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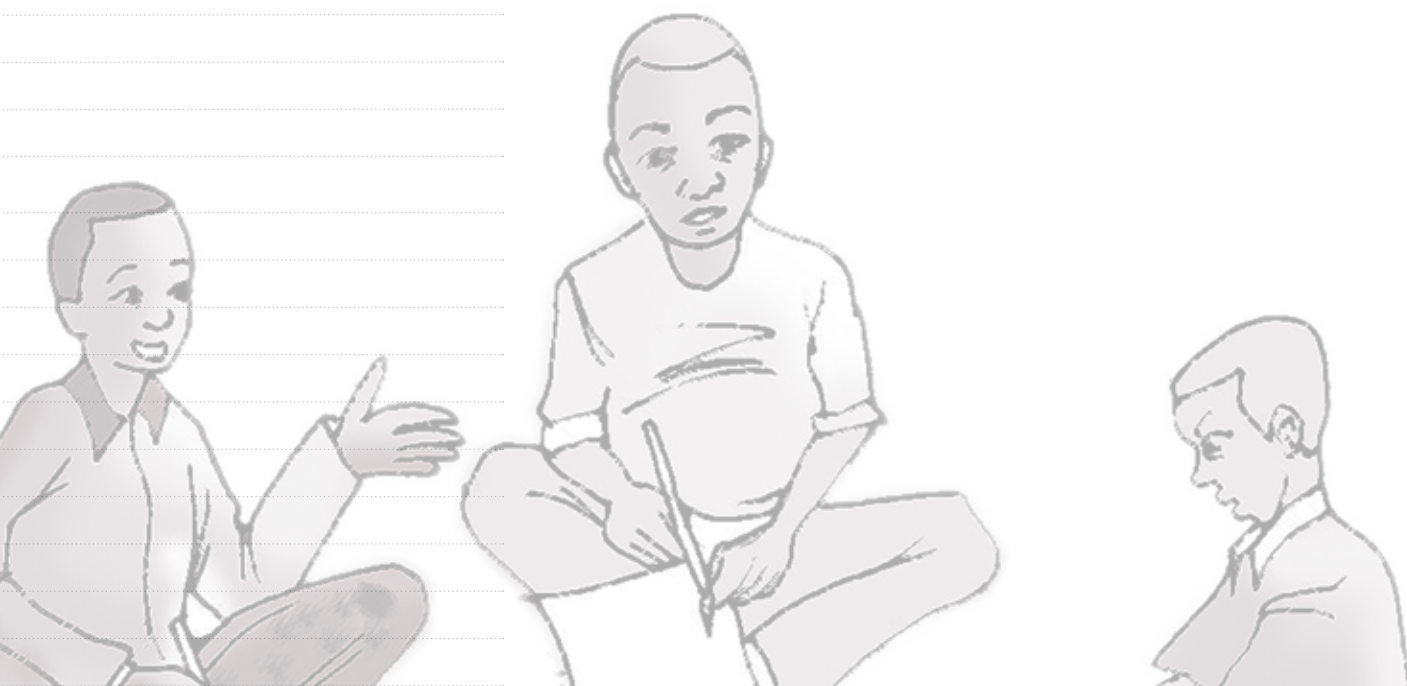


# How to facilitate Generation Dialogues about Female Genital Cutting

A manual for facilitators of men's Dialogues

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# Table of contents



<b>About this manual</b>	<b>2</b>
--------------------------	----------

<b>Introduction</b>	<b>3</b>
---------------------	----------

<b>The steps of the Generation Dialogue</b>	<b>4</b>
---	----------

<b>What does it take to become a Dialogue facilitator?</b>	<b>5</b>
--	----------

<b>How to conduct Community Consultations</b>	<b>7</b>
---	----------

What are the Community Consultations for?	7
---	---

Preparation of the Community Consultations	8
--	---

Conducting initial Community Consultations, step by step	9
--	---

Conducting follow-up Community Consultations	11
--	----

<b>How to select Dialogue participants</b>	<b>11</b>
--	-----------

**How to conduct Generation Dialogue sessions 13**

Who facilitates the Dialogue sessions? 13

In which language are Dialogue sessions held? 13

What you need to prepare before every Dialogue session 14

Standard elements of Dialogue sessions 15

**1 Session 18**  
Listening and Dialogue skills

**2 Session 30**  
Men's life-path in the past and in the present

**3 Session 37**  
Female genital cutting (with invited health worker)

**4 Session 46**  
Joining the men's and women's Dialogues

**5 Session 54**  
Preparing the follow-up period

*Notes* 

**How to conduct the Public Meetings 62**

Why are the Public Meetings held 62

Who should be invited to the Public Meetings 62

What should happen at the Public Meetings 63

**What to do in the follow-up period 65**

Dialogue Champions hold Mini-Dialogues 65

Dialogue Champions keep pledges and requests in the public eye 66

What to do in the monthly supervision meetings 66

**Annexes 69**



## About this manual

This manual was developed on behalf of the German Federal Ministry for Economic Cooperation and Development (BMZ) and published by the GIZ sector project 'Ending Female Genital Mutilation'. It is for facilitators who want to start a Generation Dialogue project in their communities. It is one of a set of documents written to help community organisations work with facilitators, trainers, master trainers and a funding agency. You can find the documents at [www.giz.de/fgm](http://www.giz.de/fgm).

The manual explains what kind of people can become Generation Dialogue facilitators and how they are trained. It describes the steps involved and the facilitators' tasks and responsibilities.

The Generation Dialogue approach has been used in many different countries. Each time a new Generation Dialogue project is started, the approach is adapted to the local circumstances. And each time, something new is learned about the best way to do the different sessions.

If you would like to suggest changes or share your Generation Dialogue experience with us, please send us an email to [generationdialogue@giz.de](mailto:generationdialogue@giz.de).

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# Introduction

The Generation Dialogue approach was first developed in Guinea, West Africa. In 2001, a group of community-based organisations (CBOs) decided to look for a new way to reduce the widespread practice of female genital cutting. In spite of many years of information and health education campaigns throughout Guinea, the cutting continued. Knowing about its harmful consequences did not stop families from submitting their daughters to it.

The CBOs decided to change direction: If so many Guineans felt that it was right to have their daughters cut, they must have had strong reasons for it. To find out about these reasons, the CBOs would have to create an atmosphere of trust and respect so that Guineans – both the older and younger generations – would be prepared to discuss what they really thought about cutting.

The first Generation Dialogue that the CBOs organised in 2002 was based on three principles: active listening, dialogue and respect – respect as much for the different points of view as for the local culture and traditions. While the approach has since been adapted to different contexts and requirements, it has always maintained these principles and followed a common set of steps (see next page).

Since then, Generation Dialogue projects have been carried out in Kenya, Mali, Mauritania, Namibia, Sierra Leone and Yemen. In each country, they have been successfully adapted to local conditions and cultures. And in each place, the Dialogues have helped encourage new community initiatives, ranging from literacy classes for women in the Yemen, to peer educator training in life skills for uncut girls in Guinea.

Overall, the aim of the Generation Dialogue process is to build a group of 'Dialogue Champions' at the heart of a community. These groups will carry the dialogue between the generations not just into a large number of families, but also into schools, health centres, mosques and churches, and local government.

*Notes* 



## The steps of the Generation Dialogue

1. A **local community-based organisation (CBO)** selects eight male and eight female **facilitator candidates** from each of the two areas where the Generation Dialogues will be held.
2. **Generation Dialogue trainers hold five-day trainings** for these facilitator candidates, one for the sixteen female candidates (eight from each area) and one for the sixteen male facilitator candidates (eight from each area).
3. Out of the trained facilitator candidates, the trainers select the four most capable male and the four most capable female facilitator candidates from each area as **'core' facilitator team** for their area. Two further male and two further female candidates from each area become back-up facilitators.
4. The facilitator team **meets with community leaders** to inform them about the Generation Dialogue and to gain their support for it.
5. The facilitator team holds **initial Community Consultations** with young women, older women, young men and older men to learn their views about the issues the Generation Dialogue will address.
6. The facilitator team selects 12 young women, 12 young men, 12 older women and 12 older men **to participate in the Dialogue sessions**.
7. The facilitator teams hold **five Dialogue sessions** (separately for women and men) with the selected participants. There is one session per week, over five consecutive weeks.
8. At the **first Public Meeting**, the participants of the Dialogue sessions, who now call themselves 'Dialogue Champions', present what they have learned in the Dialogue sessions to the community, its leaders and government officials. They commit themselves to particular actions to help address community challenges that they identified in the sessions; and they ask other important community members (e.g. teachers, health workers, local

government) to also commit themselves to specific actions to help them address these challenges.

9. For a **follow-up period** of three months, the Dialogue Champions hold **Mini-Dialogues** with families, community groups, health workers and religious leaders, bringing more and more of them into the Generation Dialogue process. Once a month, the facilitators and the Dialogue Champions hold a supervision meeting to discuss achievements and challenges.
10. Three months after the first Public Meeting, the facilitators and the Dialogue Champions organise a **second Public Meeting** to discuss with the community whether progress has been made on the pledges and special requests they made at the previous meeting.
11. The facilitator team holds **follow-up Community Consultations** to discuss once more with the whole community the issues raised by the Generation Dialogue.
12. The trainers meet with the facilitators for a **formal assessment** of their performance in the Dialogue process.
13. If assessed as competent, the facilitators **move on to another community** in the same area, repeating the same steps. Ideally, each trained facilitator team should facilitate Generation Dialogues in three communities in their area.

## What does it take to become a Dialogue facilitator?

Which qualities do you need to become a good facilitator?

To qualify as facilitator, you need to be:

- ✓ well known as a trustworthy person to the community organisation responsible for implementing the approach;



- ✓ motivated to improve the relationships between young and old, men and women in your community;
- ✓ motivated to help overcome the practice of female genital cutting in your community;
- ✓ able to facilitate group sessions in an organised and respectful manner;
- ✓ someone who knows the local culture and local language well;
- ✓ available for a five-day training and for the facilitation of Generation Dialogues in three communities over a two-year period.

## How many facilitators are needed?

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To conduct Generation Dialogues in three communities in the same area, a CBO needs four female facilitators for the women's Dialogues and four male facilitators for the men's Dialogues. Two female and two male 'back-up facilitators' should ideally be available to help if one of the others is sick or unavailable for other reasons.

For the training of facilitator candidates, the CBO should select eight male and eight female facilitator candidates in two different areas. In each of the two areas, the facilitators will successively conduct three Generation Dialogues in three different communities.

The eight female candidates from one area will be trained together with the eight female candidates from the other area. In the same way, the eight male candidates from one area will be trained together with the eight male candidates from another area. At the end of the two trainings, the trainers and the CBOs will select the four most capable female and the four most capable male facilitators from each area as 'core' facilitator teams for these two areas. Two male and two female back-up facilitators should also be selected for each area.



## How does one become an approved Generation Dialogue facilitator?

All participants of the initial training of facilitator candidates will receive a statement of participation. They will receive a full certificate as a Generation Dialogue facilitator after

(a) a positive assessment by their trainer team following the complete five-day training and

(b) their successful facilitation of all steps of the Generation Dialogue process under the supervision of a trainer.

## How to conduct Community Consultations



### What are the Community Consultations for?

**Involving the whole community:** Community Consultations are a way of involving as many community members as possible in the Generation Dialogue process. They are also a way of showing that you have not come to preach or teach but to listen and learn what men and women, young and old, think about the issues the Generation Dialogue will address. It is important that everyone who has to say something on the matter feels that the facilitators are interested in their views and take them seriously.

**Learning about prominent opinions and concerns before you start the Dialogue sessions:** In the Community Consultations with these four groups, you will learn a lot about their particular convictions, hopes and concerns, and about current conflicts and tensions between these groups. This will help you to be prepared for issues that are likely to come up in the Dialogue sessions.

**Monitoring the changes that the Dialogue brings about:** The Community Consultations are conducted *at the beginning and at the end* of the Generation Dialogue process. Comparing the views the groups express at these two points in time will show you how the Dialogue has influenced intergenerational relationships and communication as well as attitudes and practices in the community.


To do this comparison, a team of independent researchers will normally observe both Community Consultations, as well as other steps in the Dialogue. The information they collect will be used by the funding agency in a formal evaluation of the Generation Dialogue.

## Preparation of the Community Consultations

1. Read the questionnaires for the initial Community Consultations (Annex 1). Do these questions cover the topics you hope to discuss in your Generation Dialogue? Do you expect the community to respond differently after the Generation Dialogue? In what way? Feel free to change or adapt the questions, but make sure to cover the essential topics of the original questionnaire.
2. Translate the questions into the local language and try them out with a group of local individuals. After this trial, you may want to change the wording of some questions to make sure that they are well understood.
3. Inform the community leaders about the dates and the aims and topics of the Community Consultations. Plan one day for the consultations with the older people, during which the male facilitators meet with the men, and the female facilitators with the women. In the same way, plan another day for the consultations with the young women and men. If you are well-organised, and male and female teams work in parallel, you can meet and listen to two or three groups of each sex and each generation in the course of two days.
4. Find two large rooms to hold the Community Consultations, e.g. at a community centre or at a local school. Set them up in such a way that people

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can sit there comfortably to discuss with you: Arrange chairs or benches in a circle, so that everyone can see all the others. The facilitators can then stand in the middle.

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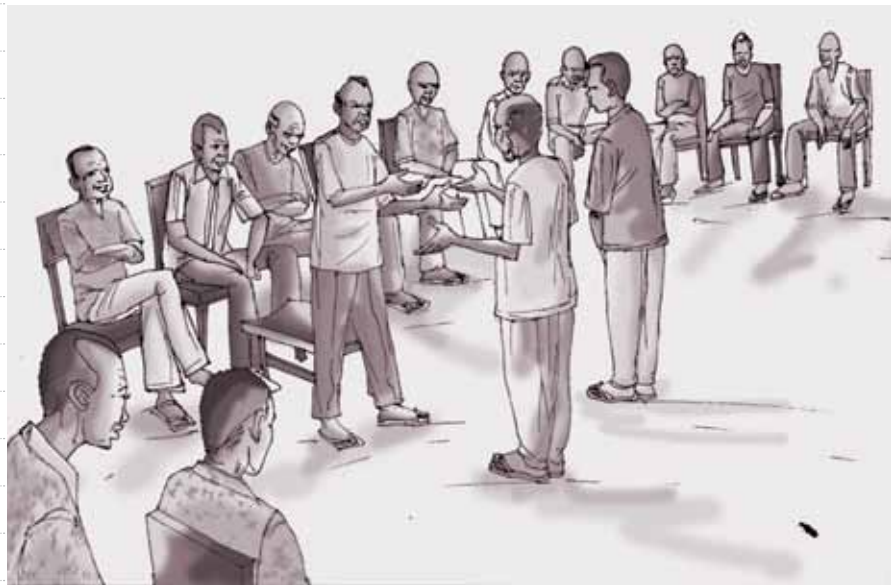
5. Invite two or three groups (for example the first group in the morning, the second around noon, and the third in the later afternoon) of up to 25 community members of the same generation and the same sex to take part in the discussion. Make sure to invite individuals who play important roles in the community, such as religious leaders, teachers, health workers, presidents of local clubs and associations, youth leaders, etc.
6. Agree who will lead the different Community Consultations and consider the following:
  - ✓ At least two facilitators lead each consultation session.
  - ✓ Women facilitators facilitate the women's consultations; men facilitate the men's consultations.
  - ✓ For the consultations with older community members, at least one of the facilitators should also be older.
  - ✓ Agree which facilitator will take notes and later write a summary of the Community Consultation.

## Conducting initial Community Consultations, step by step

1. At the beginning, **present yourselves** and explain that you are part of a team that has come to engage this community in a Generation Dialogue. You have invited them today to learn how younger and older people in their community get on with one another; how local customs and traditions are passed on from the older to the younger generation and what the younger generation thinks about these traditions.
2. You can also say that you would like to learn how young and old in the community regard the practice of female genital cutting. However – if this is a difficult or taboo topic, you don't need to bring it up right at the start.

3. Throughout the consultation session, **show interest and respect** for the different views that are being expressed, whether you agree with them or not.
4. **Ask questions about all the topics** of the discussion guide. Do not read them from the document, you can ask them using your own words.
5. Always **ask several people** to give their views, not just one. Make sure to invite many different people to contribute their points of view.

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6. If one of the participants talks too often or for too long, **respectfully interrupt** and thank him and then invite someone else to speak.
7. At the end of each consultation session, make sure to **thank everybody** for sharing their views. Tell the participants that you learned a lot from them.
8. Directly after the participants have left, **sit down and review the questions**: Which were the most important things that were said in response to the questions? What was surprising for you? Where are the areas of conflict between the generations and the two sexes in this community? The facilitator who agreed to take notes should do so here, although it is best if he was also taking notes during the consultation.
9. The Community Consultations are a good opportunity to **identify participants for the Dialogue sessions**. Look out for community members who meet the selection criteria on p. 12.

## Conducting follow-up Community Consultations

After the second Public Meeting, it is time to conduct the follow-up Community Consultations. They will help you to find out if and how the Generation Dialogue has influenced the beliefs, attitudes and practices of the different community members.

Go through the same steps as for the initial Community Consultations, as described on the previous pages.

### Note the following:

- ✓ **Questionnaire for follow-up Community Consultations:** Have a look at the one in Annex 1. If you used different questions and topics in the initial Community Consultations, ask about them again. For each topic, also ask whether anything has changed as a consequence of the Community Consultations.
- ✓ **Participants of follow-up Community Consultations:** As you did in the initial Community Consultations, invite one or two groups of 20 community members per sex and generation. They can be the same individuals who took part in the initial consultations. However, there can also be new participants in the groups. It is important not to include participants from the Dialogue sessions in these consultations.

## How to select Dialogue participants

In the course of the Community Consultations, you will get to know different community members. You will see how they behave and interact with one another in these discussions.



## Look for 12 young and 12 older men who are:

- ✓ capable and motivated to become agents of change for their community;
- ✓ able to express themselves and show initiative in the discussion;
- ✓ able to listen to others instead of only talking themselves;
- ✓ respected by the others;
- ✓ between 18 and 30 years of age (younger generation – see below);
- ✓ between 40 and 70 years of age (older generation);
- ✓ available to take part in five meetings (one a week for five weeks) that will last for 5–6 hours each;
- ✓ will be present in the community for the next six months and are willing to help improve the dialogue between the generations throughout this period.

### What do we mean by ‘young’ and ‘older’?

*For the purposes of the Generation Dialogue, the ‘younger generation’ is usually defined as 18 to 30 years old and not yet married and the ‘older generation’ as 40 to 70. However, every society has its own way to define which community members are ‘young’ and which are ‘old’ or ‘older’. Sometimes a person may be considered a member of the older generation simply because he is considered to be wise and to know a great deal about a community’s customs and traditions. Discuss the meaning of ‘young’ and ‘older’ for your community and then select the Dialogue participants accordingly.*

Try to include a **religious leader** and, if possible, a retired **school director or teacher**, a retired **health worker** and a **youth leader** amongst the participants. Also, select respected **older people** who know the community’s history and traditions. Avoid having relatives (brothers, fathers, sons, cousins) amongst the Dialogue participants.

Make sure to work with the same group of participants throughout the Generation Dialogue sessions. This is important to build trust between the younger and older participants.

If a participant drops out and has to be replaced, make sure the person replacing him is well prepared before his first session: one of the facilitators should explain in detail what happened in the previous sessions.

## How to conduct Generation Dialogue sessions



### Who facilitates the Dialogue sessions?

Four facilitators are required to facilitate each Dialogue session. A session brings together 24 participants: 12 from the older generation and 12 from the younger generation.

Until your facilitator team has been approved as able to implement the Generation Dialogue independently, you will facilitate under the supervision of a trainer.

If one member of your team has another urgent commitment or is sick, ask one of the two back-up facilitators to step in for him.

### In which language are Dialogue sessions held?

Dialogue sessions must be held in the local language so that all participants, younger and older, literate and illiterate, are able to express themselves easily. This manual is in English (or French) because it is used in different countries. There is space for your notes after every exercise, to allow you to note words in local language that you will need to use in the sessions.



## What you need to prepare before every Dialogue session

### **MATERIALS**

These are the materials that should be budgeted for the series of Dialogue sessions:

40 markers (10 red, 30 black)

48 exercise books

48 pens

8 glue sticks (or other glue)

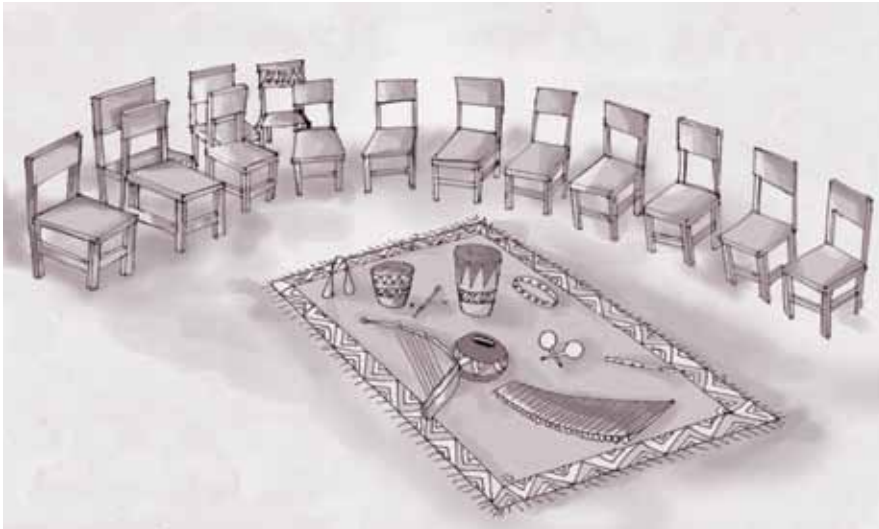
250 cards (size: about a third of an A4 page)

80 metres of large, cheap paper such as butcher's paper or newsprint, preferably on a roll.

It is always helpful to over-budget slightly in order to have a few extra items in case people lose or forget theirs.

### **The day before the Generation Dialogue session:**

- ✓ make sure that all materials needed for the session, and copies of the record form (Annex 3), are prepared and ready;
- ✓ make sure that the room is clean and decorated nicely with fabrics and objects that symbolise the local culture. Organise mats, cushions or carpets so that participants can sit in groups on the floor;
- ✓ arrange for lunch to be cooked and served for all participants.



Notes

### **In the morning before the session:**

- ✓ Together, read the goal of today's session and then go through all exercises of this session in the manual so that you remember how to facilitate them.
- ✓ Agree who will take the lead for which exercise and what the other three facilitators will do to support him.
- ✓ Agree who will fill in the record sheet for Generation Dialogue sessions.

## **Standard elements of Dialogue sessions**

Read this section carefully. It describes the steps that you need to take the participants through in each and every Generation Dialogue session.

### **At the start of the session:**

- ✓ Warmly welcome the participants as they enter the room.
- ✓ If participants bring 'guests', kindly explain to them that only the selected Dialogue participants can take part in these sessions and make sure that the guests leave again.

- ✓ When all have arrived, start the session with a song or a prayer.



- ✓ In all but the first Generation Dialogue session, ask one or two participants to give a short summary of what happened in the previous Generation Dialogue session. Make sure to ask a different participant each time!
- ✓ Check feedback from the community: After the weekly sessions, the participants should share what they heard and did with their families and friends. In all but the first Generation Dialogue session, ask the participants whether they have shared last week's discussions with their families and friends in the community and what these people have said to them. Did any of them have some new ideas? Or some strong reactions?

**At the end of each session:**

- ✓ Ask the participants to give their evaluation of the session.
- ✓ If there is enough time left, ask all participants to say one thing they learned in this session, with the first participant standing up and saying something, the next one joining him and holding his hand, and so on until they all stand in one circle holding hands.

*Notes*



- After sessions that were especially long, just ask two volunteers from each generation to say what they thought was the most interesting thing they learned in this session.
- To vary the first end-of-the-day-exercise, ask participants to build a tower with their fists rather than holding hands. The first participant kneels down and puts his fist on the floor. The next puts his fist on the fist of the first one and this continues for twelve participants. Then start building a second tower. Point out to the participants that they need to be good architects and position themselves in such a way that they don't make the tower come down.
- As another variation, ask one young participant to ask two or three older participants about their feedback on the day and one older participant to interview two or three younger participants in the same way. They should then stand in front of the group and present what they just found out from the other generation.
- ✓ Before the participants leave, remind them to tell other community members of the Generation Dialogue session and to get their views on the issues that were discussed.
- ✓ When the participants have left, sit down with the other facilitators and evaluate each exercise of the session. Jointly fill in the record sheet for Generation Dialogue sessions.
- ✓ Tidy up the room and collect all the things you will need again in next week's session.

Notes 

# 1

## SESSION



### BEFORE THE PARTICIPANTS ARRIVE:

- Together, read the goal of today's session and its description in the manual.
- Discuss with your trainer whether to mention female genital cutting in exercise 2 below or wait until the second session in the following week. This will depend on the way in which female genital cutting can be publicly discussed in your community.
- Agree who will take the lead for each exercise and what the others will do to support him.
- Think about the signs of good listening in the 'listening exercise' (exercise 6 below) and adapt them to your own community. Prepare a few cards with simple drawings of such signs (e.g. a friendly, interested face; nodding; a slightly forward leaning posture; eye contact).
- Agree who will fill in the record sheet for Generation Dialogue sessions.

## GOALS

1. The participants understand the goals and principles of the Generation Dialogue approach and their own role in it.
2. They practice listening and Dialogue skills.

## MATERIALS

- flip chart paper and 20 markers
- prepared cards with drawings of signs of good listening

## EXERCISES

1. **Warmly welcome all participants, sing a song or say a prayer** (10 min)

Before you start with the introductions, explain that all Dialogue sessions start with a song or prayer. Since this is the first session, you, the facilitators, can set an example and start singing a suitable opening song. Do this in a cheerful way and encourage the participants to join in. Where men are not used to singing, you can jointly say a prayer instead.

2. **Facilitators' introductions and opening speech** (10 min)

Introduce yourselves: Say your name and who you are.

Next, one of you explains the objectives of the community Dialogue sessions:

- ✓ To improve the way younger and older people understand each other and work together for a better future for the community.
- ✓ To learn about and appreciate the communities' history and traditions. Based on that appreciation, to think about whether any of these traditions should be adapted to better fit into today's world. Depending on your earlier discussion with your trainer, you may decide to mention female genital cutting at this stage.

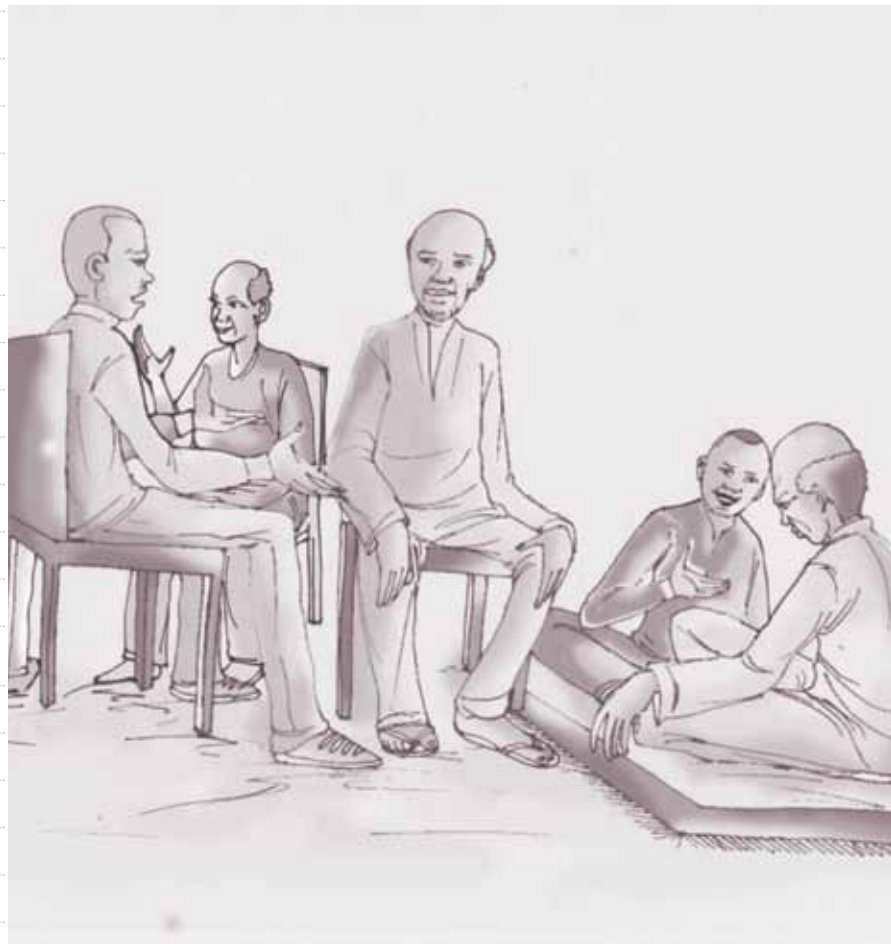
*Notes* 

- ✓ Explain that they were invited to the Dialogue sessions to become 'Dialogue Champions' and explain what that means.

### 3. Participants' introductions with proverbs (50 min)

Each generational group counts loudly, one after the other, so that each participant has a number. The two participants with the same number form a pair (one young and one elderly participant).

Invite these pairs to sit down together and to get acquainted, giving their name, where they come from and why they are here. Their first joint task is to think about a local proverb that has something to do with traditions and Generation Dialogue.



When all pairs have completed this task, they come to the front, one pair after the other. They present each other to the full group (the younger person presents the older person and then the other way around) and they recite the proverb they selected.



At the end, thank the participants and tell them that they just conducted their first Generation Dialogue. Also thank them for sharing meaningful proverbs, which are an important part of their communities' heritage.

#### 4. Facilitators explain the principles of the Generation Dialogue sessions (10 min)

One of you explains the principles of the Generation Dialogue method that will be applied in all the Generation Dialogue sessions:

- ✓ The Generation Dialogue approach aims to **appreciate local culture**. This is why the room is arranged like a local meeting place and decorated in a way that celebrates local culture.
- ✓ This is also the reason why the sessions will be held in the **local language**.
- ✓ There will be **very few written materials**, so it does not matter whether the participants can read and write. The method relies on the spoken word, on songs, dances, stories and proverbs that represent the local tradition and wisdom.
- ✓ Another essential element of the method is mutual **RESPECT**. All participants are asked to show appreciation and respect towards each other's points of view – regardless whether they share it or not. Both the older and the younger generations will get the chance to make their voices heard.

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#### 5. Agreeing rules of the workshop (30 min)

Invite the two generations to form a group each and to sit in two circles with flip chart paper and markers in their middle. Ask them to agree on some ground rules that should be obeyed by all to ensure a good working atmosphere during the Generation Dialogue sessions.

Ask the participants to draw a symbol for each of the ground rules they come up with (e.g. clock face for punctuality, ear for good listening). Each of you should sit with one of the small groups and encourage the participants to start drawing: Everyone is able to make a simple drawing, encourage them to try.



After 10–15 minutes, ask each group to appoint one person to present the ground rules to the plenary. Put the symbolic drawings up on the wall and use them to remind participants of the ground rules when necessary throughout the sessions.

#### 6. Listening exercise (30 min)

Ask the participants to form pairs, always with one young and one older person. The pairs should not be the same as in the first exercise. They should sit facing each other.



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One of them should tell the other something interesting that recently happened to him. Explain that at first, the person in the 'listener role' should listen intently until (after about two minutes) you clap your hands. Now they should completely stop listening while the other one continues to tell his story. Again, after two minutes you clap your hands to stop the conversation and the pairs should change roles: the listener should now tell something that happened to him with the other one listening, for two minutes, and then not listening, again for two minutes.

After this, all participants go back to their places in the big circle. Ask them what it felt like to be listened to intently. And what it felt like not to be listened to if one tells something important.

Ask participants to list the signs of good listening. Have cards ready with drawings of these signs and hold them up. Then pin them to a large sheet of paper on the wall when participants name them. Although such signs are different from culture to culture, they may include:

- ✓ a friendly, interested face;
- ✓ nodding;
- ✓ a slightly forward leaning posture;
- ✓ eye contact.

When participants bring up other signs of good listening for which you don't have a card, ask them to draw it and add it to your large sheet.

Then, let all participants who now sit in the big circle take a listening posture. Walk around and have a good look at them, commenting on all the typical features of their posture. Next, ask them to take a posture that conveys that they are NOT listening. Again, walk around and comment on all the typical features of NON-listening.

Summarise that listening to each other is crucial for the Generation Dialogue. All participants should aim to practise being good listeners throughout the workshop.

*Notes* 

## 7. Role-play presentation by two facilitators to show Dialogue skills (30 min)

Ask all participants to carefully watch the two role-plays that will now be presented by two of the facilitators. They should watch out for differences in the way the people behave in the two role-plays. Don't say what the role-plays are about. Let the participants find out by themselves.

Two facilitators (one young, one older) role-play two examples of a Generation Dialogue in a typical household in your community. In the first role-play, the young person does not show any Dialogue skills:

- ✓ The younger person approaches the older person at a bad moment (e.g. the older person is busy, or almost asleep) without asking whether it is a good moment to talk.
- ✓ The younger person starts the Dialogue standing instead of making sure that they can sit down together in a quiet place where both are comfortable.



- ✓ The younger person does not explain what he wants to talk about and why.
- ✓ The younger person rushes through several questions and does not listen to what the older person has to say.
- ✓ The younger person interrupts the older person, or laughs.

- ✓ The younger person suddenly ends the Dialogue without thanking the older person for sharing his views.

In the second role-play, the young person gets it right and shows the essential Dialogue skills:

- ✓ The younger person starts by asking if it is a good moment to talk and finds a comfortable place where both can sit and talk.
- ✓ The younger person shows the gestures that are customary in the local culture when young people approach older people in a respectful manner.
- ✓ The younger person explains what he would like to talk about. ('Can you tell me about how young men and women were prepared for marriage when you were young?')
- ✓ The younger person listens attentively, without interrupting.



*Notes* 

- ✓ At the end of the Dialogue, the young person thanks the older person for sharing his views and stories.

After these two role-plays, a third facilitator of your team asks the participants to point out all the differences between the two role-plays. Which was the better Dialogue and why?

At the end of this exercise, point out all the Dialogue skills that these role-plays were about:

- ✓ finding a good moment and a good place to talk;
- ✓ explaining what one wants to talk about and why;
- ✓ listening respectfully and attentively;
- ✓ thanking the Dialogue partner for sharing his experiences and views.

#### **8. Presentation: How to give feedback (10 min)**

Explain to the participants that in this and in the next four Dialogue sessions, there will be many opportunities to practise the skills that will help them to improve the dialogue between the generations in their community. Each time one of them has practised this you will take a few minutes to reflect how it went.

You will first always start with the person who practised and ask him: What went well? What could be improved?

Next, you will ask the others who observed: What did they see? What went well, and what could be improved?

Say that it is important to always start with something positive: What did they like about the way the participant conducted the Dialogue? This will encourage the participant. After that, they can also say what he could have done differently.

Say that you will try this out in the next exercise.

#### **9. Role-play presentation by two participants to show Dialogue skills (25 min)**

Now ask two of the more confident participants to come to the front to try and role-play a good Generation Dialogue in which they show all the Dialogue skills that they just identified. They should role-play a young person asking an older person in the household about how young people were taught about marriage and parenthood in the past. All the other participants watch the Dialogue.

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Ask another two participants to come forward to do another role-play. This time, an older participant should interview a younger participant about his worries about growing up, getting married and becoming a parent. What worries him most? With whom can he talk about these concerns?

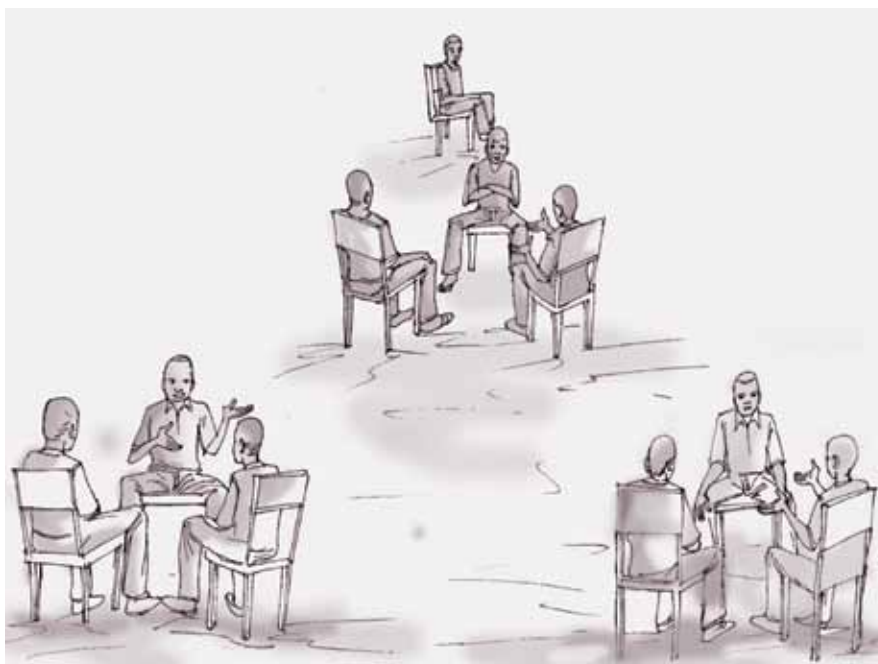
Afterwards ask for feedback from actors and observers, as above.

When all participants seem to have understood, move on to the next exercise.

### 10. Practising Dialogue skills in groups of three (45 min)

Ask the participants to form groups of three participants. Each group of three should have at least one participant from each generation. The threesomes move their chairs so that they form a triangle with two participants facing one another and the third one watching them from the side. Ask the threesomes to role-play Dialogues in the way they just saw them in the role-plays. They should try and show all the Dialogue skills that they just learned about.

One of them is the person who starts the Dialogue and asks questions. The other one of them is a person in their household who is answering questions.



Notes



The third person is the observer. The observer should watch out whether all the Dialogue skills are being put into practice.

Each group should role-play a Dialogue for several minutes. Then the observer gives his feedback:

- ✓ What went well?
- ✓ What could be improved?

After this, each threesome changes roles: the next person has to practise Dialogue skills until each member of the small groups has practised Dialogue skills and received feedback.

As facilitators, you move from group to group and also give your feedback to the participants practising Dialogue skills. Every participant should have a chance to practise Dialogue skills at least once and to get feedback on it.

### **11. Good topics and questions for the Dialogues (10 min)**

Ask the participants what kind of questions they would like to pose to members of the other generation (but of their own sex!) in their household. Explain that the questions should be open and 'positive'. In other words, they should not contain implicit criticisms of the other generation. (A bad question would be: 'Why don't you young people ever listen to your elders?') At the end of this exercise, all participants should have several questions that they can ask members of the other generation in their households.

### **12. Session closure**

- ✓ End-of-session-exercise (see 'Standard elements of Dialogue sessions', p. 15)
- ✓ Homework: Ask the participants to involve other community members in the Dialogue process, and try out their new Dialogue skills in short Dialogues with other male family members. At the next meeting, they should report on how the members of the other generation in their households have responded to these Dialogues.

*Notes*

## AFTER THE PARTICIPANTS HAVE LEFT:

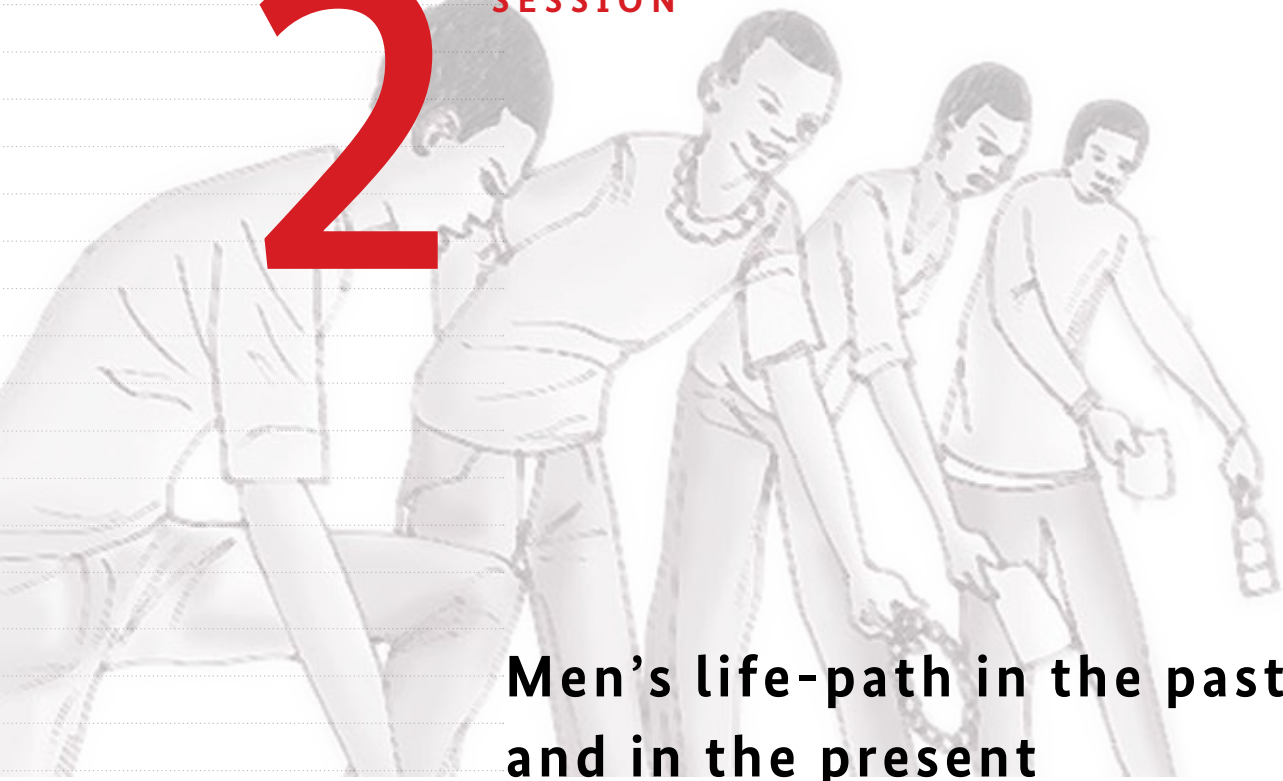
- Evaluate the session with the other facilitators.
- Tidy up the room and collect materials that will still be needed.
- In the session after next, you will need a health worker who can talk to participants and answer questions about the health risks and harmful effects of female genital cutting. In the coming week, identify such a health worker and brief him about the Dialogue sessions and what would be expected of him. Nota bene: If possible, the health worker should be of the same sex as the Dialogue participants, in this case male, to permit them to ask their questions as frankly as possible.

Notes 



# 2

## SESSION



### Men's life-path in the past and in the present

#### BEFORE THE PARTICIPANTS ARRIVE:

- Together, read the goal of today's session and its description in the manual.
- Agree who will take the lead for each exercise and what the others will do to support him.
- Agree who will fill in the record sheet for Generation Dialogue sessions.

#### GOALS

1. The young men learn about the life-path men experienced in their community in the past.
2. The older men feel that their life experience and knowledge of the community's traditions is appreciated.

3. The older men learn about young men's perspective on their life-path in today's world.
4. The young men feel that the older men listen to their perspective and respect it.

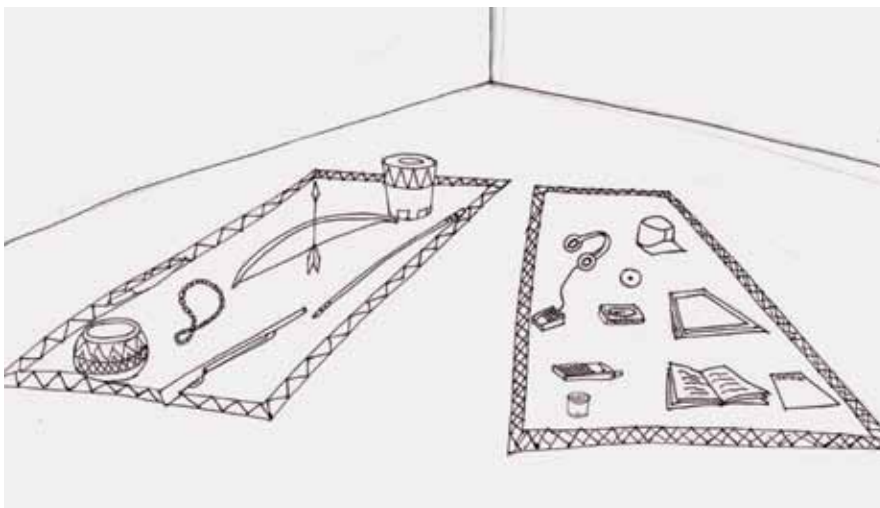
## MATERIALS

- flip chart
- rolls or large sheets of paper
- traditional and modern objects related to men's life in this community in the past (when the current grandparent generation were children) and in the present.

There should be objects related to:

- ✓ childbirth (in the past and in the present times)
- ✓ childhood (in the past and in the present times)
- ✓ rites of passage from childhood to manhood
- ✓ wedding and marriage (in the past and in the present)
- ✓ parenthood (in the past and in the present)
- ✓ old age (in the past and in the present).

Notes 



## EXERCISES

### 1. Opening (15 min)

- a. song or prayer
- b. warm welcome by facilitator team
- c. short summary of past session by one participant
- d. feedback from the community

### 2. Life stages and transitions (20 min)

Explain that today's session will be all about men's life-paths. Ask whether somebody has an idea what a 'life-path' could mean. Listen to the suggestions of the participants and then explain further.

Ask the participants to name some life stages they can think of (e.g. childhood, adolescence, parenthood or old age).

Once they have named a number of life stages, explain that between two life stages, there are transitions. Often, transitions are marked by celebrations. A good example of such a transition is a wedding. It marks the transition from single to married life. Ask the participants if they can think of other such transitions (e.g. from being childless to having one's first baby or from being a young child to being a schoolchild).

Finally, point out that 30 years ago, men lived their life stages and transitions in different ways than young men live them today. The next exercise will give everyone a better understanding of this.

#### What is a life-path?

*A life-path is a story. It starts when a person is born and ends when he or she dies. In between these two events there are many life stages such as childhood, adolescence, marriage, parenthood, and old age. There are also transitions between stages, which are often marked by celebrations. A good example is a wedding, which marks the transition from single to married life.*

### 3. Describing the life-paths of men in this community in the past and in the present (45 min)

In this exercise, the members of the older generation create symbolic life-paths, which describe how things were for men in their communities in the past. The young men create symbolic life-paths for their generation.

You have prepared two pathways using rolled or large sheets of paper, one for the older men on one side of the room; and another one for the young men on the other side of the room.

In the middle of the room, between the two pathways, you have put some traditional and modern objects.

One of you should explain to the participants that these paper pathways represent their path from the moment they were born up to old age. Walk along one of the paper paths and point out how childbirth is followed by early and late childhood, adolescence, adult life, marriage, parenthood and old age. Point out that there are important transitions, such as from childhood to adulthood and from being single to being married. Also point out that these life-paths may have changed quite a bit from when the older generation was young.

Now encourage both generations to use the objects in the middle of the room to set up their life-paths. Explain that they can also use songs and music, proverbs and role-plays to show what happens at the consecutive life stages. Two of you work with each generation to help them decide what they want to represent and how.

*Notes* 



#### **4. Presenting the life-path of men in the past (45 min)**

Once both generations have set up their life-paths, the older generation can start their presentation, which should last no more than 30 minutes.



Suggest that different members of their generation could present the successive life stages and transitions.

When they have finished, ask questions to encourage them to share their traditions and memories:

- ✓ Which were the best times for men on this traditional life-path?
- ✓ Which were the hardest times?
- ✓ What are they proud of?

Also encourage the younger generation to ask questions and to give feedback to the older generation. Ask them:

- ✓ What was new for you as you watched this presentation?
- ✓ What were you most impressed by?

When all has been presented and all questions answered, thank the older generation for sharing this valuable knowledge.

#### **5. Presenting the life-path of young men today (45 min)**

Now it is the younger generation's turn. Invite them to come forward to present their life-path, as they have lived it so far and as they envision future life stages and transitions. Again, allow a maximum of 30 minutes for their presentation.

Encourage the older participants to give their full attention to the younger generation, just as they did when the older generation presented their life-path.

At the end of the presentations, ask the young men:

- ✓ Which are the good times on this life-path?
- ✓ Which are the challenges?

Also encourage the older generation to put their questions to the younger generation. The facilitators can ask them:

*Notes*



- ✓ What was new for you?
- ✓ What were you most impressed by?

At the end of this exercise, thank the young participants for their interesting presentation.

## 6. Comparing the two life-paths (45 min)

Now divide the participants in four groups of six. There should be three young and three older participants in each of the groups. One facilitator should sit with each of the small groups. To start with, each group should elect a 'reporter' who will present the results of their discussion to the big group.

Ask the groups to compare the two life-paths and to discuss the most important differences between them. Also ask whether they feel that these differences represent positive changes or whether something valuable has been lost.

After approximately 15 minutes of discussion, ask the reporters to present the result of the discussion to the big group. You can help the reporters with this presentation. A good way is to stand in the middle between the two life-paths, and report on their differences, advantages and disadvantages starting from birth up until old age.

*Notes*





Ask the reporters not to repeat points that were already made. They can just mention that they identified the same difference.

When all reporters have presented, one of you can summarise the results of this exercise. Point out that the life-paths have changed in many ways between the past and the present. Also point out that some of these changes have been positive, but that some valuable aspects of the past seem to have been lost.

## 7. Session closure (10 min)

- ✓ End-of-session-exercise.
- ✓ Homework: Ask participants to talk to other community members about the topics that came up today and to be prepared to discuss their reactions to the next session.

### AFTER THE PARTICIPANTS HAVE LEFT:

- Evaluate the session with the other facilitators.
- Tidy up the room and collect materials that will still be needed.
- Check whether a health worker has agreed to attend the next session, whether he has been briefed, and, if not, who will do this and when.

 Notes



## Female genital cutting (with invited health worker)

### BEFORE THE PARTICIPANTS ARRIVE:

- Together, read the goal of today's session and its description in the manual.
- Agree who will take the lead for each exercise and what the others will do to support him.
- Agree who will fill in the record sheet for Generation Dialogue sessions.

### GOALS

1. The men are aware of the effect of female genital cutting on girls' and women's health and on their lives.
2. They agree on actions that would need to be taken to protect women and girls against these effects.



## HEALTH WORKER

Invite a health worker who is well informed about the effects of female genital cutting and who is prepared to present this to the men. It should be a male health worker, if possible, so that participants feel comfortable asking him frank questions.

Invite him to take part in the whole session or – if he doesn't have enough time – to join you about 60 minutes after the start of the session. Invite him to observe as the groups talk about the effects of female genital cutting, but ask him not to speak until the last part of the session. Explain to him that this is because it is important to first hear all that the men have to say about cutting, including ideas that are incorrect.

If he has information on female genital cutting such as leaflets or brochures to hand out at the session, invite him to bring this. However, do not hand it out until the end of the session.

## MATERIALS

- paper rolls, cards and markers
- several sheets of brown paper glued together (width: 3 metres)
- drawings on laminated A4 sheets (four of each) of the following nine persons:

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✓ A young man



✓ A young woman



✓ An older man



✓ An older woman



✓ A local government representative



✓ A religious leader\*

*\* In an Islamic context, use a simple drawing of a Sheikh or an Imam.*

Notes 



✓ A health worker



✓ A teacher



✓ An excisor.



These represent people (or groups of people) who can have an influence on whether female genital cutting is continued or abandoned in your community. They are called 'community partners' since it is with their help that progress can be made. Even excisors should be regarded as potential partners in ending female genital cutting. In many places, some of them have 'laid down the knife'. Where such former excisors can be won for the Dialogue process, they can help to engage other excisors who are still performing the practice.

## EXERCISES

### 1. Opening (15 min)

- a. song or prayer
- b. warm welcome by facilitator team
- c. short summary of past session by one participant
- d. feedback from the community

### 2. Group work: Your expectations of a good wife (45 min)

Divide the big group into two small groups per generation (a total of four groups). One of you should sit with each of the small groups. Ask one of the participants to volunteer as reporter for each group.

Explain that one of the transitions on the life-path is marriage, and that in this first exercise of the day, you would like the participants to discuss their expectations of a good wife.

- ✓ What should a good wife be like, and why?
- ✓ If genital cutting is not mentioned in the discussion, after a while, ask them whether their wife should be cut or not, and why.

After about 20 minutes, ask the four reporters to come forward to present their discussions about a 'good wife' First let the older men speak. Then let the younger men follow.

After their presentations, one of you should point out the differences between the good wives of the older generation and the good wives of the

*Notes*

younger generation. Include whether she should be genitally cut or not and why.

### 3. **Group work: The reasons for female genital cutting** (30 min)

Ask the participants to form two groups, one group per generation. Two of you sit with each group. Say that you would like to come back to the topic of female genital cutting. Ask the group members to discuss:

- ✓ What are the reasons for which parents continue to have their daughters cut today?

Explain that many of the participants will know families who have had their girls cut and other families who are planning to do so. There must be a number of reasons for which they continue the practice. Ask group members to come up with all the reasons they can think of and write each reason on a blue card.

When both groups have written cards for all the reasons their members can think of, come back into the big group.

You, the facilitators, present the reasons that your group members have come up with. Read out each card and then tape it onto a large sheet of brown paper that you have put up in front of the room. If the second group has come up with the same reason, just say so but only put up one card. Continue until all reasons for the practice are up on the brown paper sheet. Before you end the exercise, point out that there appear to be quite a number of reasons why many families still continue the practice.

*Notes* 


### 4. **Group work: The harmful consequences of female genital cutting** (30 min)

Now ask everyone to return to the two generational groups. This time, ask them:

- ✓ Which harmful consequences of female genital cutting do you know of?

If it is not mentioned in the discussion, carefully ask about the following:





✓ What is the effect of the cutting on married life, for women and for men?

✓ What is the effect on women's fertility and on the way they can give birth?


Conduct the exercise in the same way as the previous exercise: First, let the group members name all consequences they can think of and you, the facilitators, write them down, one consequence per card. This time they should use red cards. Each time that they name a harmful consequence, ask the participants if they know of such a case and let them share the story. When both groups have collected all the consequences that they know of, come back together in the big group. Again, you, the facilitators, come to the front to present the harmful consequences that your groups told you about. Put up all the cards in the same way as in the last exercise. Also share some of the stories of harmful consequences that participants told you about.

When all cards are up, thank all participants for sharing all they know about the harmful consequences of female genital cutting.

#### **5. Learning more from a health worker (30 min)**

Now invite the health worker to the front of the room. Explain that you have invited him so that he can talk about the effects of cutting from a health worker's perspective. Ask him to look at the sheets that the four groups have prepared and to comment on whether these are the typical harmful effects. Is anything missing? When the health worker has talked for up to 15 minutes, invite the men to ask any questions that they may still have about the effects of the practice.

After 15 minutes of this discussion, thank the health worker for coming to this session. Ask him to let the men know how they can contact him in case they still have questions or concerns in relation to this issue.



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#### **6. 'Escaping the trap': Addressing reasons and harmful effects of female genital cutting (45 min)**

At the beginning, explain to the big group that many parents must feel like they are 'caught in a trap': On one hand (point to the brown sheet with the reasons), there are all these reasons why they think that their daugh-

ters need to be cut. On the other hand (point to the brown sheet with the harmful consequences), many parents are now aware of the harmful effects of cutting and don't feel good about submitting their daughters to it.

In this exercise, the participants should try and help the parents out of that trap. To do so, divide them once again into their two generational groups with two of you facilitators joining each group. Set up their chairs in half circles as you will later on need space on the floor in front of them.

Ask the group to discuss:

- ✓ In your community, who is needed so that this problem can be overcome?
- ✓ In other words: Which leaders and groups need to be involved?

Let the group discuss. When they name leaders or groups for which you have a drawing, show it to them and put it on the floor in front of your half circle. If they come up with a leader or group that is not amongst the community partners on your drawings, ask them to make such a drawing and to put it next to the other community actors. If any of the community actors on the drawings is not named, show it to them and ask if they think that this group or leader should also play a role. If yes, put it on the floor, too.

When all relevant community actors are assembled on the floor, ask the group to discuss:

- ✓ What could these different people do to help parents who want to protect their daughters from the harmful consequences but who also want to respect their communities' traditions?
- ✓ In other words: What could each of them do so that the practice can be overcome?

Give the group members enough time to think about each community partner and to come up with some actions.

Also point out to them that there is one drawing that represents their own group (the older men and the young men). What could their own group do to help overcome female genital cutting in their community? Let them write some action cards for their own group, too.

*Notes* 



Remind them from time to time that it is important to think of the two sides of the trap: The need to respect traditions; and the need to protect women and girls from the harmful consequences of female genital cutting.

At the end of this exercise, there should be cards below most of the drawings. Thank the group members for their contribution and explain that you will now compare their suggestions with those of the other group.

**7. Summary of the group work and priority setting:  
How to address reasons and harmful effects of female  
genital cutting in the participants' community  
(45 min)**

In this last exercise of the day, explain that you would like to put together an overview of the actions that the four groups have come up with to help parents 'escape the trap'.

Put up the prepared large brown sheet (3 m width), visible for the whole group, and pin the drawings of the different community partners on the upper edge so that the cards can be put below them. For each partner, ask the participants to come forward with the action cards they wrote for them.

Where different groups came up with the same action card for one community partner, explain that you will keep only the first card that was put up for it.

Once all the cards have been placed below the community partner, invite the participants to help you with the final task of the day: Setting priorities. Which are the three most important action cards for each community partner?

Let participants make suggestions and check with the rest of the group if they can agree with them. It is important to get a group consensus for the priority cards.

Move those three cards to the top and move the remaining cards for that partner further down.

Once up to three priority cards have been chosen for each community partner, thank all participants for the important work done in the course

 Notes

of this day: On the large sheets, they have mapped a pathway towards overcoming female genital cutting in this community.

## 8. Session closure (10 min)

- ✓ End-of-session-exercise.
- ✓ Announce that in the next session, there will be a meeting with the participants from the women's Dialogue.
- ✓ Hand out any leaflets or other information that the health worker brought with him.
- ✓ Homework: Remind participants to involve other community members in the Dialogue process.

### AFTER THE PARTICIPANTS HAVE LEFT:

- Collect the three priority action cards for each community partner. Write on the back of each card for which community partner it was written. Bring the cards along to the next meeting.
- Evaluate the session with the other facilitators.
- Tidy up the room.

Notes 



# 4

## SESSION



### Joining the men's and women's Dialogues

#### BEFORE THE PARTICIPANTS ARRIVE:

- Together, read the goal of today's session and its description in the manual.
- Agree who will take the lead for each exercise and what the others will do to support him.
- Agree who will fill in the record sheet for Generation Dialogue sessions.

#### GOALS

1. The male and female participants of the Generation Dialogue sessions meet and share their Dialogue experience.
2. They prepare to present their pledges to the community as a whole at the Public Meeting.
3. They jointly decide on special requests for specific community partners.



## PREPARATION

For this meeting, you need two rooms that are large enough to hold a Dialogue session – one for the men and one for the women. For the second part of the session, you need a room or an open space that is large enough to allow for an assembly of all, male and female, Dialogue participants and their facilitators. It should be a space that does not permit interruption by other community members.

## MATERIALS

Bring along the large sheets with the action cards for the different community partners as well as large sheets of paper, markers and cards.

## EXERCISES

### 1. Opening (15 min)

- a. song or prayer
- b. warm welcome by facilitator team
- c. short summary of past session by one participant
- d. feedback from the community

### 2. **What we have learned from the other generation and how we could improve the way we listen to and respect one another** (45 min)

Explain to the participants that later this morning, there will be meeting with the participants of the women's Dialogues and then both groups will work together until the end of the session.

At the beginning of this meeting, representatives of all four groups – the young women, the older women, the young men and the older men – will all be asked to present what they have learned from the other generation in the Generation Dialogue process up to now. They will also be asked to present what they 'pledge' to do in order for the young and the old to listen to one another and respect one another more. And finally, they can put forward a 'special request' to the other generation: How would they like them to contribute to more mutual appreciation and respect?

*Notes* 



Now divide the group into younger and older participants. Two facilitators sit with each group. Start with the first question:

- ✓ What have you learned from the other generation and what do you appreciate about them?

### **Pledges and special requests**

*Pledges and special requests come from the participants' ideas about what they, as a group, could contribute towards change in their community, and what they would like other groups (e.g. the other sex, the other generation, or the teachers, or the health workers) to do. Pledges are about 'What we commit to do to make change happen;' special requests are about 'What we are asking [a specific group] to do so that change can happen.' At the Public Meetings held after the Dialogue sessions have been completed, the participants publicly declare their pledges and requests. In this way, the whole community as well as leaders and other important persons are made aware of what needs to change, and how they can support these changes.*

If there are not enough ideas, remind the groups of the other generation's life-path presentation. Ask them to agree on three points and note them down on cards. Point out that the other generation will be much more open to their requests when they have heard from them that they appreciate and respect what they have brought to the Dialogue process.

Next, ask the participants:

- ✓ What do you (the young men/the older men) intend to do to better listen to and respect the other generation?

Again, ask them to agree on up to three points and note them down on cards. Lastly, ask them:

- ✓ What would you like the other generation to do, so that there is more respect and appreciation between your generations?

Help the group to formulate a request that is polite and respectful, and will not offend the other generation.

Again, note this request down on a card.

At the end of this exercise, read out all the cards to the group. Ask for a volunteer to present these points now to the big group and then later on to the participants of the women's Dialogues.





### 3. Presenting the pledges and special requests (30 min)

Explain that in the group work they have just completed, they did not just formulate what they learned from the other generation, but also their first 'pledges' and their first 'special requests' to the other generation.

All these statements are important for the Generation Dialogue and they will be presented at the Public Meeting. But first they will be presented at the joint meeting with the participants of the women's Dialogues. To make sure that they are well presented, the volunteer reporters for both generations should now come forward and present the results of their group work.

First, ask both the older and the young volunteer to present what they learned from the other generation and what they appreciate about them.

Next, ask both volunteers to present both their pledges and their special requests.

Ask the other participants to give feedback: What was good about the presentations? What could be improved? Explain that their feedback should not be about WHAT the volunteers said, but about HOW they said it. Was it loud and clear? Was it polite and respectful? Was it convincing?

If necessary, let the volunteers practise their presentations once more.

Encourage the participants to show their appreciation for the presentations of their own and of the other group, e.g. by applauding.

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### 4. Meeting the women, joining the Dialogues (60 min)

Guide the men to the place where you meet with the female participants. As facilitators, you should behave as role models for the Dialogue participants. Start by greeting your fellow facilitators of the other sex with respect and friendliness.

One male and one female facilitator should jointly lead this session.

Ask the volunteers to come forward to present in the following order: older women, older men, younger women, and younger men.

First, the volunteer representatives of all four groups present on:

- ✓ What they have learned from the other generation and what they appreciate about them.

When all four have spoken, they start again and present on:

- ✓ What they intend to do to better listen to and respect the other generation.
- ✓ What they are asking the other generation to do, so that there is more respect and appreciation between young and old.



At the end of these pledges and requests, point out to the participants that both the men's and the women's groups have come a long way since the start of the Generation Dialogue in their community. They have begun to listen to each other and they have recognised the other generation's contribution to the Dialogue. They have learned about and appreciated local customs and traditions – and they have recognised that some of these need to be adapted to today's world.

If they join forces, they can now bring about the changes they hope for. After lunch, they will come back together to work on their joint way forward.

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### **Lunch break (1 hour)**

In the lunch break, a female and a male facilitator need to prepare the afternoon exercise. Take the priority action cards that the women and the men have agreed on and group them by community partner. Prepare one large sheet of paper for each community partner, with the respective

drawing at the top and the action cards below. These large sheets should be put up in front of the room where both women and men will come together at the start of the afternoon session.

## 5. **Agreeing on special requests for the different community partners** (40 min)

At the beginning of the afternoon meeting, remind all participants that one important topic in their previous Dialogue sessions was the practice of female genital cutting. All of them have come up with suggestions about what they themselves, other groups, and important persons and leaders in their community could do to address the reasons for and the harmful effects of this practice.

In this afternoon session, you bring these ideas together.

Invite all female and male participants to look at the large sheets with the priority actions for the community partners that they have come up with.

Explain that in about two weeks' time, there will be a Public Meeting at which they will have the opportunity to present pledges and special requests to the community at large.

For the Public Meeting, it is important that all of them, women and men, agree on their own pledges (what they want to do to address reasons for and effects of female genital cutting) and on one or two special requests for the community partners they discussed in the previous session.

To agree on these pledges and special requests, they will now work in seven working groups which include members of both sexes and generations.

Before selecting the seven groups, the facilitator who leads this exercise should review the community partners, one by one: young men, young women, older men, older women, local government officials, religious leaders, health workers, teachers, and excisors.

For this session, younger and older women will be regarded as one group of community partners, and younger and older men as another group.

*Notes* 



That makes a total of seven groups of community partners:

1. younger and older men
2. younger and older woman
3. local government officials
4. religious leaders
5. health workers
6. teachers
7. excisors.

Ask the participants to raise their hands to show which community partner group they would like to work on (they may work on more than one if they wish). Select young men, young women, older men and older women for each group. If there are insufficient participants for a group, or if an age group or a sex is missing, encourage members of the missing sex and age group to volunteer to help complete the working group.

As soon as a group has been assembled, ask a facilitator to work with the group and to take along the large sheet of paper with the priority cards for their community partner. Use both rooms.



*Notes*

Each group finds a place and sits down to discuss which two priority action cards to keep for their special requests. When the requests have been

agreed, they decide who will present these special requests to the large group. Before they return to the big group, they practise this presentation in the small group. Make sure that the requests are put forward in a respectful manner and that the person presenting the requests speaks clearly and loud enough.

## 6. Presenting the special requests regarding female genital cutting to the large group (30 min)

For the last exercise of the day, invite all participants to come back together in one room so that each group can present the special requests that they have formulated for their community partner.

Also, ask for one reporter from each sex and generation to present what they themselves pledge to do to address the reasons and effects of female genital cutting. (This was agreed in session 3.)

Invite the reporters to the front, one by one. Thank each of them for presenting when they have finished.

## 7. Closure (10 min)

- ✓ Thank all participants for their valuable contributions.
- ✓ Ask all of today's volunteer reporters to note down the pledges and requests they agreed to present so that they do not forget them.
- ✓ Announce that next week's sessions will again be held separately for men and women. They will focus on planning the follow-up period.

*Notes* 

### AFTER THE PARTICIPANTS HAVE LEFT:

- Note down the agreed pledges and requests to make sure they are not forgotten or lost before the Public Meeting.
- Evaluate the session with the other facilitators.
- Tidy up the rooms.



# 5

## SESSION



### Preparing the follow-up period

#### BEFORE THE PARTICIPANTS ARRIVE:

- Together, read the goal of today's session and its description in the manual.
- Agree who will take the lead for each exercise and what the others will do to support him.
- Agree who will fill in the record sheet for Generation Dialogue sessions.

#### GOALS

1. The participants understand the objectives of the follow-up period. They know how to hold Mini-Dialogues and how to document them.
2. They have agreed meetings and times for supervision for the next three months.
3. They are prepared for the first Public Meeting.



## MATERIALS

- 24 exercise books and 24 pens (make sure you have some extras)
- laminated drawings of community partners

## EXERCISES

### 1. Opening (10 min)

- a. song or prayer
- b. warm welcome by facilitator team
- c. short summary of past session by one participant

### 2. Presentation: The follow-up period and Mini-Dialogues (10 min)

As lead facilitator for this exercise, present the steps of the Generation Dialogue process to all participants. Point at the different steps that have already been undertaken (talks with leaders, initial Community Consultations, Dialogue sessions) and then mention those that are still to come (the first and second Public Meetings and the follow-up period in between).

In the course of the past four weeks, they have acquired Dialogue skills and practised how to talk respectfully with both generations about difficult topics such as female genital cutting. They have now become 'Dialogue Champions'.


Explain that in the three-months **follow-up period**, the Dialogue Champions should try to maintain and spread the spirit of dialogue in their community. Alone or in pairs of one younger and one older participant, they should visit households, schools, mosques and churches, youth clubs, women's and men's clubs in order to involve more and more community members in the Dialogue process.

In these meetings, they should talk about:

- ✓ the importance of appreciation and respect between the young and the old in this community;

Notes 



- 
- ✓ the reasons for female genital cutting, and about its harmful consequences;
  - ✓ the pledges and special requests that were made at the Public Meeting.

These conversations are called **Mini-Dialogues**.

All Dialogue Champions should hold **at least one Mini-Dialogue per week**.

When they meet a family for the first time, the main aim is to interest the family in the Dialogue process and to establish trust. It is not a good moment to start talking about more sensitive topics like female genital cutting. Once the trust has been established, the facilitators can meet the family again and then speak with the two generations and the two sexes separately.

### 3. **Demonstrating and practising a first Mini-Dialogue** (30 min)

Explain that you will now show them in two role-plays how to conduct a first Mini-Dialogue with one family. Two of you facilitators will role-play a young and an older Dialogue participant.

Ask for volunteers to role-play the following family members:

- ✓ two grandmothers
- ✓ one grandfather
- ✓ a mother
- ✓ a father
- ✓ two young men
- ✓ two girls.

Create enough space for the role-play in front of the group. Use some chairs to set up a typical family scene. Ask all other participants to follow as observers how you conduct the Mini-Dialogue. Then start the role-play:

- a. Introduce yourselves as participants of the Generation Dialogue initiative.
- b. Ask everyone how they are today in order to create a good atmosphere before you start to talk about the topics of the Generation Dialogue.
- c. Explain that many people in this community said in the Community Consultations that there should be more respect and listening between the younger and the older people. Both, the young and the old, often don't feel listened to. How do they see this?
- d. Tell them about the pledges and the special requests that the participants of the Dialogue sessions made at the Public Meeting for more respect and listening between the generations. What do they think about these pledges and requests? Is this something they can do in this family?

After some discussion with the household members, interrupt the role-play. Ask the observers what they saw you do. These three steps are important to point out:

- ✓ introductions and friendly 'warm-up conversation';
- ✓ asking what family members think about the fact that both generations often feel that the other generation is not listening to them;
- ✓ asking what family members think about the pledges and requests regarding this issue.

Now ask whether anyone else would like to take over and role-play a Dialogue Champion visiting a family for a Mini-Dialogue.

After 5–10 minutes, stop the role-play once more and ask the observers for feedback: Were the different steps observed? Make sure that all participants have understood how to conduct an initial Mini-Dialogue.

*Notes* 

#### **4. Demonstrating and practising a follow-up Mini-Dialogue (30 min)**

Explain that you will now show them how to conduct a later Mini-Dialogue with members of only one sex of the same generation.

Invite five participants to act as young men.

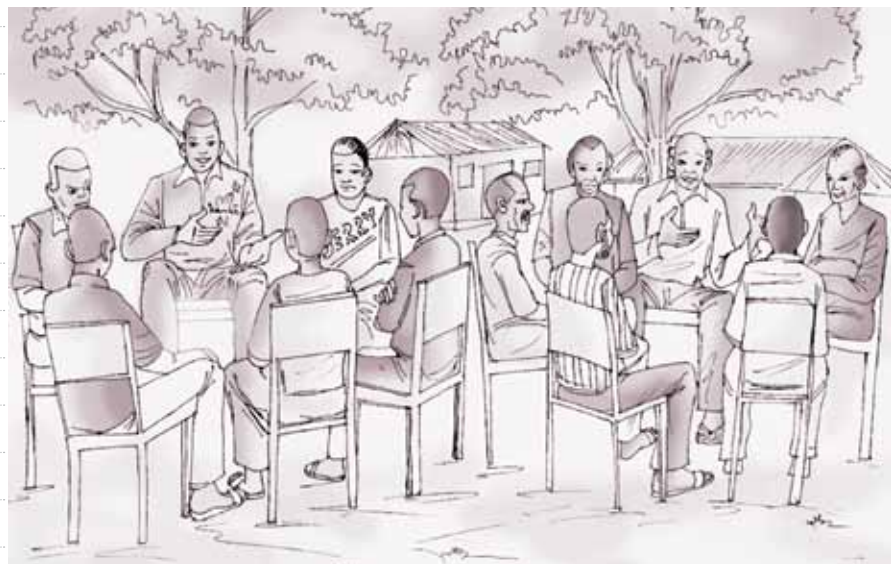


Ask the other participants to follow closely how you conduct this follow-up Mini-Dialogue:

- ✓ Greet the young members of the household who have come to meet you for another discussion.
- ✓ Ask them how they are and help them to relax in this conversation with you.
- ✓ Then tell them that at the Dialogue sessions, you talked about the reasons for which parents in this community want their daughters to be cut. Which reasons do they know of? What do they think about them?
- ✓ Then tell them about the meeting with the health worker and that you spoke about the harmful effects of cutting. What do they know about the harmful effects of cutting? What do they think about them?
- ✓ Tell them about the pledges that the younger and older participants made in relation to female genital cutting; and about the special requests that were put to them. What do they think about these requests?

After some discussion, interrupt the role-play and ask the observers what they saw you do. These three steps are important to point out:

- ✓ greetings and friendly conversation to help the young people to relax;
- ✓ asking about reasons for female genital cutting and what they think about them;



*Notes*



- ✓ asking about harmful effects of female genital cutting and what they think about them (and if there is enough time: discussing the pledges and requests).

Now ask two volunteers to repeat the role-play with the same group of young people.

After 5–10 minutes of role-playing, interrupt and ask for feedback.

When all participants have understood how to conduct the follow-up Mini-Dialogue, thank everyone and encourage them to start practising such Mini-Dialogues in their communities.

## 5. **Mini-Dialogues with other community partners** (30 min)

Hold up the laminated drawings of the five community partners (not including men and women as groups) and explain that these need to be kept involved in the Dialogue process, too. In this exercise, the aim is to think about ways how to do this:

- ✓ Who among the Dialogue participants (older and younger, men and women) could best approach each partner?
- ✓ Where and when could this be done?
- ✓ How could they be drawn into a Dialogue and hear about the special requests?

Divide the group into five groups with members of both generations. Each group should take the laminated drawing of one community partner and think about ways to involve him or her in the Dialogue process.

After 15 minutes of discussion, ask each group to present what they have agreed to the big group. Let the other participants ask questions and comment. Then thank everyone for their good ideas and encourage them to put them into practice following the Public Meeting.

*Notes* 

## 6. **Documenting Mini-Dialogues** (25 min)

Now hand out the record books and pens to all participants. Explain that these are needed for the documentation of their activities in the follow-up



period. Ask everyone to write their name on the cover so that the books do not get mixed up.

On a large sheet of paper or blackboard, write down what the participants should note down after every Mini-Dialogue:

- ✓ Date and place
- ✓ Who took part in the Dialogue? How many and which of the community partners?
- ✓ Topics of the Dialogue
- ✓ Results of the Dialogue
- ✓ Comments/observations.

The comments/observation section should describe something that happened during a Mini-Dialogue that the participant would like to share with his fellow participants or at the next supervision meeting.

To make sure that all the sections are well understood, ask one of the participants to come forward and say what he would have written under these headings for the role-plays they did earlier in this session. Let another participant do the same for the second role-play.

Allow the participants to ask any questions they might have about the documentation. Then move on to the last part of the session.

## **7. Planning the month following the Public Meeting** (30 min)

Explain that for the next three months, you will bring the participants together for monthly supervision meetings. In these meetings, you would like to hear about their Mini-Dialogues and about the progress they see in relation to the pledges and requests. If they have encountered any difficulties or challenges, this is also the moment to discuss possible solutions. Agree on a date, time and place for the first supervision meeting and ask participants to note it down on the last page of their record books.

*Notes*

Now divide the group into four groups with participants from both generations, supported by one facilitator each. In these groups, let each participant explain what kind of Mini-Dialogues he could hold in the coming month. Encourage the participants to put these plans into action and, where possible, to work in pairs including a younger and an older participant.

## 8. Last practice for the Public Meeting (30 min)

Before closing the session, ask all the participants who have volunteered to present something at the Public Meeting to come forward. Let each of them practise their presentation once more.

Ask which representatives of each group of community partners are likely to be present at the Public Meeting. Encourage the reporters to look at those representatives when they present their special requests. They can even respectfully speak to them to make sure that their pledges are heard.

## 9. Session closure (10 min)

- ✓ End-of-session-exercise.
- ✓ Thank all participants for their valuable contributions.
- ✓ Remind everyone of the time and place where they will meet before the Public Meeting.

*Notes* 

## AFTER THE PARTICIPANTS HAVE LEFT:

- Evaluate the session with the other facilitators.
- Tidy up the rooms.
- Meet with the facilitators of the women's Dialogues to agree the final programme for the Public Meeting.



# How to conduct the Public Meetings

## Why are the Public Meetings held?

The aim of the first Public Meeting is to share the spirit and the results of the Dialogue sessions with the whole community, and to motivate as many individuals as possible to support its goals.

At this meeting, the Dialogue participants act as role models for the other community members: They show them that it is not just possible but rewarding for both generations to enter into Dialogue and to jointly work on the challenges they face.

The Public Meeting is also the moment to present pledges and special requests to the community at large and to community partners with a specific responsibility, such as leaders, teachers and health workers. The more people hear the pledges and requests, the more will follow whether these are put into practice, and will attend the second Public Meeting.

Both the first and the second Public Meeting should not last longer than two hours and should be scheduled at a time and place that will allow as many community members as possible to attend.

## Who should be invited to the Public Meetings?

1. The community at large, including both sexes and all generations
2. Representatives of the local government, religious leaders, teachers and school directors, representatives of the health services, and traditional excisors



3. Representatives of youth groups, women's and men's associations
4. Respected elders.

## What should happen at the Public Meetings

### The first Public Meeting



Notes 

A local government official who supports the Generation Dialogue and a representative of the responsible community-based organisation can welcome everyone and present the objectives of the meeting:

- ✓ Sharing what the participants learned from each other in the Dialogue sessions. They have become 'Dialogue Champions'. Through their Dialogue, the participants learned to appreciate many of their communities'



customs and traditions. But they also agreed that some of these traditions should be adapted to today's world.

- ✓ Presenting what the younger and the older participants commit themselves to doing differently as a consequence of the Generation Dialogue process.
- ✓ Presenting how they believe others could contribute to positive changes in the community.

The core elements of the presentation are:

1. what we learned from the other generation;
2. our pledges;
3. our special requests.

To make the presentation more lively and colourful, the following can be included:

- ✓ suitable proverbs and poems
- ✓ short role-plays
- ✓ local music and songs.

Representatives of the local government, churches or mosques, health services and schools to whom the participants made requests, can be invited to respond to these right there at the meeting.

At the end of the meeting, a representative of the community-based organisation can remind everyone of the shared vision of positive change to which all of them can contribute:

- ✓ that they have a good chance to achieve this change in the coming three months;
- ✓ that the Dialogue participants will be in contact with them during that time;
- ✓ that there will be another meeting in a few months so that they can jointly assess whether the pledges and requests have been put into practice.

## **The second Public Meeting**

The second Public Meeting is ideally held in the same place, at the same time of day, and the same people should be invited to attend.

Representatives of the different partners (local government, health services, schools, excisors, community groups) can be asked beforehand to speak at the meeting, so that they themselves can report on the way they have been able to do what was asked of them at the first Public Meeting.

The Dialogue Champions should report on the changes and positive developments that they have seen in the community over the past three months. They can talk about conversations they had with families and they can report on actions taken by leaders and community members.

They should also present how they have done the things they pledged to do at the first Public Meeting.

At the end of the meeting, the Dialogue Champions and motivated leaders can announce any new initiatives that have emerged from the Generation Dialogue process, and invite community members to join these initiatives.

## **What to do in the follow-up period**

### **Dialogue Champions hold Mini-Dialogues**

In the follow-up period, the Dialogue Champions can use their newly acquired Dialogue skills to continue the Dialogue process in the Mini-Dialogues with the different community partners (see p. 55). They should hold at least one Mini-Dialogue per week.



Where a young and an older Dialogue Champion hold the Mini-Dialogue together, they will be seen as model for a respectful and open relationship between the generations.

## Dialogue Champions keep pledges and requests in the public eye

At the Public Meeting, specific pledges and requests were spelled out for the different groups in the community.

To make sure that these are not forgotten, they can be posted in a public space in the community, so that people can read and remember them.

## What to do in the monthly supervision meetings

A date for a first supervision meeting between you and the Dialogue Champions is agreed at the last Dialogue session. The meetings should happen in a quiet place where you can meet for two hours without disturbances.

Each time you meet, the Dialogue Champions should bring along their record books.

Each time, go through the following steps:

1. **Welcome:** Warmly welcome all Dialogue Champions.
2. **Four groups:** Divide the large group into four smaller groups of both generations, so that each facilitator sits in a circle with three young and three older participants.
3. **Number and type of Dialogues:** Going around the circle, invite each participant to briefly report from their record books how many Mini-Dialogues they held and with whom. Take note of this on your monitoring sheet (see Annex 5, p. 86) for supervision sessions.
4. **Results and achievements:** Next, go around the circle again asking everyone to report on results and achievements of these Dialogues and in

 Notes

relation to the pledges and requests. Take note of this on your monitoring sheet. Praise them for their achievements!

5. **Difficulties and challenges:** Go around the circle a third time, asking what kind of challenges and difficulties they have encountered. Take note on your monitoring sheet. Together with the rest of the group, try to find a way forward with these difficulties. Where difficulties are more serious, say that you will discuss them with the other facilitators in the break.
6. **Support with challenges and difficulties:** Whilst the Dialogue Champions take a ten-minute break, meet with the other three facilitators and jointly discuss the more difficult challenges and what you want to recommend to the Dialogue Champions who encountered them. After the break, share what the other facilitators have suggested as ways forward.
7. **Planning for the next month:** Discuss with your group what they are planning to do in the coming month. Before closing the supervision session, praise them once more for their commitment.

Make sure to appreciate any positive developments, even if these are only small steps.

At the third supervision meeting, help the Dialogue Champions to plan the second Public Meeting and all the preparations that are needed for it.

*Notes* 



# Annexes

## CONTENTS

### 1

#### **Questionnaires for Community Consultations 70**

Questions for the first Community Consultations 70

Questions for the second Community Consultations 72

### 2

#### **Record forms for Community Consultations 74**

Record form for the first Community Consultations 74

Record form for the second Community Consultations 78

### 3

#### **Record form for Dialogue sessions 82**

### 4

#### **Record form for Public Meetings 84**

### 5

#### **Record form for supervision meetings 86**



# Annex 1

## QUESTIONNAIRES FOR COMMUNITY CONSULTATIONS

### QUESTIONS FOR THE FIRST COMMUNITY CONSULTATIONS

#### **Relationships and communication between the young and the older generation (today, in the past and in an ideal world)**

Start the discussion with questions about the relationships and the communication between the young and the old within families.

- a. In your families today, are the young people listening to and showing respect for the older people? (If participants say yes, ask them 'How do they do this?' If they say no, ask them 'Why not?')
- b. Are the older people listening to and valuing the young people? (If participants say yes, ask them 'How do they do this?' If they say no, ask them 'Why not?')
- c. *This question should only be put to the older generation:* Compared to when you were young, what is different about the way young and older people behave towards one another and talk to one another today?
- d. What would you like to change about the way young and older people in this community get on with one another?

#### **Older and younger people learning from one another**

- a. If younger people listened more to the older people, what could they learn from them?
  - What could the younger women learn from the older women?
  - What could the younger men learn from the older men?

- b. If the older people listened more to the younger people, what could they learn from them?
- What could the older women learn from the younger women?
  - What could the older men learn from the younger men?

### **The views on female genital cutting**

Next, explain that you would like to talk about the issue of female genital cutting. (*Use a locally acceptable term for cutting that does not imply a negative or positive judgement about it.*) Say that you know that there are different opinions on this issue. Make it clear that you are not here to judge, but to learn.

- a. In your view, what are the reasons why people in this community decide to have a girl/young woman cut?
- b. What are the reasons why some people today want to abandon the practice?
- *If this has not come up in the discussion, ask:* In this community, has cutting ever been part of a **rite of passage from girlhood to womanhood**? Can someone briefly describe this rite?
  - *If this has not come up in the discussion, ask:* Does the cutting cause any health problems? What kind of **health problems** and how do you deal with them?
- c. In your families, how is the issue of female genital cutting talked about?
- d. Are there any family disagreements about female genital cutting?
- Between the younger and the older generation? How?
  - Between husbands and wives? How?
- e. If you could change something about female genital cutting in your community, what would you change?

### **The role of the authorities and the health services**

- a. What is the position of the local government towards female genital cutting? What are they doing about it?
- b. What is the position of the health services towards female genital cutting? What are they doing about it?
- c. In your view, what should the local government and the health services be doing about the practice?
- d. Who else should be doing something about the practice, and what?

## QUESTIONS FOR THE SECOND COMMUNITY CONSULTATIONS

### **Relationships and communication between the young and the older generation (today, in the past and in an ideal world)**

Start the discussion with questions about the relationships and the communication between the young and the old within families.

- a. In your families today, are the young people listening to and showing respect for the older people? (If participants say yes, ask them 'How do they do this?' If they say no, ask them 'Why not?')
- b. Are the older people listening to and valuing the young people? (If participants say yes, ask them 'How do they do this?', if they say no, ask them 'Why not?')
- c. *This question should only be put to the older generation:* Compared to when you were young, what is different about the way young and older people behave towards one another and talk to one another today?
- d. After the Generation Dialogue, has anything changed about the way the young and the older people listen to each other? *If the answer is 'yes', ask what has changed.*
- e. What would you like to change about the way young and older people in this community get on with one another?

### **Older and younger people learning from one another**

- a. If younger people listened more to the older people, what could they learn from them?
  - What could the younger women learn from the older women?
  - What could the younger men learn from the older men?
- b. If the older people listened more to the younger people, what could they learn from them?
  - What could the older women learn from the younger women?
  - What could the older men learn from the younger men?

### **The views on female genital cutting**

Next, explain that you would like to talk about the issue of female genital cutting. (*Use a locally acceptable term for cutting that does not imply a negative or*

*positive judgement about it.*) Say that you know that there are different opinions on this issue. Make it clear that you are not here to judge, but to learn.

- a. In your view, what are the reasons why people in this community decide to have a girl/young woman cut?
- b. What are the reasons why some people today want to abandon the practice?
  - *If this has not come up in the discussion, ask:* In this community, has the cutting ever been part of a **rite of passage from girlhood to womanhood**?
  - *If this has not come up in the discussion, ask:* Does the cutting cause any **health problems**? What kind of health problems and how do you deal with them?
- c. In your families, how is the issue of female genital cutting talked about?
- d. Are there any family disagreements about female genital cutting?
  - Between the younger and the older generation? How?
  - Between husbands and wives? How?
- e. After the Generation Dialogue, has anything changed about female genital cutting? *If the answer is “yes”, ask what has changed.*
- f. If you could change something about female genital cutting in your community, what would you change?

### **The role of the authorities and the health services**

- a. What is the position of the local government towards female genital cutting? What are they doing about it?
- b. What is the position of the health services towards female genital cutting? What are they doing about it?
- c. In your view, what should the local government and the health services be doing about the practice?
- d. Who else should be doing something about the practice, and what?

# Annex 2

## RECORD FORMS FOR COMMUNITY CONSULTATIONS

### RECORD FORM FOR THE FIRST COMMUNITY CONSULTATIONS

Date: .....

Community: .....

Facilitators: .....

Number of participants: .....

Participants' sex: .....

Participants' generation: .....

Age range: .....

Estimated age of youngest participant: .....

Estimated age of oldest participant: .....

### Results of the discussion

For each topic, note down points of view that appear to be supported by many participants. These are called 'majority views'.

If one or a few participants express other points of view that do not appear to be supported by many, note them down under 'minority views'. For some points, most participants may be of the same opinion. In that case, you don't need to note down any minority views.

**1. Relationships and communication between the young and the older generation today**

Majority views: .....

Minority views: .....

**2. Relationships and communication between the young and the older generation in the past**

Majority views: .....

Minority views: .....

**3. How participants would wish the relationships and communication between the young and the older generation to be**

Majority views: .....

Minority views: .....

**4. What younger people can learn from older people**

Majority views: .....

Minority views: .....

**5. What older people can learn from younger people**

Majority views: .....

Minority views: .....

**6. Reasons for female genital cutting**

Majority views: .....

Minority views: .....

**7. Reasons for abandoning female genital cutting**

Majority views: .....

Minority views: .....

**8. Talking about female genital cutting**

Majority views: .....

Minority views: .....

**9. What would you change about female genital cutting**

Majority views: .....

Minority views: .....



**10. The local government and female genital cutting**

Majority views: .....

Minority views: .....

**11. The health workers and female genital cutting**

Majority views: .....

Minority views: .....

**12. What others should do about female genital cutting**

Majority views: .....

Minority views: .....

**Observations and comments**

Describe the atmosphere and any difficulties you encountered.

Also point out anything that might be important for the Generation Dialogue in this community.

.....

.....

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**RECORD FORM  
FOR THE SECOND COMMUNITY CONSULTATIONS**

**Date:** .....

**Community:** .....

**Facilitators:** .....

**Number of participants:** .....

**How many of the participants took part in the first Community Consultation?**

**Participants' sex:** .....

**Participants' generation:** .....

**Age range:** .....

**Estimated age of youngest participant:** .....

**Estimated age of oldest participant:** .....

**Results of the discussion**

For each topic, note down points of view that appear to be supported by many participants. These are called 'majority views'.

If one or a few participants express other points of view that do not appear to be supported by many, note them down under 'minority views'. For some points, most participants may be of the same opinion. In that case, you don't need to note down any minority views.

**1. Relationships and communication between the young  
and the older generation today**

**Majority views:** .....

**Minority views:** .....

**2. Relationships and communication between the young and the older generation in the past**

Majority views: .....

Minority views: .....

**3. How the relationships and communication between the young and the older generation changed because of the Generation Dialogue**

Majority views: .....

Minority views: .....

**4. How participants would wish the relationships and communication between the young and the older generation to be**

Majority views: .....

Minority views: .....

**5. What younger people can learn from older people**

Majority views: .....

Minority views: .....

**6. What older people can learn from younger people**

Majority views: .....

Minority views: .....

**7. Reasons for female genital cutting**

Majority views: .....

Minority views: .....

**8. Reasons for abandoning female genital cutting**

Majority views: .....

Minority views: .....

**8. Talking about female genital cutting**

Majority views: .....

Minority views: .....

**9. After the Generation Dialogue, what has changed about female genital cutting**

Majority views: .....

Minority views: .....

**10. What would you change about female genital cutting**

Majority views: .....

Minority views: .....

**11. The local government and female genital cutting**

Majority views: .....

Minority views: .....

**12. The health workers and female genital cutting**

Majority views: .....

Minority views: .....

**13. What others should do about female genital cutting**

Majority views: .....

Minority views: .....

**Observations and comments**

Describe the atmosphere and any difficulties you encountered.

Also point out anything that appears to be a result of the Generation Dialogue in this community.

# Annex

# 3

**RECORD FORM  
FOR DIALOGUE SESSIONS**

**Date:** .....

**Community:** .....

**Facilitators' names:** .....

**Number of older participants:** .....

**Number of younger participants:** .....

**Participants' sex:** .....

**Session number:** .....

**Feedback from community:**

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## Report on exercises

Exercise number	Participants' reactions	Facilitators' achievements and difficulties

### Other observations:

.....

.....

.....

.....

.....

# Annex

# 4

## RECORD FORM FOR PUBLIC MEETINGS

Date of the meeting	
At what time did the meeting start?	
At what time did the meeting end?	
Community	
How many people attended?	
Which authorities and prominent guests and leaders attended?	
Where was the meeting held? Describe the site and include photographs.	
What was the programme of the meeting?	



<p>What was the programme of the meeting?</p>	
<p>List all pledges and requests and who made them.</p>	
<p>What did the authorities and leaders respond to the pledges and requests?</p>	
<p>How would you describe the atmosphere and the audience's reactions?</p>	
<p>Any other observations?</p>	

# Annex 5

**RECORD FORM FOR SUPERVISION MEETINGS**

**Date:** .....

**Number of supervision meeting:** .....

**Community:** .....

**Facilitators:** .....

**Number of older participants:** .....

**Number of younger participants:** .....

**Participants' sex:** .....

**Report on Mini-Dialogues**

**Number of Mini-Dialogues held in households:** .....

**Positive results of Mini-Dialogues in households:**

.....  
.....

**Difficulties encountered in Mini-Dialogues in households:**

.....  
.....

**Other Mini-Dialogues:**

Dialogue partner	Positive results	Difficulties

**Report on pledges and requests**

For each community partner's pledge and request, note down the developments that Dialogue participants have observed.

Community partner and their pledge or request	Developments that participants observed

**Other observations:**

.....

.....



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