking her head), I do not want it to be done to my daughter!

Nénédjo: You do not want us to do? Why? What's wrong? Do you want Lamarana to be a "*solima*" (not excised)? Oh no! I do not think you want to bring such shame to the family.

Aissatou: Do you think it's a shame if a girl is not excised? Néné! I know you're very anxious to safeguard the values of the family, but how many non-excised women live a quiet life and go unnoticed?

Nénédjo: Hi! Hey! Is it what you think? For you, they may go unnoticed but at home we, the elderly, know all the non-excised women who live here. They are not worthy of attention. No man will want to marry a "*solima*". Moreover, she does not have the same behaviors as a woman who has undergone the act.

Aissatou: But Néné, how does a non-excised woman behave?

Nénédjo: That's it! I know you've been to school, but there are things you cannot understand, no matter what your level of education. Indeed, the excised woman is faithful to her husband. FGC allows the woman to better control her sexuality. Besides, she is pure and that is important for practicing religion. There are other things I would not tell you. I think you will not accept that Lamarana to be in this situation when she becomes a woman.

Aissatou: Néné, I agree with you that Islam is a religion that promotes purity and health. However, I do not share the idea that to be a good Muslim one must be excised. At the time of your youth, these ideas were valued but today we know with literacy classes, radio broadcasts, and outreach with relays, that there are many more drawbacks to excising girls than benefits. For these reasons, I do not want my daughter to be excised.

Nénédjo: Hey Aissatou! You disappointed me today. Since when did you have these new ideas? You who always listened to me and respected my advice? You want to adopt a different attitude than usual. I would like you to find the reason. You have to know something, what was here yesterday is what still exists today. And then, I do not understand you anymore. Have you not undergone this act? Oh no! Am I dreaming or is it reality? How dare you oppose this important tradition that our parents have always practiced. You would not keep a "*solima*" in this house?

Aissatou: Néné, it's not that I want to keep a "*solima*" at home. It is true that I underwent this trial, but times have changed, and I know what I feel today with the excision. Are you not aware of the evils of excision?

Nénédjo: Aissatou! Stop it! If there were evils, you would have died a long time ago and others too, but nothing happened. This is a good practice that we have here, and we will continue. It's not young women like you who will take it away today.

Aissatou: Néné, I am not trying to eliminate this tradition, but I remain convinced that if our grandparents knew the evils of this practice, they would not have initiated it. And then, every time I go to the health post, the nurse tells us about the complications that are caused by excision. More.... (She is interrupted by Nénédjo)

Nénédjo: Héye! Héye! Do not talk to me about that, what does the nurse know about excision? This is a woman's affair that young men cannot understand. Excision is done because it is the obligatory passage to become a woman and pure. Indeed, if the Prophet (Peace and Salvation on Him) did not forbid it, it is because this practice is necessary and useful for women. Besides, there are some Hadiths which specify the modalities, that is to say, excision in a less severe form.

Aissatou: Néné, I have always shared your ideas on the need to educate children based on values and traditions. I agree with you that this is a tradition that our ancestors have always recommended. However, the majority of Muslims do not excise. Unlike the circumcision of boys, excision is not an obligation. Today, we understand that excision causes many problems. At the time of the act, the girl can lose a lot of blood, or contract an infection like tetanus or AIDS.

Néné: Losing blood? It depends on who excises. Were you infected after the act? Did you see that or hear that somewhere? In any case, excision is very important to women. It isn't for nothing that our parents did it. In addition, the woman benefits from the support of elderly people.

Aissatou: But Néné, there is no longer this support since more and more girls are being excised at a young age. There are ethnic groups like the Wolofs, the Serers and the Lebous who do not practice excision. Yet Allah gave them children who became "*Walio*" (Man of God). In addition, excision can cause infertility. Excised women had difficulties during delivery to the point of having tears in the perineum that sometimes resulted in the painful disease of urinary incontinence.

Néné: Ah! What crazy ideas? Do you not know that these problems are caused by evil spirits? Just bring them to the healer to heal them. How do you renounce your tradition? You will never enjoy the good things that are within your reach.

Aissatou: Néné, I know that without the elders we would have a hard time knowing our values and traditions. However, I think it's not a good idea to excise Lamarana. I know many non-excised women who live well with their husbands. But I know excised women who suffer a lot because they have pain when sharing the bed with their husband.

Néné: Heéé! Such nonsense! Anyway, know that my little girl will not be the laughing stock of the Diallo family. She will be excised here, or I will take her with me to Guinea to make her undergo the act worthy of her race.

Aissatou: Lamarana will never be the laughing stock of the Diallo family, Néné. I respect you very much and I know that you help me a lot in my household but, I know that if God lends her a long life, my daughter will be a respected and godly woman without being excised. In any case, I stand firm that my daughter will not be excised in this village nor in Guinea.

Néné: Today you really disappointed me with your new ideas. As it is time for Ariri's prayer, I am going to the mosque. We will discuss it again and I hope that this time you will come to your senses to understand more easily.

Questions about the story: *What trial for Lamarana?*

1. Did you like the story?
2. Where is the story taking place?
3. Who can summarize this story?
4. Could this story happen in your village?
5. What are the characters discussing this story?
6. Who is Diallo?
7. How old is she?
8. What are Néné's character traits?
9. What do you know about Aissatou?
10. Where does Néné come from?
11. What are Néné's activities?
12. Why is Néné respected by everyone here?
13. What activities does Aissatou have?
14. How many children does she have?
15. What is her daughter's name?
16. How old is her daughter?
17. Where are Néné and Aissatou sitting?
18. Who is Sounkarou's daughter?
19. What does Néné think about the girls' attitude of taking the girls to the hospital?
20. Why did Néné tell Aissatou not to be ignorant?
21. What does Néné think of Lamarana, the daughter of Aissatou?

22. Why?
23. What is a “*solima*”?
24. Why does Nénédjo think that Lamarana will become a “*solima*” if it is not excised?
25. Why does Nénédjo think it's a shame not to excise Lamarana?
26. Why did Nénédjo say that non-excised women are not worthy of attention, and that no man should marry an unexcised girl?
27. According to Nénédjo, how are married women?
28. What does Aissatou think of excised women?
29. Why did Nénédjo say she was disappointed with Aissatou?
30. What are Nénédjo's ideas about the evils of excision?
31. Why did Nénédjo say that excision is a woman's affair and that young people cannot understand?
32. What are the evils of excision according to Aissatou?
33. What does Nénédjo think?
34. Do the Wolofs and the Lebous practice excision according to Aissatou?
35. At the end of the story, did Nénédjo and Aissatou agree?
36. Is the story finished?
37. Why did the author not write the end to the story?
38. Will you keep this story to yourself, or will you share it with someone else?
39. Who will you share the story with?

Objective of the story:

- To value the role of grandmothers in the family and society
- To discuss medical and social complications and risks related to excision
- To discuss the position of Islam in relation to excision
- To stimulate reflection on the education of the girl without excision

Questions to community leaders present

1. How did you enjoy today's session? What is your opinion on this approach to discussing with grandmothers?
2. What can you do to encourage grandmothers to continue the meetings and talk to each other?
3. What can you do to encourage young mothers and heads of household to implement grandmothers' advice?

Written by Mamadou Coulibaly, Vélingara, 2013

Tools and Continuous Documentation

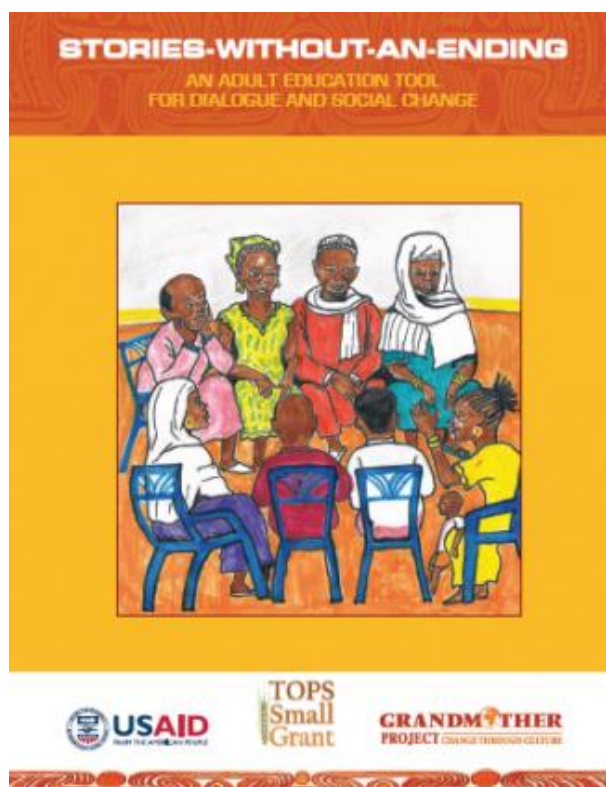
Annex 3c: Guidance for Stories without an Ending

See: **Stories without an Ending: An Adult Education Tool for Dialogue and Social Change**, published by the Grandmother Project in 2017, with the support of the *Technical and Operational Performance Support (TOPS)* of USAID.

The guide is available online here:

<https://www.fsnnetwork.org/stories-without-ending-adult-education-tool-dialogue-and-social-change>

Chapter 4 of this publication explains, step-by-step, how to create stories adapted to the reader's cultural context. The other chapters provide rich information on: the theoretical foundation of Stories Without an Ending; the differences between behavior change communication and social change in the community; how social change occurs in collectivist societies; and the principles of adult education applied to social change. The teachings and observations of staff and participants from several countries appear throughout the publication to highlight and clarify key points. Note that the publication adopts a generic tone: it foresees that readers could create Stories Without an Ending for projects dealing with nutrition, maternal health, infant health or many other subjects.



Tools and Continuous Documentation

Annex 3d: Games

For the game "The Wisdom of Grandmothers", see pages 68-71 of **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>

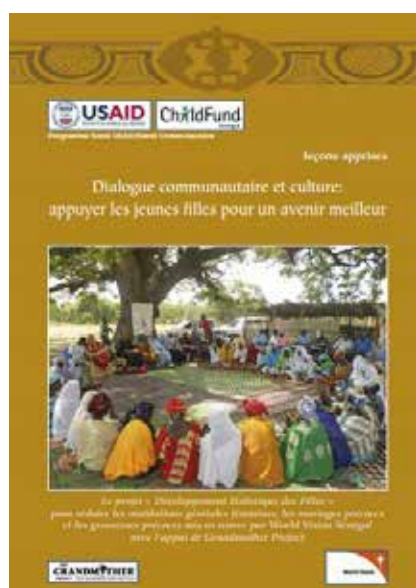
This guide is for non-governmental organizations (NGO) and government programme managers who design, implement and evaluate community programmes that promote child nutrition, health and development. The Guide's purpose is to help programme managers increase their knowledge, skills and commitment to:

- Respect and build on culturally designated roles of family members
- Include grandmothers as key actors in programmes on child nutrition, health and development
- Strengthen communication between the generations within families and communities
- Promote participatory communication methods that strengthen community capacity to analyse situations and act.



For the game "Who We Are", see page 37 of **Girls and Grandmother Hand-in-Hand: Dialogue Between Generations for Community Change**, available online here:

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.

Culture and Development

UNESCO Conference, 2001

"As development agents, if we do not take culture into account it is as if we had our eyes closed and we are disoriented. If we understand the influence of culture and if we see it as a resource, eventually we could develop a perennial approach to human development."

"When development programs impose external cultural values, it corrupts the operative system by devaluing the knowledge and local capacity that constitute the foundation of the communities. When development programs are built on cultural realities, the proposed changes are rooted in communities' values, knowledge and survival strategies, and they are more likely to succeed."

UNESCO, 2001

"The shortest path to the future always goes through the deepening of the past."

Aimé Césaire, poet and politician

"If the cultural dimension is not taken into account, the possibility of achieving sustainable development, peace and well-being will be limited."

World Summit of local leaders, 2010

"A society for all generations does not stigmatize older people as weak or retired people. Rather, it sees them as actors and beneficiaries of development. It pays tribute to traditional leaders in their roles as leaders and advisors within communities."

Koffi Annan, former Secretary-General of the UN, 1999

"The quality of a nation is reflected in its ability to integrate the wisdom of elders into the strength of youth."

Margaret Mead, American anthropologist

"Seniors should be actors for the development of the family and the community. We need to value their capital of experiences."

UNESCO, African Conference on gerontology, Dakar, 1984

"The memory of elders serves as a hard drive for the community. For example, the elders are responsible for archiving and accessing information about the history, traditions, experience, principles and rules of operation of the community. Any effort to promote changes in society should try to change the program on this hard drive."

Fuglesang, Uppsala, Sweden, 1982

"Elders ensure the transmission of cultural values from one generation to the next. They play a critical role in the stability, cohesion and continuity of society."

Adjaye and Aborampah, Ghana

Annexe 3f



Grandmother Project
unlocks the potential of
a powerful resource
to improve the lives of
women and children

BOOKLETS PROMOTING POSITIVE CULTURAL VALUES IN AFRICAN CHILDREN'S EDUCATION

The mission of the NGO, *Grandmother Project (GMP) – Change through Culture*, is to improve the health, education and well-being of women and children in the Global South, especially in Africa.

GMP believes that there are many positive cultural roles, values and traditions that are very beneficial to today's children that should be actively promoted. Since 2008 GMP has collaborated with the Vélingara School District in southern Senegal in a programme called "Integration of Positive Cultural Values into Educational Programs in Schools and Communities".

In Senegal, as in other African countries, there is serious concern about the loss of cultural identity and of positive cultural values and traditions in an age of globalisation. For this reason, this strategy is potentially relevant for many African countries. This work has been strongly supported by the Ministry of Education in Senegal, by local education authorities and by communities themselves.

An important part of this strategy has been the production of five reading booklets dealing with different aspects of African cultural values and traditions.

A participatory process, involving elders, teachers and pupils was used to develop the booklets. The text in each booklet is based on information collected from community members in southern Senegal. The illustrations were done by local artists.

The booklets not only help children to appreciate their cultural heritage but also are an important teaching tool that contributes to increasing literacy skills.

The integration of positive cultural values into schools has been greatly appreciated by parents, teachers and pupils in the area of Senegal where it has been implemented.

We believe that this strategy is relevant across Senegal and in other African countries as well in light of the loss of positive cultural values and identity in many countries.

GMP hopes that many schools, both private and public will use the booklets in their programs with children from pre-school through secondary school. GMP offers the booklets to teachers and schools at affordable prices. Profits on the sale of the booklets support GMP's ongoing programs.

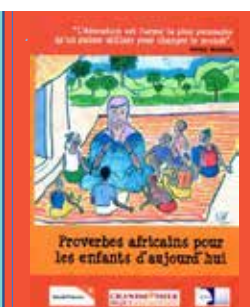
GMP also offers workshops for teachers to help them to adopt the strategy and use the materials in classrooms and in community level activities. A collection of detailed lesson plans is also available for teachers to help them develop learning activities dealing with the cultural values and traditions presented in the booklets

Contacts for additional information and to purchase the booklets:

GMP - Mbour : Khadiyatou Leye Cisse at (221) 77 630 10 35

GMP - Vélingara : Mamadou Coulibaly at (221) 77 531 94 83

www.grandmotherproject.org

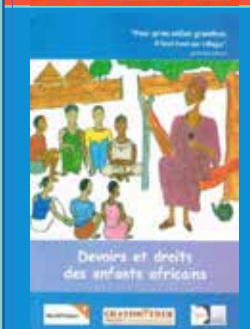


« AFRICAN PROVERBS FOR TODAY'S CHILDREN »

This booklet offers readers a collection of sayings gathered from elders in the Vélingara area, in southern Senegal. Using parables for the most part, these proverbs were selected for their interesting content that could be expressed through illustrations. Several topics, such as solidarity, the importance of intergenerational communication, respect for elders, are addressed through the proverbs included in the booklet.

Produced with support from World Vision - Senegal

Booklet 4 : 40 pages, Price 2000 f CFA - 2014

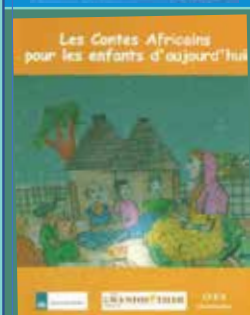


“RIGHTS AND RESPONSIBILITIES FOR AFRICAN CHILDREN”

In African societies, children have a number of universal rights: education, health care, expression of their ideas, etc. They also have responsibilities towards their family, their community and their country. Taken from conversations with members of the community, religious leaders, students and teachers, a range of rights and responsibilities are presented to inform children of their rights and also of their responsibilities in order to allow them to grow up in harmony within the family, school and community.

Produced with support from World Vision - Senegal

Booklet 5: 36 pages, Price 2000 f CFA - 2015



“AFRICAN STORY TALES FOR TODAY'S CHILDREN”

Story-telling, used in the past as a way of passing on values, occupies an important place in the traditional African system of education. The stories in this collection were told by elders and written down by the pupils and teachers in the Vélingara area. This booklet contains sixteen (16) stories which will immerse the reader in a world filled with customs and traditions. Each story has a moral lesson that helps children to think about how to be both respectful and respected individuals in society.

Produced with support from the Dutch Embassy - Senegal

Booklet 3 : 40 pages, Price 2000 f CFA - 2012

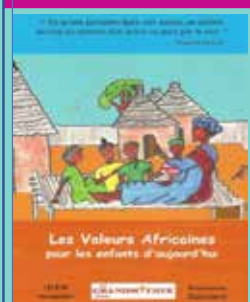


“THE ROLE OF ELDERS IN AFRICAN SOCIETIES”

GMP highlights the role of elders, grandmothers and grandfathers, in passing on positive cultural values to the younger generations. Their important roles were identified through interviews with elders themselves, parents and children. In all African cultures, elders are teachers and guides within families and communities. The booklet encourages children to respect and to spend time with their elders in order to learn from their experience and wisdom.

Produced with support from the Dutch Embassy in Senegal

Booklet 1: Price 2000 f CFA - 2008



“AFRICAN VALUES FOR TODAY'S CHILDREN”

Following intergenerational meetings, the elders of the Vélingara area identified twelve (12) important African values to pass on to today's children. These values, based on both cultural and religious teachings include: respect for elders, honesty, solidarity, generosity, humility and hard work. The purpose of this booklet is to reinforce these values in the younger generations.

Produced with support from the Gianturco Foundation, US

Booklet 2 : 20 pages, Price : 2000 f CFA - 2011



GUIDE PÉDAGOGIQUE INTÉGRATION DES VALEURS ET CONNAISSANCES CULTURELLES À L'ÉCOLE.

The loss of cultural values and identity among young people is a major concern throughout Senegal, as it is in many countries.

In southern Senegal, the NGO, Grandmother Project – Change through Culture, in collaboration with the District Education Office, has implemented an innovative program in schools and communities to promote positive cultural values among children.

This guide is the result of this very promising experience. It is a pedagogical tool intended to help teachers across Senegal to integrate the teaching of local cultural values into their teaching activities

Social Infrastructure

Annex 4a: Introduction to Inter-Generational Forums

Planning Chart: Inter-Generational Forum on Culture and the Protection of Adolescent Girls District of Nassouroulaye

Day and duration	Objectives	Activity	Material
1 hour	To reflect together on the activities that communities can undertake to contribute to the holistic development of girls in harmony with the socio-cultural context To contribute to the reinforcement of communication between generations, between the school and the community for the development of the child	Opening • Prayers • Address by the District delegate • Welcome by the School Director • Address by a representative from <i>L'Inspection de l'Éducation et de la Formation</i> (IEF) • Address by the Grandmother Project Introduction • This is a part of the "Culture, Education and Development" program • Review of the GMP-IEF collaboration • GMP works for the development of children and families, with a particular emphasis on actions that can ensure the development of girls given the importance of their future roles within families and society, while also considering the risks to which girls are exposed to. • Review the context of the intervention in the neighborhoods of AFIA and Nassouroulaye (quick study, focus with women, leaders, grandmothers) Presentation of the participants • Each participant states his first and last name, status, village • We are here to share our experiences, our ideas, it is important that we know each other • Now everyone will come introduce themselves • The purpose of the meeting: discussion of the timetable (time, meal, management) Methodology • Plenary session, small groups discussions, participation by all, exchange of ideas, each has experiences in life that will be relevant to the discussion; breakdown of groups by age and by sex • Present the diagram (circle) with the different dimensions of GHD Questions • What do you see? • How many parts are there? Who can read the elements in Pulaar?	Goals of the Inter-Generational Forums
	Share dimensions of the GHD		

		- Read the text from each of the boxes and ask the question: is this box important for development or not? What for? - Is it a single box that is important to the child, or does he/she need to have all of the boxes? - Can a child grow and serve society if he/she does not have a particular thing? - What conclusion can you draw from this diagram? - Following the conclusion of the participants, the facilitator takes the floor to clarify the different parts: to say that it is after interviews with several people from the community (religious, teachers and others) that these dimensions emerged	
1 hour	Exchange on the place of cultural values and traditions in the education of children	Song - To address this second objective, ask Samba to sing <i>Aada men</i> - What is your appreciation of this song? Quotes - These quotes speak to the importance of culture for a people "While it may stay in the water, the tree trunk will never become a caiman" "Culture is very important for young people. It allows someone to behave well in their village and to be well appreciated. If young people today have problems with elders, it is because they do not know how to behave in front of an adult" Samba Tening Baldé, 19 years old, Kael Bessel "A person without culture is a dead person. They behave very poorly in society " Mama Baldé, 17 years old, Dialakegny Questions (plenary) - What do you think of what that person said? - What conclusion can be drawn from these quotes in relation to culture? - In the education of today's children, are cultural values and traditions important or not? - What do you think are some important positive cultural values and traditions to be passed on to young children? Conclusion - The education of children should consider values, traditions and cultural resources while giving up some traditional practices.	Song <i>Aada Am de Samba</i> Quote from Thierno Moussa
45 minutes	Discuss the role of seniors in the family, community and school	Discussion (plenary) - Interviews were conducted in Vélingara with elder men and women, young boys and girls and teachers to gather information on the role of elders within families and communities. Roles of grandfathers and grandmothers were identified. - Quote, for example, two to three roles played by the grandfather, and two to three roles of grandmothers. A booklet was developed with information about the multiple roles that they play. "Role of Seniors in African Societies" - Read this quote and ask the question: what do participants think about this quote?	Copy of the booklet on the role of seniors Quote from Amadou Hampate Ba in Pulaar Quote on the role of elders in Pulaar

		"In Africa, an old man who dies is a library that burns," and in Pulaar: "Mayide mawdo, ko suudu bulhoodndu gandal sumi" Amphaté Ba • Discussion of Amphaté Ba's quote. The author said it several years ago: is this idea still relevant? • Quote from a university professor on the transmission of knowledge from generation to generation: "The elders ensure the transmission of cultural values from one generation to the next. They play a critical role in the stability and continuity of society." • Do you share the opinion of this author? Ask the elders and youth about this quote. Questions • From these quotes, what conclusion can be drawn on the role of seniors in societies? • In your families today, do seniors still play an important role in the transmission of cultural values? • In school, are seniors involved in the transmission of cultural values? Introduction • Continuing the reflection and discussion on the role of seniors in society • As you were told earlier, in this booklet, several of the grandmother's roles have been identified • We will get into groups to discuss these roles Group work • Divide people into 4 groups. Give a booklet to each group • First, read the list of roles. With the booklet, come back to discuss each of the roles and ask the question: do grandmothers play this role in your village? (One person notes the participants' answers.) • Summary of the work group: what conclusion should be drawn from this discussion on the role of grandmothers in society? • Constraint: grandmothers play a versatile and important role in the family and society. Questions • If there is a program on health/nutrition of women/children, is it relevant to involve women of childbearing age only or is it relevant to also involve grandmothers? Why? • If there is a reproductive health program, is it enough to involve only women of childbearing age or is it relevant to involve the grandmothers? Why? • If there is a program that seeks to solve problems related to the protection of girls for example against pregnancies and early marriages, is it enough to discuss it with the women of childbearing age? Why? Conclusion • What conclusion should be drawn as to the involvement of grandmothers in programs involving women and children?	Copies of the booklet on the role of elders for each work group
1 1/2 hour	Introduction to plenary: 10 minutes	Discuss the role of grandmothers in promoting the well-being of children and women within families in development programs	Instruction sheet for group facilitators
	Small groups: 45 minutes		
	Plenary: 25 minutes		
	Sing and dance: 10 minutes		

		Discussion (in plenary) - Each group/facilitator presents only the conclusion to the last question - What conclusion can be drawn from this discussion on the place of grandmothers in children's education and school programs? - For teachers: Are grandmothers involved in school activities? Is it possible to invite grandmothers and grandfathers to school? If so, what can you do in the future to involve them in your school activities? - For grandmothers: Is it possible for you to collaborate with teachers to teach values to children? - For other participants: Do you share the idea that grandmothers and grandfathers come to teach values at school? Conclusion - Grandmothers play several very important roles in the family/society - Grandmothers should be involved in programs targeting women/children given their role in society. Song Maama Jaara	
30 minutes	Discuss the problem of lack of communication between children and young people in society and strategies to solve this problem	Discussion (plenary) - During the initial study and also during informal meetings, many people in the Nemaba area (both men and women) spoke of a concern regarding the loss of cultural values, and the decrease of intergenerational communication that is important to transmit cultural values from one generation to the next. During these meetings, participants discussed the fact that there is often a gap between these two worlds, traditional values and practices and modern values and practices. - Share some quotes about the lack of communication and ask the following questions after each quote: - Is it true what the author says? Do you share his opinion? <i>"Today, young people underestimate us. They think that we cannot teach them anything; they claim that we are old-fashioned. That is why we do not rack our brains to teach them despite our duty to do so. Because you can't be more royal than the King. »</i> Diawara, the Village Chief of Saré Moussa <i>"Today's children are no longer approaching seniors. They often say that we are old-fashioned. They think that nothing can be taught to them. They do not know that the older person is not God but has lived long. »</i> Souba Grandmother of Nemaba Medina Mari Cissé <i>"The lack of communication between young people and elders is more than a reality in the world today, children don't listen to us anymore, they do what they want. When they wake up in the morning, they go away without even greeting their parents "</i> Oumar Dieng Grandfather Medina Mari Cissé Questions about quotes - What is the conclusion that we can draw from the ideas in these 3 quotes?	Drawing a tree on flipchart paper

1 1/2 hour		- Does this lack of communication between elders and young people also exist in your home or not? Group work - Discussion on the perception of the problem of lack of communication between generations; on the factors contributing to this problem; and on the possible community strategies for resolving them. <i>"Faced with a problem, we must first understand the roots of the problem in order to look for good solutions"</i> - Show the tree (in a drawing, put lack of communication between young people and seniors in the middle). The facilitator writes in Pulaar the problem of lack of communication between generations on the trunk of the tree. Explain that the discussions in the groups will focus on the root of the problem and the strategies to solve it. - Each facilitator uses the table: "lack of communication between generations" and documents (completes the table) with the reflections of group members: - Is there a problem of low/lack of communication between elders and young people in their community? - What factors contribute/explain this problem? What are the roots of this problem? - What actions can be taken to address this problem: 1) at the family level; 2) at the community level? At the school level? Note to facilitators: participants tend to talk a lot about the problem and often talk less about solutions. It is necessary to give them time for points a. and b. Also encourage them to think about solutions. Discussion (in plenary) - Each group shares their reflections on a. b. and c. - Each "factor/root" that contributes to the problem is written on a color map and displayed on the problem tree. Conclusion - What conclusion can be drawn from this session? - What great ideas emerge from this session based on ideas of the different groups?	Instruction sheet for facilitators with space to complete the answers to questions A, B. And C. 5 color cards for each facilitator
1 hour	Discuss the importance of strengthening communication with adolescents to ensure harmonious development	Introduction - Continuing the discussion on communication, this time we will address communication with young girls as part of their education. - Grandmother Diabou: "it is difficult to communicate with young people today because most of them do not consider what their elders say. They're always with their cell phones." Questions - If we talk about communication between parents and children, is it better to communicate only from parents to child, or is it also important to listen to children? - Is it better to just give orders to teenagers or is it better to listen to them as well? Discussion (in plenary)	Song <i>Aada Am de Samba</i>

1 hour	Discuss the importance of transmitting cultural values to children in school and in the family	- Now let's listen to a very interesting story called: <i>The Path Without Exit</i>. The animatrices will present and you will follow and discuss the content of the story with your group. You have to listen carefully in order to discuss afterwards. Introduction - We have been talking about basic education and schooling since this morning, and the importance of strengthening the collaboration between teachers and the community, and teachers and grandmothers. Especially the role that grandmothers can play in the basic education of children. - For this session, we will discuss the importance of transmitting values to younger generations. <i>"Root yourself, preserve positive cultural practices and values, and let go of abusive cultural practices"</i> Sharing the saying of Hampate Ba, 1980, letter to young people - Now we are going to talk about positive things relating to culture, values and their place in the education and the schooling of children. - Explain that one of the materials developed by GMP is the booklet that is used in schools: "African Values for Today's Children" - Present the 12 cultural values included in the booklet and display them on the wall, one at a time (on the educational sheets) Group work - Give each of the 5 groups, 2 or 3 values written in Pulaar on the educational sheets - Explain that each group will have to discuss 2 or 3 values and fill out a table with their answers. - The facilitator asks the group to discuss the values, one by one: - Before announcing each value, show the drawing that accompanies the value to the group so that they try to identify the value in question themselves. (Column 1: value) - Is this value important for today's children? (Column 2, yes or no) - Do most children have this attitude/behavior in the family and community? (Column 3: yes or no) - Who can do what to strengthen the appreciation and application of this value in children? (Column 4: who; column 5: what can they do?) Questions (in plenary) - Each group presents their conclusions regarding the values assigned to them. - For the community: Is it important that these values are taught at school? Is it relevant to invite grandmothers to share their experiences on these issues? - For teachers: We know that you are making efforts to help children prepare to face life, but do you think it is really relevant to teach these values at school? - Share the following quotes and ask the question: Do you share his opinion? Why? <i>"If today our children are lost, it is because they ignore our cultural values"</i> Diabou Grandmother	Educational sheets with one of the 12 values of the booklet Instruction sheets for group facilitators with a 5-column table 5 copies of booklet number 2
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30 minutes	Elicit feedback from participants on the workshop	Conclusion • What conclusion can we draw from this session? Questions (in plenary) • We are very interested in your feelings/feedback in relation to this meeting. This is the first time that such meetings have been organized and we would like to know what you think about it to see if it is relevant to use this same approach in other communities. • Give the floor to 1 leader per generation and group • What did they find very interesting during these two days? • What do they think we need to do to improve future meetings?	
20 minutes		Closing • Area facilitator • Director • IEF • GMP • Neighborhood manager • Imam and prayers	

Social Infrastructure

Annex 4b: Inter-Generational Forum on Excision

Planning Chart: Inter-Generational Forum on Culture and Excision Vélingara

Day and duration	Objectives	Activity	Material
Day one			
10 minutes		Opening - Address by local authorities (leader + imam) - Global Vision speech	
20 minutes		Introduction - Overview of the Girls' Holistic Development approach (GHD) - Announce the approach title and present the two goals of the approach - Promote cultural values and practices that are beneficial to GHD - Discourage cultural values and practices that are not beneficial to GHD - Ask a participant to present the elements included in the GHD diagram - Present the 5 strategies of the GHD approach - Explain that the 5 strategies should generate consensus around priority actions to promote GHD Goals of the meeting - Reinforce positive cultural values, knowledge and practices - Discourage negative cultural values, knowledge and practices - Encourage the sharing of experience among communities on activities undertaken to: (a) promote beneficial traditions; and (b) discourage harmful practices Question - Are these elements important only for girls or for boys as well?	The diagram/circle with the dimensions of development of girls (GHD) Diagram to be distributed: "5 GHD strategies for community consensus"
1 hour	Share the activities carried out by community members since the last GHD forum	- Explain that at each forum, the village, school and GHD teams should present what they have done since the last forum to promote GHD - For each of the villages, a health center representative explains what they accomplished since the last forum <u>For community members</u> - The facilitator asks the animatrices to comment and encourage the communities' health center/communities for what they have done. - What activities/actions are carried out?	Samba <i>Aada am</i> song Two quotes from Amadou Hamapâté Ba: " <i>Root yourself</i> "

		- What might they do in the coming months to reinforce or extend what is already being done? - Have teachers been invited to community activities? - Do you think teachers would participate in these activities if they were invited?	
	Share the activities carried out in schools since the last GHD forum	<u>For schools</u> - Teachers share what they have done at school and in the community since the last forum - Members of the GHD team explain what they have done in each of the villages since the last forum - For each of the schools, the directors/teachers explain what they have done since the last forum to: - Integrate cultural values/knowledge into school - Build partnerships with grandmothers and grandfathers <u>For members of the GHD team</u> - Each animatrice explains what they did: - In each of the villages - In schools - What she plans to do in both places in the coming months	
	Share the results of the project evaluation conducted in October 2009	Chanson <i>Mama Jaara</i> and dance Mid-term review and presentation of results #1: The facilitator presents/reads the various parts of the booklet summarizing the highlights of the review. - Community appreciation for the principles of the project - Community appreciation for the project strategies - The initial results of the project - Distribute copies of the booklet in French to each community. They will receive the version in Pulaar as well. - Distribute copies of the booklet in French at each school #2: Ask participants how they can share these results with their entire community?	Pamphlet of the GHD magazine (distribute in French and Pulaar)
10 minutes	Discuss the role of proverbs and sayings in children's education Analyze proverbs related to the GHD project in order to apply their meaning to the daily life of families and communities Identify activities at the family, community and school level that can be conducted to promote children's knowledge of storytelling	Group work - Introduction to the 4 workshops (grandmothers, grandfathers, women of childbearing age, youth) - Small group work in two stages/two activities Step 1: Discuss the meaning of proverbs in the workshops - Each group receives three proverbs/sayings written on the educational cards in color. (Each group must have a proverb on communication, one on children's education and one on solidarity). - Groups take turns to discuss the proverbs they received to define: (a) their meaning; (b) the lesson from the proverb; and (c) examples of how this lesson can be implemented by members of each group (grandmothers, youth, etc.) into everyday life in the family and in the community?	The 12 proverbs/sayings are written on the pedagogical sheets in Pulaar and French. They are grouped together so that each group can review one of the three themes. Instruction sheet for facilitators

	"I grew up with my grandparents and learned a lot of proverbs especially from my grandfather. The knowledge I received from him shaped who I am. I learned a lot of proverbs from him. The proverbs convey the cultural beliefs and values of the Hapulaar society. I am sad that today my children do not understand the meaning of proverbs. Unfortunately, in today's world, children are shaped by ideas and values that come from outside our beloved Hapulaar culture." Djibril Thiam, university professor in the USA Questions (in plenary) • What is the function of proverbs/sayings in a society? • Each group shares the conclusions of their discussion of the three proverbs, and their responses to questions (a) (b) and (c). • Are the children as familiar with the proverbs/sayings as 20 years ago? Why not? • Was this exercise helpful? • Could this same exercise be done with in the community with the elders/ grandmothers/youth + youth/elders at school? • What is your appreciation of what Djibril Thiam says? Step 2: Discuss strategies to promote the acquisition of children/youth proverbs • Each group identifies activities that could be carried out to increase the knowledge of proverbs on the part of children/youth: • In the family • In the community • At school • Key ideas • Each group receives three ovals to write the three key ideas on how to promote the proverbs/sayings at each of the three levels. Discussion (in plenary) • First, each group presents the three proverbs, their meaning and application to daily life for members of their group. • Moussa Mballo comments on some of the proverbs • Next, the group presents their ideas on what can be done to promote the acquisition of proverbs/sayings by children/youth in: (a) the family; (b) the community; and (c) at school	Display on the wall the words in Pulaar: • Family • Community • School
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	To address the importance of solidarity among community members to live together and to solve problems	- Additional discussion on one or two proverb that speaks to the importance of solidarity - Quote on the solidarity of Thierno Baldé/Kandia - The facilitator selects two proverbs (from those that were discussed in groups or others) that talk about the importance of solidarity Ask someone to read the quote displayed on the wall: <i>"No action we would like to take to improve community life will succeed if we are not united."</i> Thierno Baldé/Kandia Questions - What do you think solidarity is? - In community activities, is solidarity important or not really? - Do you agree with Thierno Baldé regarding the importance of solidarity? - What is the conclusion of this reflection/discussion on solidarity?	Four mats, one for each of the 4 groups Written instructions for each facilitator.
Day two			
		Chanson and dance	
45 minutes	To stimulate reflection on the pros and cons of early marriage	- When you got home last night, what ideas stayed with you? - What do you think were the most important ideas we discussed yesterday? Stories without an Ending on early marriage - The marriage of Alarba and Cioukayel presented as a sketch by community members - We will listen to a story and then discuss it in workshop - Presentation of the Story Without an Ending as a sketch Discussion (in small groups) - Share answers to some key questions from those discussed in the workshops. - Does the story have an end? - Do the two grandmothers agree at the end? - Why did Coulibaly, the author of this story, not write an ending? - What conclusion can be drawn from the discussion of the story of Alarba and Cioukayel? - Will this story be of interest to other members of your communities? Who? - How could this story be shared with each of these groups? Sketch - The sketch presented by community members - Presentation and discussion of the sketch on excision Discussion (in plenary) - Discussion on the different viewpoints expressed in the sketch - For example: - In the sketch what is the Imam's viewpoint on excision?	Factsheet for each group/facilitator with key questions for each of the work groups
	Share the opinions of various community members on excision (in order to understand their evolution) Stimulate reflection on the use of sketches in the community to promote a discussion on topics of interest to the community		

		○ What is your opinion on his viewpoint? ○ Is there an end to the discussion in the sketch? ○ Why did the author not write an ending? ○ Do you think it would be better if there were an end or not? • Discussion of the sketch as a tool to stimulate community-level discussion • Would it be possible to use skits like these at the community-level to stimulate reflection on different themes that interest or concern the community? For example, on solidarity, communication between generations, the influence of television on the education of children? • Could there be difficulties in organizing/presenting sketches? Which ones? • We hope you can experiment with the use of sketches in your communities. And if you do, we will do everything to be present to observe them.	
30 minutes	Stimulate reflection on what participants can do when they return to the village to share what has been discussed at the forum and to stimulate discussion between those who did not participate	Mama Jaara singing contest <u>Instructions</u> • Ask participants, in groups by village and by sex to discuss what they will do when they return to their villages • The groups are composed as follows: ○ <u>Village A</u>: A group composed of young people and elderly (men), and a group composed of women of childbearing age and grandmothers ○ <u>Village B</u>: A group composed of young people and elderly (men), and a group composed of women of childbearing age and grandmothers • Acknowledgements and closing of the session	

Social Infrastructure

Annex 4c: Inter-Generational Forum on Early Pregnancy

Planning Chart: Inter-Generational Forum on Early Pregnancy and Culture Vélingara

Day and duration	Objectives	Activity	Material
Day one			
		Opening - Address by the Village Chief - Welcome by the School Director - Address by a representative from <i>L'Inspection de l'Éducation et de la Formation</i> (IEF) - Address by the Grandmother Project - Prayers	
	To reflect together on the activities that communities can undertake to contribute to the holistic development of girls in harmony with the socio-cultural context	Introduction - Reminder of GHD activities with World Vision - This meeting is part of the GMP program on Culture, Education and Development - In particular, these are activities that contribute to the schooling, education and well-being of children and families Presentation - Participants will present themselves by giving their first and last name, status, village Project overview - GMP works for the development of children (girls and boys). It gives particular importance to actions that can ensure the holistic development of girls, given the importance of the role that girls/women play in the family and society and the risks to which girls are exposed. - Explain the purpose of the meeting - Presentation and description of the timetable (time, meal) - Working methodology (plenary, small groups, all participate, exchange ideas, everyone has experiences in life that will be relevant to the discussion; breakdown of groups by age and sex) Schooling and education for children - Present the diagram (circle) with the two components: schooling and education of children - Ask participants to explain the diagram with the two elements around the children - Will a child be well developed if he or she is in school but not educated? - Will a child be well developed if educated but not attending school? - What conclusion can we draw from this diagram? - Are teachers able to ensure the schooling and education of children alone?	Write on the wall (in Pulaar): - Culture, Education and Development - Amadou Hamapâté Ba: "Keep and abandon"
			<i>The Circle of Schooling and Education of Children in Pulaar</i> Write quotes on the wall from Medina Mary on the synergy between the efforts of parents

		- Can families provide for children's education alone? - Ask community members and teachers to explain how they interpret the diagram - Share some quotes in relation to the synergy that should exist between education in the family and at school	and the school to ensure a holistic and balanced development
One hour	Share information on workshops organized with teachers, grandmothers and leaders	Teacher workshops and grandmothers - Describe the actions taken by teachers and grandmothers following the workshop - The importance of preserving positive traditional values and combining them with positive modern values (e.g. school) - Explain the content of the workshop - Explain that during the meeting in Banacourou, each village and school had proposed actions to take upon their return relating to the constraints of the education and schooling of girls: early marriage, early pregnancies. - Share with community members and schools - Ask the participants who attended the workshop about the important issues that were discussed, and the conclusions drawn? - Discuss the actions proposed during the workshop and the actions taken in the meantime. - Any observation on the impact of these actions? Quotes <i>"Education received at school is not enough for a life in society. It must be complemented by traditional education "</i> Mariama Sinthiou Balde, 17 years old, SARE Boulel <i>"At school, we started inviting grandmothers for storytelling sessions with students. In fact, sometimes they are the ones who approach us to lead sessions with us. In any case, we believe that there must be a synergy between the parents and the school for the transmission of values to children. If the parents play their role, the school also plays theirs, then the children will be able to change their behavior"</i> Mr. Guèye, Arab teacher Medina Mary Songs about culture and changes - What is your appreciation of this song? The importance of communication between parents and children - Discussion on communication with girls as part of their education - If we talk about communication between parents and children, should it be communication from parents to children, or is it also important to listen to children? - Is it better to just give orders to teenagers or is it better to listen to them as well? - Now let's listen to a very interesting story called: <i>The Path Without an Exit</i>. - The animatrices will present it, you will follow, and will then discuss the content of the story in groups. Make sure to follow carefully in order to discuss afterwards. Discussion (in plenary)	Song: <i>Aada am de Samba</i>
	Discuss the importance of communication between parents, grandparents and girls		Stories without an Ending

	Discuss the importance of the transmission of worship values to schools and families	The 12 priority cultural values • The priority cultural values are found in booklet #2 • Explain that one of the materials developed by GMP and used in schools is the booklet "African Values for Today's Children" • Present the 12 values included in the booklet and display them on the wall one by one (on the teaching sheets) Group exercise • Give each of the 5 groups, 2 or 3 values written in Pulaar on the educational sheets • Explain that each group will have to discuss 2 or 3 values and fill out a table with their answers Discussion (in small groups) • The facilitator asks the group to discuss the values, one by one: ○ Before announcing each value, show the drawing that accompanies the value to the group so that they try to identify the value in question themselves. (Column 1: value) ○ Is this value important for today's children? (Column 2, yes or no) ○ Do most children have this attitude/behavior in the family and community? (Column 3: Yes or no) ○ Who can do what to strengthen the appreciation and application of this value in children? (Column 4: who; column 5: what can they do?) (The 5th column should be much wider than the others) Quotes <i>"If today our children are lost, it is because they ignore our cultural values"</i> Grandmother Diabou Discussion (in plenary) • Each group presents their conclusions regarding the values that were assigned to them.	Educational sheets with each of the 12 values of the booklet Instruction sheets for group facilitators with a 5-column table 5 copies of booklet #2
	Discuss the factors that contribute to early pregnancies and the actions that the community can take to help girls and young boys avoid this problem	Stories Without an Ending • Presentation and discussion of the story on early pregnancies by animatrices <i>"Before it was very rare to encounter cases of early pregnancies in the village. The girls were modest and had a good upbringing. The boys were afraid to get too close to the girls because it was forbidden. Everyone was watching the children in the village"</i> Old de Saré Boulel, 2009 Discussion (in small groups) • Small group discussion of story-related issues • Group of men and group of women • Each group is facilitated by a resource person Steps for troubleshooting: Step one. Describe the problem Step two. Identify the causes of the problem Step three. Identify the people who should be involved in resolving this problem Step four. Identify different solutions to solve this problem Step five. Choose the best solution	Questions/short version for each group
Song Contest: 30 minutes			

		Step six. Plan on implementing the solution Step seven. Implementation of the solution(s) selected Step eight. Assess the selected solution(s) Group exercise • Exercise on the problem of "early pregnancies" • During the last session, we discussed the story of Kilonding and the problem with the GP. In this next session, we will reflect on this problem and will continue with another multi-step exercise. • Resolving this problem, like other problems in a community, such as a family problem that has existed for some time and is quite complex requires: (a) the involvement of people who have direct or indirect influence on the problem in question - different categories of people can have different viewpoints on a problem and its solutions; b) a fairly methodical/orderly step-by-step process. If it is approached methodically, the chances of finding a solution will be larger. People are often blocked/discouraged when faced with a large problem, but in reality, there are solutions for any problem if you look for them. • We will first talk about the steps of troubleshooting, using as an example the problem of the Kandia road. Then we will see how to use these steps to think more about the early pregnancy issue. • The example of finding a solution to the problem of the road of Kandia. • As you know, the problem existed but it was only when everyone got together and when a structured process was followed that the problem was identified. <u>Instructions</u> • One by one, write the 8 steps on the wall (fairly quickly, just by reading the titles) in Pulaar (distribute to the teachers a sheet with the steps in Pulaar and in French). • Resume the steps and briefly explain (rather than ask, which would take more time) how these steps were applied to solve the problem of the road. • Ask if people are accustomed to follow these steps to solve problems within the family and community? • Do you think these steps are useful? Note to the facilitator, but not necessary to explain to the group: there will be two phases to the group work: Phase I: Discussion of steps 1-3 Phase II: Discussion of steps 4 and 5 Steps 6 to 8 will be discussed briefly in plenary only Group exercise – Phase I • Explain that now we will follow these steps to reflect on the problem of early pregnancy in order to try to identify strategies to solve them. • There will be 4 working groups: grandmothers, grandfathers, mothers/young girls, and young fathers/boys.
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		- The facilitator asked the participants to answer the questions in relation to steps 1-3 in the facilitator's training form. Step 1: Describe the problem - Where does this problem exist? - Who is affected by this problem? (Only girls or also other people) - Who are the girls that are affected by this problem? - Compared to a decade ago, has the number of early pregnancies stayed the same, increased or decreased? - Do girls think this is a problem? - Do boys think this is a problem? - What are the consequences of this problem? - Each group writes 3 consequences on the green pedagogical cards (in the plenary, they will be glued to the leaves of the problem tree) Step 2: Identify the causes of the problem - The facilitator asks the participants to identify the reasons why this problem exists, the roots of the problem, the factors contributing to the problem. They write down the list. After they ask the groups to identify the 4 or 5 main causes, they write them on a yellow educational form. <i>It takes a lot of follow-up from the work groups to identify the root causes of this problem.</i> Step 3: Identify the people who need to be involved in resolving the problem - Who should be involved in finding a solution to this problem? - Make a list of people - Write the names of these (categories of) people on the blue educational cards Discussion (in plenary) - Each group shares their ideas regarding steps 1, 2, 3 - Step 1: Paste on the leaves of the problem tree - Step 2: Causes are glued to the roots of the tree - Step 3: The people who need to be involved in the discussion of the causes and the search for solutions - During the group work, and before the groups present their causes, the facilitator should review the set of identified causes to ensure that the description of the causes is fairly detailed and clear (rather than vague). It is much better to identify unclear causes in small groups and to change/clarify them before arriving in plenary. Mama Jaara singing contest - Groups practice before presenting: (grandmothers + girls, grandfathers, mothers, young fathers and teachers) - To cut the rhythm and awaken people - For each group, except teachers, a facilitator helps them learn <i>Mama Jaara</i> - Don't forget to take pictures of each group
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		Group exercise - Phase II - Participants return to the same groups to discuss steps 4 and 5 Step 4: Identify solutions and discuss possible solutions - Explain that for any problem there may be different solutions and usually several strategies or solutions are needed to solve a problem. - Groups need to identify possible strategies/solutions. For each cause identified by the group, identify at least one solution, if not more. - The different strategy/solution ideas are written on the green pedagogical cards. Once again, the solutions should be as clear/detailed as possible. Each group identifies 3 or 4 solutions at each level: family, community, and school. - One of the roots of the problem of "early pregnancies". On each form/solution it is necessary to indicate at the end, in parentheses, whether it is a solution at the "family", "community" or "school" level. Step 5: Choose the best solutions - For early pregnancy, there should be several actions carried out in parallel - This is to see what solutions are best in terms of feasibility and efficiency - The group facilitator asks the participants to analyze each of their solutions, one by one, and to reflect on: - The pros and cons/difficulties in implementing each solution - The feasibility of doing so. Is that really feasible? - Will this solution be accepted by the other members of the community? - Would this solution be accepted by the girls? - Would this solution be accepted by families? - Does this solution require resources that are not available? Discussion (in plenary) - Share the results of the discussion of steps 4 and 5 - The groups share the proposed solutions and the best solution - For the presentation, each group presents their ideas with respect to step 4 and then with respect to step 5 - For each and every one of the solutions presented, be sure that the solution is clear and ask who could put it into practice? - After presenting the "best solutions" per level, ask "do you think the early pregnancy problem can be solved with strategies only at one of these levels, for example, at the school or family level?" - What can be learned from this exercise in relation to what it takes to solve an issue effectively? (we need multi-tiered solution strategies). Discussion (in plenary) - Discuss steps 6, 7, 8	
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		- Explain that these steps will come later, once the community has decided what solutions have been adopted. Explain a little about the importance of each of these last steps. Summary of the exercise on troubleshooting steps - This series of exercises took a lot of time and effort, was it useful to follow this whole process of cause analysis, identification/reflection on solutions? - Was it really necessary to go through all of these steps or are there steps that could be skipped/less important? - Was it relevant to involve men, women, older and younger in this exercise or would it have been easier and better to involve only one or two groups? - As a result of this forum and these discussions, what are the next steps to put these proposals into practice? (Continue the reflection with other members of the community who are not at the forum). - Who will be responsible for following-up and seeing whether these solution proposals are implemented or not? - Do you think this problem-solving process can be used to address other issues in the family and in the community? Like what?	
	To discuss the factors that contribute to early marriage and strategies to reduce this phenomenon	Stories without an Ending - Listen to the Story Without an Ending - Discuss in work groups - Propose questions to discuss	
	Discuss actions that community members intend to take to follow-up on the forum and continue the discussion on GP and MP (the opinions of elders, grandmothers, young men; women, girls, young boys)	Action table - Now let's think together to see what you can do to allow girls and boys to have a good education and overcome certain constraints such as early pregnancy and early marriage to succeed in school and prepare for life in society - We will make 3 groups: grandmothers + women of childbearing age, young people + seniors + teachers, young girls and young boys	
	Feedback/reflection on the session/forum	Discussion (in plenary) - Was it helpful to involve both sexes and the different ages at the forum these past two days? - In families, are you used to involve everyone in discussing topics of interest to everyone? - Is the way we communicate at the forums the same way you communicate in families and communities when you approach a theme, or is it different? - What lesson do you learn from the way we have communicated over the past two days? - You are all here because you represent groups/layers of the population and you are all supposed to go back and share with your groups. Ask leaders in each group what they think are the most important points discussed and what they think they will share first with their groups? - Are there any lessons you draw from these two days that you think are important to share with your respective groups? Ask the members of each group to answer them.	

Social Infrastructure

Annex 4d: Inter-Generational Forum on Early Marriage

Planning Chart: Inter-Generational Forum on Solving Problems and Early Marriage

Day and duration	Objectives	Activity	Material
DAY ONE			
20 minutes	To reflect together on the activities that communities can undertake to contribute to the holistic development of girls in harmony with the socio-cultural context To contribute to the reinforcement of communication between generations, between the school and the community for the development of children	Opening - Address of the Village Chief - Welcome by the School Director - Address by a representative from <i>L'Inspection de l'Éducation et de la Formation</i> (IEF) - Address by the Grandmother Project - Prayers Introduction - This meeting is part of GMP's "Culture, Education and Development" program - GMP works for the development of children and families, with a particular emphasis on actions that can ensure the development of girls given the importance of their future roles within families and society, while also considering the risks to which girls are exposed to. These are activities that contribute to the schooling, education and well-being of children and families. Presentation of the participants - Each participant states his first and last name, status, village Project overview - Explain the purpose of the meeting - Presentation and description of the timetable (time, meal) - Methodology (plenary session, small group discussions, participation by all, exchange of ideas, each has experiences in life that will be relevant to the discussion; breakdown of groups by age and by sex)	Write on the wall (in Pulaar): - Culture, Education and Development - Amadou Hamapâte - Ba: "Keep and abandon"
SESSION 1			
	Share dimensions of the GHD	- Present the diagram (circle) with the different dimensions of GHD (ask a grandmother and a young person to present the GHD circle) - What do you see? - Who can read the elements in Pulaar? - Is it a single box that is important to the child, or does he/she need to have all of the boxes? - Can a child grow and serve society if he/she does not have a particular thing?	The GHD schema/circle in pulaar

Song by <i>Maama Jaara</i>		SESSION 2	Song <i>Aada Am de Samba</i>
1 hour	Present community and school activities to promote positive cultural values and to discourage harmful cultural values	Introduction - Explain that at each forum, the village, school and GHD teams should present what they have done since the last forum to promote GHD to: a) promote positive traditions and values, schooling and education for children and strengthening communication between children and young people; and (b) encourage discussion of early marriage, early pregnancies, corporal punishment, and excision. Sharing of completed activities <u>Sharing by community members</u> - Were there things that were done after to strengthen communication between elders and youth, to promote the stories of grandmothers and grandfathers, but also what was done to encourage girls to attend and stay in school? By the members of the community? - Have you seen results in boys and girls in the community? For example, what do people do now that they didn't do a few years ago? <u>Sharing by schools</u> - Ask a teacher to present actions taken - Have you suggested inviting grandmothers or grandfathers to schools to tell stories and present other sessions? - If so, did you do it? Who did what? - What activities have you done to promote the education and schooling for children? - What is the community's assessment of seniors' involvement in school? - Have you seen results in boys and girls in the community? For example, what do people do now that they didn't do a few years ago? - If not, is it still possible to do so? Who should do what? <u>Sharing by members of the GMP team</u> - The facilitator shares the activities carried out and the achievements. It must encourage community members for the efforts they are making, but also signal what remains to be strengthened. Songs about culture and change - What is your appreciation of this song?	
		SESSION 3	
	Discuss the importance of teacher-community collaboration for better management of child development	Show drawings - These are two different communities in the department Drawing 1: Community where teachers and parents do not collaborate Drawing 2: Teachers and the community work together Questions - What do you see in drawing 1 then in drawing 2?	

		- Is there a difference in the relationship between teachers and the community in both communities? - How is the relationship between teachers and parents in the first drawing? Why is this so? Do the same thing for the second drawing. - Clarify that in village 2, the collaboration between teachers and the community has allowed all children to get birth registrations, and girls and boys are encouraged to continue their studies. There is a solidarity in the purchase of supplies but also in keeping girls in school. - What is the best situation for children's well-being? What are the benefits of situation 2 for children? - Do you think your community is more like situation 1 or 2? Why? Group exercise - If they say they are in drawing 1: do you think it is possible to get to drawing 2? - Is it possible to get into small groups to discuss the actions to get to drawing 2? - Even if they say they are at 2, you have to ask if the trust/collaboration is perfect or if it could be strengthened? - Given that your community is in drawing 2, discuss in small groups how to build trust and collaboration between school and community. - Ask participants to get into groups (teachers, youth, seniors, grandmothers + women of childbearing age) to reflect on the following points <u>For teachers</u> - Column 1: What can you do to strengthen collaboration with the community? - Column 2: What can the community do to strengthen collaboration with teachers? <u>For the community</u> - Column 1: What can you do to strengthen collaboration with teachers? - Column 2: What can teachers do to strengthen collaboration with the community?
SESSION 4		
	Discuss the importance of storytelling in children's education and how to increase children's knowledge of stories	Introduction - One of the elements discussed in the past Inter-Generational Forum were the stories - Since the past forum, has the use of stories increased or remained at the same in your community? Explain this trend. (Have a short discussion on this point as an introduction) Quotes - Display on the wall in Pulaar, and read twice slowly <i>"In the past, children were eager to listen to their grandparents at night. Through storytelling, they learned several values useful for their lives and relationships with others. Today, it is sad to note that the stories have been replaced by films that come from elsewhere and the stories of grandmothers and grandfathers, have been replaced by television."</i> - Do you share this opinion or not? Grandmother Tobo

		- What is the opinion of the different groups of participants? Young, girls, women of childbearing age, grandfathers, grandmothers etc. (Ask questions about the different parts of the quotation) - Who in the community has more knowledge about storytelling? - Who has more ease in transmitting the stories to the children? (Opportunity to enhance the experience and knowledge of grandmothers) - Do you think that something can be done in the community and at school to promote storytelling? - In the past forum, the Village Chief said this: <i>"If we want a good education for our children, we must all get involved in their education. We need to encourage children to approach grandmothers to allow them to do their jobs. But also, we need to encourage grandmothers to do their work as an educator instead of considering them as witches."</i> Mamadou Salio Diallo	
SESSION 5			
	Discuss factors that contribute to early marriage and strategies to reduce this phenomenon	Sketch - The facilitators present a sketch on the coalition of women who cancel Saly's marriage Questions - What is the name of the little girl? (<i>Saly</i>) The father? (<i>Ousmane</i>) Saly's mother? (<i>Souba</i>) Saly's grandmother? (<i>Coumbel</i>) Ousmane's friend? (<i>Boubacar</i>) - Why did Saly decide to go and discuss the situation with her paternal grandmother? - When Saly went to see her grandmother, Coumbel said "rather than talking with your father, I will first discuss it with other grandmother leaders." Do you think it was a good idea to get together first with the other grandmother leaders? Why/why not? - Would it have been better if Coumbel had spoken to Ousmane alone, or in the company of the other 4 grandmothers? - Why did Ousmane reject his wife's advice but accept the advice of the grandmother leaders' group? - In your community, could grandmothers influence a father to reconsider his decision to give his daughter in marriage? - If the young person is 18 years old and is offered in marriage to a man she does not like, could the grandmother change the father's mind? - At the end of the story, what did Ousmane and Boubacar think about what the grandmother did? - Babacar, Ousmane's friend said towards the end of the story: "I really enjoyed the grandmothers' approach." - Why did he say that? - If this happened in your village, would grandmothers have the courage to take collective action, like what the grandmothers did, to convince a father not to marry his young daughter? - What lessons do you derive from the story of Saly's marriage regarding the role of grandmother leaders in the community? Conclusion - Do you think that the marriage of young girls is a problem or not? If so, can your community do anything to reduce this phenomenon? What can be done?	

SESSION 6		
25 minutes	Discuss troubleshooting steps	Steps for troubleshooting: - In the everyday life of an individual, family or community there are often problems that arise, aren't there? - For example, (make a small drawing on the flipchart paper, two houses + a street + a hole in front of both). There are two houses, and in front of both is a large hole created during the rainy season, and sometimes the children and the elderly fall in. - Do the families who live in these houses perceive this hole as a problem? - Are they going to look for a solution to eliminate this hole or will they ignore the problem? - Sometimes we see a problem that can exist for several years when in reality it is not a problem that is difficult to solve. - Present the steps (stick each as you go along) in relation to the problem of the hole in front of the houses: Step one. Describe the problem Step two. Identify the causes of the problem Step three. Identify the people who should be involved in resolving this problem Step four. Identify different solutions to solve this problem Step five. Choose the best solution Step six. Plan on implementing the solution Step seven. Implementation of the solution(s) selected Step eight. Assess the selected solution(s) - Do you usually follow these steps to solve everyday problems that you encounter in the family and in the community? - Do you think these steps are useful or not?
DAY TWO		
2 hours	Apply troubleshooting steps to a real community problem	Apply troubleshooting steps to a real-life situation - Let's discuss a real problem in the community and follow these steps to try to solve it - Read the community problem twice - It is winter in a village called Saré Mouna. It has rained a lot, and grasses have grown everywhere. Many villagers complain about this situation and cite the unfortunate consequences of it: - They say there are too many mosquitoes because of the presence of so much grass around the houses. - A child was bitten by a snake that was hiding in the grass when the child was playing next to it. - There was a man on a bicycle from a neighboring village who fell and injured his leg as the grass hid a slippery stone. - A vehicle came to pick up a seriously ill elderly woman and rolled over a tree stump that the driver did not see because of the grass. He punctured his tire and the lady died because it took a long time to get the spare tire. - Replay a second time. - Is there a problem in this village? - Should we try to solve this problem, or should we complain and do nothing?
		Flipchart paper + markers Each of the 8 steps written on one/two teaching sheets Distribute: "troubleshooting steps" (in French and in Pulaar on the same sheet) Written instructions for facilitators on the exercise have three steps on problem solving Quotes on the wall: 1) Amadou Hampate BA let disappear 2) proverbs on solidarity (in Pulaar and French)

	- Is it a situation that could exist or is it imaginary? Group 1 exercise - By classic category or otherwise - Group work is done in three stages: first, discuss steps 1-3; then discuss steps 4 and 5; and finally discuss step 6 - Discuss steps 1, 2, 3 Step 1: Describe the problem - Read the text about the situation in Saré Mouna - Is there really a problem with Saré Mouna? - What is the problem? - Why is it a problem? - Who is it a problem for? Who is affected by this problem? Young people? The elderly? Children? Visitors to the village? - Is this a problem that exists in other villages or only in Saré Mouna? - Is it a problem that has always existed or not? If not, why did it not exist in the past? Step 2: Identify the causes of the problem - Why does this situation exist? What explains the problem? - Ask participants to list the different causes of the problem. - Write the set of causes, then replay the causes listed and ask the group to choose the three most important causes. These three causes must be written on pink educational cards and shared during the plenary. - Are there different levels of the problem? Nobody to cut the grass, but why? Lack of solidarity, etc.? Step 3: Identify the "resource persons" who should be involved in resolving this problem - Can this problem be solved by a person, or by a group of people or is it necessary to involve several categories of people? - Who should be involved in finding a solution to this problem? - Make a list of people - Write the names of these (categories of) people on the blue educational cards Discussion (in plenary) - Each group shares (a group member shares rather than the facilitator) Step 1: Each group shares their responses to: - Is this a problem that exists in other villages or only in Saré Mouna? - Is it a problem that has always existed or not? If not, why did it not exist in the past? Step 2: Each group presents the three main causes of this problem that they have written on the pink cards and stuck to the trunk of the problem tree	Pink educational cards to list the "causes of the problem" Blue educational cards to list people who need to be involved in finding solutions to the problem Problem tree displayed on the wall with: "too much grass in the village" written in Pulaar on the trunk
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	- Discuss steps 1, 2, 3 Group 2 exercise - Discuss steps 4 and 5 - The four groups return to discuss steps 4 and 5 Step 4: Identify different solutions to solve this problem - Explain to the group that for any problem, there are several solutions/ways to solve the situation - Each group identifies at least two different solutions to solve this problem. Coming up with more than two solutions is fine. - Each solution is written on a yellow educational card Step 5: Select the best solution - Analyze the proposed solutions one-by-one, listing the pros and cons of each to select the best one - For each proposed solution discuss: - Will this strategy be accepted and supported by various community members? - Are there some members of the community who could oppose this strategy? - Are the resources required to implement this strategy readily available or not? - What difficulties could be encountered in the implementation of this strategy? - Reach a consensus on the best solution and write on the yellow card Discussion (in plenary) - Each group briefly presents two of the solutions they considered, their opinion on the best and the justification for this choice. _____ - What to do next and with whom? Step 7: Implement the solution - Plan for the implementation of the chosen solution Step 8 : Evaluate the chosen solution - This is the very last step - Ask the group: What is their understanding of this step? - Is it necessary/useful or not? - Who should participate at this stage? - Explain that it is important to discuss the implementation, potential constraints encountered, and lessons learned for the future. Discussion (in plenary) - Summary of the exercise on troubleshooting steps - These exercises took a lot of time and effort. Was it useful to follow this process of cause analysis, identification/reflection on solutions? Was it really necessary to go through all these steps or are there steps that could be skipped/are less important?	Yellow educational cards for solutions to the problem
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		• Was it relevant to involve men, women, elderly, and younger people in this exercise, or would it have been easier and better to involve only one or two groups? • As a result of this forum, and these discussions, what are the next steps to put into practice the selected actions? (Continue thinking with other members of the community who are not at the forum). • Who will be responsible for following-up and seeing whether these proposed solutions are implemented or not? • Do you think this problem-solving process can be used to address other issues in the family and in the community? Give examples. <i>"The village is waiting. They see problems, but they are still waiting for us to help them solve the problems. It's a habit, an attitude that's been around for a long time. »</i> <i>Woman of childbearing age in Medina Chérif</i> <i>"The problems of the village are known to everyone, but few are talking about them. There is no community commitment to resolving them. We are used to waiting and hoping."</i> <i>Elder, Manda customs</i> <i>"Community members are always waiting for someone to come and help them. They don't even think about solutions to their problems. There is no willingness to work together to solve the problems of the village."</i> <i>Grandmother Thiara</i> <i>"Without understanding and communication between the members of the community, a village will never develop. Several projects like the PLCP, the AFDS invested a lot of money in our village but this money instead of uniting us, divided us because only some members of the community took advantage of this situation which was not without consequence. That is why many people no longer agree and do not collaborate because of this situation created by these projects".</i> Demba Sidibé, President CGE Bagayoko
		Questions • What do you think of what he said? • Should we wait, or should we organize ourselves to systematically solve problem X or Y? • It is one thing to know the steps, but it is another to commit to following them together. Discussion (in plenary) • Ask the leaders of each group what they see as the most important topics discussed and what they intend to share with their groups? • Are there any lessons you drew from these two days that are important to share with your respective groups? Ask members of each group to answer them.
	Feedback/reflection on the session/forum	

Social Infrastructure

Annex 4e: Inter-Generational Forum on Solidarity

**Planning Chart: Inter-Generational Forum on Inter-Generational Communication and Solidarity
Vélingara**

Day and duration	Objectives	Activity	Material
		DAY ONE	
		Opening • Address of the Village Chief • Welcome by the School Director • Address by a representative from L'Inspection de l'Éducation et de la Formation (IEF) • Address by the Grandmother Project • Prayers	
	To reflect together on the activities that communities can undertake to contribute to the holistic development of girls in harmony with the socio-cultural context	Introduction • Review GHD activities with World Vision • This meeting is a part of the "Culture, Education and Development" program in Kandia, funded by the UK • In particular, these are activities that contribute to the schooling, education and well-being of children and families Presentation • We are here to share our experiences and opinions, and it is important that we get to know each other • Each participant states his first and last name, status, village Project overview • GMP works for the development of children (girls and boys). It gives particular importance to actions that can ensure the holistic development of girls, given the importance of the role that girls/women play in the family and society and the risks to which girls are exposed • Explain the purpose of the meeting • Presentation and negotiation of the timetable (time, meal) • Working methodology (plenary, small groups, all participate, exchange ideas, everyone has experiences in life that will be relevant to the discussion; breakdown of groups by age and sex)	Write on the wall (in Pulaar): • Culture, Education and Development • Amadou Hamapâté Ba: "Keep and abandon"
	Discuss the importance of basic education and schooling for the holistic development of children	• Present the diagram (circle) with the two components: schooling and education of children • Ask participants to explain the diagram with the two elements around the children • Will a child be well developed if he or she is in school but not educated? • Will a child be well developed if he or she is educated but not attending school? • What conclusion can we draw from this diagram? • Are teachers able to ensure the schooling and education of children alone?	<i>The Circle of Schooling and Education of Children in Pulaar</i> Write quotes on the wall from Medina Mary on the synergy

		- Can families provide for children's education alone? - Ask community members and teachers to explain how they interpret the diagram? Quotes - Share some quotes in relation to the synergy that should exist between education in the family and at school. <i>"Education received at school is not enough for a life in society. It must be complemented by traditional education"</i> <i>Mariama Sinthiou Balde, 17 years old, Saré Boulel</i>	between the efforts of parents and the school to ensure a holistic and balanced development
	Discuss the importance of teacher-community collaboration for better management of child development	Show drawings - These are two different communities in the department Drawing 1: Community where teachers and parents do not collaborate Drawing 2: Teachers and the community work together Questions - What do you see in drawing 1 then in drawing 2? - Is there a difference in the relationship between teachers and the community in both communities? - How is the relationship between teachers and parents in the first drawing? Why is this so? Do the same thing for the second drawing. - Clarify that in village 2, the collaboration between teachers and the community has allowed all children to get birth registrations, and girls and boys are encouraged to continue their studies. There is solidarity in the purchase of supplies but also in keeping girls in school. - What is the best situation for children's well-being? What are the benefits of situation 2 for children? - Do you think your community is more like situation 1 or 2? Why? Group exercise - If they say they are in drawing 1: do you think it is possible to go to drawing 2? - Is it possible to get into small groups to discuss the actions to get to drawing 2? - Even if they say they are at 2, you have to ask if the trust/collaboration is perfect or if it could be strengthened. - Given that your community is in drawing 2, discuss in small groups how to build trust and collaboration between school and community. - Ask participants to get into groups (teachers, youth, seniors, grandmothers + women of childbearing age) to reflect on the following points <u>For teachers</u> - Column 1: What can you do to strengthen collaboration with the community? - Column 2: What can the community do to strengthen collaboration with teachers? <u>For the community</u> - Column 1: What can you do to strengthen collaboration with teachers? - Column 2: What can teachers do to strengthen collaboration with the community? Introduction: - Related to this discussion, we will share a specific activity organized for grandmothers + teachers + leaders - Who, among you, participated in this workshop? - Ask the question: According to you, why did we organize this workshop?	
1 hour	Share the actions selected during the teacher + grandmother + leaders workshops		Song Aada Am de Samba

	- Share some quotes Quotes <i>"The teacher is an educator, the grandmother is also an educator. If two educators work hand in hand, the result will benefit the child"</i> Mariama Keréwane <i>"The grandmother is the person of the family most attached to the child and the one who knows him/her best. She is the one who seeks the most closeness to the child. That is why she is essential to the upbringing of children. If she is not involved in the education of a child, it will be incomplete."</i> Djiba Keréwane <i>"At school, we started inviting grandmothers for storytelling sessions with students. In fact, sometimes they are the ones who approach us to lead sessions with us. In any case, we believe that there must be a synergy between the parents and the school for the transmission of values to children. If the parents play their role, the school also plays theirs, then the children will be able to change their behavior."</i> Mr. Guèye, Arab teacher Medina Mary Questions - Make the connection to the drawing - Does the workshop contribute to strengthening the synergy between the school and the community? What do you think? - During the workshop, you decided to implement actions (students, communities and community and teachers) - Ask a teacher to present the proposed actions - Ask: Have there been any actions taken in the meantime that go in the desired direction? - Comments on the impact of the actions taken. - What conclusion can be drawn from this workshop in relation to the collaboration between teachers and grandmothers? Songs about culture and change - What is your appreciation of this song?	Educational sheets with each of the 12 values of the booklet Instruction sheets for group facilitators with a 5-column table 5 copies of the booklet #2
Discuss the importance of the transmission of religious values to children at school and in the family	Introduction - We talked this morning about basic education and schooling, and the importance of strengthening the collaboration between teachers and the community, and of teachers and grandmothers. - Especially the role that grandmothers can play in the basic education of children. In this session, we will discuss the importance of transmitting values to younger generations. Quote - Share the saying of Hampate Ba "Root yourself" <u>Instructions</u> - Now we are going to talk about the positive aspects of culture, i.e. the values and their place in the education and schooling of children.	

	- Explain that one of the materials developed by GMP and used in schools is the booklet "African Values for Today's Children" - Present the 12 values included in the booklet and display them on the wall one by one (on the teaching sheets) Group exercise - Give each of the 5 groups, 2 or 3 values written in Pulaar on the educational sheets - Explain that each group will have to discuss 2 or 3 values and fill out a table with their answers Discussion (in small groups) - The facilitator asks the group to discuss the values, one by one: - Before announcing each value, show the drawing that accompanies the value to the group so that they try to identify the value in question themselves. (Column 1: value) - Is this value important for today's children? (Column 2, yes or no) - Do most children have this attitude/behavior in the family and community? (Column 3: Yes or no) - Who can do what to strengthen the appreciation and application of this value in children? (Column 4: who; column 5: what can they do?) (The 5th column should be much wider than the others) Discussion (in plenary) - Each group presents their conclusions regarding the values assigned to them - Ask the following questions to the community: Is it important that these values are taught at school? Is it relevant to invite grandmothers to share their experiences on these issues? - To teachers: We know that you are making efforts to prepare children for life, but do you think it is really relevant to teach these values at school? Quotes <i>"If today our children are lost, it is because they ignore our cultural values"</i> Grandmother Diabou Conclusion - What conclusion can we draw from this session?	
DAY TWO		
Discuss the problem of the lack of communication between the elderly and youth in society and strategies to solve this problem	Group exercise (plenary) In the initial study and the Inter-Generational Forums, many people (men and women) expressed a concern about the loss of cultural values, and the decrease in communication between generations that is critical for the transmission of cultural values. During the forums, the participants discussed the gap between these two generations and between traditional versus modern values and practices. Quote Share some quotes about the lack of communication <i>"Today, young people underestimate us. They think that we cannot teach them anything; they claim that we are old-fashioned. That is why we do not rack our brains to teach them despite our duty to do so. Because you can't be more royal than the King. »</i> Diawara, the Village Chief of Saré Moussa	

		"Today, the lack of communication is real in our communities. The younger generations are living as they want under the helpless gaze of the elderly. In the concessions, they wake up and leave without even saying hello to their parents. How can we communicate in this context?" Ousmane Ka GP Medina Mari Cissé "The lack of communication is more than a reality in this world today, children don't listen to us anymore, they do what they want." Oumar Dieng GP Medina Mari Cissé	Drawing a tree on a flipchart
2 hours Small groups: 1 1/2 hour		Group work (in small groups) - Discussion on the perception of the problem of lack of communication between generations; on the factors contributing to this problem; and on the possible community strategies for resolving them. <i>"Faced with a problem, we must first understand the roots of the problem in order to look for good solutions"</i> - Show the tree (in a drawing, put lack of communication between young people and seniors in the middle). The facilitator writes in pulaar the problem of lack of communication between generations on the trunk of the tree. Explain that the discussions in the groups will focus on the root of the problem and the strategies to solve it. - Each facilitator uses the table: "lack of communication between generations" and documents (completes the table) with the reflections of group members: - Is there a problem of low/lack of communication between elders and young people in their community? - What factors contribute/explain this problem? What are the roots of this problem? - What actions can be taken to address this problem: 1) at the family level; 2) at the community level? at the school level? Note to facilitators : participants tend to talk a lot about the problem and often talk less about solutions. It is necessary to give them time for points a. and b. Also encourage them to think about solutions. Discussion (in plenary) - Each group shares their reflections on a. b. and c. - Each "factor/root" that contributes to the problem is written on a color map and displayed on the problem tree. Conclusion - What conclusion can be drawn from this session? - What great ideas emerge from this session based on ideas of the different groups?	Instruction sheet for facilitators with space to complete the answers to questions A, B and C. 5 color cards for each facilitator

	Discuss the importance of communication between parents, grandparents and girls	Introduction - We discussed communication between the elderly and young people, and we agree that communication is lacking. In this session, we will discuss communication between girls and elders, and grandmothers in particular. For this, I invite you to follow a story that the animators will tell us. I ask you all to listen because after this presentation, you will answer questions related to this story in small groups - Discussion on communication with girls as part of their education - If we talk about communication between parents and children, should it be communication from parents to children, or is it also important to listen to children? - Is it better to just give orders to teenagers or is it better to listen to them as well? - Now let's listen to a very interesting story called: <i>The Path Without an Exit</i>. - The animatrices will present it, you will follow, and will then discuss the content of the story in groups. Make sure to follow carefully in order to discuss afterwards. Discussion (in plenary) - Choose questions to discuss	Stories Without an Ending
	Discuss the importance of solidarity, understanding within the family and the community	Discussion (in plenary) - The facilitator chooses two proverbs (from the group discussion or other) that talk about the importance of solidarity. - What is solidarity? - Is solidarity important in group activities or not? - Do you agree with Thierno Balde on the importance of solidarity? - Ask someone to read the quote displayed on the wall: <i>"No action we would like to take to improve community life will succeed if we are not in solidarity."</i> Thierno Baldé, young person of Kandia 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 reproductive 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?	Four mats, one for each of the 4 groups Written instructions for each facilitator

		• 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)?	
	Feedback/reflection on the session/forum	Questions (<i>in plenary</i>) • Was it helpful to involve men and women of all ages in the forum over the past two days? • Do you involve all family members in conversations when the topic is of interest to everyone? • Do you communicate in forums the same way you communicate with family and/or community, or do you see differences? • What lessons did you learn about communication these past two days? • You are all here because you represent different groups/layers of the population, and we expect you to share what you learned with your respective groups. • Ask the leaders of each group what they see as the most important topics discussed and what they intend to share with their groups. • Are there any lessons you drew from these two days that are important to share with your respective groups? • Ask members of each group to answer them.	

Social Infrastructure

Annex 4f: Inter-Generational Forum on Leadership

Planning Chart: Inter-Generational Forum on Leadership

Day and duration	Objectives	Activity	Material
DAY ONE			
30 minutes	To reflect together on the activities that communities can undertake to contribute to the holistic development of girls in harmony with the socio-cultural context To strengthen communication between the different generations and between school and community for the development of children	Opening • Prayers • Address of the Village Chief • Welcome by the School Director • Address by a representative from L'Inspection de l'Éducation et de la Formation (IEF) • Address by World Vision • Address by the Grandmother Project Introduction • Review GHD activities with World Vision • This meeting is a part of the "Culture, Education and Development" program in Kandia, funded by the UK • In particular, these are activities that contribute to the schooling, education and well-being of children and families. Presentation • We are here to share our experiences and opinions, and it is important that we get to know each other • Each participant states his first and last name, status, village Project overview • GMP and World Vision work for the development of children (girls and boys). It gives particular importance to actions that can ensure the holistic development of girls, given the importance of the role that girls/women play in the family and society and the risks to which girls are exposed. • Explain the purpose of the meeting • Presentation and negotiation of the timetable (time, meal) • Working methodology (plenary, small groups, all participate, exchange ideas, everyone has experiences in life that will be relevant to the discussion; breakdown of groups by age and sex)	Write on the wall (in Pulaar): • Culture, Education and Development • Amadou Hamapâté Ba: "Keep and abandon"
15 minutes	Share the dimensions of the GHD	• Present the diagram (circle) with the different dimensions of GHD (ask a grandmother and a young person to present the GHD circle) • What do you see? Who can read the elements in Pulaar? • Is it a single box that is important to the child, or does he/she need to have all of the boxes?	The GHD diagram/circle in Pulaar

		Can a child grow and serve society if he/she does not have a particular thing?	
SESSION 1			
Song by Maama Jaara			
30 minutes	To present activities in each community and school to promote positive cultural values and to discourage harmful cultural values	Introduction - At each forum, the village, school and the GHD teams should present what they accomplished since the last forum: a) to promote positive traditions and values; and b) to encourage discussion on excision, early marriage, early pregnancies and corporal punishment. Stories by grandmothers - Sharing by community members - Sharing by schools - Note: See if grandmothers and grandfathers are invited to school - If so, do communities appreciate having the elderly involved in school? How often is this done? - If not, is it feasible according to: a) teachers; b) grandmothers and grandfathers? - Determine if teachers commit to a) involving them in the future, or b) increasing their involvement (if it remains weak) - Share with members of the GMP team	Write on the wall in Pulaar: Hamapâte Ba's quote on the library that burns
45 minutes	Discuss the importance of communication between parents, grandparents and girls	Introduction - In this session, we will discuss communication between girls and elders, and grandmothers in particular. I invite you to follow a story that the animators will tell us. I ask you all to listen because after this presentation, you will answer questions related to this story in small groups - Discussion on communication with girls as part of their education - If we talk about communication between parents and children, should it be communication from parents to children, or is it also important to listen to children? - Is it better to just give orders to teenagers or is it better to listen to them as well? - Now let's listen to a very interesting story called: <i>The Path Without an Exit</i>. - The animatrices will present it, you will follow, and will then discuss the content of the story in groups. Make sure to follow carefully in order to discuss afterwards. Discussion (in plenary) - Choose questions to discuss in working groups - The plenary discussion is not enough - Real learning happens when people think and discuss with one another. In large groups, some people think and speak up, but most listen.	- Stories without an Ending - Song <i>Aada Am</i> - Quote from Amadou Ba "Root yourself"
SESSION 2			
Song Aada Am			
2 hours	Discuss the importance of solidarity, understanding within the family, the community	Discussion (in plenary) - The facilitator chooses two proverbs (from the group discussion or other) that talk about the importance of solidarity. - What is solidarity?	

		• Is solidarity important in community activities or not? • Ask someone to read the quote displayed on the wall: Quotes <i>"No action we would like to take to improve community life will succeed if we are not in solidarity."</i> Thierno Baldé, young person of Kandia <i>"Solidarity is fundamental to the success of a project or to community actions. Regardless of the efforts of a development project, if there is no solidarity, things will not work out."</i> Development Officer in Kolda • Do you agree with Thierno Balde on the importance of solidarity? Group 1: Solidarity within the family • Within the family, do fathers communicate enough with their 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? • Is it possible for this group to do something so that other community members are informed and involved in a process of reflection on solidarity at the family level? 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 reproductive 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)? • Is it possible for this group to do something so that other community members are informed and involved in a process of reflection on solidarity at the community level? And when?
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		Discussion (in plenary) • Sharing between the two groups • Read these quotes <i>"Nothing works without solidarity regardless of the help that others bring. If there is no solidarity it will not work."</i> Young person from Manda Douane <i>"Solidarity is the gateway to progress. It is the foundation of success for any project or activity in the village."</i> Grandmother from Mballoounda	
SESSION 3			
25 minutes	Discuss troubleshooting steps	Steps for troubleshooting: • In the everyday life of an individual, family or community there are often problems that arise, aren't there? • For example (make a small drawing on the flipchart paper, two houses + a street + a hole in front of both). There are two houses, and in front of both is a large hole created during the rainy season, and sometimes the children and the elderly fall in. • Do the families who live in these houses perceive that this hole is a problem? • Are they going to look for a solution to eliminate this hole or will they ignore the problem? • Sometimes we see a problem that can exist for several years when in reality it is not a problem that is difficult to solve. • Present the steps (stick each as you go along) in relation to the problem of the hole in front of the houses: Step one. Describe the problem Step two. Identify the causes of the problem Step three. Identify the people who should be involved in resolving this problem Step four. Identify different solutions to solve this problem Step five. Choose the best solution Step six. Plan on implementing the solution Step seven. Implementation of the solution(s) selected Step eight. Assess the selected solution(s) • Do you usually follow these steps to solve everyday problems that you encounter in the family and in the community? • Do you think these steps are useful or not?	Flipchart paper + markers Each of the 8 steps written on one/two teaching sheets Distribute: "troubleshooting steps" (in French and in Pulaar on the same sheet)
DAY TWO			
SESSION 4			
2 hours	Apply troubleshooting steps to a real community problem	Apply troubleshooting steps to a real-life situation • Let's discuss a real problem in the community and follow these steps to try to solve it • Read the community problem twice	Written instructions for facilitators on the exercise have three steps on problem solving

		- It is winter in a village called Saré Mouna. It has rained a lot, and grasses have grown everywhere. Many villagers complain about this situation and cite the unfortunate consequences of it: - They say there are too many mosquitoes because of the presence of so much grass around the houses. - A child was bitten by a snake that was hiding in the grass when the child was playing next to it. - There was a man on a bicycle from a neighboring village who fell and injured his leg as the grass hid a slippery stone. - A vehicle came to pick up a seriously ill elderly woman and rolled over a tree stump that the driver did not see because of the grass. He punctured his tire and the lady died because it took a long time to get the spare tire. - Replay a second time. - Is there a problem in this village? - Should we try to solve this problem, or should we complain and do nothing? - Is it a situation that could exist or is it imaginary? Group 1 exercise - By classic category or otherwise - Group work is done in three stages: first, discuss steps 1-3; then discuss steps 4 and 5; and finally discuss step 6 - Discuss steps 1, 2, 3 Step 1: Describe the problem - Read the text about the situation in Saré Mouna - Is there really a problem with Saré Mouna? - What is the problem? - Why is it a problem? - Who is it a problem for? Who is affected by this problem? Young people? The elderly? Children? Visitors to the village? - Is this a problem that exists in other villages or only in Saré Mouna? - Is it a problem that has always existed or not? If not, why did it not exist in the past? Step 2: Identify the causes of the problem - Why does this situation exist? What explains the problem? - Ask participants to list the different causes of the problem. - Write the set of causes, then replay the causes listed and ask the group to choose the three most important causes. These three causes must be written on pink educational cards and shared during the plenary. - Are there different levels of the problem? Nobody to cut the grass, but why? Lack of solidarity, etc.? Step 3: Identify the "resource persons" who should be involved in resolving this problem	Quotes on the wall: - Amadou Hampate Ba lets disappear - proverbs on solidarity (in Pulaar and French)
		Pink educational cards to list the "causes of the problem"	
		Blue educational cards to list people who need to be involved	

		- Can this problem be solved by a person, or by a group of people or is it necessary to involve several categories of people? - Who should be involved in finding a solution to this problem? - Make a list of people - Write the names of these (categories of) people on the blue educational cards Discussion (in plenary) - Each group shares (a group member shares rather than the facilitator) Step 1: Each group shares their responses to: - Is this a problem that exists in other villages or only in Saré Mouna? - Is it a problem that has always existed or not? If not, why did it not exist in the past? Step 2: Each group presents the three main causes of this problem that they have written on the pink cards and stuck to the trunk of the problem tree - Discuss steps 1, 2, 3 _____ Group 2 exercise - Discuss steps 4 and 5 - The four groups return to discuss steps 4 and 5 Step 4: Identify different solutions to solve this problem - Explain to the group that for any problem, there are several solutions/ways to solve the situation - Each group identifies at least two different solutions to solve this problem. Coming up with more than two solutions is fine. - Each solution is written on a yellow educational card Step 5: Select the best solution - Analyze the proposed solutions one-by-one, listing the pros and cons of each to select the best one - For each proposed solution discuss: - Will this strategy be accepted and supported by various community members? - Are there some members of the community who could oppose this strategy? - Are the resources required to implement this strategy readily available or not? - What difficulties could be encountered in the implementation of this strategy? - Reach a consensus on the best solution and write on the yellow card Discussion (in plenary) - Each group briefly presents two of the solutions they considered, their opinion on the best and the justification for this choice. _____ - What to do next and with whom?	in finding solutions to the problem Problem tree displayed on the wall with: "too much grass in the village" written in Pulaar on the trunk Yellow educational cards for solutions to the problem
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		Step 7: Implement the solution - Plan for the implementation of the chosen solution Step 8 : Evaluate the chosen solution - This is the very last step - Ask the group: What is their understanding of this step? - Is it necessary/useful or not? - Who should participate at this stage? - Explain that it is important to discuss the implementation, potential constraints encountered, and lessons learned for the future. Discussion (in plenary) - Summary of the exercise on troubleshooting steps - These exercises took a lot of time and effort. Was it useful to follow this process of cause analysis, identification/reflection on solutions? Was it really necessary to go through all these steps or are there steps that could be skipped/are less important? - Was it relevant to involve men, women, the elderly, and younger people in this exercise, or would it have been easier and better to involve only one or two groups? - As a result of this forum, and these discussions, what are the next steps to put into practice the selected actions? (Continue thinking with other members of the community who are not at the forum). - Who will be responsible for following-up and seeing whether these proposed solutions are implemented or not? - Do you think this problem-solving process can be used to address other issues in the family and in the community? Give examples. <i>"The village is waiting. They see problems, but they are still waiting for us to help them solve the problems. It's a habit, an attitude that's been around for a long time. »</i> <i>Woman of childbearing age in Medina Chérif</i> <i>"The problems of the village are known to everyone, but few are talking about them. There is no community commitment to resolving them. We are used to waiting and hoping."</i> <i>Elder, Manda customs</i> <i>"Community members are always waiting for someone to come and help them. They don't even think about solutions to their problems. There is no willingness to work together to solve the problems of the village."</i> <i>Grandmother Thiara</i> <i>"Without the understanding and communication between the members of the community, a village will never develop. Several projects like the PLCP, the AFDS invested a lot of money in our village but this money</i>
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2 hours	Discuss the characteristics of a good leader	<i>instead of uniting us, divided us because only some members of the community took advantage of this situation which was not without consequence. That is why many people no longer agree and do not collaborate because of this situation created by these projects".</i> Demba Sidibé, President CGE Bagayoko Questions • What do you think of what he said? • Should we wait, or should we organize ourselves to systematically solve problem X or Y? • It is one thing is to know the steps, but it is another to commit to following them together. Discussion (in plenary) • During the plenary, explain to participants that they are all leaders in their community. Being a leader is a responsibility because leaders can help communities work together to improve life/to promote the development of all. There are many types of leaders, some are more liked than others, some are more effective than others. • In small homogeneous groups (grandmothers + women of childbearing age, young girls, young boys, young fathers + grandfathers) participants will share their ideas on the role of the leader, on the qualities that are important at the level of a leader, on the difficulties encountered by leaders and how to overcome them. Group exercise • Is it important for a community to have good leaders? Why? • What is the difference between a community that has good leaders and a community that does not have good leaders? • Does a community need only male leaders? What other types of leaders do they need? Why? • Does a community always need leaders or only when there are problems? • What are some qualities of a good leader? (After having listed several leadership qualities, ask the group to identify two qualities that are most important.) Write these two qualities on the educational cards in color (different colors for each group) Game • In the same groups, the members of the group play the game: <i>Who is a good leader?</i> • Presentation of two drawings ◦ A leader who is standing in front of a small group saying, "Listen to what I'm going to tell you" ◦ A leader who sits at the same level as the group saying, "I want to listen to your ideas first" • Each group receives cut-out cards (each with a description of the characteristics of the leaders, some positive and some not). Each group member must choose a record and explain whether the characteristic is positive or negative and then put it under the image that embodies this type of leader. Characteristics of a leader Here are the features (print, cut and paste to colored cards - look through the list below and determine which ones are relevant/not). Some attributes are "positive" and others "negative".	Prepare colored cards for each group with a "leader characteristic on each"
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	• <i>When there is a decision to make, this leader decides what to do and informs other community members of what to do.</i> • <i>When there is a problem to solve, this leader listens to the opinion of others before deciding what to do.</i> • <i>When there is a decision to make, this leader only listens to people of his age and sex.</i> • <i>When there is a decision to make, this leader listens to the opinions of people of the other sex and other ages.</i> • <i>This leader speaks a lot to community members but does not listen to them very much.</i> • <i>This leader encourages other members of the community when they have worked well/collaborated.</i> • <i>This leader is involved in community activities when he sees that he might benefit personally.</i> • <i>This leader always demonstrates his commitment to work for the well-being of the entire community.</i> • <i>This leader is honest.</i> • <i>This leader is nervous and impatient.</i> • <i>This leader respects everyone.</i> • <i>This leader listens only to those who agree with him/her.</i> • <i>This leader has a lot of knowledge and he thinks he's always right.</i> • <i>This leader has a lot of knowledge, but he always listens to the opinions of others.</i> • <i>This leader does not want to invest in the interest of the community.</i> • <i>This leader deals only with his business and agricultural activities.</i> • <i>When there is a choice to make, this leader chooses only his parents, relatives and friends.</i> • <i>There is only money that interests this leader.</i> • <i>This leader spends his time criticizing and saying bad things to people.</i> • <i>This leader is authoritarian and imposes himself in decision-making.</i> Questions (in small groups) • Being a good leader is not so easy. As a leader, are there any knowledge or skills that could help you to be more effective in the role that you play in your community? We ask this question to understand if there is anything that we can do to strengthen the skills of leaders everywhere in the area. Questions (in plenary) • Participants present both qualities and skills that they would like to reinforce • What conclusion can be drawn from this session/discussion? • Constraint: Given the importance of the role of the leader, it is useful to have qualities and skills. Leaders reflect on their role to understand what they can do to be more effective. We will see how we can strengthen their leadership skills if they wish to invest for their communities. <i>"A good leader is someone who is generous, open, available who listens and agrees to invest in the interest of the community without waiting to be paid."</i> <i>Coumbayel Baldé GM Saré Samba Nety</i>	
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1 hour	Discuss the possibilities of setting up a dialogue framework within the village	- To stimulate reflection on setting up a consultation framework for the village to discuss and address the problems of the village. - You have concluded that it is important that there is solidarity between people in the community and that it requires communication between them. - You also said that it is important that the views of all categories of community members are involved in the discussion of community issues. Questions (in plenary) - Currently in your village, are there times/places where different ages/sexes sit together to share, listen, search for solutions together? - If this does not exist, would it be appropriate to introduce such a thing in the community? - If yes, who should be part of it? - Who should initiate it? - What difficulties/constraints can you encounter with organizing these events? - Give this example: if you have two football teams with the same number of people, the same skill set, the same physical condition and the same technology (e.g. the quality of shoes), they would be equal. Say a team is not organized; there is no division of labor, no coordination, no recognizable social structure. The other team is organized, has a coach with authority, has different roles for the goalkeeper, defense, left and right wings, center forward, and other division of labor. - Different team members have different roles and play in an integrated way (e.g. passing the ball). In this case, it is easy to see that the second team is more powerful, has more strength and capacity than the first, even if their other characteristics are identical. Better organization allows for better capacity.	
15 minutes	Feedback/reflection on the session/forum	Questions (in plenary) - What lessons did you learn about communications these past two days? - You are all here because you represent different groups/layers of the population, and we expect you to share what you learned with your respective groups. - Ask the leaders of each group what they see as the most important topics discussed and what they intend to share with their groups. - Are there any lessons you drew from these two days that are important to share with your respective groups? Ask members of each group to answer them.	

Social Infrastructure

Annex 5a: Sample Under-the-Tree Sessions Guide

7a. Technical Data Sheet: Organization and Facilitation of an Under the Tree Session

Note: This technical data sheet was taken from the Grandmother Project's health and nutrition program. This sheet is presented as an example that will need to be tailored to your program.

Meeting objectives:

- The facilitator builds on the values and roles of grandmothers to strengthen their ability to learn new concepts related to girls' education and thus change their advice and practices for girls' holistic development.
- The strategy is to organize educational facilitation sessions with groups of grandmothers (15 to 20) based on facilitated group discussions.

Description of supports for the activity:

- **Stories Without an Ending:** These scenarios are about the experiences of mothers and grandmothers and the interactions they have with family or community members on the topics of education, maternal and child health/nutrition
- **Songs:** Two song types are used for this strategy. Songs of praise valorize grandmothers by bragging about their roles and attitudes towards family members and the community. Educational songs transmit messages on good practices that grandmothers should promote.

Participants

- Grandmothers, leader representatives

Preparation

- Inform grandmother leaders, leaders (in general) of the goal of the meeting
- Ask for a meeting date, time, and place that suits them
- Call or go the day before to confirm the meeting

Materials

- Stories without an Ending
- Songs of Praise and Educational Songs
- Grandmothers' session technical data sheet
- Notebooks and pens
- Provide refreshments

First step:

- Community negotiation with community leaders, husbands, and grandmothers through home-visits to obtain their agreement on the principles, time and place of the activity
- Invite leaders (village chief, imam, chairman of the monitoring committee) and community actors (community health workers, matrons, relays) to attend the meetings

Step two:

- Organization of participants and facilitation of the session with the grandmothers
- Mobilization of grandmothers because of their age: reduce the walking radius by organizing sessions in their hamlets
- Demobilization of grandmothers: creating a pleasant atmosphere for storytelling, debating, songs and dances
- Place grandmothers in a semi-circle or triangle
- Sit the leaders comfortably next to the circle and ask them not to intervene in the debate with grandmothers

- Place community actors at your side and sit on the same level as grandmothers
- Greet warmly, introduce yourself and let each of them present themselves, if necessary
- Build familiarity and trust in grandmothers through the use of family name and surname
- Introduce the theme by valuing the role of grandmothers in the family and in the community
- Give the floor to the leaders (village leader, imam) to open the session and pray
- The host accompanied by community agents sings songs of praise to grandmothers or uses audio cassettes and other media as needed (the song serves as an icebreaker and builds trust)
- After 3 refrains, grandmothers are asked to sing in chorus until the song is assimilated
- Demonstrate a few dance steps, sing to cheer on grandmothers and to further relax the atmosphere
- Ask grandmothers how they feel about the song
- Then proceed with the pre-planned content of the session, which could be:

1. Recite a Story without an Ending. This is a scenario about the daily life of the family and community on one or more specific problems related to girls' education
2. Social inventory (see step and annex 7B)
3. Games

- After the narrative of the story, open the debate by asking the questions that accompany the story
- Ask more open questions than closed questions
- Actively listen to the person who speaks by looking at her
- Reinforce the speaker to encourage her to speak more by nodding your head or clearing your throat
- After a participant's response, ask the others for their opinion
- Always seek to deepen the answers by asking why or how after the answers
- Maximize exchanges between grandmothers

Evaluate and complete the session

- Ask participants to give their opinion on the course of the session and their suggestions for improving the next sessions
- Ask the leaders to give their opinion on the course of the session and the strategies to support the grandmothers in applying their advice
- End the session with an educational song that summarizes the discussions or a song of praise

Thank the participants

- Agree with the participants on the date of the next session and thank them. Facilitation sessions are held on average every 10 to 15 days.

Social Infrastructure

Annex 5b: Sample Schedule for Under-the-Tree Sessions

Planning Chart: Example of Monthly Activities for the Animatrices

Village/host	# of sessions already done	Week	Groups to meet/themes to address			
			Grandmothers	Women	Girls	Boys
Nématoba Amina Balde	4	1	Session 1: Physical and psychological changes in adolescent girls Session 2: Education through fear	Session 1: Physical and psychological changes in adolescent girls Session 2: Education through fear	Session 1: Early marriage Session 2: The importance of storytelling for young girls	Session 1: The importance of integrating values Session 2: The importance of communication between teachers and community members
		2	Session 1: Keeping girls in school Session 2: The importance of collaboration with leaders Session 3: Excision	Session 1: Early pregnancy Session 2: Early marriage Session 3: Excision	Session 1: Hygiene of menstruation Session 2: Puberty and sexuality	Session 1: The role of grandmothers in birth registration Session 2: Excision Session 3: The qualities of a good leader
		3	Session 1: The importance of grandmothers' involvement in birth registration Session 2: Excision	Session 1: Physical and psychological changes in adolescent girls Session 2: Education through fear	Session 1: Physical and psychological changes in adolescent girls Session 2: Education through fear	Session 1: Early marriage Session 2: Early pregnancy
Couméra Amina Balde		4	Session 1: Keeping girls in school Session 2: The importance of collaboration with leaders Session 3: Excision	Session 1: The importance of solidarity among women Session 2: Early marriage Session 3: Early pregnancy	Session 1: Respect for seniors Session 2: Role of grandmothers in birth registration	Session 1: The importance of communication between generations Session 2: The role of grandmothers in birth registration
						Session 1: The qualities of a good leader Session 2: The role of fathers in birth registration Session 3: The role of seniors in birth registration

Village/host	# of sessions already done	Week	Groups to meet/themes to address				
			Grandmothers	Women	Girls	Boys	Leaders
Badiara Fatou Coulibaly	2	1	Session 1: Keeping girls in school Session 2: The importance of collaboration with leaders Session 3: Excision	Session 1: The importance of solidarity among women Session 2: Early marriage Session 3: Early pregnancy	Session 1: Respect for seniors Session 2: The role of grandmothers in birth registration	Session 1: Session 2:	Session 1: The roles of seniors in birth registration Session 2: The importance of collaboration among leaders
		3	Session 1: Meeting with leaders on registration Session 2: Collaboration between the different grandmothers	Session 1: Communication between women and girls Session 2: Keeping girls in school Session 3: The importance of storytelling for young children	Session 1: The importance of values Session 2: The role of grandmothers in educating children	Session 1: The importance of values Session 2: The role of grandmothers in educating children	Session 1: The importance of collaboration with other leaders Session 2: The importance of collaboration among leaders
		2	Session 1: Follow-up forum Session 2: Early marriage Session 3: Communicating with girls	Session 1: Follow-up forum Session 2: Early marriage	Session 1: Follow-up forum Session 2: Early marriage	Session 1: Follow-up forum Session 3: Early marriage	Session 1: Follow-up forum Session 2: Early marriage
Bagayoko Fatou Coulibaly	10	4	Session 1: The importance of girls' schooling Session 2: Excision Session 3: The importance of solidarity	Session 1: The importance of communication among leaders Session 2: Excision Session 3: Education through fear	Session 1: The use of technology Session 2: The consequences of materialism Session 3: Early pregnancy	Session 1: The importance of integrating values Session 2: The importance of communication between teachers and community members	Session 1: The importance of solidarity Session 2: The importance of intergenerational communication
		1	Session 1: Grandmother leaders compensation meeting	Session 1: Grandmother leaders compensation meeting	Session 1: Grandmother leaders compensation meeting	Session 1: Grandmother leaders compensation meeting	Session 1: Grandmother leaders compensation meeting
		9	Session 1: Grandmother leaders compensation meeting	Session 1: Grandmother leaders compensation meeting	Session 1: Grandmother leaders compensation meeting	Session 1: Grandmother leaders compensation meeting	Session 1: Grandmother leaders compensation meeting

Village/host	# of sessions already done	Week	Groups to meet/themes to address			
			Grandmothers	Women	Girls	Boys
			Session 2: Role of seniors	Session 2: Role of seniors	Session 2: Role of seniors	Session 2: Role of seniors
		3	Session 1: Actions taken after the forum Session 2: The role of elders Session 3: The qualities of a good leader	Session 1: Actions taken after the forum Session 2: Role of seniors Session 3: The qualities of a good leader	Session 1: Actions taken after the forum Session 2: Role of seniors Session 3: The qualities of a good leader	Session 1: Actions taken after the forum Session 2: Role of seniors Session 3: The qualities of a good leader
Saré Yira Mariam Ba	9	2	Session 1: The role of grandmothers in birth registration Session 2: Excision Session 3: The qualities of a good leader	Session 1: The importance of keeping girls in school Session 2: Physical and psychological changes Session 3: Excision	Session 1: Early marriage Session 2: The importance of keeping girls in school Session 3: Early marriage	Session 1: The role of grandmothers in birth registration Session 2: Excision Session 3: The qualities of a good leader
		4	Session 1: The role of grandmothers in girls' education Session 2: Collaboration between leaders	Session 1: The role of grandmothers Session 2: Listening education	Session 1: The importance of respect for seniors Session 2: Early marriage	Session 1: Early marriage Session 2: Early pregnancy
Saré Sankoulé Kadia Cissé	9	1	Session 1: The importance of grandmothers' involvement in birth registration Session 2: Excision	Session 1: Early pregnancy Session 2: Early marriage Session 3: Excision	Session 1: The physical and psychological changes of girls Session 2: The importance of communication	Session 1: Early marriage Session 2: Early pregnancy
		3	Session 1: Excision Session 2: Early pregnancy	Session 1: The importance of communication with girls Session 2: Early marriage	Session 1: Early pregnancy Session 2: Early marriage	Session 1: The role of fathers in birth registration Session 2: The importance of

Village/host	# of sessions already done	Week	Groups to meet/themes to address				Leaders
			Grandmothers	Women	Girls	Boys	
Kouladiala Kadia Cissé	10						communication between leaders
		2	Session 1: Excision Session 2: The role of grandmothers in birth registration	Session 1: Physical and psychological changes in adolescent girls Session 2: Education through fear	Session 1: Early marriage Session 2: The importance of storytelling for young girls	Session 1: Early marriage Session 2: Early pregnancy	Session 1: The qualities of a good leader Session 2: The role of leaders in birth registration
		4	Session 1: Early pregnancy Session 2: Early marriage	Session 1: The role of grandmothers in birth registration Session 2: Protecting girls from early pregnancy	Session 1: Hygiene of menstruation Session 2: Puberty and sexuality	Session 1: The importance of respect for seniors Session 2: The importance of storytelling	Session 1: The importance of communication between young people and seniors Session 2: The importance of communication

Social Infrastructure

Annex 6: Sample Training Design for Women's Forums

Planning Chart: Women and Girls' Forum #1 on [Subject]

Day and duration	Objectives	Activity	Material
DAY 1			
		Opening - Prayers - Address by the Village Chief - Welcome by the School Director - Address by the Grandmother Project	
1 ½ hour	To strengthen communications of women to promote the holistic development of girls	Introduction - This meeting is a part of the "Culture, Education and Development" program. This activity was supported financially by our partner, Nando Peretti. - More specifically, these are activities that contribute to the schooling, education and well-being of children and families. - GMP, IEF, (<i>Inspection de l'Éducation et de la Formation</i>) and the Nando Peretti Foundation work for the development of children (girls and boys). This work gives particular importance to actions that can ensure the holistic development of girls, given the importance of the role that girls/women play in the family and society and the risks to which girls are exposed. Presentation of participants - How do the participants see the differences between the lives of young girls in the past compared to today? - Participants introduce themselves by giving their first name, and the name of the person next to them. They also share their opinion on the differences between the lives of the girls in the past compared to today - Presentation and negotiation of the timetable (time, meal) - Explain the purpose of the meeting - Working methodology (plenary, small groups, all participate, exchange ideas, everyone has experiences in life that will be relevant to the discussion; breakdown of groups by age and sex)	Write on the wall (in Pulaar): - Culture, Education and Development - Amadou Hamapâte Ba: "Keep and abandon"
	Share dimensions of the GHD	Questions Present the diagram (circle) with the different dimensions of GHD	Scheme: Present the GHD diagram/circle

	- Can someone come and tell us the different parts of this diagram? - Ask a few participants, what facets of the girl's development are most important. - What conclusions can be drawn from this diagram? - Who should help girls develop in all these dimensions? (Family, community and school actors) - What is your appreciation for this quote? Quotes <i>"It is important to pass on cultural values to children. Older people should pass on tales, traditional songs, dances, chores at home and in the fields, and good behaviors to children."</i> Yéro Baldé, 20, M., Kael Bessel <i>"It is important for students to know their traditions because it complements the knowledge they receive at school."</i> Sirayel Baldé, 15, Saré Boulel <i>"Children's education should not be left to teachers alone. Because teachers are only with children during class time. Parents need to be involved in the education of children. Parents and the school must team up for a good education of the children."</i> Khadiatou Koita, 15, Kael Bessel Conclusion - Girls need to be accompanied, and there needs to be a lot of communication between them and the mothers and grandmothers. Song Samba Kawral - Everyone stands in a circle, hand in hand	
To strengthen the appreciation of the role and experience of grandmothers in the lives of girls and women	Game - Game with 4 animals (cat, rooster, sheep, donkey) of each type to break the ice and to create 4 workgroups (choose the animals/groups to make sure to have intergenerational groups) Questions - For women of childbearing age and grandmothers: What have you learned from a grandmother that was useful to you in life? Explain why it was helpful? - For young girls: What have you learned from a grandmother that has been useful to you in life? Explain why it was helpful? Conclusion - Grandmothers are very useful. They have experience and knowledge that is useful to women	

To discuss communication approaches based on fear and dialogue	Introduction - As you know, communication is at the heart of human relations. If we can get along, it is through communication. If we have problems, it is often related to poor communication. - Having said that, do you think that communication between people is simple or complicated? - Explain that you are going to do another exercise on communication. Role play 1: A Mother-Daughter Dispute - Tell participants you're going to watch and then discuss a role-playing game - This is a scene between a mother named Mouna and her daughter Soukharou. One day, in the absence of her father, Soukharou asks her mother for permission to go to the nearby village. She gets permission to go. - When the girl returns, the mother yells at her because she came home late. She scolds her. She calls her names and does not give her daughter an opportunity to express herself. She shouts at her for 2 minutes and she leaves angry. - While her mother screams and scolds her, the girl lowers her head and says nothing. After her mother leaves, she says to herself, "What to do with my mother? She never listens to me. She doesn't know I came back late because I visited her mother Mama Coumbel who is in pain." Questions (in plenary) - What happened in that scene between the mother and daughter? - What did the mother do? - How did the girl behave? - What is your appreciation of how the mother communicated with her daughter? - What can we learn about communication with others from this scene? Conclusion - In any situation, it is important to listen to the other first before reacting. Discussion of proverbs and drawings - Read the proverbs on the wall and ask for feedback - In the plenary, show the 2 drawings and ask the following questions Questions - What do these proverbs mean? - What do you see in these two drawings? - Is there a difference in how the grandmother (GM) and the girl communicate in both drawings? - How does the girl feel about fear versus listening/ dialogue? - Traditionally, do parents educate through fear or through listening and dialogue? - Today what is the most common approach used in your families/communities: education through fear or education based on listening/dialogue? Why?
	Write these two proverbs on the wall: <i>There is no dispute, there is only a lack of communication (Luural alaa, ko anngal haaldeede tan woodi)</i> <i>Don't slap your shepherd without listening to him</i>

	- Many people say that the best approach to educating children is through fear. What do you think is best for children, education through fear or through listening/dialogue? Songs and dance Role play 2: Communication based on fear and threats relating to girls' menstruation - Two facilitators play a role-playing game: there is a young girl and a grandmother - We're going to introduce you to two role-playing games and then we're going to talk in small groups. Introduce the role-playing games - A grandmother, Sadio, is sitting on her watchtower, she calls her granddaughter, Coumbel, who is visiting. She's talking to Coumbel. - Looking at Coumbel, Sadio says, "I've learned that you got your period. Listen carefully to what I have to tell you. You are now a woman and you have to be very careful and wary of boys. Because if a boy touches you, you're going to get pregnant. And if that happens your dad's going to beat you to death or else kick you out of the house with your mom." - The grandmother says as she leaves, "Coumbel, remember what I just told you." Questions (in small groups) - Could the first scene take place in the area/ village or not? - What happened during this meeting between grandmother Sadio and Coumbel? - What is your appreciation of how Sadio communicated with Coumbel? - How did Coumbel feel after grandmother Sadio's speech? - Is the type of communication used by Sadio based on fear or based on listening and dialogue? - Sadio told Coumbel, "If a boy touches you, then you will get pregnant." Do you think this is a good argument for Coumbel to understand how she could get pregnant? - In your opinion, could Sadio have approached Coumbel who has just got her period in a different way? Role play 3: Communication based on listening relating to girls' menstruation - Present a role-playing game with a grandmother Salimata who speaks, with her little girl Diénabou, in detail of menstruation. She puts the girl at ease, reassures her, speaks in a gentle tone and asks the girl what she thinks about what she has just said to her. Questions - Could the first scene take place in the area/ village or not? - What happened in this role-playing game?	
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		- What lessons did you learn from our discussion of these two ways of talking to girls about menstruation? - What is the general conclusion that one can draw from the responses of all groups? Conclusion - We wanted you to reflect on these scenes for two reasons. First, to learn to communicate with girls at this time in their lives. It is better to use the approach based on listening and dialogue than to use fear, like Sadio did. Second, to understand the importance of explaining in detail the changes to her body and the risks she runs from that point on.	
1 hour	To discuss physical and psychological changes in adolescent girls in order to better support their development	Songs and dances Discussions of physical and psychological changes in adolescent girls - Talk about the fact that at a stage in life, the girl's body transforms into that of a woman. Ask at what age the girl's body begins to change. Ask for some examples of changes. Questions - Why do you think these different changes happen in girls from the age of 11, 12, 13, 14? (Listen to several people's opinions) Group work 1 - Get into four mixed groups (grandmother (GM), young girl (G), woman of childbearing age (W)) - Ask each group to make three drawings on the paper board that shows the little girl, the teenager and the woman. - Put the teachers in the different groups - Groups have 15 minutes to: a) first discuss physical changes in young girls, and b) make 3 drawings. After 15 minutes, display the 4 drawings on the wall, do a gallery walk so that everyone sees the drawings of the other groups. Each group explains to the others what they put in their drawings. Group work 2 - Group members are in 3 groups: 1 group of G, 1 group of GM + W, 1 group of GM + W - In the 3 groups, pass the drawing with the 3 girls/women and ask the members of the group: What do you see in these 3 drawings? What are the differences between the three? - Host: Show the drawing of the girl that matches the one on the 3 drawings and ask the following questions. - What changes have you seen in teenage girls? - On the white pedagogical sheets write the physical changes. (Write in French or in Pulaar) - Place the cards around the girl's drawing. - Then ask: Are there any other changes in attitudes/emotions that happen to teenage girls?	Maps of physical changes (<i>white cards</i>) that appear in adolescent girls (breast development; beginning of periods; increase in height and weight; appearance of hair on armpits and pubis; acne on the face) Maps of psychological changes (attitudes and behavior; <i>pink cards</i>): resistance to parental authority; need for independence, increased peer influence, lack of confidence, capricious attitude) 2 copies of the drawing of the 3 people: a little girl, a young teenager, and a woman (drawing apart from the teenager). (The drawing of the teenager must be in large format)

	- Propose pink cards on which psychological changes are written. Are these changes that you have observed in young girls/yourself? - Strengthen the idea that these changes are happening in all girls. Questions (in small groups) - Are there any changes that you didn't know about that are related to the period of adolescence/puberty in girls? <u>For grandmothers:</u> - Are you interested in hearing about these changes in young girls? <u>For mothers:</u> - Are you interested in hearing about changes in young girls? - Are you discussing these changes with your daughters? If so, at what point in her life, is it before menstruation or after? <u>For young girls:</u> - Is it interesting for you to know about these changes in young girls? - Show the drawings of the GM, aunt, mother, father and daughter in the middle. Who do you feel more comfortable discussing these themes with? Vote and then explain your answers. - Do these people explain these different changes in a clear and simple way in a village/neighbourhood vote? - Who's talking about it more: your mother, GM, aunt, father? - Do you think it's important for older, more experienced women to talk about these changes with girls or not so much? And why is it important? <u>For women of childbearing age and grandmothers:</u> - Show the drawings of the GM, aunt, mother, father and daughter in the middle. - Which of these people do you think the girl is talking to about these changes? Vote and then explain your answers. - Who is the girl talking to most? Vote twice. - In your village/neighborhood, do you currently tell people about these changes in a clear and simple way? - Who is talking about it more: your mother, GM, aunt, father? - Do you think it is important for older, more experienced women to talk about these changes with girls or not so much? And why is it important? Questions (in plenary) - Stick the answers around the teenager in large format	
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	- Recall the different cards with physical and psychological changes. White cards mean what? Pink cards? Are there other changes that you observe? - In case the participants have no more ideas, repeat the changes mentioned by the different groups and explain that these changes are common to girls all over the world. Explain that scientists have researched the topic, and in addition to the changes you cited, they identified other physical and psychological changes taking place for girls around puberty and during adolescence. - What do you think is causing these changes? Explain that at the level of the brain, behind the head, there is the pituitary gland that secretes a hormone (liquid) that goes everywhere in the body and that causes several physical and psychological changes that have an impact on attitudes and youth behavior. It is something that happens to all teenagers. There are changes in boys too, some of which are similar to girls' and others that are different. - With whom does the girl discuss these changes? With whom does she talk to the most? Each group gives its answer. - Do you think it is best to talk to girls about these changes before they happen, or once they arrive? Ask the women first, then the young girls, and then the grandmothers. - As a result of this session, do you think there is important information to share with girls that you did not discuss prior to this workshop? Ask the women first, then the grandmothers. - Is it possible to share this information with teachers, women, grandmothers and girls who were absent from this meeting? - Who could help organize such a meeting? <u>For young girls who are in middle school:</u> - Do you think it is possible to share this information with your classmates at school and those who are not at school? - Who can help you in this task? - Can teachers, women, grandmothers help you in this task? - What conclusion do you draw from this discussion? Conclusion - The host reinforces the idea that it is better for the girl than the grandmother, mother or aunt to discuss the various changes with her before they happen. It is important that they explain to the girls that these changes happen to every girl to reassure them that this is normal.	
	Closing	

School-Community Collaboration

Annex 7a: Sample Plan - Workshop for Teachers

Different from the pedagogical guide, this is a plan for another teacher training. For example, an NGO such as GMP creates the training plan and then assists district school supervisors in conducting the training.

Training 1: Orientation to relevance/need to integrate traditional/cultural values in school as well as community resource persons

Planning Chart: Workshops for Teachers to Bring Schools and Communities Closer Together

Day and duration	Objectives	Activity	Material
		Opening - School Director - GMP Change Through Culture - Partnership between IEF (<i>Inspection de l'Éducation et de la Formation</i>) and GMP - The essential role of teachers in the implementation of this strategy (training citizens imbued with their civic and moral values of the republic) - Kandia's experience: half of the teachers who experiment Presentations - Inspector of Education (from the IEF): Importance of the workshop, review of activities with educational priorities, - Participants' presentations: everyone introduces themselves by giving their name and school, and a traditional value that is important to teach children today (say only the value without explanation). The facilitator lists the values on the flipchart paper. - What observations do you have on this list of values? Song - Introducing the song <i>Mama Jara</i>: an element in tradition is the grandmother. To relax a little, we will stand up and sing a song of praise to the grandmothers, a song that you can also teach children. - Sing <i>Mama Jara</i> a second time: all participants stand with the movements Questions about the song - Do you think it is useful for children to learn such a song? If a child sings this song how will he/she feel? If the grandmother hears this song, how will they feel?	Write on the flipchart: - Workshop objectives - Three pillars of GMP <i>Mama Jara</i> song

Day and duration	Objectives	Activity	Material
	To discuss the relevance of promoting cultural values and involving the elderly, especially grandmothers in school To share key principles of GMP and the goals of the girls' holistic development program [See session 4] To share the objectives of the school-community strategy in Vélingara To identify factors that can enhance trust and collaboration between school and community	Goals of the workshop 1. Share key principles of GMP, its areas of intervention, the holistic development component with schools and communities, and objectives of the school-community collaboration 2. To stimulate reflection on how to promote positive traditional values and intergenerational communication in school and community activities Question • Which objectives are you particularly interested in? Why?	Write on the paper board: • Workshop agenda • Sessions and topics to be addressed • 4 objectives of the workshop • Working standards
	To discuss the relevance of promoting traditional values and the involvement of children, and especially grandmothers in school	Introduction • Announce objectives of the session • Read the quote below, then ask: what is your appreciation of what he said? <i>"We have a school in Senegal, but we do not have a Senegalese school that allows us to reconcile with ourselves?"</i> Djibril Diakhate, Senegalese sociologist Group exercise • To continue in the same direction, reflect on the idea expressed by Diakhate. They discussed the current formal education system and drew a number of conclusions and recommendations. • Distribute the page on recommendations <u>Instructions</u> • Find a partner and get together • Take 2 minutes to read this text • Discuss and answer the 3 questions below • Write your answers on a sheet of paper • We will share your ideas during the plenary • You have 15 minutes	Quotes on the wall or photocopies: <i>"Man cannot build his future without taking into account his past"</i> Ibn Khaldoun, an arab scholar (1332 to 1406) Quote Mungala (see left column)

Day and duration	Objectives	Activity	Material
		- To conclude, share your ideas within your groups Questions - Why did the actors include these aspects in their recommendations? - Who should take care of the child's instruction? - Who should take care of the child's basic education? To conclude, share the quote of the Congolese Mungala (ask the participants to read the following statement silently and then ask one of the participants to read it aloud) <i>"Traditional education in Africa addresses several very seductive values and it is important to safeguard them from the destruction of contemporary societies. We live in a world where values degrade, which leads to the depravity of morals, the crisis of authority, the loss of family unity and the development of selfish tendencies. Educators (in society, in the family and at school) have the most difficult task of educating children on traditional values. »</i> Mungala, University of Kinshasa, 1982 Conclusion - Do you share the opinion of Mungala that everyone has a responsibility to teach the values to the youngest, not only the family or teachers, but everyone in the society? Questions (in plenary) - Do you think it is relevant to promote traditional and cultural values at school? - Do you think it is feasible to integrate these cultural and traditional values into school? - We will tackle another point. Indeed, if we speak of tradition or of the past, there are actors who are guaranteeing the transmission of these values and traditions to the younger generations. - Ask a participant to read the citation #1 and ask the following questions : What are the keywords of this quote? Do you share the same ideas? Citation #1: <i>The memory of the children serves as a community hard drive. For example, they are the ones who are responsible for archiving and accessing information about history, traditions, experience and principles and rules of operation of the community. Any effort to promote changes in society should try to change the program on this hard drive.</i> Andreas Fuglesang, Sweden	

Day and duration	Objectives	Activity	Material
		Quote #2: <i>Children ensure the transmission of cultural values from one generation to the next. They play a critical role in the stability, cohesion and continuity of society.</i> Adjaye & Aborampah, Ghana Quote #3: <i>In poorly educated societies, knowledge and wisdom are archived in the memory of the elderly. In the context of the family, it is the parents, the elderly of the family and others who play a critical role in the process of education and learning from each individual throughout life.</i> Professor Omolewa, Nigeria, UNESCO Questions (in plenary) - Following the discussion, ask the participants to discuss in pairs for 3 minutes, answer the following questions, and then share their reflections in plenary - Do you think it is relevant to involve the elderly (grandfathers and grandmothers) in school? - Do you think it is feasible to involve the elderly in your class activities?	
	To share key principles of GMP and the objectives of its development agenda for girls	GMP key principles - Build on cultural roles and values to promote change - Build on the knowledge and experience of the elderly, and grandmothers in particular - Strengthen intergenerational communication within communities - Use participatory methods that promote consensus and dialogue between generations and sexes with a view to enhance mutual respect, understanding and social cohesion GHD concepts - GHD circle on the flipchart - An initial study allowed communities to identify major problems: - The loss of cultural values - The lack of intergenerational communication - Parental neglect in children's education The two goals of the GHD project - Promote cultural values and practices that are beneficial to GHD - Discourage cultural values and practices that are not beneficial to GHD Key GHD activities - Inter-Generational Forums - Education (Sessions <i>Under the Tree</i>) with grandmothers and women of childbearing age on GHD themes	Write on the flipchart: - GHD circle 2 goals of the GHD project + 4 key activities Educational sheets with results

Day and duration	Objectives	Activity	Material
		- The promotion of cultural values in schools (the game “who are we?”, storytelling contests, grandmother invitations to school, etc.) - Solidarity Day - Grandmother’s Day of Praise - Women and girls’ forums	
	To share objectives of the school-community strategy of GMP-IEF in Vélingara To strengthen the integration of cultural values within schools To strengthen communication and collaboration between the community and the school through continuous dialogue and mutual respect To strengthen the involvement of families in children’s education	Introduction to the new school-community strategy - Since 2008, GMP has collaborated with the IEF to implement the school-environment integration of cultural values strategy within schools in the Kandia area. Today, this workshop allows us to start a collaboration with the Nemataba area. - Present the strategy from the three-column diagram (school, communities, and children) - The inspector explains how this strategy is in line with the priorities of the Ministry of Education	Scheme The GMP-IEF school-community strategy to be distributed
1 hour	To identify factors that can enhance trust and collaboration between school and community	Introduction - In the plenary, say that we know that if there is trust and good understanding between teachers and the community: a) the communities send their children to school more and let them continue to study; b) communities are more involved in school activities; c) they encourage girls to study and stay in school. The opposite case is also true. - For IEF and all the actors in the education system, a major concern is that there is a perfect collaboration between the school and the community. For this session, we will reflect on the factors that can reinforce the collaboration between community and teachers. This is reflected in the project to improve the quality and equity of basic education (PAQEED) in community schools, for community, and by community. The objective of this session <i>Identify the type of communication/attitudes/behaviors to strengthen collaboration between teachers and community</i> - Distribute to each group the envelope #1 in which has positive and negative behaviors/attitudes/ideas. For this step, members of the group identify attitudes/behaviors/ideas that contribute, or do not contribute, to strengthening the collaboration between teachers and the community. Each group will organize these	

Day and duration	Objectives	Activity	Material
		quotes into two categories on the table: attitudes that promote trust and collaboration; those that do not favor. <u>Envelope #1</u> <i>In my school, I do not make efforts because parents of my village are very difficult</i> <i>In my class, I always investigate the reason for a student's absence</i> <i>The parents of my village are very complicated, which is why I do not involve them in the management of the canteen</i> <i>At home, when summoned, parents do not come to the meetings</i> <i>Parents do not trust us, that is why I do not attempt to greet them within the village</i> <i>I am very busy with my preparations, that is why I do not have time to invite a resource person to my class or to the village</i> <i>Every day, I will greet the village leaders to create relationships of trust</i> <i>In our school, the Director regularly organizes meetings with all generations to discuss the development of the school, and to invite resource persons to school activities</i> <i>When I go for my pay, I do two days</i> <i>The Director makes all decisions alone and informs the President of the SMC</i> <i>The team members share their ideas with all the groups and generations of the village</i> <i>In our school, the pedagogical team and parents meet every 3 months to discuss the school's progress</i> <i>In our school, everything happens in transparency and everyone is involved in decision-making</i> <i>Parents are not informed of what is happening in the school</i> <i>To implement a PTA activity, I do not need to convene anyone</i> <i>I am very cautious about using PTA subsidies because it is difficult to find justifications</i> <i>In the implementation of the PTA of my school, I do not respect the budgeting</i> <i>In our school, only the pedagogical team developed the PTA</i> Discussion (in plenary) - Ask a group to share the quotes they put in the category: attitudes and behaviors that foster trust and collaboration between community and teachers. Ask other groups: have you grouped the quotes in the same way or otherwise? - Summary question: What conclusion do you draw from this exercise? <u>Envelope #2</u>	

Day and duration	Objectives	Activity	Material
		In this envelope, we have attitudes and behaviors of positive teachers, the group will choose 5 of the most important according to them. 1. Be open 2. Visit grandmothers and other community leaders 3. Visit the Village Chief from time to time 4. Frequently visit the village 5. Attend village events (baptism, marriage) 6. Transport a patient with a motorcycle if needed 7. Visit a sick student 8. Visit a sick parent 9. Seek partners for village and school development 10. Give parents advice on the future of their sons 11. Make proposals to the Village Chief related to the village development 12. Help young people or women in the village organize themselves 13. Be humble 14. Respect everyone 15. Do not align with a single group in the community 16. Be discreet in the way you dress 17. In the face of a problem with a student or a member of the community, listen to everyone's opinions before suggesting what to do 18. In the face of a community problem, encourage community members to think about the best solution 19. In our school, we inform whenever necessary of the situation of the canteen 20. Help communities organize themselves to obtain civil status documents for children of school age in a timely fashion Discussion (in plenary) • Ask the groups to explain their choices • Ask the following questions: How do you find this exercise? Does this give you any ideas when it comes to practices/attitudes to strengthen collaboration with the community? Each teacher receives an educational sheet	
		Instructions to participants • From the various sessions and discussions today, what ideas you have found particularly important for your own life or for your work as a teacher in the community?	

Day and duration	Objectives	Activity	Material
		Write with ballpoint pen, not with marker.	

Training 2: How to integrate in a very practical way the inputs of the approach to integrating cultural values into school. A series of exercises/simulations using elaborate material, booklets, game "who are we?", tribute songs, and Stories Without an Ending.

Planning Chart: Workshops for Teachers to Bring Schools and Communities Closer Together

Day and duration	Objectives	Themes/ideas to discuss	Activity	Material
Session 1				
		Opening	Opening - GMP Change Through Culture - Partnership between IEF and GMP - The essential role of teachers in the implementation of this strategy (training citizens imbued with their civic and moral values of the republic)	Write on the flipchart: - Workshop objectives - Three pillars of GMP <i>Mara Jaara song</i>
		Presentations	Presentations - Inspector of Education (from the IEF): Importance of the workshop, review of activities with educational priorities - Participants' presentations: everyone introduces themselves by giving their name, function and place of service - Get in pairs and share a positive memory of a grandmother or grandfather with your partner	
			Questions (in plenary) - Present the list and have the facilitator write the different roles on the flipchart paper - What observations do you have on the roles played by the elderly?	
			Song Introducing the song <i>Mama Jara</i>: an element in tradition is the grandmother. To relax a little, we will stand up and sing	

Day and duration	Objectives	Themes/ideas to discuss	Activity	Material
			a song of praise to the grandmothers, a song that you can also teach children. Sing <i>Mama Jara</i> a second time: all participants stand with the movements	
Session 2				
	Workshop objectives 1. To share teachers' experiences in classrooms and in the community to promote positive cultural values and traditions 2. To discuss the educational activities that can be carried out with the five booklets (storybook, proverbs booklet, book of values, duties and rights of children, role of elders) 3. To discuss the role of the teacher in the community and in community development GMP-IEF school strategy objectives 1. To strengthen the integration of cultural values into the school 2. To strengthen communication and collaboration between the community and the school through continuous dialogue and mutual respect 3. To strengthen the involvement of families in the education of children	Presentation of the goal and the 3 objectives of the workshop	Goals of the workshop - To stimulate reflection on how to promote positive traditional values and intergenerational communication in school and community activities Present the 3 objectives of the workshop (on flipchart paper) that relate to the purpose of the workshop Reminder of the principle of GMP Change Through Culture Ask the teacher to: - Build on cultural roles and values to promote change - Build on the knowledge and experience of elders and grandmothers in particular - Reinforce intergenerational communication within communities - Use participatory methods that promote consensus and dialogue between generations and sexes in order to strengthen mutual respect, understanding and social cohesion Question - Who can remind us of the 3 objectives of the GMP-IEF school strategy?	Flipchart paper Diagram of the IEF-GMP school strategy
Session 3				
	Share teacher activities at school	Reminder of teacher-led activities at school	Discussion (in plenary) What activities have you conducted at school and with the community to promote cultural values and traditions and	Flipchart paper

Day and duration	Objectives	Themes/ideas to discuss	Activity	Material
			valorize the elderly since the training in November 2016? (The co-facilitator writes the activities on flipchart paper) - Activity by activity, ask the question: Has the realization of this activity been difficult or not? - The inspector and GMP encourage teachers who took the initiative and set up several activities	
Session 4				
	Exchange on educational activities that can be carried out with the new booklet on the duties and rights of African children (INSPECTOR)		Introduction - Read the quote from Inspector Wade from the preface of the booklet on the role of elders in African societies <i>"Education is a process that goes from cradle to grave. The educators, who work tirelessly with all levels of the community, well before the cradle, from the cradle to the grave and well after the grave are the elders, that is to say the grandmothers first, then the grandfathers. Those who are educated by the elders benefit from the experiences of all time..."</i> Questions - What are the key words/ideas of this quote? - What is your opinion on Inspector Wade's remarks? - From this quote, what conclusion can be drawn on the role of elders in African societies? - In our families, today, are the elders still playing an important role in the transmission of cultural values? Presentation of the various booklets and explain how they were made, including drawings made by Mr. Aliou Mbathie, Danso, Sékouding, and feedback from IEF staff who revised the structure of the booklet. Show the booklets one by one: - Booklet of values - Storybook - Booklet of proverbs (read one or two proverbs) - Duties instead of rights - ask the question: why do you think	The 5 booklets

Day and duration	Objectives	Themes/ideas to discuss	Activity	Material
			Do you think that these are booklets that can be useful for your learning teaching activities? Why not? Conclusion - Since the education of children is done not only in school but also in the family and in the community, it is necessary to reinforce the pedagogical collaboration between teachers and elders who hold traditional knowledge to allow children to have a rich educational background. Group exercise - Now we will think in groups to discuss possible activities to use these booklets - Organize participants into groups of 4 or 5, and give each group 2 booklets including the booklet on the role of elders - All groups will work on the new booklet: role of the elders and one of the other 4 booklets <u>Instructions</u> - Starting with the two booklets and the pedagogical guide, choose at least four contents to include in a monthly plan, specifying the host disciplines and the type of integration for each content - Then develop a pedagogical sheet on one of the selected content areas - Group presentation: information provided by the various participants and by the inspector Questions - Following group presentations: Will it be easy or difficult to conduct activities with these different booklets? What could make these activities difficult? How can we overcome them?	
Session 5				
	To discuss the role of the teacher in community development		Present the objective of the session Present the Stories Without an Ending about two teachers who have different approaches to the community in which it is serve	

Day and duration	Objectives	Themes/ideas to discuss	Activity	Material
			- Discuss the story in 5 groups and based on the questions that accompany the story Discussion (in plenary) - Share answers to 2-3 questions discussed in small groups - Commentary by the Inspector and the Director Advisor	
Session 6				
	Teacher feedback on the day		Each teacher receives an educational sheet <u>Instructions to participants</u> - From the various sessions and discussions today, what ideas you have found particularly important for your own life or for your work as a teacher in the community? - Write with ballpoint pen, not with marker.	One educational sheet per person

School-Community Collaboration

Annex 7b: Sample Plan - Grandmother-Teacher Workshops

Planning Chart: Workshops to Strengthen the Collaboration Between Teachers and Grandmothers

Day and duration	Objectives	Activity	Materials
Session 1			
45 minutes	Opening Participants' presentations The goals of the workshop	Opening - Leader + teacher + IEF (<i>Inspection de l'Éducation et de la Formation</i>) - Welcome to GMP as part of our Culture, Education and Development program, this series of workshops are supported by the Embassy of the country Participants' presentations - Participants pair up to discuss/identify among themselves a value that is particularly important for girls' education - Discuss rules of the workshop (put phones on vibrate, avoid coming and going, listen to each other, etc.) Proverb "United, carnivorous ants move a corpse" - Ask the participants their opinion on the meaning of this proverb - Is it important to be supportive? Why? Workshop goals - To strengthen mutual respect and communication between teachers, grandmothers, mothers and community leaders - To strengthen the school-community collaboration for the advancement of girls' well-being and education Question - GMP + IEF is interested in the development of all children, girls and boys, but today we will focus on girls. We will think about how we can help them succeed in school, so that they get a good education and are ready to play a worthy role within the family and community - Comments from community members: Are these goals relevant? Song <i>Mimi Djabi Maama</i>	Write on the wall in Pulaar: - Culture, Education and Development - Song <i>Mama Jaara</i> Badges

		First present a proverb on the importance of solidarity/collaboration to say that it is always better to be together when there is a job to get done.	
45 minutes	To value the role of elders, and especially grandmothers in the education of children To discuss briefly with each of the teachers to "brief" them on the question they will be asked about the importance of grandmothers in educating children	Session 2 Note: Do you think it is better, when teachers arrive, to brief them one-by-one on this exercise so that they have something positive to say to encourage grandmothers? Introduction - We will talk about the role of elders in society, with children and families Booklet 1 - Show the first booklet and explain that it is called, "The role of elders in African society" - Why do you think a book was written about the role of elders? - Do you think it is relevant for teachers to use this booklet to discuss the roles of grandfathers and grandmothers in schools? - Conclusion: Valorizing the role of grandmothers allows children to better appreciate their role in society Booklet 2 - This booklet is called "African values for today's children" - What do you see on the cover of this booklet? - Why is there a grandmother on the cover? - Do you think it is appropriate for this booklet to be used in class with children? Booklets 3, 4 and 5 - Conclusion: Indeed, grandmothers play a very important role in families in transmitting values to young people Teacher testimonials - Do we want to ask teachers how they see the role of grandmothers in educating children? - Each teacher and members of the GMP team gives their appreciation of the role of grandmothers in educating children Poem - Falilou's poem about grandmothers. The facilitator reads the poem in Pulaar. - Falilou then explains why he wrote this poem - Does the poem reflect the role that grandmothers play in your communities? Questions	Booklet on the role of GM + booklet of African values Write on the wall: Amadou Hampate Ba: <i>"The library that burns"</i> 2 more quotes on the important role played by grandmothers

		- What conclusion can be drawn as to the importance of grandmothers in educating children? Conclusion - Grandmothers are very important in educating our children Song Mama Jaara - Encourage teachers to dance with the grandmothers	
1 1/2 hour	To identify the needs of girls related to their education and schooling To identify constraints related to girls' education and schooling	Session 3 Introduction - We will reflect on how teachers, grandmothers, women, and other members of the community can work together to further mentor/support girls to get educated, stay and succeed in school, and be well prepared for life - Show the circle with the girl in the middle, divided into two parts: education/<i>nehdi</i> and schooling/<i>jande</i> - Ask someone to read the two words in Pulaar - What does this scheme mean? <u>Instructions</u> Step 1: For girls' education, present the attitudes and behaviors of a well-educated girl that are written on the educational cards. For each card, ask participants if these attitudes and behaviors reflect a well-educated girl. If they say yes, put the card on the circle. - Then ask if there are other attitudes and behaviors that a well-educated girl must have. If so, write them on a card and place them on the circle. - Ask participants: Do all girls have these attitudes and behaviors? Step 2: For the girls' schooling, present what the girl needs to remain and succeed in school. Every need is written on an educational sheet. For each card, ask the participants if these needs are necessary. If they say yes, put the card on the circle. - Then ask the participants if there are other needs, and then write them on a sheet and place them on the circle. - Ask participants: Do all girls in school benefit from these things? Conclusion - We see that there are several aspects of girls' education that need to be strengthened and several needs in relation to their schooling that are not met. In workshops, you will reflect on the constraints related to the education and schooling of girls Group exercise (in small groups)	Pink and green educational cards Photo of a girl displayed on the wall and in the center, a circle that is divided into two (education and schooling) Good pictures of these groups (with teachers + grandmothers + women of childbearing age) working together

		- Composition of the 4 groups: teachers + grandmothers + leaders + women of childbearing age - Each group should have 5 to 7 members - You will be in groups of 5 or 6 people - You will have educational cards on which you will write the answers in French Questions (in small groups) - Why don't all girls have these attitudes and behaviors? Write your answers on the pink cards (one idea per sheet) - What can prevent girls from remaining and succeeding in school? The instruction sheet will explain the questions to discuss and how to write the answers <u>Instructions</u> - You will have 10 pink educational cards, 5 for education-related constraints, and 5 for ideas on schooling - During the discussion (on education and schooling) the facilitator writes all the participants' ideas on a sheet. Re-read the list and ask the participants to identify the 5 most important. These are written on pink cards. Group exercise (in plenary) Step 1: Ask each group to present their pink cards on the constraints related to education and then schooling - These cards are glued to the diagram. The facilitator gathers similar ideas so that they are in the circle Questions (in plenary) - Conclude that "everyone agrees that girls should be well educated but that there are several constraints." - Also, everyone thinks it is important for girls to succeed in school, but they encounter several constraints at this level also Pause songs and dance - During the break, the facilitator reviews the constraints related to education and schooling in order to identify those that will be used/addressed in the next session
Session 4		
	To identify the role that teachers, grandmothers and other leaders can play in the development, education and success of girls at school	Group 1 exercise - Groups by school, with communities that send their children to this school - Each group will discuss the priority constraints with regard to education and schooling - Priority constraints in relation to education:

	• Resignation of parents/parents do not follow their children • Loss of cultural values • Lack of intergenerational communication • Priority constraints in relation to schooling • Early pregnancies • Early marriages • Girls' domestic work Group 2 exercise • You will be in groups by school + communities that fall under each school to reflect on the actions that can be taken to promote girls' education and schooling • You will identify actions that can be carried out by: • Communities • Teachers at school • Communities + teachers • The facilitator will link each group to the constraints • The facilitator writes the priority constraints to girls' education in the first column of the table and then asks the group to reflect on: ○ The actions that grandmothers/women of childbearing age can carry out to overcome this constraint ○ The actions that teachers can take to help overcome this constraint <table><tr><td>Constraints on girls' education</td><td>What can community members do to overcome this constraint?</td><td>What can teachers do to overcome this constraint?</td><td>What can teachers and communities do together to overcome this constraint?</td></tr><tr><td>Constraints on girls' schooling</td><td>What can the community do?</td><td>What can teachers do?</td><td>Teachers + communities can do what together?</td></tr></table>	Constraints on girls' education	What can community members do to overcome this constraint?	What can teachers do to overcome this constraint?	What can teachers and communities do together to overcome this constraint?	Constraints on girls' schooling	What can the community do?	What can teachers do?	Teachers + communities can do what together?	
Constraints on girls' education	What can community members do to overcome this constraint?	What can teachers do to overcome this constraint?	What can teachers and communities do together to overcome this constraint?							
Constraints on girls' schooling	What can the community do?	What can teachers do?	Teachers + communities can do what together?							
Song Jire Rewbe										
Session 5										
To discuss the importance of communication between parents, grandparents and girls	Introduction • Discussion on communication with young girls as part of their education Question	Stories without an Ending								

	• If we talk about communication between parents and children, should it be communication from parents to children, or is it also important to listen to children? • Is it better to just give orders to teenagers or is it better to listen to them as well? Story • Now let's listen to a very interesting story called: <i>The Path Without an Exit</i>. • The animatrices will present it, you will follow, and will then discuss the content of the story in groups. Make sure to follow carefully in order to discuss afterwards. Group exercise (in plenary) • In the past, who cared for the girls' education? How were girls educated? • Do parents today take the time to talk to children as your parents did with you? Why? Why not? • Bambey says that Laddé should talk more with Wouddou, but Laddé says that Wouddou is from another generation and that it is impossible to talk to him. Do you share the opinion of Laddé or Bambey? • Is communication with girls difficult today? If so, why is communication with today's girls sometimes difficult? • What do you think is the best strategy for communicating with girls today? • Do you think it is enough to lecture girls, or is it important to listen too?	
Session 6		
Closing	Conclusions • Comment from each group at the workshop - one representative per group takes the floor to share his impressions: ○ Grandmothers ○ Leaders ○ Teachers ○ Facilitator ○ IEF Song on Solidarity Kawral	

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Annex 7c: Sample Lesson Plans for Students

See pages 69-84 of GMP's **Pedagogical Guide: Integrating Cultural Values and Knowledge into The School** for examples of relevant lesson plans. For a complete version of the guide, contact GMP at:

info@grandmotherproject.org

The loss of cultural values and identity among young people is a major concern in Senegal, as in many other countries. In southern Senegal, The Grandmother project | Change Through Culture, in collaboration with the District Education Office, has implemented an innovative program in schools and communities to promote positive cultural values in children. This guide is the result of this very promising experience. It is an educational tool designed to help teachers in Senegal integrate the teaching of local cultural values into their teaching activities.



