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RAPID ASSESSMENT OF THE “STORIES WITHOUT AN ENDING” TECHNIQUE

*An adult education methodology
based on dialogue and critical reflection*



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Rapid assessment of the “Stories-without-an-Ending” Technique

A methodology of adult education based on dialogue and critical reflection

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EXECUTIVE SUMMARY

Since 2008, the NGO Grandmother Project – *Change through Culture* (GMP), has been working for the development and rights of young girls in the Vélingara department, in the south of Senegal. In this part of the country, young girls face several challenges, including low school attendance compared to boys, marriage, early pregnancy and female genital mutilation. Moreover, as elsewhere in Senegal, the loss of cultural values and crisis in communication between generations negatively influence girls and boys.

To tackle these problems, which have a direct influence on the development and growth of young girls, GMP developed its *Girls' Holistic Development* (GHD) program. The program aims to increase community actors' capacity to promote the well-being of children, especially girls. As part of this program, GMP is implementing a series of activities designed for the three generations, namely, elders, adults and adolescents. These activities include: Intergenerational Forums, Dialogue and Solidarity Meetings, Women's Forums, Teacher-Grandmother Workshops and educational under-the-tree sessions. The synergy between all these activities is expected to enhance transmission of positive cultural values, improve communication between generations, and change community social norms concerning: girls' school attendance, early marriage, early pregnancy and female genital mutilation.

In all of these activities, GMP uses adult education methods that promote dialogue and collective critical reflection. This approach is consistent with the characteristics of African collectivist societies, which value learning and collective change within groups.

One method of adult education applicable to the GHD strategy, and which is frequently used during the activities mentioned, is the *Stories without an Ending approach* (SWE). This methodology was developed by Judi Aubel in 1994 and is based, on the one hand, on adult education principles like Paulo Freire's dialogical approach (1970), and on the other hand, on the values and collective learning process that characterize collectivist societies.

Stories without an Ending are inspired by real situations and problems experienced in communities' daily life. The questions that accompany each story encourage participants to reflect on different ways of perceiving and understanding a problem. The goal of these stories is to encourage reflection on certain problems and to encourage community actors to take the necessary actions to resolve them. GMP has developed a series of SWE, using GHD topics. These stories are used by groups of women and men across the three generations, but especially by mothers, grandmothers and young girls, who are identified as priority groups.

This report presents the results of a SWE rapid assessment. We wanted to discover community actors' opinion of this communication and education tool, and to gather their thoughts on its effects on community members' relationships and attitudes in the context of GHD.

To this end, in-depth interviews were conducted in 7 villages in the Nemataba district. 85 people were interviewed, based on a purposive sample of grandmothers, women of childbearing age, adolescents, and prominent citizens. The interviews were conducted by GMP staff, using a semi-structured guide with questions developed by the GMP Monitoring and Evaluation Manager and

consultant anthropologist, Francesca Lulli. The interviews are in Pulaar and the notes were transcribed by hand in French.

The information collected in the field was analyzed manually, using a content analysis technique involving codification of the study objectives followed by codification *in vivo* of themes that emerged based on questions asked.

Below are the conclusions of the community interviews analysis

1. *Stories without an Ending (SWE) strengthen dialogue and community understanding*

According to the interviewees, SWE encourage reflection and help community members to express themselves freely. In this way, they promote dialogue and community understanding, which facilitates the resolution of problems

2. *Stories without an Ending are interesting and stimulating for the participants because they reflect community reality and the concrete problems experienced*

All actors confirm that SWE tackle community problems and contribute to the search for solutions. The parallels with community realities motivates discussion on the choice of actions to be undertaken

3. *SWE support collective reflection on topics that were taboo in the past*

According to the communities, SWE encourage discussion around topics that were often ignored by communities in the past, such as pregnancy and early marriage or female genital mutilation. They all say that SWE enable the collective search for strategies to tackle these questions.

4. *Communities prefer the SWE approach to other organizations' directive education/communication approaches*

The interviewees appreciate the SWE approach because it is inclusive, participative and values the ideas of all participants in the group. They positively value this approach, especially when compared to other programs' approaches, which try to "impose" development workers' ideas.

5. *SWE contribute to changes in attitude regarding GHD*

According to the interviewees, SWE contributed —along with the other communication and education activities implemented with the communities— to changing attitudes on early marriage and pregnancy, and on female genital mutilation and school attendance for young girls.

6. *Discussion of the topics presented in the stories continues after the sessions*

According to the interviewees, after the sessions, participants (of both sexes and all three generations) often continue discussing, in the family and in the village, in order to find solutions to the problems presented in the SWE. It is impossible to know the extent of this practice; however, it seems important because it allows discussion of topics tackled by the Stories without an Ending to extend to a wider context.

We conclude by highlighting that all of the interviewees appreciate the SWE method for several reasons. This method enables discussion of topics that are not often and openly discussed in the communities; it contributes to strengthening communication and understanding between community actors; the topics presented in the stories are returned to during under-the-tree sessions; social norms change as a result of collective reflections arising from discussions of the stories.

The following diagram, titled “Stories without an Ending and their impact on communities,” summarizes the characteristics and effects of SWE and the feelings and attitudes of participants during the sessions. It also illustrates the interviewees’ perception of SWE’s contribution to changing social norms.

28 Feb. 2008

GRANDMOTHER
PROJECT CHANGE THROUGH CULTURE
Grandmother Project
explores the potential of
a powerful resource
to improve the lives of
women and children

HISTOIRES SANS FIN ET LEUR IMPACT SUR LES COMMUNAUTÉS .



INTRODUCTION

For over 10 years, the NGO Grandmother Project - *Change through Culture* (GMP) - has been working

in the south of Senegal, in the Vélingara department, for Girls' Holistic Development (GHD), focusing primarily on the low school attendance of girls, marriage, early pregnancy and female genital mutilation. GMP implements strategies that allow social norms to change in communities. The communication/education methods and tools used by GMP promote intergenerational dialogue and draw attention to the need to change attitudes, behaviors or social norms

During the 1990s, Dr. Judi Aubel, Executive Director of GMP, developed a methodology called Stories without an Ending (SWE), designed to support the community in debating *existing attitudes and practices* and discovering and accepting new ideas. Thus, SWE—with the help of characters who support opposing ideas on a given problem—deal with situations or problems experienced daily by the communities.

In GMP programs, SWE is an important communication/education tool among the communication/education materials used with community members in order to promote changes in attitudes and norms. In this framework, SWE are used with women and men from the three generations (adolescents, parents and elders) during the organization's activities such as: intergenerational forums, under-the-tree sessions, training of GM Leaders, etc.

Stories without an Ending are an adult education method that respects the learning process of collectivist societies

SWE is a communication/education method used to address important topics that concern members of the community. The stories do not have an ending, therefore encouraging groups to reflect collectively on the need to change certain predominant community attitudes and practices.

Conceptually, this method is inspired either by the characteristics of collectivist societies (Ntseane, 2011) or adult education principles (Freire, 1970).

Ntseane, a professor of adult education at the University of Botswana, stresses that community programs' approaches to communication/education should consider African values and the collective learning process specific to African societies. She questions the relevance of Eurocentric education methods in Africa, as they are individualistic and rationalized. In contrast, Afrocentric methods are based on group learning. Ntseane explains that in African societies, the values of interdependence, solidarity and the primary responsibility of the individual to their group, are highly valued. Therefore, it is difficult for the individual to adopt attitudes or behaviors that are not accepted by the group. As such, in order for an individual to agree to change, they need to know that others approve of the change in question. Ntseane underlines that in order to respect African values and promote learning and change, "the process of change must be collective, insofar as the individual is forced to participate in a process of learning and change in his group or in his community" (p. 318).

Ntseane's reflection on the link between African values and the process of learning and change directly relates to the SWE methodology, which is based on collective dialogue during the learning process and collective change of attitudes and community standards.

The SWE methodology is also inspired by adult education principles, and more specifically by the work of the Brazilian, Paulo Freire (1921-1997), often called the grandfather of adult education. Freire criticized the *message delivery approach*, often used in adult education. This approach is

directive, it imposes changes and makes community actors passive and dependent. He prefers a *dialogical approach*, able to involve community members through the discussion of real situations or problems in their environment, in order to collectively determine how to approach them. Freire supports the view that in the dialogical approach, the involvement and active reflection of groups of community actors strengthens their confidence and capacity to collaborate and solve the problems ahead. In his working hypothesis, Freire proposes the use of "codes" that illustrate situations or problems (through drawings, sketches or stories) without stating a resolution

Within GHD, SWE, inspired by Freire's pedagogical concepts, use codes that facilitate reflection on a group of topics concerning girls' well-being. SWE allow groups to reflect, based on their experiences, on the possibility of incorporating new information into their strategies for promoting the well-being of the family, and of young girls in particular.

SWE are frequently used in community activities as part of the GHD program, namely Intergenerational Forums, Women's Forums, Teacher-Grandmother Workshop, under-the-tree sessions with the adolescent girls, mothers and grandmothers, training of grandmother leaders and grandmother tribute days. Several types of community actor are involved in the activities, selection of the SWE is based on the topic to be addressed

In the sessions where SWE are used, there is always a facilitator who leads the discussion of the story

The following table shows the SWE topics used in the GHD program¹.

	Stories without an Ending Topics	Stories without an Ending Titles
1	Female genital mutilation	<i>What a Test for Lamarana</i>
2	Islam's stance on female genital mutilation	<i>Mama Adama's Dilemma</i>
3	Early marriage	<i>The Marriage of Alarba Thioukayel</i>
4	Early marriage	<i>What Future for Little Sira</i>
5	Early marriage and community strategies	<i>Bintel's Act</i>
6	Early pregnancy	<i>Young Kilonding's Destiny</i>
7	Preparing young girls for menstruation	<i>Mariama's Surprises</i>
8	Lack of communication between mothers and young	<i>The Dead End</i>
9	Corporal punishment	<i>Pathè's Anger</i>
10	Communication strategies with children	<i>Old Dembarou's Vision</i>
11	Parents' resignation in children's education	<i>Old Dioddou's Resentment</i>
12	The loss of folk tales and education of children	<i>Jeewo's Sadness</i>
13	The influence of television on children's education	<i>Old Coumba's Refusal</i>
14	The influence of the media on girls' education	<i>Alima's Setbacks</i>
15	School attendance of young girls	<i>Demba's Regrets</i>
16	Integration of culture at school	<i>Aïssata's New Vision</i>
17	Collaboration between the teacher and the community	<i>Always in a Rush to Leave</i>

Key features of a Stories without an Ending

- Describes a real life situation;
- Presents two different opinions on how to approach a given problem and the participants express their ideas on what to do;
- Each story is accompanied by a series of questions that ask the group's participants to reflect on its content.
- Encourages in-depth discussion regarding how new attitudes and practices can be implemented in the specific local context;
- Sparks horizontal dialogue on the resolution of problems between community actors during the session, and afterwards with the other members of the community;

1- See appendix for a detailed table on the content of the SWE used in the GHD program

STUDY METHODOLOGY

This small study sought to learn about community appreciation of SWE and their effects at community level. In particular:

- To determine communities' appreciation of SWE as a communication/education tool
- To discover communities' opinion on the SWE method compared to other communication/education approaches used by other organizations known to the communities.
- To determine if community actors use these stories after the meetings to continue the debate on the topics presented.
- To assess the extent to which SWE have contributed to changes in attitudes and social norms with regard to GHD

Collection sites and sampling

The interviews took place in 7 villages in the Nemataba region (Koulandiala, Bagayoko, Saré Sankoulé, Badiara, Sare Yira, Nemataba and Koumera) where GMP's GHD program has existed since 2017 and where SWE have been used in several types of activities.

Information collection and analysis

Group interviews were conducted with different categories of community actors in homogeneous groups (by generation and by gender). A total of 85 people was interviewed, including 22 grandmothers, 24 women of childbearing age (WCBA), 27 young girls (between the ages of 13 and

16) 6 prominent citizens and 5 young boys (between the ages of 13 and 16). The interviewees were chosen according to the purposive sampling technique, the selection criterion *being previous participation in SWE sessions*.

The interviews were conducted by GMP's Monitoring and Evaluation officer and the Community Strategy Coordinator, as well as two teachers who partner the GMP and are involved in many activities organized by GMP. They all have close relationships with the community members. They were supported by an interview guide for the four study objectives, which consisted almost exclusively of open-ended questions².

The size of the groups (from 4 to 10 interviewees) varied because the study was conducted in August and September, a time of intense field work when it is difficult for people to be available. The interviews are in Pulaar and notes were taken in French.

The information collected was processed manually using the content analysis technique. The data were not classified according to the interviewee's category because the analysis shows strong similarities between responses. The codification of the notes follows the themes of the 4 research objectives, which are further explored through the questions included in the guide. During the content analysis, codes were isolated from the interviewees' quotes according to the proposed themes, through the technique of in vivo coding to highlight the words used by the communities. For the analysis of the entire interview corpus, colors and pairs/sorting of key words that were representative of the emerging codes helped us to structure the categorization of the results.

RESULTS OF THE STUDY

The results of the interviews show that all interviewees see SWE favorably as encouraging reflection within communities on topics that concern them. The approach values their ideas, which are shared during the discussions. The interviewees' responses suggest that after the meetings, the discussion of SWE often continues with other members of the family or community.

1. *Stories without an Ending* strengthen dialogue and community understanding:

For the interviewees, SWE are a good way to reflect on the situations and problems in their communities

"A Story without an Ending is a discussion between two individuals on a topical issue. It makes people think about the problems they face every day. It's a story, as the name suggests, which has no ending and where the actors do not agree with each other." Grandmother in Koumera

SWE are structured to invite community members to find solutions to common problems. SWE are

² See the questions asked in the Interview Guide in the appendix

used for all types of community actors, they aim to reach, in stages, a consensus on the resolution for the questions analyzed.

"GMP uses SWE to encourage reflection and dialogue between us, in order to help us solve some of our problems. The stories discuss problems experienced elsewhere, but that we also experience. They encourage an exchange of ideas around the questions raised by the stories." Prominent citizen in Sare Sankoulé

In general, the lack of an ending to the stories is considered positive, as it gives the opportunity to freely express ideas and to find and develop shared solutions, without imposition.

"It is better if the story has no ending, to better encourage reflection, to increase community exchanges and bring people themselves to draw the conclusions they consider relevant." Young Girl in Badiara.

The interviewees appreciate the fact that the method allows everyone to share ideas, which is in keeping with the characteristics of collectivist societies that value the consideration of individual opinions. All categories of actors interviewed, men and women, older and younger, underlined this advantage. The structure of SWE, which emphasizes the contrast between two positions without imposing a conclusion, motivates participants to continue the discussions in the family or village, to develop strategies for the questions asked.

"No one has a monopoly on knowledge, and with the discussion of stories everyone can contribute something to tackling the problem. We do not necessarily have the same views and we must agree to identify ideas that are acceptable to the whole community. And everyone must continue reflecting back at home, for a wider reach." Grandmother in Bagayoko

In addition, almost all the interviewees say that SWE strengthen understanding within the communities. The testimonies show that the use of SWE motivates participants to discuss important issues that, unfortunately, are not the subject of debate in the community. Beyond the changes observed in the areas of GHD, the use of SWE in group activities contributes to improving attendance, discussion and understanding between community members.

"SWE allowed our community to come together to reflect on common problems. Before, this was not possible because families were always in conflict and no longer saw each other. The mere fact of agreeing to meet is a positive change." Young girl in Sare Yira

"SWE have a real impact. They strengthened understanding, solidarity, communication, bringing together all members of the community, men and women, young and old... ». Grandmothers in Bagayoko

2. The stories are stimulating because they reflect community reality and address real problems

All community actors say that SWE are interesting because they tackle situations and problems experienced on a daily basis that concern children and the life of the community. The stories are captivating, the characters in the story believable, and the contexts in which they unfold are familiar. When the two characters are opposed and a preference is not proposed, SWE invite you to continue the story to find a solution to the problem addressed.

"Anyone who listens to these SWE can't help but be very interested, as we have all been. It is clear that the topics discussed in SWEs concern all the communities in Fouladou (the area in which Nemataba is located). They speak of the facts experienced by the communities ". Woman of childbearing age in Koulandiala

SWE are interesting to all generations; they feel motivated to listen to and discuss them. Through the interviewees' responses, GMP has also noticed that the stories which present a difficult and familiar situation interest the community members, men and women of the three generations. Everyone recognizes the interest, even those who did not personally attend the meetings.

"Everyone is interested in listening to the Stories without an Ending in our community. Everyone can relate to the topic, this is why we like to discuss the stories, all generations together ". Young boy in Saré Sankoulé.

3. Stories without an Ending support community reflection on topics that were taboo

SWE encourage everyone to freely express their own ideas on topics rarely discussed in communities, such as early marriage, pregnancy and female genital mutilation. Everyone says that the SWE facilitate these discussions and the collective search for strategies to tackle these questions.

"It is thanks to SWE that people have agreed to come together and discuss. Everyone has changed their outlook on all issues related to girls' well-being, marriage age, early marriage and pregnancy. Female genital mutilation is no longer a taboo issue, we talk about it as we do with the issue of early marriage and pregnancy. Mentalities have evolved favorably." Grandmother in Badiara

According to interviewees, SWE is one of GMP's most effective tools for encouraging communities to discuss topics that were previously taboo, especially between men and women.

4. Communities prefer the SWE approach to the directive education/communication approaches proposed by other projects

Communities, across the generations, express appreciation for the SWE method because it respects people and local realities, and is participatory. When we compare it to other communication/education approaches, we notice that it is appreciated, because it values the ideas of each person and generation, and invites dialogue and reflection without the imposition of an

external point of view.

Within this valuable framework, everyone feels motivated to reflect and discuss their problems, as a young girl tells us:

"SWE is a method that involves everyone. With these stories we are involved, consulted and active, from start to finish. We are actors of our own development. Nobody imposes positions on us. The stories encourage us to unite, reflect and discuss our problems. So we prefer Stories Without An Ending." Young Girl in Sare Yira

Interviewees say that the communication/education activities used by GMP, including SWE, are very different to those used in other programs, which are based on " *talks imposed from outside*", " *the transmission of messages that do not fit with local realities*" and that " *do not take into account the opinions of community actors*".

"In all other organizations' meetings, information is transmitted and there is no debate. We boys are not really involved or challenged at the meetings. Whoever is presenting knows what he wants and our role is only to listen and apply what he says." Young boy in Sare Sankoulé

"We participated in awareness meetings with several organizations, and also with teachers from the SCOFI organization (the national association of women teachers). In these meetings, there is no concern for our needs, our culture and our current realities. We are told to do things or to avoid doing other things, without them knowing whether we are interested or not. Our point of view is not important." Young girl in Badiara

Overall, other development organizations' programs in the same area do not cater for the real participation of communities, whose opinions are not taken into account. According to the interviewees, communities are not motivated to join other programs, because they feel pushed to carry out activities proposed from outside.

5. SWE contribute to changes in attitude regarding GHD

SWE are part of the GHD program in Vélingara, in combination with other activities and tools. For this reason, it is very difficult to disassociate activities (such as SWE) to estimate their individual impact on communities. However, interviewees often said that SWE had a positive and direct impact on early marriage, early pregnancy, female genital mutilation, etc. The following three quotes are examples.

"With the SWE, we are now in favor of our daughters attending school, fighting against early marriage and pregnancy; so, we will spare no effort in continuing this dynamic, so that our children can grow and develop and be useful to our community. " Woman of childbearing age in Koulandiala

"Today, thanks to SWE, we grandmothers, mothers and even men have changed our attitude towards the marriage of young girls. Today, we are all committed to ensuring school

attendance, education and protection of children, especially girls." Grandmother in Koulandiala

Some community actors state that these stories have enabled changes in community attitudes and practices, but we do not think that the changes we notice in the areas addressed by GHD can be directly attributed to SWE alone.

However, SWE's positive evaluation, by interviewees who appreciate discussion within peer groups and between generations, and the collective process for resolving problems, clearly indicates that this communication/education tool certainly contributed to changed attitudes and social norms regarding GHD.

6. Discussion of the topics presented in SWE continues after the sessions

In response to the question as to whether SWE are discussed at village level, the interviewees responded unanimously and affirmed that they had discussed the questions raised by SWE with their peers and other community actors, and that they had observed others doing the same.

"In all families, young girls, women and grandmothers talk about pregnancy and early marriage, girls' school attendance, etc. It is as if there was a revolution in mentalities as a result of these Stories Without an Ending. We hear the names of certain characters in stories all over the village, with the young girls teasing each other." Prominent citizen in Sare Sankoulé

This discourse suggests that communities appropriate Stories Without An Ending, across the spectrum of generations and sexes. All occasions are useful for discussing topics concerning GHD, between peers, between generations, between elders and young people

"Generally it is the grandmothers, mothers and young girls who discuss the topics of SWE. Grandmothers often remind us that girls shouldn't work too much; young girls often say to each other that they will no longer agree to marry early and that they will continue their studies to succeed because the stories of little Sira and Woudou really inspired them." Woman of childbearing age in Bagayoko.

"I, Fanta, often find young girls chatting about the topics of SWE, such as school attendance, the importance of continuing studies and even about female genital mutilation. According to them, it would be useful for parents to review this practice." Grandmother in Bagayoko.

"I once found the young boys discussing the story of Woudou, about early pregnancy. They began to wonder, to discuss the role they should play in helping young girls to continue their studies. They are in favor of change." Prominent citizen in Koulandiala.

These testimonies show that all categories of community actors are interested in SWE and like to continue the discussion outside of the activities where they are presented. However, we are not able, from the information collected in this study, to establish the frequency of such discussions.

CONCLUSIONS

Through this small study we sought to discover the opinion of community members on GMP's SWE methodology and to assess their impact at the community level.

After analysis, the group interviews, which were conducted in 7 villages in the region of Nemataba, with the participation of 85 people across generations and sexes, provided conclusive results.

All of the interviewees appreciate the SWE method, for several reasons.

Stories without an Ending make it possible to establish an open discussion on topics that are not often and openly tackled within the communities, and help to strengthen communication and understanding between community actors. The latter generally continue to discuss the topics presented in the stories, during under-the-tree sessions in their communities of origin. Collective reflection, during and after SWE sessions, contributes to changing attitudes and social norms

Stories without an Ending begin collective dialogue within communities, in harmony with the values of African societies, which foster collective processes of learning and change of community attitudes and norms.

The collective dialogue which thus arises within communities is in harmony with the values of African societies, which favor collective processes of learning and change.

It seems important to remember that an approach to communication and education that involves the whole community, and which is based on respect, valuing knowledge and local realities, contributes to initiating a process of consensual change in community attitudes and social norms.

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Appendix A: Stories without an Ending

Interview Guide

GMP Final - August, 2018

Introduction: Like other times, we are interested in understanding how you see the different activities carried out with members of your community by GMP. Today, we are interested in your appreciation of SWE. You don't have to participate. Do you agree and are you available to participate in an interview on this topic?

Questions to ask in group or individual interviews:

1. Have you participated in sessions where SWE were presented and discussed? If not, stop the interview with this person/these people.
2. Do you remember the stories that you heard and discussed during activities organized by GMP here in your community?
3. In your opinion, what is a Story without an Ending?
4. What are the topics of the stories you remember? (Cite some stories and briefly explain the content of the story)
5. Why do you think GMP uses SWE in activities in your community? (i.e. what is the goal/purpose of these stories?)
6. Why do you think that the story's author didn't write the ending?
 - a. Do you think it's better this way, or would it be better for the stories to have an ending? If yes, why? If not, why?
 - b. Do you prefer to participate in a session where a person/facilitator gives a speech to tell you "what to do", or do you prefer a SWE (without an ending) that invites you thoroughly reflect as a group.
7. Are SWE useful for communities? If yes, why?
 - a. Do you think that SWE have an effect on people's ideas and behaviors, or not so much? Why?
8. Have you ever seen or heard people discussing SWE after the sessions organized by GMP?
 - a. If so, what categories of people discussed it? If so, what did they discuss?
 - b. Have you yourselves ever discussed the SWE that you listened to after sessions organized by GMP?

If so, with who? What did you discuss with them? What was the reaction of these

- people at the end of the SWE that you shared/discussed with them?
9. Can you remember stories or is it difficult to remember them?
 10. During the SWE sessions, what is the role of the person leading the session?
(i.e. what did the facilitator do during the discussion of the SWE?)
 11. During the SWE sessions, what is the role of the members and participants in the session?
 12. When you participated in the SWE sessions, did you share your own ideas about the story:
 1. Not at all only onceseveral times
 (With 3 circles on the ground and each participant with a stone to vote)
 After the vote, several people explain why they voted in this way.
 14. When you participated in the SWE sessions did the facilitator give their opinion on the end of the story?
 - a. In your opinion, is it better for the facilitator to give their opinion on the story or not? Why?
 15. When you participated in the SWE sessions , how did you feel?
 (Vote with 3 circles on the ground, each participant with a stone)
 Very interested somewhat interested bored
 After the vote, several people explain why they voted in this way.
 16. Are most people in the community interested in listening to the stories and discussing them, or are only some interested in them? Why are they interested in them?
 17. Are the topics discussed in the SWE relevant to the community?
 Never.....sometimes..... always
 (With 3 circles on the ground and stones to vote)
 After the vote, several people explain how they voted.
 18. Do you think the stories should be used with small groups of 2-3 people, or with larger groups of 10 to 20 people?
 19. Have you ever participated in communication/education activities with other organizations? If yes. Are the tools/methods these organizations use similar to SWE, or are they different? In what way?
 20. (If they said above that people are interested in SWE, ASK). You said that a lot of people are interested in stories during sessions where they are presented and discussed. But do you think that participation in the story sessions could also have an impact at a later time, or not really?
 21. Can you suggest topics that would be interesting for developing other SWE?

Reminder of the stories

SWE: Jeewo's Sadness (folk tales); The Dead End (communication); What Future for Little Sira (early marriage); Young Kilonding's Destiny (early pregnancy), Alarba Thioukayel (early marriage); What a Test for Lamarana (female genital mutilation), resentment

Appendix B: The Stories without an Ending

Developed as part of the Girls' Holistic Development Program

General subject	Title	Topics to prompt reflection
Early Marriage	<i>The Marriage of Alarba Thioukayel</i>	<ul style="list-style-type: none"> ▪ The role of grandmothers in the family and in society in relation to this topic. ▪ Social and medical risks due to early marriage ▪ The importance of letting a girl develop before giving her in marriage, and of giving her the opportunity to continue her studies
Early Marriage	<i>What Future for the Little One</i>	<ul style="list-style-type: none"> ▪ Causes and consequences of early marriage ▪ Preventive actions to take as a family and community to avoid them ▪ The importance of girls continuing their studies
Early marriage and community strategies	<i>Bintel's Act</i>	<ul style="list-style-type: none"> ▪ The role of elders in the community as a resource for the younger generations ▪ The importance of letting young girls continue their studies for as long as possible. ▪ The best strategies that young girls can use when refusing marriage, to mobilize resources in the family and in the community instead of going to the police station. ▪ The consequences of a complaint to the police for the family (or for the family and the community) and the community
Lack of communication between mothers and young girls	<i>The Dead End</i>	<ul style="list-style-type: none"> ▪ The role of grandmothers in the family and in society for young girls concerning this topic ▪ The importance of communication between mothers and young girls ▪ The role of the school and parents in children's education ▪ The influence of TV on children's education
Early pregnancy	<i>Young Kilonding's Destiny</i>	<ul style="list-style-type: none"> ▪ The role of grandmothers in the family and society concerning this topic ▪ Causes of early pregnancy ▪ Consequences of early pregnancy ▪ The importance of communicating with young people
Girls' school attendance	<i>Demba's Regrets</i>	<ul style="list-style-type: none"> ▪ Appreciation of the importance of girls' education ▪ Traditional education versus school

		<ul style="list-style-type: none"> ▪ The role of grandmothers in the Fouladou community concerning this topic
Female genital mutilation	<i>What a Test for Lamarana</i>	<ul style="list-style-type: none"> ▪ Valuing the role of grandmothers in the family and in society ▪ Discussing medical and social complications and risks associated with female genital mutilation ▪ Reflecting on the education of young girls without female genital mutilation ▪ Discussing Islam's stance on female genital mutilation
Discussing Islam's stance on female genital mutilation	<i>Mama Adama's Dilemma</i>	<ul style="list-style-type: none"> ▪ Promoting the role of grandmothers in the education of girls. ▪ Discussing Islam's stance on female genital mutilation. ▪ Discussing the risks of female genital mutilation ▪ Discussing children's education
The influence of television on children's education	<i>Old Coumba's Refusal</i>	<ul style="list-style-type: none"> ▪ Valuing the role of the grandmother in the family and in society ▪ Discussing the influence of TV on children's education ▪ Discussing the influence of storytelling on children's education
The loss of folk tales	<i>Jeewo's Sadness</i>	<ul style="list-style-type: none"> ▪ Valuing the role of grandmothers in the family and society ▪ Discussing the importance of storytelling in children's education ▪ Discussing the influence of television on children's education ▪ Encouraging reflection
The integration of culture at school	<i>Aïssata's New Vision</i>	<ul style="list-style-type: none"> ▪ Valuing the role of grandmothers in family and society ▪ Discussing the importance of adopting and integrating teachers in communities ▪ Discussing the importance of grandmothers' contribution in school programs ▪ Discussing the need for teachers to approach the community
Teacher and community collaboration	<i>Always in a Rush to Leave</i>	<ul style="list-style-type: none"> ▪ Valuing the role of the grandmother ▪ Discussing strengthening communication between teachers and the community ▪ Discussing the integration of cultural values at school ▪ Discussing the role of teachers
Preparing young girls for menstruation	<i>Mariama's Surprises</i>	<ul style="list-style-type: none"> ▪ Valuing the role of grandmothers in the family and in society ▪ Discussing the importance of preparing girls for menstruation

		<ul style="list-style-type: none"> ▪ Discussing provisions for girls to take to manage their menstrual cycle
The influence of the media on girls' education	<i>Alima's Setbacks</i>	<ul style="list-style-type: none"> ▪ Promoting the role of grandmothers in the transmission of cultural values and traditions ▪ Discussing the role of the media in lowering student levels - Getting children to reflect on the media situation ▪ Encouraging reflection on the role the community must play in protecting children from media aggression.
Parents' resignation in children's education	<i>The Resentment of old Dioddou</i>	<ul style="list-style-type: none"> ▪ Valuing the role of the grandmother in the family and in society ▪ Encouraging discussion on the signs of parents' resignation ▪ Encouraging discussion on the reasons for parents' resignation ▪ Raising the consequences of parents' resignation ▪ Valuing grandmothers by encouraging interest in educating children
Strategies for communicating with children	<i>Old Dembarou's Vision</i>	<ul style="list-style-type: none"> ▪ Valuing the role of elders ▪ Discussing different forms of education ▪ Discussing the damage of corporal punishment ▪ Discussing strategies for communication with children, and especially with girls, based on religious and cultural values
Corporal punishment	<i>Pathè's Anger</i>	<ul style="list-style-type: none"> ▪ Valuing the role of grandmothers in the family and society. ▪ Discussing corporal punishment in traditional education ▪ Discussing the consequences of corporal punishment in children's education ▪ Encouraging reflection on other possible forms of punishment