How to facilitate
Generation Dialogues
For reproductive health & rights

A manual for facilitators of men's Dialogues

Version of July 2016
Acknowledgement

This manual has been developed as part of a joint initiative by the Sector Initiative ‘Ending Female Genital Mutilation and of other Harmful Traditional Practices’ and the Reproductive Maternal and Newborn Health Project (RMNHP) Pakistan. We would like to thank Anna von Roenne, the author of the approach, for adapting the existing Generation Dialogue manuals, with the valuable help of the writer Karen Birdsall, for the specific context of Khyber Pakhtunkhwa province; and for coming to Pakistan in February 2016 to conduct a 5-days training of trainers. We want to also thank Shahmir Hamid, Natascha Ahmed and Dr. Hamida Iqbal for co-facilitating the training and for their valuable feedback to the graphic designer in the process of finalizing the illustrations. Lessons from the training have been incorporated into the final version of this manual. The facilitators manuals have been translated into Urdu to support implementation of the Generations Dialogues for Reproductive Health in Pakistan. We would like to thank Curb Appeal Studios for providing us with the illustrations and Arifa Nazle for translating the manuals into Urdu.

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About this manual

Who is this manual for?

This manual was developed for facilitators who are preparing to implement the Generation Dialogue for reproductive health and rights with male participants. It reflects the cumulative learnings from Generation Dialogue processes undertaken in nine different countries, on a range of thematic topics, over the past 15 years.

The facilitator’s manual is intended to be used in conjunction with other resources related to the implementation of Generation Dialogues. These include:

- Manual for facilitators of women’s dialogues
- Manual for trainers of Generation Dialogue facilitators
- Manual for master trainers
- Guidance note for organisations implementing the Generation Dialogue
- Guidance note on monitoring and evaluating the Generation Dialogue

Can this manual be used as is, or does it require adaptation?

No two Generation Dialogue processes are the same. While the core objectives, principles and methodology of the Generation Dialogue remain constant, the issues addressed vary, as do the settings in which the Dialogue is implemented.

While this facilitator’s manual, as well as other Generation Dialogue resources mentioned above, can serve as a starting point for a Generation Dialogue process, some modifications will be required before it is put into use.

This version of the manual (July 2016) was last updated following a Generation Dialogue process in Pakistan which addressed two topics: unsafe childbearing practices and son preference. To facilitate the adaptation of this manual for future applications of the Generation Dialogue, sections of the text which are likely to require modification are indicated as follows:

- Text highlighted in gray pertains to a specific sociocultural context, or to distinctive aspects of a country’s health system (e.g. the terms describing community health workers). These references should be modified to reflect the setting in which your Generation Dialogue will take place.

- Text highlighted in yellow refers to the specific topics of unsafe childbearing practices and son preference. These sections should be modified to reflect the issue or issues which your Generation Dialogue will address. In the case of Generation Dialogue processes addressing only one issue, it will be necessary to shorten or simplify some exercises which were structured to accommodate two topics.

Where can we get more information about the Generation Dialogue?

More information about the Generation Dialogue can be obtained from the Sector Initiative on Ending Female Genital Mutilation and other Harmful Traditional Practices (generationdialogue@giz.de), which is implemented by the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) on behalf of Germany’s Federal Ministry for Economic Cooperation and Development (BMZ).
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The steps of the Generation Dialogue

1. Facilitator candidates, who were nominated by the implementing organisation, take part in a **five-day training**, one for female candidates and one for male candidates.

2. The four most capable male and the four most capable female facilitator candidates become the “**core** facilitator team” for their area. Two further male and two further female candidates become back-up facilitators.

3. The facilitator team **meets with community leaders** to inform them about the Generation Dialogue and to gain their support for it.

4. 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.

5. The facilitator team selects 12 young women, 12 young men, 12 older women and 12 older men to **participate in the Dialogue sessions**.

6. The facilitator teams hold **four Dialogue sessions** for the female participants and **four Dialogue sessions** for the male participants. Each group of participants attends one session per week, over four consecutive weeks. Male facilitators work with male participants and female facilitators work with female participants.

7. At the **first Public Meeting**, the participants of the Dialogue sessions, who are now called 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 (“**pledges**”) to help address community challenges that they identified in the sessions; and they ask other important community members (e.g. teachers, health workers, religious leaders, local government) – referred to as Community Partners (see p. 27) – to also commit themselves to specific actions to help them address these challenges (“**special requests**”).

8. The facilitator teams hold a **fifth Dialogue session** for the female participants and for the male participants. At this final Dialogue session, the Dialogue Champions review how the Public Meeting went. They also plan and practice how they will keep the Dialogue process alive – and how they will keep the pledges and special requests in the public eye – in the coming months.

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. Following the completion of the Dialogue process, trainers meet with the facilitators for a **formal assessment** of their performance.
If assessed as competent, the facilitators can 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?

What are the qualities of a good facilitator?
To qualify as a facilitator, an individual needs to be:

- Well known as a trustworthy person to the organisation responsible for implementing the approach.
- Motivated to improve the relationships between young and old, men and women in the community.
- Motivated to promote reproductive health and rights and to help overcome traditional practices which are harmful, particularly to the health and wellbeing of women and families, in the 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 does one become an approved Generation Dialogue facilitator?
Everyone who participates in the initial training of facilitator candidates will receive a certificate of participation. To become a member of the “core” facilitator team for the Generation Dialogue, a facilitator candidate must:

- Receive a positive assessment by the trainer team following the complete five-day training, and
- Successfully facilitate 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 something to say on the matter feels that the facilitators are interested in their views and take them seriously.

Learning about main opinions and concerns before you start the Dialogue sessions: In the Community Consultations with these four groups, you will learn a lot about people’s particular convictions, hopes and concerns, and also 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: 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 how the Dialogue has influenced intergenerational relationships and communication, as well as attitudes and practices in the community.

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

Preparing for the Community Consultations

1. Read the discussion guide 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 test them out with some local residents. If any of the questions seem to be confusing, you may want to adjust the wording to make sure that they are well understood.

3. Inform the community leaders about the dates, aims and topics of the Community Consultations. Plan to hold two or three separate Consultations for each of the four groups – older women, young women, older men and young men – for a total of eight to twelve separate Consultations.

4. Plan to conduct the Consultations with the older men and older women during the daytime, and the Consultations with the younger men and younger women during the evenings. 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 over the course of two days.

5. Find two large rooms which are suitable for men and women to meet separately for their respective Consultations, e.g. special meeting rooms (hujra), in a private house.
or at a local school. Set up the rooms in such a way that people can sit comfortably and engage in a group discussion. If you arrange chairs or benches in a circle, for example, everyone can see everyone else.

6. Invite up to 20 community members of the same generation and the same sex to take part in each Consultation. 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.

7. Agree who will lead the different Community Consultations and consider the following:

- At least two facilitators lead each Consultation session.
- Women 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.

2. Explain that the Generation Dialogue is a process that aims to **improve relationships and understanding** between older and younger generations in the community. Through the Dialogue community members will jointly **identify important community traditions and values that should be preserved** and continued. They will also identify certain **traditions with harmful effects that should be changed** or abandoned because they no longer fit into today’s world.

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** on the questionnaire. Do not read them from the document; it is better to ask the questions 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. Ensure that every participant has the opportunity to contribute.

6. If one of the participants talks too often or for too long, **respectfully interrupt**, 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. 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. 10.

### 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 whether 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:

- **Discussion guide for follow-up Community Consultations**: A sample discussion guide for follow-on Community Consultations is included in Annex 2. If you modified the questions in the initial Community Consultations, modify them again here. For each topic, also ask whether anything has changed as a consequence of the Generation Dialogue.

- **Participants of follow-up Community Consultations**: Just 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. N.B. It is important not to include individuals who participated in the actual 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. During the Consultations, 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 about themselves.
- Respected by the others.
- Between 18 – 30 years of age (younger generation – see text box) or between 40 – 70 years of age (older generation).
- Available to take part in six meetings (one per week for six weeks) that will last for 5-6 hours each.
- Likely to be present in the community for the next six months and are willing to help improve relationships and understanding between the generations throughout this period by engaging in dialogue with other men in the community.

Try to include a youth leader amongst the participants as well as respected older people who know the community’s history and traditions. Avoid having members of the same family (brothers, fathers, sons, cousins) amongst the Dialogue participants.

Make sure to work with the same group of participants during all 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.

What do we mean by “younger” 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.
How to conduct Generation Dialogue sessions

Who facilitates the Dialogue sessions?

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

Until your facilitator team has already been approved 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.

What materials are needed for Dialogue sessions?

The following materials are needed throughout the course of the Generation Dialogue process:

- 40 markers (10 red, 30 black)
- 48 exercise books
- 48 pens
- 250 cards (size: about a third of an A4 page)
- 3 pin boards
- 250 pins (tacks)
- 80 meters of large, cheap paper such as butcher’s paper or newsprint, preferably on a roll

Two sets of drawings on laminated A4 sheets of the following four Community Partners (a-d) and four Dialogue groups (e-h):

- a. A local government representative
- b. A religious leader
- c. A health worker
- d. A teacher
- e. A young man
- f. A young woman
- g. An older man
- h. An older woman

What you need to prepare before every Dialogue session

The day before each Generation Dialogue session:
• Make sure that all materials needed for the session, and copies of the record sheet (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.

On the morning of the session, before it begins:

• Together, as a facilitator team, read the goal of today's session and then go through all the exercises in the manual to make sure 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 Generation Dialogue session record sheet.

**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 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:

  o 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.

  o After sessions that were especially long, simply ask two volunteers from each generation to say what they thought was the most interesting thing they learned in this session.
o As another variation, ask one young participant to ask two or three older participants for their feedback on the day, and one older participant to interview two or three younger participants in the same way. The young participant and the older participant who did the “interviews” 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 about the Generation Dialogue session and to get their views on the issues that were discussed.

- When the participants have left, sit down together with the other facilitators and evaluate each exercise of the session. The member of the team acting as M&E facilitator should fill in the Generation Dialogue session record sheet.

- Tidy up the room and collect and pack up all the things you will need again in the next week’s session.
Session 1: Listening and dialogue skills

Before the participants arrive:
- Together, as a facilitator team, read the goal of today’s session and then go through all the exercises in the manual to make sure that you remember how to facilitate them.
- 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 Generation Dialogue session record sheet.

Goals

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

Materials

- Flip chart paper and 20 markers
- Flip chart with the three principles of constructive feedback
- Pin boards and pins
- Prepared cards with drawings of signs of good listening

Exercises

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

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 the song with you. Where men are not used to singing, you can jointly say a prayer instead.

2. **Facilitators’ introductions and opening speech** (10 minutes)

Introduce yourselves: Say your name and who you are.

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

1. To improve the way younger and older people understand each other and work together for a better future for the community.
2. To learn about and appreciate the community’s customs and traditions and to jointly agree which of them should be continued and which of them might need to be adapted to today’s world.
3. Explain that they were invited to the Dialogue sessions to become champions of change -- that is, community members who hold traditions in high esteem and who are committed to improving the lives for younger and older people in the community.

3. Participants’ introductions with proverbs (50 minutes)

The members of each generational group count off loudly, one after the other, with the first member of each group starting with “one.” Once everybody has a number, the two participants with the same number form a pair (one young and one older 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 community’s heritage.

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

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

1. The Generation Dialogue approach aims to appreciate local culture. This is why poems, proverbs, songs and other expressions of local culture are most welcome in the Dialogue sessions.

2. This is also the reason why the sessions will be held in the local language.

3. 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 them or not. Both the older and the younger generations will get the chance to make their voices heard.

5. Agreeing rules of the workshop (30 minutes)

Invite each generation to form a group and to sit in two circles. Each group should have a stack of cards and markers. Ask them to agree 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). A facilitator should sit with each small group 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 everyone. 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 minutes)

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

Ask that one of the two should share with the other one a nice memory he has of his grandfather (or of an older uncle or another older man in his life).

Explain that, at first, the person in the “listener role” should listen intently until – after about two minutes – you clap your hands. When they hear the clap, they should stop listening completely while the other one continues to tell his story. After two minutes you clap your hands again to stop the conversation and the pairs should change roles. Now the listener should share a memory of his own with the other one listening, for two minutes, and then not listening, again for two minutes.
After this, the 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 when one is sharing something important.

Ask participants to list the signs of good listening. Have cards with drawings of these signs ready and hold them up when the signs are named. Then pin them to a pin board or a large sheet of paper on the wall where everyone can see 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 them and add them to the pin board.

Next, have all the participants who now sit in the big circle take a listening posture. Walk around and have a good look at them, commenting on 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 practice being good listeners throughout the sessions.

7. **Presentation: How to give feedback** (10 minutes)

Explain that giving feedback is an important tool for good communication. Participants will have many opportunities to give and receive feedback over the course of the Generation Dialogue.

Feedback is about letting a person know what effect their behaviour is having on other people. Feedback can be positive when behaviour is having a positive effect on you, and it can be more critical when behaviour is having a negative effect on you. Good feedback can
help people to adapt their behaviours in order to have the effect they would like to have on others.

There are a few principles that can make feedback more effective; these are summarised in the box below. Explain these principles and display them on the flip chart that you already prepared in the morning. Keep that flip chart paper fixed to the wall for the whole training so that you can remind participants of it whenever feedback is given during the workshop.

**Guidelines for constructive feedback**

1. **Start with something positive**
   
   Try to always begin your feedback by stating something positive you observed in the way the person you are giving your feedback to did the exercise or the role-play.
   
   It is much easier for people to accept feedback on things that did *not* go so well if they have first been told about the things that they did very well.

2. **Comment on the behaviour you observed – avoid judgements**
   
   When you give feedback, comment on a specific behaviour: what you saw and what you did not see. Such feedback is helpful because the person receiving it will know how they can improve what they did. Feedback that simply passes judgement and is not based on specific observations can easily hurt the person who may have tried their best.
   
   This is an example of feedback based on observations: *“The way I saw you greet the older gentleman showed a lot of respect, because you were bowing your head and offering him both hands, not just one. But I did not see you ask whether he had time for you at that moment.”*

3. **Suggest an alternative behaviour**
   
   In addition to stating what you observed and what you were missing, you can also suggest specific ways in which a behaviour could be further improved. Make sure to phrase your suggestion politely, for example: *“The way you bowed your head and gave both hands looked very respectful. I wonder whether you could have also asked the older gentleman if it was a convenient time for a conversation.”*

Explain that you will practice giving and receiving feedback, following these principles, in the next exercise.

8. **Role-play presentation by two facilitators to demonstrate dialogue skills** *(30 minutes)*

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 the 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.

• 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 from the team asks the participants to point out 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 demonstrated:

- 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.

Before moving on to the next exercise, ask the participants what might have happened if the situation was reversed: What happens when an older person wants to talk with a younger person? Do the same dialogue skills apply?

Point out that older people often assume that, because of their social status, they have the right to speak regardless of whether the younger person wishes to engage in conversation. Say that it is therefore important that older people also practice good listening skills.

9. Role-play presentation by two participants to show dialogue skills (25 minutes)

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.

Ask another two participants to come forward to do another role-play. This time, an older participant should interview a younger participant about his thoughts 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 described in step 7.
When all participants seem to have understood, move on to the next exercise.

9. **Practicing dialogue skills in groups of three** (45 minutes)

Ask the participants to form groups of three. Each group should have at least one older and one younger participant. The members of the small groups move their chairs so that they form a triangle with two participants facing one another and the third one – the observer – watching from the side.

Ask the two participants facing one another to role-play dialogues in the way they just saw them in the previous exercise. They should try to demonstrate all the dialogue skills they just learned about. One participant starts the dialogue and asks questions; the other one role-plays a person in their household who is answering questions. The third person is the observer. He should watch whether all the dialogue skills are being put into practice.

After the role-play has gone on for several minutes, the observer gives his feedback:

- What went well?
- What could be improved?

After this, the members of the small groups change roles. The observer now practices dialogue skills in a role play and one of the original role-players becomes the observer. This way each member of the small group has practiced dialogue skills and received feedback.

As facilitators, you move from group to group and also give your feedback to the participants practicing dialogue skills.

11. **Session closure**

- End-of-session exercise (see ‘Standard elements of Dialogue sessions,’ p. 12)
- Homework: Ask the participants to involve other community members in the dialogue process and to try out their new dialogue skills in short dialogues with other male family members. At the next meeting, they should report back on how men in their household
have responded to these dialogues. The following are good topics and questions for these dialogues:

- Questions which younger men can ask older men: Do you remember when you were my age what your life was like? What did you enjoy? What did you worry about?
- Questions which older men can ask younger men: What are your aspirations for life? What are your worries about the future?

After participants have left:
- Evaluate the session with the other facilitators.
- Tidy up the room and collect materials that will be needed for the next session.
- 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 several traditional practices. In the coming week, identify such a health worker and brief her on the Dialogue session and what will be expected of her.
Session 2: Men’s life-paths in the past and present

Before the participants arrive:
- Together, as a facilitator team, read the goal of today’s session and then go through all the exercises in the manual to make sure that you remember how to facilitate them.
- Agree who will take the lead for each exercise and what the others will do to support him.
- Agree who will fill in the Generation Dialogue session record sheet.

Goals
1. The younger men learn about the life-path men experienced in their community in the past and about traditional beliefs and practices accompanying this life path.
2. The older men feel that their life experience and knowledge of the community’s traditions are appreciated.
3. The older men learn about young men’s life-path in today’s world.
4. The young men feel that the older men listen to their perspective and respect it.

Materials
Rolls or large sheets of paper
Markers
Traditional and modern objects (see Annex 4) 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:
- Childhood
- Rites of passage from childhood to manhood
- Wedding and marriage
- Starting a family
- Parenthood
- Old age

What is a life-path?
A life-path is a story. It starts when a person is born and ends when he 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 a wedding, which marks the transition from single to married life.
Exercises

1. **Opening** (15 minutes)
   - Song or prayer
   - Warm welcome by facilitator team
   - Short summary of past session by one participant
   - Feedback from the community

2. **Life stages and transitions** (10 minutes)

   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, old age…).

   Explain that each life stage is marked by customs and traditions. With globalisation and the media and for various other reasons, some of these customs and traditions have changed over the past 30 years.

   In the next exercise, you want to take a closer look at how men experienced these life stages in the past, how young men experience them today, and how these two life-paths differ.

3. **Creating the life-paths of men in the past and present** (45 minutes)

   For this exercise, you have prepared two symbolic life-paths using large sheets of brown paper spread out on the floor to form two paths: 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 a whole range of traditional and modern objects (Annex 4) which can help the older and the younger generations to illustrate their life-paths and the traditions that accompany and shape them.
Explain to the participants that these paper pathways represent their passage through life, from the moment they were born up to old age. Walk along one of the paper pathways and point out how early and late childhood are followed by adolescence, marriage, the birth of children, parenthood, and old age. Point out that in every culture and community, there are particular customs and traditions that mark each of these life stages. Over the past 30 years, some of these customs and traditions have changed and this exercise will help us see how.

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 various life stages.

Two facilitators work with each generation to help them decide what they want to represent and how. **Carefully prompt the participants not to forget the following:**

- The age at which boys or young men should get married.
- How many children they have and how close together (family planning).
- How and where their wives deliver their babies (with professional assistance or not).
- The value given to male children compared to female children and the consequences of this (son preference).

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

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 the group present the successive life stages, transitions and traditional practices that accompany them.

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?
- What are they proud of?
- What were the hardest challenges?

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 minutes)

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. The presentation by the younger men can also include reflections about what is currently difficult for them, and what is likely to be difficult in their futures. 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 the younger participants 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 ask their questions of the younger generation. The facilitators can ask them:

- What was new for them?
- What were they most impressed by?

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

6. **Comparing the two life-paths** (10 minutes)

Now that both groups have presented their life-paths, one of the facilitators should summarise the results of this exercise. Point out that the life-paths and the traditions accompanying and shaping them have changed in many ways between the past and the present. Highlight the traditions that still appear useful and those that appear potentially harmful and in need of adaptation or abandonment.

7. **Session closure** (10 minutes)

- 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 during the next session.

After participants have left:
- Evaluate the session with the other facilitators.
- Tidy up the room and collect materials that will be needed at the next session.
- Check whether a health worker has agreed to attend the next session, whether she has been briefed, and, if not, who will do this and when.
Session 3: Customs and traditions and their effects on family health and wellbeing

Before the participants arrive:
- Together, as a facilitator team, read the goal of today’s session and then go through all the exercises in the manual to make sure that you remember how to facilitate them.
- Agree who will take the lead for each exercise and what the others will do to support him.
- Agree who will fill in the Generation Dialogue session record sheet.

Goals

1. The men recognise the reasons for and the effects of son preference and unsafe childbearing practices (e.g. unattended pregnancies and deliveries, closely-spaced births) on women’s health and family wellbeing.

2. They agree on actions that would need to be taken to better ensure the health and wellbeing of women and families.

Health worker

Identify a health worker, such as an experienced Lady Health Worker or Lady Health Visitor, who is well informed about the effects of unattended pregnancies and deliveries, and of multiple, closely-spaced births on women and families in the community. Invite her to join you for the first part of the morning session.

Ask the health worker to talk about the effects of unattended pregnancies and deliveries and of having many children in succession, with only short gaps in between. She should speak about real cases which she has encountered in the community and explain the consequences of these for women and families. The health worker should also be willing to answer questions from the participants and to correct any misconceptions they may have about women’s reproductive health.

Materials

Paper rolls, cards and markers
Pin boards and pins
Several sheets of brown paper glued together (width: 3 meters)
Two sets of drawings on laminated A4 sheets of the following four Community Partners (a-d) and four Dialogue groups (e-h):

- A local government representative
- A religious leader
- A health worker
- A teacher
- A young man
f. A young woman  
g. An older man  
h. An older woman

**Exercises**

1. **Opening** (15 minutes)
   - Song or prayer
   - Warm welcome by facilitator team
   - Short summary of past session by one participant
   - Feedback from the community

2. **Group work: The reasons for traditions that can harm women’s health and family wellbeing** (30 minutes)

   Explain that you want to take a closer look at **two of the traditional practices** that were discussed in the previous session because they can be particularly harmful to women and families: **son preference and unsafe childbearing practices**.

   Ask the participants to form two groups, mixing the two generations. Each group will discuss one of the two practices. Two facilitators sit with each group. Give each group a stack of cards.

   In group 1, ask the following:
   
   - Why do some parents prefer to have sons over daughters?

   Explain that many of them will know such cases. The families will have good reasons for **this preference**. Ask participants to name all the reasons they can think of for **son preference** and write each reason on a card.

   In group 2, ask the following:
   
   - Why do some women not receive any health care during their pregnancies and deliver at home, without assistance from a trained health worker?

   Again, let participants name all the reasons they can think of for **unattended pregnancies and deliveries**. Write each of these reasons on a card.

   Then come back together as a big group. There should be two pin boards covered with paper at the front of the room, one for group 1 (**son preference**) and one for group 2 (**unsafe childbearing practices**). On each pin board the paper should be divided into two columns: the first column should be labelled “Reasons” and the second column should be labelled “Consequences.”

   You, the facilitators, present the reasons that your group members have come up for **why some families prefer to have sons over daughters**. Read out each card and then pin it under the “Reasons” column of the first pin board. After you have hung up all the cards, ask group 2 if they have any questions or would like to add a reason that the first group has not thought of.

   Then do the same for the group that discussed the reasons for **unsafe childbearing practices**, using the second pin board. When all the cards are up, ask group 1 whether they have a question or would like to add a reason that the second group has not thought of.
Before you end the exercise, point out that there appear to be quite a number of reasons why these practices still continue.

3. **Group work: The harmful consequences of son preference and unsafe childbearing practices** (30 minutes)

Explain that you now want to look at the harmful effects which these practices can have. Ask the big group to break up once more into the same two groups. This time group 1 will look at unsafe childbearing practices and group 2 at son preference.

As in the previous exercise, two facilitators sit with each group. Have a stack of cards with you.

In group 1, ask:

- **What are the harmful consequences of unattended pregnancies and deliveries for women, their babies and whole families?**

Conduct this exercise the same way as the previous one. The group members should name all the consequences they can think of while the facilitators write them down, one consequence per card.

Each time they name a harmful consequence, ask the participants if they know of such a case and let them share the story.

In group 2, ask:

- **What are the harmful consequences of son preference for women’s health and family wellbeing?**

Let the group members name all consequences they can think of and write them down, one consequence per card. 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.

You, the facilitators, present the harmful consequences that your group members have come up with, starting with the harmful consequences of unsafe childbearing practices. Read out each card and then pin it onto the right-hand column, labelled “Consequences,” on the pin board at the front of the room. Ask group 2 if they have any questions or would like to add a consequence that the first group has not thought of.

Then do the same for the group that discussed the harmful consequences of son preference, attaching the cards to the second pin board. When all cards are up, ask group 1 whether they have a question or would like to add a consequence that the second group has not thought of.

Thank all participants for sharing all they know about the harmful consequences of son preference and unsafe childbearing practices.
4. **Learning more from a health worker** (30 minutes)

Now invite the health worker to the front of the room. Explain that you have invited her so that she can talk about the effects of **son preference and unsafe childbearing practices** which she encounters in her daily work in the community. In her contribution, the health worker should refer to the problems which the participants have already brought up on their cards. She can bring them to life by giving real life examples of these problems and she can also talk about other problems which the participants did not mention on their cards. After 10-15 minutes, invite the participants to ask any questions that they may still have about the effects of the two practices.

When all questions have been answered, thank the health worker for coming to this session. Ask her to let the participants know how they can get in contact with her if they still have questions or concerns about these or related topics.

5. **What our community can do about son preference and unsafe childbearing practices** (45 minutes)

At the beginning, explain to the big group that it seems as if many families are caught in a trap. On one side, there are many reasons for **son preference and unsafe childbearing practices**. On the other side, there are the many harmful effects that these practices can have on women’s lives and on whole families. In this exercise you want to think about ways to help these families out of this trap.

Divide the big group once more into the two groups. Take the pin boards which each group used in the previous exercise, turn them around, and cover the other side with a new sheet of paper, labelled “Actions.” In each group set up the chairs in half circles, with the pin board at the front. Two facilitators should join each group, bringing with them a stack of cards and a set of drawings of the Community Partners and the Dialogue groups.
Who are Community Partners?

Community Partners are people, or groups of people, who can influence whether traditional practices which can have harmful effects are continued or whether they are abandoned in a community. They are called Community Partners since it is only with their help that change can happen.

Community Partners can vary from community to community, but will usually include representatives of local government, religious institutions, the education system and the health system.

In addition to the Community Partners, members of the four Dialogue groups – older men, older women, younger men and younger men – also have a role to play in bringing about changes in the community.

Group 1 will discuss the following:

- In your community, who needs to get involved and do something about son preference? Which leaders and which community members can help end this practice?

Group 2 will discuss the following:

- And who needs to get involved and do something about unsafe childbearing practices? Which leaders and which community members can help end this practice?

When the participants name leaders or groups for which you have a drawing, show the picture to them and pin it to the pin board. If they come up with a leader or group that is not amongst the Community Partners on your drawings, write the actor or group on a card and hang it next to the other community actors on the pin board.

Make sure that the participants don’t forget the health workers!

When all relevant Community Partners are hung up on the pin board, ask the groups to discuss what exactly these people or groups could do to end the practice.

Group 1 will discuss:

- What exactly could these different groups or people do to help end son preference?

Give the group members enough time to think about each Community Partner and to come up with some actions. Write each proposed action on a card.

Group 2 will discuss:

- What exactly could these different groups or people do to help end unsafe childbearing practices?

Give the group members enough time to think about each Community Partner and to come up with some actions. Write each proposed action on a card.

Make sure to ask them what they would like the health workers to do to encourage women to have safe, assisted pregnancies and deliveries.

Remind them that there are two drawings that represent their own groups (the older men and the young men). What could their own groups do to help end son preference and
what could they do to reduce unsafe pregnancies and deliveries? Let them write one or two action cards for their own groups, too.

Thank the group members for their ideas and explain that you will now present them to the large group.

6. What to do first about son preference and unsafe childbearing practices (45 minutes)

Explain to the participants that in this last exercise of the day, they should set priorities. What should these different groups and people do first to prevent the harmful consequences of son preference and unsafe childbearing practices? Which are the most urgent things to be done?

Start with son preference. One of the facilitators presents the pin board with action cards to the full group. Then let the group discuss: Which of these actions are the most urgent? Decide on a maximum of two actions per Community Partner. Put these priority cards at the top of the pin board and move the other ones further down.

Then do the same for the unsafe pregnancies and deliveries. Present the pin board with the action cards, invite the participants to decide on the most urgent actions, and move the other action cards further down.

When the participants have agreed on two actions for each of the Community Partners, and for themselves, thank them: They have mapped a pathway towards overcoming son preference and unsafe childbearing practices in this community.

7. Improving the situation for our community: Using pledges and special requests

Before you close this session, explain to the participants that the work they are doing in these Dialogue sessions can make a real difference to their community. Together, they can:

- Strengthen the relationships between the younger and the older generations.
- Keep useful customs and traditions alive.
- Help their communities overcome customs and traditions with harmful consequences for women and whole families.

Explain that after the fifth Dialogue session there will be a Public Meeting to which the community as a whole and representatives of the Community Partners will be invited. At this meeting, the Dialogue participants can share what THEY are prepared to do to make these three things happen. These are their pledges.

And they can ask other people in the community (the Community Partners) to help them make these three things happen. These are called special requests.

**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, 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 which are held after the Dialogue sessions have been completed, the participants publicly declare their pledges and state their special requests. In this way the whole community, including its leaders and other important persons, are made aware of what needs to change and how they can support these changes.

The pin boards with the proposed actions will form the basis for their pledges and their special requests to the different Community Partners.

Explain that this work will continue in the next session and that selected representatives (speakers) from the men’s Dialogue will meet with representative of the women’s Dialogue to agree what they want to jointly present at the Public Meeting.

8. **Session closure** (10 minutes)
   - End-of-session exercise
   - Homework: Remind participants to involve other community members in the Dialogue process. In addition, before the next Dialogue session, they should think about whether they would be willing to act as one of the speakers of the men’s Dialogue group to meet with the speakers of the women’s Dialogue group.

After participants’ departure:
- Collect the two 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.
Session 4: Joining the men’s and women’s Dialogues

Before the participants arrive:

- Together, as a facilitator team, read the goal of today’s session and then go through all the exercises in the manual to make sure that you remember how to facilitate them.
- Be sure to read through the section of the manual on ‘How to Conduct the Public Meetings’ (pp. 40-41) so that you are able to explain this process to the speakers of the four groups at the very end of the day’s session.
- Agree who will take the lead for each exercise and what the others will do to support him.
- Agree who will fill in the Generation Dialogue session record sheet.

Goals

1. The male and female participants of the Generation Dialogue sessions share their Dialogue experiences.
2. Representatives from the two groups meet and agree on their pledges and special requests to the different Community Partners.

Preparation

For the first part of this session, you will meet in the same room as in the previous three Dialogue sessions. This Dialogue session begins in single-sex groups (men and women meeting separately) and ends with the two groups meeting jointly.

For the second part of the session, you need a room that is large enough to fit all the Dialogue participants (male and female) and the eight facilitators. This space needs to have a stage or podium at the front and should be configured in such a way that it can be divided with a partition, so that the men can sit on one side and the women on the other. Ideally, this large room should be close to the two rooms which are used for the men’s and women’s Dialogue sessions during the first part of the session. It should be a space that does not permit interruption by other community members.

Materials

Bring along the action cards for the different Community Partners which were prepared during the previous session as well as pin boards, markers, cards and pins.

Exercises

1. Opening (15 minutes)
   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. **Short introduction to this session** (5 minutes)

Remind the participants of what you said to them at the end of the previous session. Together, they can:

- Strengthen the relationships between the younger and older generations in their community.
- Keep useful customs and traditions alive.
- Help their communities overcome customs and traditions with harmful consequences for women and families.

Later today, they will meet the participants of the women’s Dialogue so that:

- Both groups can share what they have learned so far.
- They join forces in their efforts to improve the situation in their communities.

Divide the participants into their generational groups. Ask each group to nominate two people from their generation who are prepared to act as the speakers, or representatives, of their group. The speakers should be men who are respected by all the Dialogue participants, who can speak clearly and confidently, and who are comfortable to present the main learnings and the pledges to the participants of the women’s Dialogues later that same day. They will also present these same learnings and pledges, along with the special requests, to the community and its leaders at the first and second Public Meetings.

Once the four speakers have been selected, move on to the first exercise, which is about the relationship between the two generations.

3. **Group work: What we have learned from the other generation** (45 minutes)

Divide the group into younger and older participants. Two facilitators sit with each generation. Ask the younger generation to discuss:

- What have you learned from the older generation and what do you appreciate about them?
- Which of the customs and traditions they spoke about would you like to keep alive in your community?

Ask the older generation to discuss:

- What have you learned from the younger generation and what do you appreciate about them?
- Which of the hopes and visions they spoke about would you like to support in your community?

Before they return to the big group, ask the two generations to discuss what they want to **pledge** to the other generation in order to maintain their good relations and the communication between them which the Dialogue sessions have started:

- What are you, the younger/older generation, prepared to do to help strengthen good relations and dialogue between younger and older men in your community?

Once each group has finished discussing these questions, ask them to consider whether they would like to present any proverbs, recite part of a poem, or perform a short role-play as
part of their presentations to the women’s Dialogue participants and later at the first Public Meeting. This can make their presentations more lively and interesting for their audiences.

4. **Presentation: What we have learned from the other generation and what we want to pledge** (15 minutes)

Bring the two groups back together. Explain that the two generations will now present to one another what they have learned from one another in this Dialogue process and how they want to continue to work together to promote positive changes in their community.

Ask the four speakers to join you at the front of the room.

To start with, the speakers for the younger generation present:

- What their generation has learned from the older generation.
- Which of the customs and traditions they learned about they would like to keep alive.

Next, the speakers for the older generation present:

- What their generation learned from the younger generation.
- Which of their hopes and visions they would like to support.

Finally, the speakers from both generations present what their groups want to do to maintain the good relationships and the dialogue between the generations (their pledges).

After each presentation, encourage the participants to show their appreciation, e.g. by clapping their hands.

5. **Meeting the women, joining the Dialogues** (60 minutes)

Guide the men to the agreed meeting place for the joint Dialogue session involving both men and women. As facilitators, you behave as role models for the Dialogue participants. Greet your fellow facilitators of the other sex with respect and dignity.

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

Ask the eight speakers to come forward to present their learnings and pledges on behalf of their generational groups. They should do this in the order that seems most culturally appropriate, for example in this way:

To start with, the speakers for the younger generation of men and women present, one after the other:

- What their generation has learned from the older generation.
- Which of the customs and traditions they learned about they would like to keep alive.

Next, the speakers for the older generation of men and women present, one after the other:

- What their generation learned from the younger generation.
- And which of their hopes and visions they would like to support.

Finally, the speakers for all four generational groups present what their groups want to do to maintain the good relationships and the dialogue between their generations.
At the end of these pledges, 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.

The eight speakers will now meet to agree what the Dialogue participants want to jointly present at the Public Meeting to help end son preference and unsafe pregnancies and deliveries.

6. **Closure** (10 minutes)
   - Thank all participants for their valuable contributions.
   - Ask the speakers of the four groups to stay on for a short afternoon session.
   - Announce that the Public Meeting will be held the following week and confirm for all participants the time and venue for this meeting. Explain that one week after the Public Meeting, the final Dialogue sessions will be held, once again separately for men and women.

7. **With the eight group speakers only: Agreeing on special requests for the Community Partners** (40 minutes)

   For this afternoon session, prepare a new pin board with the eight pictures of the Community Partners and the Dialogue groups. The eight speakers from the men’s and women’s Dialogues should also bring with them the prioritised action cards from their last session.

   Point out that all four groups of Dialogue participants have come up with suggestions about what they themselves, other groups, and important persons and leaders in their community could do to maintain useful traditional practices and to change or abandon those with harmful effects. In this afternoon session, you want to share, discuss and prioritise these suggestions.

   Remind the speakers about the importance of listening respectfully to one another.

   Invite the speakers from the women’s Dialogue to present the suggestions they have come up with by pinning the action cards on the pin board under the respective Community Partners.

   Then invite the speakers from the men’s Dialogue to do the same.

   When all the cards have been read out and hung up, compare them and jointly consider which action cards should be top priority and whether some of the proposed action cards seem similar and could be combined. If so, help the speakers to write new cards which combine the similar points.

   Make sure that at the end of this exercise, the eight speakers have agreed on no more than two special requests per Community Partner they want to present at the Public Meeting.

8. **With the eight group speakers only: Preparing the first Public Meeting** (30 minutes)

   The final task of the day is for the facilitators and the eight speakers to prepare for the first Public Meeting, which will be held the following week. It is important that you, the facilitators, have read through the section of this manual which explains how to conduct Public Meetings
(pp. 40-41) so that you have the different aspects of the programme in mind and can explain them clearly to the eight speakers.

During this final discussion, cover the following issues:

- The programme for the Public Meeting (what happens, and in what order).
- How the eight speakers will divide the presentation of the pledges and the special requests amongst themselves.
- How to speak respectfully to the different groups of Community Partners at the Public Meeting to ensure that their pledges and special requests are heard.

Before the speakers leave, make sure that they have noted down all the pledges and special requests that they will present at the Public Meeting. To be on the safe side, keep a copy of all the pledges and special requests for each of the eight speakers.

After participants’ departure:
- 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.
Before the participants arrive:
- Together, as a facilitator team, read the goal of today’s session and then go through all the exercises in the manual to make sure that you remember how to facilitate them.
- Agree who will take the lead for each exercise and what the others will do to support him.
- Agree who will fill in the Generation Dialogue session record sheet.

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.

Materials
- 24 exercise books and 24 pens
- Flipchart and markers

Exercises
1. Opening (10 minutes)
   - Song or prayer
   - Warm welcome by facilitator team
   - Short summary of past session by one participant

2. Review of the first Public Meeting (30 minutes)
Divide the participants into four groups, mixing the two generations, and ask each group to think back to the Public Meeting one week ago. A facilitator should join each group to listen and to share his observations about the Public Meeting, as well.
Looking back at the Public Meeting:
   - What went well and what could have gone better?
   - How did the leaders respond?
   - What was surprising?
   - What do we need to follow up to keep the Dialogue process alive?
Then have a representative of each group report their main points back to the full group.

3. Presentation: The purpose of Mini-Dialogues in the follow-up period (10 minutes)
As lead facilitator, remind the participants of the steps of the Dialogue process that have already been undertaken in this community: the introductory talks with community leaders, the initial Community Consultations, the first four Dialogue sessions and the first Public
Meeting. Emphasise that all these steps were meant to engage the community in a re-appraisal of their customs and traditions and how these are passed on between the generations.

Over the course of the past four weeks, the participants have acquired dialogue skills and practised how to talk respectfully with those from other generations about difficult topics such as son preference and unsafe childbearing practices. They have now become Dialogue Champions.

Explain that over the next three months, 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, youth clubs 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.
- Son preference and unsafe childbearing practices: the reasons for them and the harmful consequences of them.
- 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 group of community members for the first time, the main aim is to interest them in the Dialogue process and to establish trust. It is not a good moment to start talking about more sensitive topics, such as son preference and unsafe childbearing practices. A good way to establish trust is to speak openly and respectfully about the views and concerns of older and younger generations. Once trust has been established, the Dialogue Champions can meet the same group again and then perhaps start to speak about these issues.

4. Demonstrating and practicing a Mini-Dialogue about listening and respect between the younger and the older generations (30 minutes)

Explain that you will now show them how to conduct a first Mini-Dialogue with one family. As facilitators, you will play a younger and an older Dialogue Champion who jointly visit a household in a rural community. Use some chairs to set up a typical family scene in a rural compound and ask two or three participants to join you in the role-play, taking the following roles:

- Elder male member of the family (e.g. grandfather, father or uncle)
- Younger male member of the family (e.g. brother, cousin, nephew)
- Servant or tenant who has a lifelong association with the family or landlord

Ask all other participants to follow the Mini-Dialogue as observers. 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 younger and older people. Both
younger and older people often feel that they are not listened to by members of the other generation. How do they see this? In their families, do the younger and the older people listen to each other?

d. Share your own experience of spending time and engaging in discussions with the other generation over the course of the Dialogue sessions. Also, tell them about the pledges that were made at the Public Meeting for more respect and listening between the generations. What do they think about these pledges? Is this something they would like to follow in their own 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:

1. Introductions and friendly ‘warm-up conversation.’
2. Asking what family members think about the fact that both generations often feel that the other generation is not listening to them.
3. Sharing their own experience of discussing with and listening to the other generation and sharing the pledges that were made at the Public Meeting.

5. Demonstrating and practicing a Mini-Dialogue about traditional practices and their harmful effects (30 minutes)

Explain that you will now show them how to conduct a Mini-Dialogue with members of the same generation in which you bring up the harmful effects of some traditional practices.

Invite five young men to participate in the role-play.

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.
• Ask them if they have heard about the Generation Dialogue process and, if so, what they have heard about it.

• Ask them if they have heard about the pledges and special requests that the younger and older participants made in front of one another regarding son preference. What do they think about them?

• If they have not heard about the pledges and special requests, or cannot remember them, give them a few examples and ask them what they think about them.

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 the Generation Dialogue.

• Asking about the pledges and moving into a conversation about some of the pledges.

Now ask two volunteers to repeat the role-play with the same group of young people. If they want, they can also discuss unsafe childbearing practices instead of son preference.

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

When all participants have understood how to conduct a Mini-Dialogue about traditional practices that can have harmful effects, thank everyone and encourage them to start practicing such Mini-Dialogues in their communities.

6. Documenting the Mini-Dialogues (25 minutes)

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. If any participant needs help writing their name, have him pair up with another participant who can write.

On a flipchart, write down what the participants should note down after every Mini-Dialogue:

• Date and place

• Who took part in the Mini-Dialogue? How many and which of the Community Partners?

• Topics of the Mini-Dialogue

• Results of the Mini-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 monthly supervision meetings (30 minutes)

Explain that for the next three months, you will bring the participants together for monthly supervision meetings. At these meetings you would like to hear about their Mini-Dialogues and about the progress they see in relation to the pledges and special requests. If they have encountered any difficulties or challenges, this is also the moment to discuss possible solutions. Agree 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.

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. Session closure (10 minutes)

- End-of-session exercise.
- Thank all participants for their valuable contributions.
- Remind everyone of the time and place where they will meet for the first supervision meeting.

After participants’ departure:
- Evaluate the session with the other facilitators.
- Tidy up the room.
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 their goals.

At this meeting, the Dialogue participants act as role models for the other community members. They show them that it is not only possible, but also rewarding for both generations to enter into dialogue and to work jointly 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 special requests, the more they will follow whether these are put into practice, and the more likely they will be to attend the second Public Meeting.

Both the first and the second Public Meeting should not last longer than two hours. They should be scheduled at a time and place that will allow as many community members as possible to attend. The Public Meetings can be held in the same place as session 4 of the Dialogue process, when the male and female participants were all together in a large room with a partition.

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, and representatives of the health services.
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

A local government official who supports the Generation Dialogue and a representative of the implementing organisation can welcome everyone and present the objectives of the Meeting:

- Sharing what the participants learned from each other in the Dialogue sessions. 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.

Following this opening, the speakers nominated by the Dialogue participants present what they learned from each other and how they want to continue this constructive dialogue process:

1. What we learned from the other generation
2. Older generation: How we want to support the younger generation's hopes and visions
3. Younger generation: How we want to keep important traditions alive
4. Both generations: What we pledge to do to maintain the constructive dialogue with the other generation

Next, the speakers present the pledges and special requests related to son preference. One speaker from each Dialogue group should present:

5. What they pledge to do to help overcome the harmful consequences of son preference

Between them, the speakers should also present:
6. What they are asking the four Community Partners to do so that the harmful consequences of son preference can be overcome

Finally, the speakers present the pledges and special requests related to unsafe childbearing practices. One speaker from each Dialogue group should present:

7. What they pledge to do to help overcome the harmful consequences of unsafe childbearing practices

To end the presentation, the speakers should also present:

8. What they are asking the four Community Partners to do so that the harmful consequences of unsafe childbearing practices can be overcome.

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

Towards the end of the meeting, a representative of the implementing organisation can remind everyone of the shared vision of positive change to which all of them can contribute and also remind them that:

- They have a good chance to achieve this change in the coming three months.
- The Dialogue participants will be in contact with them during this time.
- There will be a second Public Meeting in a few months so that they can jointly assess whether the pledges and special requests have been put into practice.

After the meeting, one of the facilitators should fill in the record sheet for Public Meetings (Annex 5), noting down, amongst other points, which Community Partners attended and how they responded to the special requests.

The second Public Meeting

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

Representatives of the different Community Partners (e.g. local government, health services, schools) can be invited beforehand to speak at the meeting, so that they can report on the way they have responded to 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 by holding Mini-Dialogues with the different Community Partners (see p. 35). They should hold at least one Mini-Dialogue per week.

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

Dialogue Champions keep pledges and special requests in the public eye

At the Public Meeting, specific pledges and special 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, as facilitators, 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 being disturbed.

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 younger and three older participants.

3. **Number and type of Mini-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 for supervision sessions.

4. **Results and achievements**: Next, go around the circle again asking everyone to report on results and achievements of these Mini-Dialogues and in relation to the pledges and special 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. Where difficulties are more serious, say that you will discuss them with the other facilitators during 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 a way 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.

8. **Completion of record sheets for supervision meeting:** After the meeting, one of the facilitators completes a record sheet for the supervision meeting (Annex 6).

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.

**Planning the final Community Consultation**

In the week following the second Public Meeting, the core facilitator team should make preparations for the final Community Consultation (see “How to conduct Community Consultations,” page 7).
Annex 1. Discussion guide for initial Community Consultation

This is a sample discussion guide for initial Community Consultations in a Generation Dialogue process focused on childbearing and family planning. The sections of the text marked in yellow are topic-specific and can to be modified for use in Generation Dialogues focused on other issues.

Introductory remarks

Today we would like to learn from you about the relations between younger and older people in your community: what works well in these relationships and whether there are issues that you are concerned about.

We would also like to learn from you about the customs and traditions that your community values and how these are passed on from generation to generation. We are particularly interested in customs and traditions related to childbearing and to planning families.

1. Relations and listening between the older and the younger generation

In this community, how do younger and older people get along with one another?

- What is good about their relationship?
- What are the concerns about their relationships?

In this community, how do younger and older people listen to one another?

- Are younger people interested in what older people have to say and do they listen to them?
- Are older people interested in what younger people have to say and do they listen to them?

(Only for the older generation) Have these relationships changed since you were young? How?

What would you like to change about the relationships between the younger and the older generation?

2. Customs and traditions in the lives of young people approaching adulthood

What are the main customs and traditions which play a role in the lives of young people approaching adulthood?

- Why does the community regard these customs and traditions as important?

Do these customs and traditions have any harmful effects on the lives of young women and men? Which are these?

- What could be done to protect young women/young men against these harmful effects?

(Only for the older generation) Have these customs and traditions changed since you were young? How?
3. Practices related to starting a family and child spacing

What do people in your community think about when newly-married couples should start a family and have children?

- What are your views about these expectations?
- What is good about it?
- What is problematic about it?
- How would you like to change it?
- *(Only for the older generation)* How have expectations changed since you were young?

In your families, how is it decided that a couple should start having children?

- What are your views about this way of planning a family?
- What is good about it?
- What is problematic about it?
- How would you like to change it?
- *(Only for the older generation)* How has this changed since you were young?

In your families, how is it decided how much time should pass after a child is born before women get pregnant again? About when they should stop having children?

- What are your views on this way of planning pregnancies?
- What is good about it?
- What is problematic about it?
- How would you like to change it?
- *(Only for the older generation)* How has this changed since you were young?

What is your view on the services that health workers provide to women or couples who wish to plan when they have children (family planning)?

- What is good about them?
- What is problematic about them?

4. Practices related to care for women during pregnancy and delivery

In your community, what kind of healthcare do women traditionally receive when they are pregnant?

- What are your views on this kind of healthcare for pregnant women?
- What is good about it?
- What is problematic about it?
- How would you like to change it?
- *(Only for the older generation)* How has this changed since you were young?

Where do women deliver their children and who assists these deliveries?
• What are your views on this way of delivering babies?
• What is good about it?
• What is problematic about it?
• How would you like to change it?
• (Only for the older generation) How has this changed since you were young?

What is your view on the services that health workers provide to women in your community during their pregnancies, at deliveries and in the weeks after their deliveries?
• What is good about them?
• What is problematic about them?
• (Only for the older generation) How has this changed since you were young?

In your view, what would need to happen to ensure that more women seek professional health care during their pregnancy, when they deliver and after they have delivered?

Closing remarks
At the end of the discussion, thank all participants for sharing their views. Explain to them that these views will be very helpful for the Generation Dialogue sessions that will be held over the course of the next six weeks. Also explain that you would like to talk to them again in a few months to find out whether their views about any of these topics have changed.
Annex 2. Discussion guide for follow-on Community Consultation

This is a sample discussion guide for a follow-on Community Consultation in a Generation Dialogue process focused on childbearing and family planning. The sections of the text marked in yellow are topic-specific and can to be modified for use in Generation Dialogues focused on other issues.

Introductory remarks

Some months ago we gathered together to discuss the relationship between younger and older people in your community. We also spoke about the customs and traditions that your community values, particularly in relation to childbearing and family planning, and about the way these are passed on from generation to generation.

Today we would like to speak to you about these topics again.

1. Relations and listening between the older and the younger generation

In your families, how do you see the relationships between the different generations, specifically between young people and their parents and grandparents?

- What is good about it?
- Are there any aspects that you are concerned about?
- Are the younger people listening to the older people?
- Are the older people listening to the younger people?

Has anything changed since we last met?

2. Customs and traditions in the lives of young people approaching adulthood

In your community, which customs and traditions play a role in the lives of young people approaching adulthood?

Why do you think that your community regards these customs and traditions as important?

Do these customs and traditions have any harmful effects on the lives of young women and men? Which?

What could be done to protect young women/young men against these harmful effects?

Since we last met, has anything changed in the way people think about or speak about these customs and traditions?

3. Practices related to starting a family and child spacing

What do people in your community think about when newly-married couples should start a family and have children?

In families in your community, how is it decided that a couple should start having children?

In families in your community, how is it decided how much time should pass after a child is born before women get pregnant again? When she should stop having children?

What is your view on the services that health workers provide to women or couples who are interested in family planning?
Since we last met, has anything changed in the way younger and/or older people think about or speak about family planning?

4. Practices related to pregnancy and delivery

In your community, what kind of healthcare do women traditionally receive when they are pregnant?

Where do women deliver their children and who assists these deliveries?

What is your view on the services that health workers provide to women in your community during their pregnancies, at deliveries and in the weeks after their deliveries?

In your view, what would need to happen to ensure that more women seek professional health care during their pregnancy, when they deliver and after they have delivered?

Since we last met, has anything changed in the way women receive services when pregnant, during delivery, and after giving birth?

5. Perception of Generation Dialogue and its effects

Have you heard about the Generation Dialogue sessions that have taken place in your community? What have you heard about them?

How have the Generation Dialogue sessions and the discussions between the generations affected your community?

If any positive developments are mentioned: How can it be ensured that these positive developments continue?

Closing remarks

At the end of the discussion, thank all participants for sharing their views.
# Annex 3. Record sheet for Dialogue sessions

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<thead>
<tr>
<th>Date:</th>
<th>Community:</th>
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<table>
<thead>
<tr>
<th>Facilitators’ names:</th>
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<table>
<thead>
<tr>
<th>Number of older participants:</th>
<th>Number of younger participants:</th>
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<table>
<thead>
<tr>
<th>Participants’ sex:</th>
<th>Session number:</th>
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**Feedback from the community:**
(At the beginning of the session, what did participants tell you about the reactions of their peers and family members when they talked to them about the topics discussed in the previous Dialogue session?)
**Report on exercises** (Only report on the ‘bigger’ exercises. In the second column, note down how participants responded to the exercise and anything interesting they said. In the third column, note any difficulties you encountered with an exercise and suggestions for changing it to avoid these difficulties in the future.)

<table>
<thead>
<tr>
<th>Exercise number</th>
<th>How did the participants respond? Did responses differ by participants’ age?</th>
<th>Were there any difficulties with this exercise? If yes, should it be changed, and how?</th>
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<tr>
<th>Exercise number</th>
<th>How did the participants respond? Did responses differ by participants’ age?</th>
<th>Were there any difficulties with this exercise? If yes, should it be changed, and how?</th>
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Other observations:

a) **Atmosphere**: How was the overall atmosphere and the spirit of the Dialogue session?

b) **Conflicts/tensions**: Were there any conflicts or tensions between Dialogue participants? If yes, what were they about?
c) **Positive interactions:** Were there any positive interactions or memorable connections formed between Dialogue participants? If yes, what were these about?

d) **Time management:** How was the time management? Was there enough time to do all exercises?
Annex 4. List of traditional and modern objects

N.B. The following lists of traditional and modern objects were developed as part of a Generation Dialogue in Pakistan. They are highly specific to the cultural context of Pakistan. The list of traditional and modern objects must be discussed and adapted anew for each Generation Dialogue process. It is important that, among the traditional and modern objects selected, there are objects which relate directly or indirectly to the issue being addressed by the Generation Dialogue. The objects used in the life-path exercise help to structure the discussion of men’s and women’s lives in the past and the present, including difficulties faced by men and women at different stages of their lives.

**Men’s Dialogue: List of traditional objects**

Honey mixed with green tea (*ghutti*)
Swaddling cloth (*ooray*) and band (*siznee*)
Religious amulet
Ring
Kohl (*surma*)
Traditional sweets
Musical instruments (e.g. *dhol*)
Colourful wall hanging (decoration for baby boy)
Slingshot
Marbles
Kite with roll of string
Chewing tobacco (*gutka*)
Handkerchief
Hookah
Oil for hair
Pistol/gun
Fashionable clothes
Sandals
Agricultural tools
Walking stick
Chewing tobacco (*naswar*)
Turban/cap
White *chaddar* (sheet)
Men’s Dialogue: List of modern objects

Disposable diapers
Vaccination card
Johnson’s baby products (e.g. powder, baby shampoo)
Stuffed animals
Pushchair (stroller)
Ball
Building blocks
School books
Video games
Modern dress: shorts, t-shirt and nice slippers
Kite with roll of string
Mobile phone with headphones
Eyeglasses
Tablet or laptop computer
Cologne
Tight pants, t-shirt and colourful boots
School books and school bag
Sheesha
Cigarettes
Helmet (motorbike)
## Annex 5: Record sheet for Public Meetings

<table>
<thead>
<tr>
<th>Date of the meeting</th>
<th></th>
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<tbody>
<tr>
<td>Community</td>
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<tr>
<td>At what time did the meeting start?</td>
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<tr>
<td>At what time did the meeting end?</td>
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<tr>
<td>How many people attended? (Of these, how many were women and how many were men? How many were older and how many younger?)</td>
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<tr>
<td>Which authorities and prominent guests and leaders attended?</td>
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<tr>
<td>Where was the meeting held? Describe the site and include photographs</td>
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<tr>
<td>What was the programme of the meeting?</td>
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<tr>
<td>List all pledges and requests and who made them</td>
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<tr>
<td>Question</td>
<td>Answer</td>
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<td>------------------------------------------------------------------------</td>
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<tr>
<td>What did the authorities and leaders say in response to the pledges and requests?</td>
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<tr>
<td>How would you describe the atmosphere and the audience's reactions?</td>
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<tr>
<td>Any other observations?</td>
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</tbody>
</table>
Annex 6: Record sheet for supervision meetings

Date: 
Community: 

No. of supervision meeting: 
Facilitators: 

No. of older participants: 
No. 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:
Report on pledges and special requests:
For each Community Partner’s pledge and special request, note down the developments that Dialogue participants have observed.

<table>
<thead>
<tr>
<th>Community Partner and their pledge or special request</th>
<th>Developments that participants observed</th>
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Other observations