



LEARNING *from* INNOVATION

An overview of philosophy, process and products of the *Learning from Innovation* Project, a Participatory Action Research initiative with LGBT+ people in Uganda

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Developed by Positive Vibes,
with support of the VOICE: Learning from Innovation mechanism

Compiled, edited and formatted for Positive Vibes by
Lee Mondry and Ricardo Walters | March 2018

In 2017, Positive Vibes implemented the *Learning From Innovation* project (LFI), supported by the VOICE mechanism, an initiative of the Netherlands Ministry of Foreign Affairs, administered by Hivos and Oxfam Novib.

The VOICE grant enabled Positive Vibes to *test and scale new approaches* with a focus on *human-centered innovations* that are *context-specific*. Of particular interest and priority was work undertaken to support, develop and amplify the voice of marginalized populations.

The LFI took the form of a one-year Participatory Action Research process in Uganda, in parallel to the implementation of The LILO Project, a partnership between Positive Vibes and LGBT Denmark. LILO is a participatory methodology and workshop experience designed along psychosocial, counselling and group facilitation principles to create a safe space for personalization, increased self-awareness and enhanced self-efficacy.

Through the LFI, Positive Vibes accompanied communities of LGBT people to design a process for joint learning, and to learn together: about programming, about implementation strategy, about the relevance and meaning of Positive Vibes' core ways of thinking and ways of working, and about the unique lived experience – the lifeworlds – of sexual and gender minorities in rural East Africa.

The learning from the LFI – generated collaboratively by a number of contributors across academic, activist, programming and community sectors – is captured in a series of Knowledge Products: *“Coming to Voice”*.

ACRONYMS

CBO	Community-based Organisation
CSO	Civil Society Organisation
HIV	Human immunodeficiency virus
HSRC	Human Sciences Research Council
IKS	Indigenous Knowledge Systems
KP	Key Populations
LBQ	Lesbian, Bisexual and Queer (women)
LFI	Learning from Innovation
LGBTIQ	Lesbian, Gay, Bisexual, Transgender, Intersex and Queer
LILO	Looking In, Looking Out
MENA	Middle East and North Africa
MSM	Men who have sex with men
NGO	Non-government organisation
PAR	Participatory Action Research
PLHIV	People living with HIV
PrEP	Pre-exposure prophylaxis
PV	Positive Vibes
SADC	Southern African Development Community
SGM	Sexual and Gender minorities
SOGI	Sexual Orientation and Gender Identity
SOGIESC	Sexual Orientation, Gender Identity and Expression and Sex Characteristics



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WOULD YOU LIKE TO KNOW MORE?

For more information about the *Learning from Innovation* project – its methods and process – or to access more detailed source material generated from Field Visits and Technical Reference Group interactions, or for copies of other volumes in the “*Coming to Voice*” series of publications, please contact LEE MONDRY at lee@positivevibes.org.



Founded in 1948, LGBT Denmark, the Danish National Organisation for Lesbians, Gay Men, Bisexual and Trans Persons, has a long history of influencing the political, social and cultural lives of LGBT+ persons nationally, as well as internationally. This history still shapes the work LGBT Denmark does today; and so, in 2013, we started our first project in the Global South. We were a group of volunteers with a vision to contribute to the extension of equal opportunities to LGBT+ persons in countries which still criminalise same-sex sexual acts and who are characterised by high levels of social discrimination.

Although we each had experiences with development aid, project management and Sub-Saharan African/ Middle Eastern contexts, we knew that these experiences cannot speak for the people we are working with. We therefore approached this work by making a deliberate effort to involve all those who could contribute to generating knowledge and had a willingness to adapt as new ideas emerged. We aimed at actively engaging partners in critical dialogue and collective reflection with the intention that they recognise that they have a stake in the overall project. In practice this meant that we partnered not only with the community leaders, but also with members of the LGBT+ community whose voices are often silenced within the sector. Moreover, we included participatory reflection on our actions and on the learnings about our actions. This approach was met with an immense gratitude from our partners, who were not used to this form of cooperation.

Our participation in the Learning From Innovation (LFI): LILO in East Africa offered an opportunity to hold up a mirror and critically reflect on our work. The LFI project allowed us to take the much-needed time to collectively reflect on the LILO project together with our partners and, especially with LILO participants. The input from LILO participants, some of whom did not previously engage with a donor in this way, shed new light on our learnings, and suggested solutions to some of our challenges, which underlines the value of their inclusion in the reflection process. They are the target group of the project, and thus are the best qualified people to express the impact the project has had.

Our participation in the LFI project also taught us that owing to the context-specificity of participatory action research (PAR), there is no fixed formula for designing, practicing and implementing PAR projects. Nor is there one overriding theoretical framework that underpins PAR processes. Rather, there is malleability in how PAR processes are framed and carried out, because people themselves are, and can be, catalysts for change and they need to engage in critical reflection in order to take action. We thus understood that our project may be seen as a variety of projects, which all contribute to the common goal, which we have defined in the beginning. While we may have a collective commitment to investigate an issue or problem and achieve the common goal, we may apply a multitude of actions that lead to a useful solution that benefits the people involved. And every outcome, as different as it may be, offers a possibility for self- and collective reflection, mutual learning and development.

PARTICIPATING IN THE LFI

PARTNER REFLECTIONS

Nicole Scharf

INTERNATIONAL PROJECT COORDINATOR
LGBT Denmark

INTRODUCTION

LEARNING FROM INNOVATION
COMING TO VOICE

This Knowledge Product is the first of six publications in the series '*Coming to Voice*'.

The series has been generated by Positive Vibes (PV) through the *Learning from Innovation* (LFI) project, a one-year research and learning exercise, supported by the VOICE mechanism during 2017.

VOICE is an initiative by the Netherlands Ministry of Foreign Affairs, administered by a consortium between Hivos and Oxfam Novib. Through the Voice mechanism, Positive Vibes has accessed the '*Innovate and Learn Grant*', available to groups and organisations to **TEST AND SCALE NEW APPROACHES** with a focus on **HUMAN-CENTRED INNOVATIONS** that are context-specific. Of special interest and priority was work undertaken to support, develop and **AMPLIFY THE VOICE OF MARGINALIZED POPULATIONS**.

According to the UNDP, more than seventy per cent of people in developing countries are living in societies that are less equal now than they were in 1990; consequently, any progress made since 1990 has not been well distributed. Exclusion and marginalisation, however, are also observed across developed countries, often in the form of significant inequalities between their indigenous, ethnic and racial minorities and their majority communities.

- The World Bank estimates 20% of the world's poorest are disabled.
- Consensual sexual conduct is criminalised in over 70 countries, in most countries organisations of LGBTI

people are illegal, and rejection of LGBTI by families leads to homelessness and harmful "therapies".

- Women and girls are particularly vulnerable to abuse; 35% worldwide have experienced physical / sexual violence (WHO).
- Two-thirds of people in the developing world work informally or unpaid at home (UNDP); unpaid work and few assets means vulnerability to extreme poverty (USAID).
- 100 million older people live on less than a dollar a day and 80 per cent of older people in developing countries have no regular income (HelpAge).
- 45 per cent of youth globally (515m people) live on under 2 dollars a day (UN).

The most marginalised and discriminated people are also those who struggle the most to express their views, demand their rights and get their voices heard¹.

Over approximately one year, concluding in January 2018, Positive Vibes – in collaboration with its partner LGBT Denmark and local LGBT organisations – has utilised the Innovate and Learn grant to learn from the implementation of the LILO Project in Uganda, through a Participatory Action Research (PAR) approach. Complementary data and insights have been drawn from current programme experience with LGBT-groups and individuals in neighbouring Tanzania where a similar LILO Project has been implemented since 2016.

¹ "Why Voice?", Hivos. <https://www.hivos.org/why-voice>



AIMS AND OUTCOMES

Positive Vibes undertook the participatory research exercise with the aim to:

1. Analyse the underpinning personalisation and human capacity development theories behind the design of its trademark LILO approaches, and the Theory of Change behind their practical application, linking personalisation to social transformation.
2. Develop an in-depth understanding of the impact of LILO on individuals, groups and communities in an East African context, and the effect of LILO to increase confidence, competence, and engagement by LGBT-persons in the private and public domains.
3. Develop an understanding of the implementation science necessary to stimulate, sustain and expand positive impact of the LILO methodology in contexts similar to East Africa, including an articulation of the complex requirements of authentic, rights-based human-centred approaches to working with the most marginalised in oppressive, hostile environments.
4. Formulate a value-proposition for human-centred approaches as co-factors that significantly contribute to increased participation of excluded communities, and the application of that value-proposition to health and rights programming, design and strategy.

Several results were anticipated at the inception of the project, to be realised by the conclusion of the learning period:

1. Positive Vibes will have significantly increased methodological analysis, based on data generated through a participatory process that links

participants in East Africa in reflection and dialogue with regional programme designers and strategists within the organisation.

2. East African LILO participants – primarily from Uganda – will have interacted with their own data as subjects of learning and reflection, rather than objects of an externalised research agenda. The process itself will contribute towards increased engagement and voice as representatives of the local LGBT community construct meaning from their own experience and evidence through an action research exercise.
3. A study report will be generated, speaking to the relevance of personalisation approaches to psychological and behavioural wellness of socially excluded and isolated LGBT person, and to increased self-efficacy to participate in the socio-political environment.
4. Positive Vibes will be positioned to share findings, learning and conclusions around technical elements of design, approach, method and implementation, relevant to programming and policy strategy aiming to increase inclusion of the most marginalised.

In lieu of the originally envisaged single research study report, Positive Vibes has elected instead to develop a series of learning publications – “*Coming To Voice*” – to better reflect the breadth, depth and richness of learning that emerged during the Learning from Innovation project around a range of diverse themes.





COMING TO VOICE | Volumes in the research series

In line with the aims and outcomes of the LFI project, the “Coming to Voice” series comprises six volumes.



Volume I “**Learning from Innovation**” is an overview of the LFI project itself, describing the philosophy, process and products of the one-year participatory action research initiative in Uganda.



Volume IV “**Deeper Love**” is a collection of personal stories from trans men and women in peri-urban Eastern Uganda, offering intimate insight into the unique vulnerabilities, trauma and resilience of trans diverse people in this part of the country. As with volume III, it draws attention to the intersectional axes of oppression that contribute in complex ways to marginalisation: genderism, heteronormativity and patriarchy, and wealth.



Volume II “**First Principles**” is a contextual and conceptual analysis of LILO in East Africa, exploring the relevance and appropriateness of the methodology for the specific socio-cultural and political environment of Uganda, and to African sexual and gender minorities, specifically. It explores the theory and philosophy that underpin LILO as a representation of personalisation-based programming and makes a case for the novelty and innovation of LILO in the context of acute and chronic minority stress experienced by those who are marginalised.



Volume V “**Making meaning**” is a record of participatory data analysis and interpretation with communities around Uganda. This volume contains graphed results from pre-and-post workshop questionnaires of 100 LILO participants across seven locations around the country, and describes the process of data collection and analysis, participatory data review and interpretation, and the key insights emerging from that joint analysis with communities.



Volume III “**If I were a boy**” is a collection of personal stories from lesbian, bisexual and queer women in rural Northern Uganda, giving intimate insight into the *lifeworlds* of women in this part of the country, and framing an understanding of marginalisation that has its roots in patriarchy.



Volume VI “**Make it work**” is inward-facing towards Positive Vibes, focussing on the Implementation Science of LILO and, more broadly, PV’s personalisation-based programming and approach. This publication is an anthology of technical working papers linked to strategy, method, approach and practice that may be of relevant to programme designers and programme implementers.

Positive Vibes is a Namibian-registered trust, operating nationally since 2008 and in the broader-SADC region since 2012. By 2018, Positive Vibes has extended its programmatic footprint to encompass Southern, East, West and Central Africa and is exploring opportunities for partnership in the MENA region. PV has historically been grounded in the solidarity movement especially in relation to the liberation and independence of politically oppressed peoples. Its conviction is rooted in the philosophy of Paulo Freire, particularly the concept of *conscientisation* through which marginalised people come to critical awareness of the environment around them and are stirred to act for change and freedom. PV focuses on capacity strengthening – of human capacity and organisational systems – applied through a range of participatory methods with CBOs, NGOs and networks active in the areas of HIV, health and human rights.

LILO – *Looking In; Looking Out* – is Positive Vibes’ flagship participatory methodology, delivered as a suite of distinct multi-day workshops. Each workshop is customised to a specific audience, with the primary aims to sensitise, to raise awareness and to elevate consciousness. A secondary benefit of many of the workshops is increased interpersonal capability: communication, negotiation, conflict resolution. Common across all workshops is Positive Vibes’ emphasis on personalisation.

If conscientisation is the process through which the personal becomes political, *personalisation* lies at the heart of that process – that individuals engage with and internalise the meanings of experiences in their own lives; that they work with the self, first.

This is ultimately Positive Vibes’ Theory of Change: that people who do the work on self – within themselves – generate internal power and confidence to engage in life, influentially, with others. The awakening to self and to others, and the consciousness of power that supports, in turn, the effective exercise of power begins with personalisation. LILO supports participants to move through stages of personalisation with its focus on the self, towards dialogue with others and, in turn, towards deeper expressions of voice and social engagement.

Of the suite of LILO curricula and process methodologies, *LILO Identity*, discussed throughout this document, works with LGBT people, responding to high levels of self-stigma and minority stress in that population. Through a variety of approaches and disciplines, including positive psychology and narrative therapy, the process works with individuals and groups to raise awareness of the self, to reclaim and reframe personal narrative, and promote self-acceptance.

In 2017, LILO Identity workshops were delivered by trained local facilitators to approximately 100 LGBT people in seven locations across Central, East, North and West Nile Uganda as one phase in “The LILO Project” (discussed below) aimed at reducing minority stress in LGBT people and strengthening the capacity of LGBTI organisations at civil society and community levels. These workshops took place in a variety of contexts and environments, from urban to rural, in such places as Kampala, Arua, Gulu, Mbale, Mbarara, Fort Portal and Masaka.

The Learning from Innovation project (LFI) operated parallel to this primary project – a reflective exercise based in participatory research methodology with the aim to systematically learn from LILO where it was being implemented and with the people who were participants in the workshops and responsible for their implementation.



BACKGROUND

LEARNING FROM INNOVATION

COMING TO VOICE

BEING LGBT | Sexual and Gender Minorities in Uganda: a context for LILO and the LFI Projects

The LILO and LFI projects have afforded Positive Vibes the privileged opportunity to learn from periodic immersion in the lived reality of Uganda's LGBT communities, and to gain a deeper appreciation of the complex socio-political and socio-cultural environments that compound the vulnerability, secrecy, silencing – effectively, the marginalisation – of this portion of society. These dynamics so profoundly influence the lives of LGBT people and their awareness of and anxiety about imminent threat to personal safety, security and freedom.

When visibility – simply being noticed – attracts risk and vulnerability, sexual and gender minorities in this context have a steep gradient to overcome before they are able to, safely, express their views, demand their rights and get their voices heard. Overcoming marginalisation is no simple feat.

Uganda is well-known to have formally adopted through Act of Parliament the Anti-Homosexuality Act in December 2013, signing it into law in early 2014, although the idea was first introduced as early as 2009. The Act applied severe punitive measures to same-sex sexual relations – including

life imprisonment – and prohibited same-sex marriage and what could be perceived as pro-homosexual propaganda that promoted homosexuality. Following its enactment, the lawfulness of the Act was challenged by a coalition of organisations for violating the human rights of LGBT people. In August 2014, the Act was annulled by the Constitutional Court on a technicality, ruling that parliament lacked the required quorum when the Act was approved.

The annulment of the law was experienced as a significant victory for civil society and the LGBT sector, and had the effect to bolster the confidence of that constituency that the State could be challenged and contested.

That result did not, however, signal a conclusion.

Following the annulment of the Anti-Homosexuality Act, an alternative bill has been circulated by members of the ruling party, as early as October 2014. Whilst there is not yet any indication that the bill has been brought before Parliament, the Prohibition of Promotion of Unnatural Sexual Practices Bill was circulated by members of the ruling party in October 2014. If successfully brought before Parliament following its introduction, the bill would seek to augment the Penal Law on sexual offenses in Uganda, retaining those sections that criminalise same-sex sexual conduct, and expanding that definition to include women, who are presently excluded under the Penal Code Act.

In January 2016, the Non-Governmental Organisations Act established an NGO regulatory body, the National Bureau for Non-Governmental Organisations, the tasks of which include

establishing and maintaining a register of NGOs and issuing and renewing NGO permits, giving it the power to suspend or revoke the permits of an NGO deemed guilty of an act that might compromise the security, interest, or dignity of the Ugandan people. This could, conceivably, be an attempt to more legitimately restrict the freedom of LGBT-organisations to operate.

And while such ideological and political discourse ensues, parts of Uganda – specifically the North and West Nile regions – are slowly recovering from decades of civil war, a recovery that includes overcoming long-established fear and suspicion of ‘otherness’ in a region of the country where social development has been considerably retarded by civil conflict, and where social norms and tradition remain conservative, heteronormative and patriarchal.

Over the course of the LFI Project in Uganda, no specific, significant socio-political or legal change has occurred. Certainly, nothing of the nature of an event. But, like the promise of peace after sustained war, such calm is fragile and tenuous, unpredictable. Tensions simmer, and sexual and gender minorities live under the constant anticipation of the next wave of persecution or violence breaking against them.

Nor is Uganda isolated from developments in other parts of the world. And a sensitivity to context requires that this broader environmental awareness and analysis. As the United States President enacts policy to discriminate against and exclude trans-diverse people from public service, Uganda’s close neighbour Tanzania has increased the levels of institutionalised harassment and persecution of the LGBT community by the State and its policy and security apparatus. Here, the anti-LGBT rhetoric has become more assured, visible and aggressive. In June 2017, at a public rally, the Tanzanian Minister of Home Affairs issued the warning that Tanzanians campaigning for LGBT rights would be arrested, while foreigners would be ordered to leave the

country. This follows closely after the Tanzanian government issued a ban on the import and sale of sexual lubricants in 2016, shut down 40 private health centres that provided treatment for HIV – accusing them of supporting and promoting gay sex – and advanced an initiative under which men suspected of being gay were detained for involuntary anal testing.

In October 2017, in what has become a prominent and public incident, Tanzanian police illegally detained a group of human rights lawyers and activists – several from outside Tanzania, together with Tanzanian nationals – who were meeting to discuss a case against the Tanzanian government’s persecution of the LGBT community, accusing them of promoting homosexuality. This brazen public incident eclipses many lesser known instances of abuse, violation, harassment and violence by the state architecture, including subjecting suspected gay men in Zanzibar to forced anal testing, as recently as December 2017.

The upswing in aggressive, targeted, and often violent persecution of LGBT people and those working in human rights, health and justice in the sub-region is noteworthy in that East African country, driven by a mix of cultural, traditional and religious motivation and expedient scapegoating to curry popular political favour amongst a conservative electorate.

It is not unreasonable to expect such high-profile political rhetoric in one country within a sub-region to further inflame and embolden anti-LGBT sentiment in its neighbour, at both public and political levels. Nor is it reasonable to expect that a fragile sector already on the fringes of mainstream civil society in that country, can occupy sufficient space with sufficient authority and visibility to advance an agenda for equity. Whilst Uganda, for the moment, has achieved a tenuous socio-political stability, events in the environment around it suggest that present stasis is unreliable and potentially volatile.



These conditions continue to characterise the environment in which development, social justice and empowerment work happen amongst sexual and gender minorities in Uganda, populations that are institutionally marginalised within the state.

Extending even further beyond the boundaries of East Africa – where countries like Uganda and Tanzania, and the authorities responsible for their governance are influenced by global trends – it can be observed that several countries around the world have become, in recent months, a cultural and ideological battleground where conservative, revisionist, right-wing movements promote a nationalist and protectionist narrative that is explicitly homophobic, transphobic and undermining of diversity and human rights. Certainly, this has proved to be the case in the United States of America, as it has been in a number of countries in Europe where these political movements are gathering influence and prominence. This discourse within formerly progressive states not only undermines the authority and integrity of the human rights movement in the world, but has direct bearing on foreign policy and the role these states might play in furthering the promotion and protection of the rights of sexual and gender minorities in countries like Uganda.

At the opposite end of the spectrum, in December 2017, Australia became the 25th country in the world to recognise same-sex marriage. And, at around the same time, in Namibia, a gay couple filed a lawsuit against the government in a potentially ground-breaking case that could pave the way towards marriage recognition and a societal redefinition of what constitutes a family.

Decriminalisation of consensual same-sex conduct through the scrapping of the archaic Sodomy Law in Namibia is an emergent strategic campaign led by the recently formed Diversity Alliance of Namibia (DAN), a structure, process and strategy being directly supported and accompanied by Positive Vibes in that country.

This broader framing for contextual analysis may have some implication for longer-term strategies to achieve progressive societal reform. Change in the social system that excludes, suppresses and marginalises people on the basis of diversity is not only a matter of structures and policies. It may not even be the primary site of change. Negative social attitudes – towards gender, towards masculinity and femininity, towards difference and diversity, towards sexuality – legitimise the exercise of power by legislators to limit the freedoms of those who are marginalised. In turn, institutionalised discrimination, harassment and persecution of sexual and gender minorities fuel and protect intolerance within society. Engaging with culture – arguably more challenging and less tangible – including social discourse and narrative around diversity may be the more important enabling factor to enable and sustain structural and policy change.

What remains clear and relevant to the LFI in Uganda is that exercising voice to confront the culture, structure and power responsible for exclusion and marginalisation is complex, intricate and nuanced, and carries with it a very real risk of danger.



PARTICIPATING IN THE LFI

PARTNER REFLECTIONS

Jay Abang

QUEER FEMINIST AND ACTIVIST
Northern Uganda

There is often a perception of the LGBTI community as urban based and that only those stories and voices matter or form the basis for all. The reality is that LGBTI people live in all contexts, including rural areas and they experience some different challenges and experiences to those who live in cities as we have come to learn through the LFI.

While considerable work has been done, these voices of those on the margins of society hold us accountable and push us to question, critique, and reflect on the relevancy of our engagements, if it speaks to their needs, hopes and dreams.

Perhaps, if we listen with our hearts, we will feel more connected to their experiences and collectively start open and constructive dialogue on what we want to see which is qualified with no buts and ifs. As we begin to think, we need to give thorough thought to how these experiences are connected to our own despite the different places we live or come from and that it's not about us versus them but because "we Are because they Are".

The LILO Project in UGANDA | responding to minority stress in LGBT people

LILO – *Looking In, Looking Out* – is a suite of curricula developed by Positive Vibes, based in Freirean theory of conscientisation, the device through which the personal comes fully alive to the political. Delivered through workshop modalities, each curriculum supports participants to move through stages of personalisation² and a focus on self, to dialogue with others, to deeper expressions of voice and social engagement.

LILO Identity is the first of these curricula, responding to high levels of self-stigma in LGBT persons, working therapeutically with individuals to raise awareness of the self, to reclaim and reframe personal narrative, and promote self-acceptance of sexual orientation, gender identity and expression.

LILO Voice responds to the need to make “advocacy” more accessible and practical, working with individuals from so-called Key Populations to increase their consciousness of power and rights, and stimulate action towards interpersonal influencing of

attitudes, norms and standards in their proximal relationships and environments³.

Workshops draw from a variety of pedagogical, development and therapeutic disciplines to create a positive psychosocial and enabling experience for participants that validates, reinforces and celebrates their personhood and agency.

In its East Africa programmes, in Uganda and Tanzania, Positive Vibes implements LILO Identity, in partnership with LGBT Denmark and a range of local LGBT-led partner organisations, funded by Danida through CISU (Civil Society in Development, Denmark). In Uganda, these processes are delivered and resourced through a two-year project – The LILO Project – concluding in mid-2018.

The project aims to reduce minority stress⁴ amongst LGBT persons including self-stigmatisation.

Initial project design was predicated on the results of a preliminary mapping study⁵, a triangulated needs analysis to determine the concerns and vulnerabilities of individuals in the LGBT community, the needs of LGBT-led organisations in the country, and the perception of the needs of their constituencies by the LGBT organisations.

² *PV's Theory of Change revolves around the concept of conscientisation, a process that begins with personalisation and progresses through several deepening stages towards effecting social change. These concepts, the Theory of Change and PV's Inside-Out Approach for applying them, are discussed at length in Volume VI of the Coming to Voice series, "Make it Work", focussing on the implementation science of personalisation-based methodologies.*

³ *Other LILO-products include LILO Connect, LILO Counselling and LILO Work.*

⁴ *defined as 'chronically high levels of stress faced by members of stigmatized minority groups'.*

⁵ *The LGBT DK-commissioned Mapping Study (2013: Sheik; TARAFO) and its summary analysis (2014: Scharf) recorded the circumstances of life for LGBT people in five provinces in Tanzania, identifying significant challenges to personal, corporate and political progress in LGBT-rights, and proposing a set of recommendations that, ultimately informed the responsive thinking, design and development of the LILO Project one year later.*



Mapping took place in three regions – East, South and West Uganda – to supplement existing data available for Kampala. The Mapping Study process set precedent for a participatory action research process in that local partners were directly involved in the development of data-collection tools and the training of local data collectors; and feedback workshops presented the findings to the local community for validation, interpretation and response.

Findings of the mapping study revealed high levels of vulnerability, stigma and social exclusion of LGBT persons, including expulsion from school for LGBT learners, and traumatic acts of persecution and punishment; high levels of religious persecution and family rejection; and strong opposition from cultural and traditional leaders at local neighbourhood levels. Reflection on these challenges and around questions of response and strategy yielded many solutions that might be addressed through a LILO programme pathway, confirming the relevance of the approach to this context.

Through the project, local facilitators are trained and coached to capably facilitate the LILO Identity workshops amongst their peers and the constituencies of their various organisations. Organisations, in turn, are supported with operational funding to implement the workshops in communities across Uganda. It is projected that, by the conclusion of the project period, some 600 LGBT persons from 10 locations in Uganda will have participated in at least

one LILO workshop, and several complementary processes (that may include, for some, participation in a LILO Voice workshop).

- Locally, the project is implemented through two primary partners: *Queer Youth Uganda* (QYU) based in Kampala in the South of Uganda, and *Health and Rights Initiative* (HRI) based in Lira in central Uganda.
- Smaller, ‘independent’ organisations participate through these primary local partners, including *Hope Mbale* based in the East of the country; *We Rain* in the North West, and *Blessed Renzuri Uganda* in the South West. The *Rainbow Health Foundation* based in Mbarara has members who may participate in workshops, although the organisation itself is not an implementing partner in the project.
- The project has aimed to train a minimum of 12 local facilitators to deliver the LILO Identity workshops, supervised through their respective organisations.
- Workshops are highly localised, taking place in communities around Uganda. They are non-residential, accommodating up to 16 participants per workshop.

In 2017, LILO Identity workshops were delivered by trained local facilitators to approximately 100 LGBT people in seven locations across Central, East, North and West Nile Uganda as one phase in The LILO Project. The workshops took place in a variety of contexts and environments, from urban to rural, in such places as Kampala, Arua, Gulu, Mbale, Mbarara, Fort Portal and Masaka.



The Learning from Innovation project (LFI) operated parallel to this primary project – a reflective exercise based in participatory research methodology with the aim to systematically learn from LILO where it was being implemented and with the people who were participants in the workshops and responsible for their implementation.

RELEVANCE | LGBT people in Uganda, LILO and personalisation-based approaches

Given the oppressive, restrictive and persecuting context in which LGBT people in Uganda experience marginalisation, it is worthwhile considering the relevance of personalisation-based approaches – that affirm and validate identity – to the process of coming to voice.

By default, LGBT people grow up in a heteronormative context; it is the environment for their early socialisation, for their definition of what is considered standard in society. And this general imaging of what constitutes ‘normal’ – in relationships, in household and family organising, in social behaviour, in personal presentation – is so deeply embedded so as to become institutionalised in society, to the exclusion of diverse expressions of personhood, gender or sexuality. Uganda and Tanzania show how this rejection of diversity, under the guise of protecting national, cultural and traditional integrity, becomes state-supported and entrenched.

Expressions of diversity are pervasively subdued, leading to multiple experiences of discrimination against LGBT people.

Some of these are subtle, where LGBT people feel passively limited in their personal freedom to authentically express themselves. Some are more overt, facilitated through legislation and policy that criminalises such expression. The heteronormative environment LGBT people must navigate is by nature hostile, corrosive and oppressive.

Oppressive environments, in turn, lead to increased self-suppression by LGBT people themselves; to alienation; to a profound sense of Othering where the societal stigma associated with being different leads to self-stigma, to compromised self-concept and to harmfully internalised homonegativity. Loss accumulates – a loss of identity, a loss of community, a struggle to find and define community, a loss of belonging – resulting in an array of negative effects: social, psychological, physiological and behavioural.

Compelling evidence from the Mapping Study supported this general theory, confirming that the lived experience of LGBT people in Uganda was characterised by poor mental health – self-stigma, self-isolation, loneliness – and high levels of social exclusion and discrimination.

Minority stress is compounded in some populations; for instance, not only are trans people and women who have sex with women subject to exclusion from general society, but they are further marginalised within the LGBT community. The strong HIV, public health and biomedical response environment disproportionately prioritises gay men and other men who have sex with men (MSM), subsequently limiting or entirely excluding access of trans people or women who have sex with women from programming, resourcing or development opportunities.



The LILO Project responds directly to these psychosocial conditions that throw the perception and experience of marginalisation by LGBT people into sharp relief. It strengthens the capacity of LGBT activists and organisations; it builds skills for leadership, conflict resolution and organisational management; it raises awareness of human rights.

More significantly, however – and in ways that highlight its uniqueness and innovation – it creates an environment for psychosocial support and peer-counselling; it promotes safe spaces where LGBT people meet and support one another in their shared experience; it foregrounds the value and legitimacy of personal narrative. And, against the hegemony of public health, biomedical or hard-line rights-advocacy approaches that characterise interventionist work in the LGBT sector, it offers a focus on self, on mental health and wellness, and on building an internal locus of control.

Essential elements in coming to voice.

While this internal experience does not necessarily overcome the steep gradient of oppression, persecution and violent recrimination that characterise the marginalisation of LGBT people in Uganda, it does begin to build the emotional literacy and psychological resilience to, incrementally, stand up under it. To no longer be complicit with it by self-marginalising.

Given the analysis of context, several programme assessments and independent evaluations⁶ confirm the relevance of LILO and personalisation-based approaches to these settings. The *Learning From Innovation* project sought to deepen that analysis, and learn from LILO in Uganda about what it takes to support people on the margins to find their way, appropriately and acceptably to themselves, to voice.



⁶ Walters, R. “A place in the same sun: mid-term review of *The LILO Project: Reducing Minority Stress through capacity-building of LGBT organisations and individuals in Tanzania*” (2016);

La Font, S “*Changing my life under my own skin: LGBTI issues and impact analysis of LILO Identity workshops in four Southern African countries*” (2016).

Walters, R. “*Report on the end-of-project evaluation of Twafiika: a capacity development trajectory for organisations working with sexual orientation and gender identity in Southern Africa*” (2015)

CONCEPT AND APPROACH

LEARNING FROM INNOVATION

COMING TO VOICE

LEARNING FROM LILO

A LEARNING ORGANISATION

Positive Vibes is not a research institution. It does, however, pride itself on being a learning organisation, learning systematically from its process and the outcomes of that process in order to evolve, innovate and deepen its practice. In collaboration with its partner LGBT Denmark and local LGBT organisations, PV utilised the VOICE grant to learn from the implementation of LILO in Uganda.

The Learning from Innovation (LFI) project took the form of a non-routine Participatory Action Research Process.

In particular, Positive Vibes was interested to understand more deeply the processes through which marginalised populations – often socially excluded, limited in power and resource – are empowered; how conscientisation is effected and expressed; how LILO methodologies based in personalisation contribute to that personal and political awakening.

Learning from LILO, then, was not about a superficial evaluation of the methodology itself; support for the efficacy of the methodology is already substantively in evidence. Instead, it involved using that entry-point as a way to understand barriers and enablers of power, and the implications of those findings for programming.

INITIAL LEARNING QUESTIONS | A departure point for shared-interest learning

At the inception of the project, the LFI was premised on an overarching Learning Question, and several subsidiary questions:

1. Does the utilization of the inside-out methodology and approach result in LGBT individuals and organisations having:
 - a. Self-awareness, self-efficacy, ability to develop voice and agency?
 - b. Positive impact on reduced stigma and discrimination?
 - c. Increased access to health and justice?
 - d. Improved policy, programme and legislative environments?
2. Has personal change and development (as catalysed by LILO Identity) in the specific context of rural Uganda taken place?
3. Are individuals enabled to assert voice and rights in the immediate personal sphere and more widely?

among friends, family, community? How has this contributed to the overall outcome of the project?

4. Have the interventions strengthened practice in civil society organisations, specifically LGBT organisations, and met the requirements to support the integration of one or more LILO methods and the sustainability of those methods into the organisations? Has this impact on outcomes, and has it impacted on movement building?
5. Have programmatic activities changed attitudes and practices amongst duty bearers and service providers (eg. religious, traditional and government workers) as a result of participation in LILO? Has this contributed to overall outcomes?

These initial learning questions – framed at the early concept stage of the project – served an important two-fold purpose:

- They described a broad framework – a vessel, a container – necessary to define the overarching learning action of the project itself, and maintain a focus.
- They acted as a departure point within a participatory learning process, a foundation from which other branches of interest and learning might develop amongst collaborators.

It was important in a participatory learning exercise that the investigative framework – the container described by the initial learning questions – be sufficiently porous and pliable to make room for genuine participation that shaped the tone and direction of what was being investigated, how it was being understood, and for whom it had significance. The process could not, inadvertently, marginalise the voice

of communities by exclusively and inflexibly defining the terms for learning. And, unsurprisingly, during a first-phase exploration of learning interest with LFI participants – in the Ugandan context, and in the technical programming context – a range of interesting supplementary questions emerged, many of which could be easily absorbed and accommodated within the broad framework of the initial learning questions.

These supplementary questions are recorded in Appendix A below.

The Learning Questions have been approached in a ‘gestalt’ fashion – integrated, collective, contexted, iterative and dialogic – where the whole experience is greater than the sum of the individual components and speaks to each individual component. The accumulated volume of learning is, in turn, able to speak back to each question within a more vivid and fully realised context than had each question been artificially isolated and individually answered.

Conclusions around these initial framing questions are explored in the section on “Learning”, below.

PARTICIPATORY ACTION RESEARCH (PAR) | A philosophy and approach to the LFI in Uganda.

Positive Vibes intentionally approached the research and learning through a Participatory Action Research paradigm, investigating multiple facets of learning connected to LILO in Uganda: how it was experienced and perceived by participants and implementers in that setting, and by those within Positive Vibes and its partners responsible for its overall design.



This approach to learning alongside communities, from local action – close to where the action happens, and close to when the action happens – corresponds to PV’s rights-based values and built participation and voice into the outworking of the Voice grant itself; direct participation of those traditionally excluded – not only by society, but often by programmers and researchers – was at the cornerstone of the method. Communities participated in reviewing their own data, in interpreting that data, in sense-making, in constructing meaning, and then in determining direction for subsequent learning.

Why was commitment to this approach – and the value of, and discipline around, participation – so significant to achieving the desired aims and outcomes of the LFI?

Marginalisation is an effect, created by the exercise of power and privilege to exclude, to side-line, to dominate or overrule. But, that effect does not only come about by conscious, malicious intention. Often, well-intentioned actions have the unintended effect to marginalise. Programmers, development practitioners and service providers frequently marginalise those they intend to serve and benefit, by inappropriately exercising power to think, act, choose or speak on behalf of others. Researchers often do similarly.

Traditional research approaches tend towards observation. One party – the observer – examines, investigates, theorises and forms conclusions about another party – the observed, the latter frequently being cast as the object of study by another. That object may offer consent but has lesser agency and power in the narrative that is being shaped around it and its experience by the investigator.

From this methodological analysis alone, it is clear why traditional “research” approaches based in even well-meaning investigation and observation are limited in their ability to engage with marginalisation with integrity. Unchallenged, the innate disparities in power, in role, in leadership, in choice of direction, in priority of theme do not sufficiently overcome the barriers that keep marginalised populations at the fringes of action that concerns them. Too often, traditional research approaches – albeit unintentionally – contribute to the effect of othering.

Subjects apply actions. Objects have actions applied on them. Observation too easily reduces people to passive objects of study, rather than promote them as active subjects of their own story.

Conscious of this challenge, the LFI project followed a Participatory Action Research (PAR) methodology, allowing for an approach that appreciatively accompanies and learns from local action. PAR design recognises that every person engaging in the process does so as subject, not object.

In contrast to detached observation, PAR deliberately creates space for participation; and creates from participation, conscious to avoid the ‘unbiased objectivity of the expert’. People who enter into the process do so as learners, as equal subjects, in as much as equity can be made possible. Each capable of constructing meaning from their encounter with the process. In this research paradigm – consciously and intentionally so – there are no external observers, no professionally distant researchers, no “experts” who observe some othered object of research. There are, instead, a variety of interconnected groups, each of which comprises participants in the LFI. Each group is the subject of its own observation and learning, drawing on the thinking of the others to stimulate its own reflection and deepen its own learning.



PARTICIPATING IN THE LFI

PARTNER REFLECTIONS

Dr. Finn Reygan

SENIOR RESEARCH SPECIALIST
Human and Social Development
Programme, HSRC

The 'Genders and sexualities in Africa' (GSA) working group in the Human and Social Development (HSD) programme at the HSRC focuses on issues of sexual and gender diversity across the continent. The working group explores a wide range of issues related to sexual orientation and gender identity (SOGI), including SOGI language, diverse methodologies for engaging queer communities, and African ontologies and epistemologies related to gender and sexuality. The working group aims to trouble some of the givens related to SOGI research and to work in more collaborative and innovative ways. A core part of this process is joint work with civil society organisations (CSOs), including queer CSOs, given that the knowledge bearers in SOGI work are often community and civil society organisations. The GSA working group sees collaboration with CSOs as a way to develop egalitarian, sharing and co-learning processes between researchers, activists and service providers that is ultimately to the benefit of lesbian, gay, bisexual, transgender, intersex and queer (LGBTIQ) communities. This process allows for the grounded, contextualized knowledge and process expertise of CSOs to meet with the research expertise of the working group, which includes senior researchers who also have extensive experience of working in civil society.

The LFI process provided further confirmation for the GSA working group of the usefulness and benefits of working closely with and alongside civil society. The process reaffirmed the importance of doing research with, rather than on, queer communities and of how the process of accompaniment facilitates entering more deeply into the lifeworlds of LGBTIQ communities. Inherent in this process is the need for power sharing, or rather of engaging partners and community members in co-constructing the research process, in a move away from the idea of expert researcher at one remove from the communities and lived experiences of research participants. The process of decolonization is a necessary one in the research process and LFI and accompaniment methodologies, including the participation of community members in moulding and directing the research process, is one way of reconceptualising and envisioning research possibilities in Eastern and Southern African contexts.

In short, LFI participation provided the GSA working group with a space to reflect on novel ways in which research may serve to support LGBTIQ communities in creating greater space for participation in society.

Workshop participants and community members speak what is true to their experience and their perspective. Organisational personnel from within PV and its partners speak to what is true to theirs. Each is the subject of their own story, as they collectively interpret the same data – extracted from practice – and say what it means for them. That shared learning is applied, in turn, to the next round of action by each participant in their respective sphere of action.

A PAR approach is based around a number of values and assumptions, and is characterised by a set of accompanying practices, including:

- There are no experts. Everyone is a learner. Or, based on the presumption of strength, agency and capacity, everyone is an expert in the realm of their own experience. Everyone knows something. Everyone has something worthwhile to share. Everyone can think. PAR rests on the ability of participants to practice appreciation of the other.
- New knowledge can be generated in the intersects between what one group knows and what another group knows, or emerge from the shared curiosity of different groups who frame interesting questions for exploration together. Questions need not be predetermined prematurely. Questions emerge from shared analysis.
- Processes that are based in participation, where the space and discipline for inclusion are preserved, build confidence and appetite for social justice. Participants invariably gain a taste for inclusion, for validity, for validation, and learn consciously and passively how to question, how to challenge, how to contest unequal power and inequity.

- Facilitation and sensitive, appreciative inquiry are practices that generate reflection and dialogue – on experience, on social history, on methodology, on impact and effect. Dialogue is not simply a means to respond to, interpret or communicate around data. Dialogue itself is data, a principle that continues throughout the stages of the LFI process:
 - Local action through implementation of LILO generates primary quantitative data through data-collection tools (baseline tools and surveys) and experience. Both are reflected on through dialogue, becoming, in itself, a new facet of the data-set, and a rich source of both technical knowledge and insight, and secondary qualitative data.
 - Expanding dialogue around quantitative and experiential data surfaces new questions for reflection, exploration and experimentation, and leads to more intentional action. It influences practice.
 - Study findings, towards the end of the period, are collated for dissemination and sharing. Were this to happen through a reflective process, the sharing of that data in itself generates dialogue – on process, on method, on approach, on mechanisms for change, on strategy, on policy, on adapted practice, on values. Dissemination of findings in itself is an exercise, potentially, in activism and influence.

Within the PAR paradigm, if everyone is the subject of the action, no one is singly targeted in the conventional sense of that word. Methodology and design, and the intent to stay true to an approach that enables participation and equity,

challenge the idea that one group is the target of another, and provokes the question: “*who is the target?*”.

The subject-stakeholders in the LFI project, then, are varied. They are primarily an LGBT constituency in Uganda (in a sense, an “external” group, relative to PV as the implementer of the LFI project), and an organisational constituency within Positive Vibes and its strategic partners responsible for delivering programming (an “internal” stakeholder group). And across and between these two sets of stakeholders, three interconnected levels of learning are identifiable:

An **EXPERIENTIAL** level in which the LGBT-led organisations and LGBT people in Uganda are the primary subjects, based in their lived reality;

A **STRATEGIC AND OPERATIONAL** level in which Positive Vibes and its programme-implementing partners are the subjects, based in their technical design and delivery of programmes and methodologies in contexts like that found in Uganda; [In the LFI, this function was served by a Technical Review Group that convened twice during the research period, following each field visit in Uganda]

A more abstract, **CONCEPTUAL** level in which the LILO methodology itself, and its theoretical underpinnings are analysed.

Each stage of the project explores all three levels of insight simultaneously, and local Ugandans, programme designers and implementers, organisational staff and managers, and researchers participate together in each stage. Each group extracts learning and meaning, and makes application to its own area of activity.

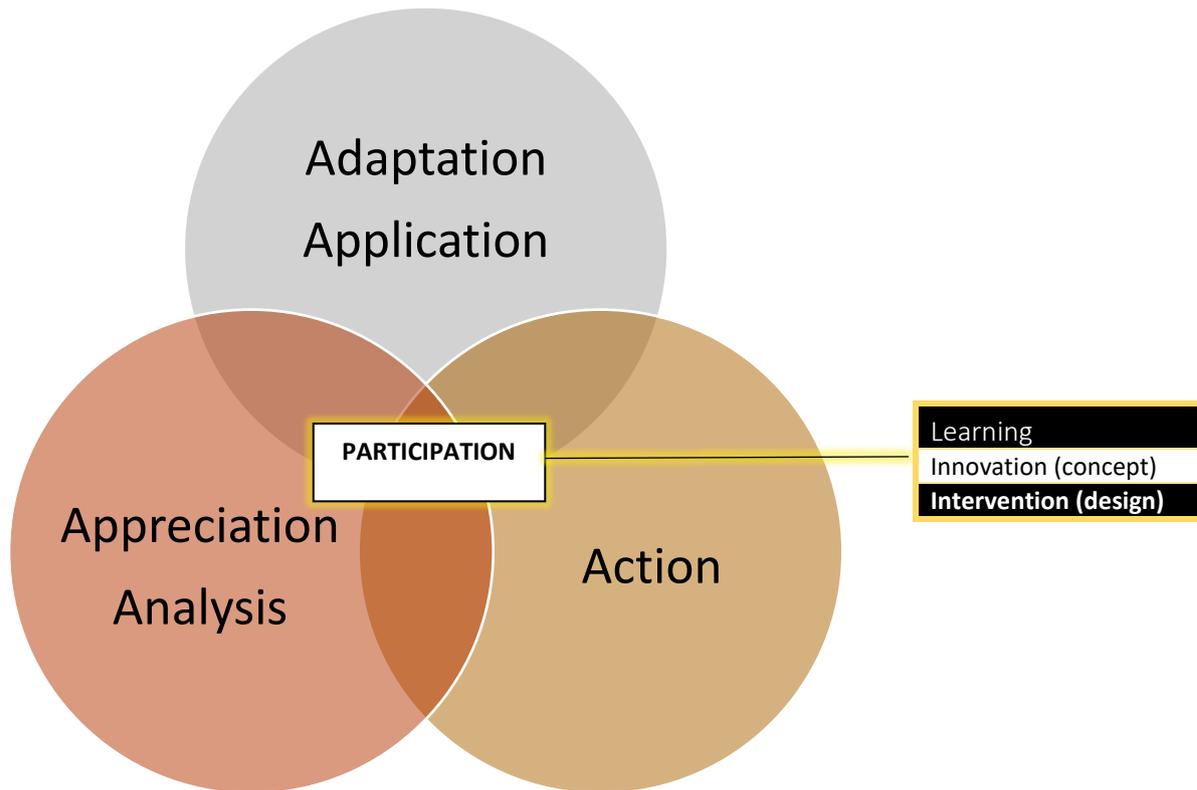
Communities learn. Organisations learn – not only about communities, but about themselves, their approach, their working culture – and about the conditions, internal and environmental, that conspire together to create, sustain and expand marginalisation.

Throughout the LFI, engagement with both constituencies has been an explicit, central element of the research design. In fact, engagement has been a requirement of the process, built into both overall design and practical method so that almost every activity is an exercise in stakeholder engagement, and where ‘engagement’ is understood as participation rather than ‘involvement’ or ‘consultation’.

Participants have readily engaged, responding to the invitation and opportunity to think, to claim “expertise” from their own lived experience, to express appreciation for the other as a first step towards authentic learning, to contribute to a collaboration where each voice is valued, and where every perspective is both valid and desirable.

Starting from self, and working with self – PV’s foundational philosophy and practice: *personalisation* – is consistently applied throughout the process of stakeholder engagement. That application is a conscious choice, in part to reflect PV’s ways of thinking and ways of working, and in part to reflexively test the value of that approach within the learning parameters of the research project. Personalisation deepens the subject-investment in the process of reflection, analysis and interpretation. There is no talking about an issue in the abstract, or as a series of problems, or as an externalised third-party concern. “*What does this mean for me?*”, “*How do I connect to this reality?*”, “*How does this data represent my own experience?*”, “*How do I respond to this evidence, for my own life, and with others?*” are common forms of reflective questions throughout the engagement.





Participation is the value, discipline and practice that builds equity in a multi-stakeholder environment. Access to spaces where action, appreciative analysis, adaptation and application take place generates not only dynamic new learning, but conceptual innovation and creative design.

INSIGHT | COORDINATION AND ADMINISTRATION FOR PARTICIPATION

Organisations may need to adapt their own ways of thinking and working, to consciously dismantle their own power that inadvertently marginalises those with lesser power.

If people are the subjects of their own response – with the energy and ability to choose a way of being in life and in the world, that is good for them at the time; if they are the protagonists, the lead actors, in their own story – and, if coming to voice within is a fundamental stage towards expressing voice without, then such beliefs, values and principles have important implications for organisations that wish to support and programme with communities to unveil, promote and amplify the voice of those who are marginalised.

As MARLENE DAVIDS – LFI project administrator based in Cape Town, South Africa – discovered, maintaining the disciplines of inclusiveness, consultation, consensus and agreement are often labour-intensive and inconvenient when administration, logistics and coordination of a project are concerned. But, observing the integrity of a process that prioritises participation is necessary, throughout, to build trust, confidence, and equity.

Any system needs to have coherent processes to enable accurate delivery of its product, whether on a small or large scale. And those processes reflect the principles and values of that system. This accountability between principles and processes were evident in the administrative and logistical preparations for the first and second cycles of the LFI, especially as related to field visits in Uganda.

Organisations that implement large-scale development projects work in certain ways that are necessary for efficiency and accountability. Administration systems are underpinned by financial management systems and project workplans that can become quite technical and sophisticated. The systems we use in our organisations, however, are not always the easiest or most practical when working with local communities, who have not been exposed to complicated systems and procedures, especially when those team members are in an entirely different country.

To enable these processes to work one needs to find methods that can be implemented practically in various contexts, but still allow for sound accountability. For the LFI, this meant we needed to participate together closely with colleagues in the field in Uganda, and to build on relationships on various levels. Getting that dynamic right, administratively, really supported and added value to the success and lessons learnt within this project.

What did we learn, as an organisation, about working by participation?

- If we wanted to achieve genuine participation – consultation, inclusion, shared decision-making – our planning needed to happen early, to allow plenty of time

for engagement with colleagues in Uganda. The planning of Cycle Two of the LFI started almost immediately after the conclusion of Cycle One, even though that process was four months later. Most other processes during the LFI involved complex concurrent planning that required a high level of organised efficiency: developing MOUs, partner participation letters, individual participant per diem disbursement letters, in-country process flow, visa application processes.

- Partners need an opportunity to engage with concepts and ideas for programme activities – to properly understand what is being explored or proposed – before they can give legitimate consent or agreement. Coordinating these conversations between technical programme people in the organisation and partners in the field can be a tedious process. But it is absolutely necessary to find the right balance between what is interesting and what is appropriate, what is safe and what is affordable. And to inform decisions about logistics and budgeting. Genuine participation means giving people what they need – in this case, clarity on concepts – so that they are able to fully engage on equal terms, before decisions are made.
- Money, management of money, and decisions about how money is spent hold tremendous power. In as much as Positive Vibes personnel had responsibility for monitoring and adhering to the project budget, it proved important that local partners be included in conversations about money in various ways. This was, on one hand, a matter of principle. But on the other hand, it informed some very important practices in the administration, coordination and logistics of the project:
 - Choices of venue for accommodation or meetings, based on what was locally known to be appropriate, safe, secure and trusted.
 - The most appropriate way to work with per diems. Ugandan participants preferred to have as much freedom of choice as possible and preferred to not have evening meals or accommodation booked for them. They would rather receive their per diem amount, and

choose for themselves how to spend it. The presumption by PV as an organisation that simply block-booking in advance would be helpful or convenient was strongly challenged at the early stage of the project and in later stages, partners were simply allocated their allowance and could identify, for themselves, where they wanted to stay, what food they wanted to eat and where they wanted to eat. Seemingly simple choices – simply because they are choices – are powerfully enabling.

- Involving local partners in the interaction with hotel owners or workshop venue operators, and in the review of invoices issued on-site in local currency, assisted to verify accuracy and – in some cases – challenge extravagant, opportunistic billing by local vendors.
- Communication was a critical aspect to our participatory process. And this was not always easy. Partners were not always available to be contacted. Or technology to connect over phone or skype or email was unreliable, unavailable in that environment, or inefficient. A WhatsApp group was created to communicate process updates, and this proved the most workable solution for rapid response.

We learned to not take for granted that communication costs, literally, and that LGBT partners in a country like Uganda needed to be frugal in their use of data.

Individual communication made a difference as partners appreciated that they were consulted and were an equal part in the process. It also provided transparency. Through this people felt respected and this provided opportunity to build on previous engagements and honour those relationships.

Administration and logistical processes are often forgotten as the important foundations on which projects are built. These functions have important contributions to make in creating opportunities for engagement, for learning from each other, for relationship building and partnerships.

Real participation requires a sense of equity. And that cannot happen at the programmatic level alone. Administration, coordination, financing and logistics hold a lot of power in projects, and even at this level it is important that all voices within the process and implementation be heard.

This both requires and guarantees a balance of mutual respect and care in the organisation. Good communication will facilitate meetings, decisions and interactions between partners. Without community buy-in, a project may never get off the ground or will not be accepted once it is completed.

In the LFI, the process of engaging the local teams during and throughout the preparation and implementation processes were much appreciated as they felt involved. This required that, within Positive Vibes, we stay conscious of the values of participation, inclusion and local leadership by the Ugandans who were the custodians of this work, and the local hosts. That values-based prioritisation, applied to our processes and systems, helped us learn how to work in different ways to build power, agency, and voice.

DESIGN AND METHOD

The *Learning from Innovation* project process advanced through several integrated **STAGES** and **ELEMENTS**, described below:

- 
1. A **conceptualisation** and **collaborative design** stage.
 2. A **contextual and conceptual analysis** of LILO and personalisation approaches in East Africa
 3. Development of **data-collection** tools and instruments, and data collection from LILO workshops.
 4. LFI CYCLE ONE **Participatory data-analysis** and interpretation
 5. LFI CYCLE TWO **Community Immersion** to explore the *lifeworlds* of queer women and trans people.
 6. Development of **LFI Coming to Voice series**.

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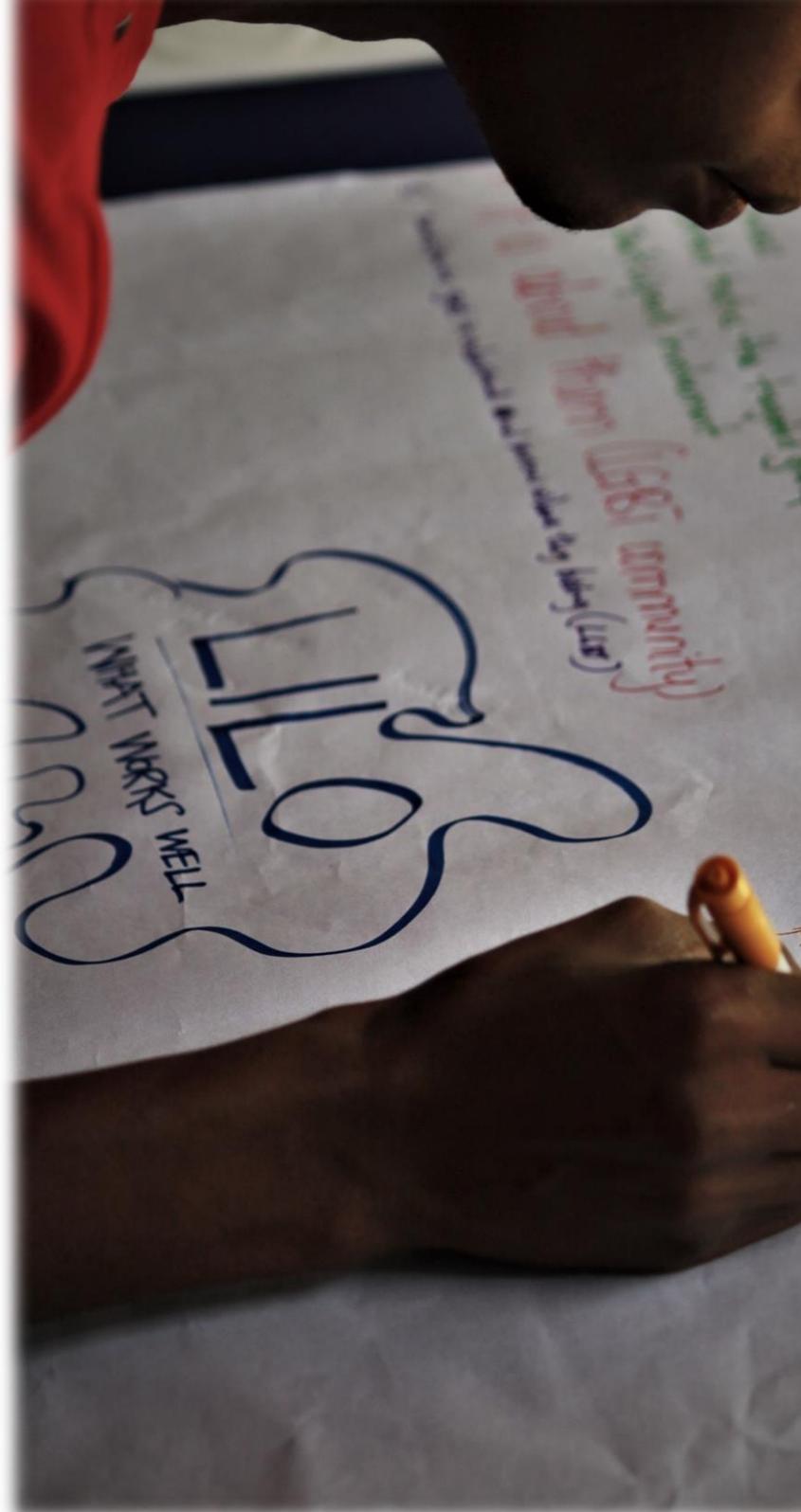
A **conceptualisation and collaborative design** stage, during which time the framework for the project was established, roles and responsibilities for implementation were agreed and formulated, and the initial LFI Guiding Design document was developed. This stage included:

- Consultation, internally, with Positive Vibes and technical resource teammates to inform process design, structure of the project and learning questions.
- Consultation on-location with Ugandan teammates to confirm their interest and will to participate in the process, describe mutually acceptable ways of working together, inform basic structure of the project over time, and identify initial learning questions.
- Development of the LFI Design document, to consolidate the research concept, to frame objectives and anticipated outcomes, to outline the stages of implementation over the course of a 12-month period, and to identify roles and responsibilities for key resource people.
- Development of Terms of Reference for the Contextual and Conceptual Analysis of LILO by the Human Sciences Research Council, and a Memorandum of Understanding to formalise the partnership



Developing a **contextual and conceptual analysis of LILO** and personalisation-based approaches, identifying – in essence – the first principles, theories and philosophies that underpin the design and delivery of LILO; and their appropriateness and relevance to the East African context. This stage included:

- Formalising a partnership with the Human Sciences Research Council, based in Durban, South Africa, to collaborate as a research partner in the LFI, and lead on the contextual and conceptual analysis of LILO.
- Development of a Terms of Reference for Contextual and Conceptual Analysis of LILO methods, constituting a brief to the Human Sciences Research Council.
- Engagement with and participation by the HSRC in the LFI process including: extensive literature review of all PV methodological documents pertaining to LILO methods and overall development approach; and participation in two Technical Review Group meetings in Cycle One and Cycle Two of the LFI; participation in one Field-review process in Cycle Two.
- Development of Coming to Voice Volume II: “First Principles”, the contextual and conceptual analysis of LILO.



Developing **data instruments** for collecting data and for collating data. This stage included

- Reflecting with LFI stakeholders around the question “What would we most wish to learn about?”
- co-development of broad range of learning questions around LILO methodology and implementation; around thematic issues relating to LGBT people in Uganda who were participants in LILO workshops.
- Identifying the data-sources best able to respond to the critical questions, and an ethical method for systematically and reliably gathering data.
- Reviewing existing tools and adapting them, with teammates in Uganda, considering whether questions in their current form were necessary, too complex, sufficiently clear, sufficiently strong, comprehensive?
- Design and development of LILO Identity pre- and post-workshop questionnaires.
- Developing a protocol for use by LILO workshop facilitators to guide the administration of the pre- and post-workshop questionnaires.
- Primary data collection through pre and post LILO workshop questionnaires to inform participatory analysis and interpretation with LFI participants during Cycle One Field Review.

DATA IN DETAIL

1. An overview of the LFI data-collection and collation process are outlined in *“Insight | Data management in the LILO project and LFI, Uganda”*, overleaf.
2. The protocol for administering the pre-and post-workshop questionnaires that constituted the initial data to the LFI is included below, Appendix B.
3. The pre-and-post LILO workshop questionnaires are included below, Appendix C and D.
4. The use of this data for participatory analysis and interpretation with LGBT communities in Uganda is described in Coming to Voice Volume V: “Making Meaning”

INSIGHT | DATA MANAGEMENT IN THE LILO PROJECT AND LFI, UGANDA

Participatory measurement generates both personal power and motivation for movement.

Development projects have long adopted the language of “Monitoring and Evaluation”, but its practice has not generally lived up to its potential as a catalyst of movement. Often a compliance function, “M&E” is often delegated to an individual in the organisation who becomes responsible for extracting statistics to inform reports to donors.

Something powerful happens, however, when communities begin to access their own data, and collaborate to make meaning of it. Not only do they discover they are capable in ways many may not have imagined, but they acquire energy and vision to apply their insights to advance their own movement.

In this INSIGHT, Nicole Scharf – International Project Coordinator, LGBT Denmark, and the Measurement Focal Point for the LFI – outlines how data has been regarded and processed through the LFI.

While the concept of data is commonly associated with scientific research, data is in fact simply unprocessed information which is collected and analysed on a daily basis even if we are not always aware of it. Each piece of data is an individual piece of information, which helps us to understand our realities.

Data is a set of values of qualitative or quantitative variables and may be collected with the help of a questionnaire, a survey, an interview, photographs, conversations, letters, drama performances, music, fashion or any other means. The more varied the sources, the greater the value of the information the data will generate.

Data becomes information suitable for making decisions once it has been analysed. In other words, data helps us to understand our lives better and helps us to ensure that we are taking informed decision based on facts, instead of assumptions. Data then directs our actions to address our challenges and needs.

The LILO project generates data designed to better understand the lived experiences of LGBT+ persons in rural Uganda. Understanding the unique challenges and vulnerabilities as experienced by each population group enables the participating organisation to adapt their programming accordingly so that future programmes can

contribute to the mitigation of the challenges, or their impact on the communities.

While LILO has been tested and evaluated in Southern African settings and shorter programmes, the rural Ugandan context, as well as the extent of the LILO project in Uganda demand a contextualisation of LILO. Subsequently, the collected data will be used to evaluate the effectiveness of the LILO methodologies in rural Uganda and the usefulness to participants with the intent of adjusting and improving the curricular, as well as the entire project experience to this specific context. It will then contribute to a learning that will be valuable in situations where LILO needs to be adapted to other contexts.

Furthermore, there exists more extensive data from Kampala and Central Uganda. The rural areas in Uganda are underreported. In partnership with Queer Youth Uganda, Rainbow Health Foundation Mbarara and Health and Rights Initiative, LGBT Denmark conducted a mapping study in 2015-2016, which highlighted some of the unique challenges of LGBT+ persons residing in the rural areas. The LILO project is a direct response to these findings and subsequently the data collected during this workshop will contribute to the existing findings from the mapping study.

It is our firm belief that focusing on how we understand ourselves is the first step to propel social action. Motivated by this belief, we apply the LILO methodologies in our work because they directly respond to high levels of self-stigmatisation through personalisation and stimulate action towards interpersonal influencing of attitudes and norms in their relationships and communities. The collected data will thus be used to encourage other actors to focus on personalisation as a successful approach to address minority stress, discrimination and stigmatisation amongst minority groups.

DATA COLLECTION TOOLS

The data will be collected with the help of pre-workshop questionnaires and post-workshop questionnaires administered amongst LILO workshop participants.

Below is a short description of each of the data collection tools and the nature of the data they will collect:

1. Pre-Workshop Questionnaire (LILO Identity)

The pre-workshop questionnaire is divided into three sections:

- Participant Biometrics and demographics
- Participant KPA – Knowledge, Perception and Attitude about SOGIE
- Lived Experience

The questionnaire is filled in by all participants at the beginning of the LILO workshop. It is administered by the facilitator(s), who follow a set of agreed guidelines.

The importance of the participants biometrics is to understand who is coming to the LILO workshops in regard to self-identified gender identity and expression, self-identified sexual orientation, location and age. This data is helpful to compare data across the LGBT+ spectre and identify specific vulnerabilities according to these identifiers.

The Participant KPA data highlights participants' knowledge, perception and attitudes in regard to gender identity and gender expression and sexual orientation.

The data collected in the section on lived experience highlights the realities of LGBT+ persons.

2. Post-Workshop Questionnaire and Feedback Form (LILO Identity)

The pre-workshop questionnaire and feedback form is divided into four sections:

- Participant Biometrics and demographics
- Participant KPA – Knowledge, Perception and Attitude about SOGIE
- Workshop Experience
- Participant Intentions after the workshop

The post-workshop questionnaire and feedback form is filled in by all participants after the workshop. It is administered by the facilitator(s). Participants will use the same unique identifier code they were given for the Pre-Workshop Questionnaire. The code is anonymous and cannot be traced to the individual participant.

Participant Biometrics and Participant KPA are the same questions from the Pre-Workshop Questionnaire and can therefore be directly compared to those responses. The underlying belief is that LILO may change participants' self-understanding, which the comparison of these two data sets will show. The data will then indicate the immediate learnings participants have made during the workshop.

The information gathered in the section on workshop experiences will inform the adaptation of the LILO workshop, as well as its improvement, which is important as we are working in many different contexts and with people from different cultural, regional and religious backgrounds.

LILO Identity intends to help participants to move towards a more positive LGBT+ identity and a strong self-concept, so that they would be better equipped to handle discrimination because of their sexual orientation and gender identity and expression (SOGIE). The data collected on participants' intentions after the workshop may inform future programming for our partner organisations.

3. Facilitator Reports

Each facilitator team writes up a report after each workshop, guided by a template. The report will include the facilitator team's description of the workshop experience, their analysis of discussions which arose during the workshop and a first analysis of the data collected at the workshop. They analyse data into graphs with the help of a datafile (further discussed below) and offer a first, subjective interpretation of the data based on the workshop experience. This analysis ensures that the observations the facilitators made individually are discussed and recorded for later use. Facilitator reports may include photographs and handwritten/ drawn materials.

4. Feedback Workshops

The LILO project has a participatory approach. Participants in all activities are actively engaged and their knowledge, experiences and intentions are key to driving the activities.

To further support this approach, the project will hold feedback workshops where participants from different activities, regions and organisations will come together to discuss their experiences during and after the activities, which will contribute to the evaluation of the project and its activities to make adaptations and adjustments where necessary.

Moreover, participants of the feedback workshops will actively contribute to the analysis of the primary data, since they have the local knowledge of the experiences behind the data. The primary data will be presented to the participants in the form of graphs and is quantitative in nature. The reflections and interpretations of the primary data will generate secondary data, which ultimately will inform the thematic direction of the following processes to generate more qualitative data, such as personal accounts of lived experiences.

The feedback workshop will include questionnaires or forms but will be an interactive discussion on subjects that will have been identified with the help of the various questionnaires and feedback forms.

5. Photographs, Audio and Video Recordings

Throughout the project, photographs, audio or video recordings may be gathered to complement the quantitative and qualitative data.

Each participant is invited to sign a consent form, where they give permission to disseminate the photographs, audio or video recordings. Consent forms give the option of only giving a partial consent to dissemination of the generated data or refuse consent. The participants are further offered the opportunity to look through the photographs and recordings and revoke their consent for specific documents only. These will be deleted in the presence of the participant. Consent may be revoked at any time, but dissemination prior to revocation cannot lead to prosecution of the disseminating party, if the dissemination was in accordance with the consent form.

6. Protocol for Data Collection

A protocol for administering the questionnaires and feedback forms has been designed to ensure that the data is collected in a standardised fashion. The Protocol for Data Collection describes step by step how the facilitator(s) should administer the questionnaires and feedback forms to enable participants to understand the questions posed therein and to respond accordingly.

The Protocol for Data Collection considers both the Pre-Workshop Questionnaire and the Post-Workshop Questionnaire and Feedback Form and the different requirements of each form.

7. Data-file

The data collected with the help of the Pre-Workshop Questionnaire and the Post-Workshop Questionnaire and Feedback Form will be transferred into an excel-based datafile. The datafile is build up in accordance with the respective questionnaires and forms and contains thus the same information.

The datafile has been coded and uses only numerical identifiers, which increases data security. The datafile can only be read in combination with its codebook, which explains in detail what information is stored in the datafile. The datafile further translates the data into graphs.

DATA ASSURANCE

Facilitators follow a set of guidelines for administering the questionnaires and feedback forms. This ensures that all facilitators provide their participants with the same information as they are filling in the questionnaires and feedback forms, which in turn ensures that the data has been provided based on the same premise.

The questionnaire is anonymous; each participant is given a **unique identifier code (UIC)**, which cannot be traced to the individual participant, but which allows us to compare the data collected through the pre-workshop questionnaire with data collected at a later point in the project.

The facilitator team checks with participants that they have understood how to create the unique identifier code. They are instructed not to read the code out loud, but instead to check that the structure is in accordance with the design of the code.

Since the unique identifier code is reused if a participant attends several LILO activities, the codes are checked and matched against each other. It may be that codes cannot be

matched, because a participant has used another code. In this incident the responses are regarded as data from different respondents.

The questionnaire and feedback forms are transferred into the respective datafile by the facilitator team or Ugandan project coordinator. It is then checked by the Ugandan project coordinator and finally by the project coordinator from LGBT Denmark. Missing data is identified and added if available on the hard copies of the same unique identifier code. If it is not available, it is removed from the dataset with a note, that the participant did not provide the data. The number of respondents will then be reduced for that specific dataset.

A **code book** has been designed for each datafile. The codebook explicitly explains how the datafile is set up and ought to be filled in to ensure that all data is processed in the same way.

Facilitator reports and Peer Counselling feedback forms follow a format, which has been created by the Ugandan organisations in cooperation with LGBT Denmark and Positive Vibes. This ensures that all reports and feedback forms follow the same structure. LGBT Denmark's project coordinator and Positive Vibes' Training Coordinator check the reports after submission. Any missing information will be identified, and the facilitators will be offered the opportunity to further comment on it. If no further information can be provided, the report will highlight that.

DATA ANALYSIS

The generated raw data is analysed with the goal of discovering useful information, suggesting conclusions and supporting decision-making.

The quantitative data generated with the help of the Pre-Workshop Questionnaire and the Post-Workshop

Questionnaire and Feedback Form has been structured into a datafile, either by the respective facilitator(s) or the local project coordinator. Once organised, the data may be incomplete or contain errors. The data is therefore cleaned by the local project coordinator or LGBT Denmark's project coordinator, who will identify and correct inaccuracies. Textual data is spell-checked, which can be used to lessen the amount of mistyped words, but cannot tell if the words themselves are correct.

The data is then explored by the project team, consisting of key members of all partner organisations, to begin understanding the messages contained in the data. This process may result in additional data cleaning or additional requests for data, which may be generated with help of feedback workshops or other activities, as well as qualitative data, which has been obtained during peer to peer counselling, feedback workshops, facilitator reports, audio and video recordings or photographs. Descriptive statistics, such as the average or median, may be generated to help understand the data. The data is further examined to identify relationships among variables, such as correlation or causation.

Once the data is examined by the project team, a more detailed analysis will take place. For this analysis the project team will also include facilitators, other staff from the partner organisations and participants from the various activities, some of whom have never analysed data in such a setting before. Subsequently, the data will be presented with the help of data visualisation techniques to clearly and efficiently communicate the message to the audience. Data visualization uses information displays such as tables and charts to help communicate key messages contained in the data. Tables are helpful to a user who might lookup specific numbers, while charts (e.g., bar charts or line charts) may help explain the quantitative messages contained in the data.

The analysis group will discuss the data and its information with reference to their respective realities in rural Uganda. This process ensures that the data is analysed in the right context. It further opens questions that are directly linked to the local contexts, and which may influence the following actions.

DATA MANAGEMENT

1. Data Storage

The data will be collected by the person responsible for the respective project activity.

The data collected from participants with the help of questionnaires or feedback forms is inserted in an excel-based datafile. The data collected with the help of the Pre-Workshop Questionnaire is inserted by the local project coordinator and checked by LGBT Denmark's project coordinator. The data collected with the help of the Post-Workshop Questionnaire and Feedback Form is inserted by the respective facilitator team and checked by the local project coordinator.

The hardcopies of the questionnaires and feedback forms are destroyed by the local project coordinator after they have been checked by the relevant person.

The excel-based datafile has been coded. The code book will contain information on all information necessary for a secondary analyst to use the data accurately and effectively. The codebook is stored only by the Ugandan project coordinator and by LGBT Denmark's project coordinator. In this way, the datafile does not pose a security threat if discovered by authorities. The datafile is stored in a soft copy.

The facilitator reports and counselling forms are written by the facilitator team and peer counsellor respectively. A

format has been provided for each. These reports and forms are only stored in soft copies as PDF files.

Any photography, audio or video recording will be recorded with the available means, which most likely will be the smartphones of the facilitators or person responsible for that activity. They will be stored by the local Ugandan project coordinator, as well as LGBT Denmark's project coordinator in the respective formats.

All data are stored in Dropbox, which is accessible by LGBT Denmark and the respective Ugandan organisation. As such, each partner organisation only has access to the data collected in their areas of operation. They are co-holders of the intellectual property rights together with LGBT Denmark and Positive Vibes for the research data they generated through their activities. Dissemination of the data may occur at all times by explicitly linking the data to the LILO project.

Only the Ugandan project coordinator, LGBT Denmark's project coordinator and Positive Vibes Training Coordinator have access to all the data. LGBT Denmark shares this information with Positive Vibes via e-mail. LGBT Denmark further stores this information on their intranet, which is only accessible to LGBT Denmark's international department staff. This functions as a back-up should the data from the Dropbox have to be deleted due to security threats.

The decision to use Dropbox was taken because it is easily accessible to the local partners. Dropbox also works without stable internet connection and alerts users when changes have been made. The use of Dropbox decreases the storage of sensitive information on the computers of the project staff, which may be easily found by authorities. However, Dropbox does not provide enough security. Other means of storing the data in a more secure way are being explored collectively.

2. Access and Sharing

The collected data is stored in Dropbox. Each Ugandan partner organisation has access to the data collected by their staff. They can use the data for their programming or planning at any given time.

The Ugandan project coordinator oversees the data from both Ugandan partner organisations. He has the right to use the full data set for activities which include lobbying for further support for the project activities.

LGBT Denmark and Positive Vibes equally have access to the full data set. Similar to the Ugandan project coordinator, they are free to use the data to support their lobby work.

The data will be published in a report at the end of the project. The report will include all various data sets from the various activities. The report will be written in cooperation with the Ugandan partner organisations. It will be disseminated by the individual organisations to stakeholders previously agreed on, as well as to other LGBT+ organisations to contribute to the knowledge in this area. Until the report has been published the full data set will not be available to other stakeholders than the involved partner organisations.

Photographs, audio and video recordings will be shared in accordance with the signed consent form. The conditions may vary according to the person and their wishes for dissemination.

3. Security

The LILO project works with LGBT+ organisations and LGBT+ persons in a highly charged environment. The Ugandan penal code criminalises 'carnal knowledge against the order of nature'. Moreover, social unacceptance of varied sexual orientations, gender identities and gender expressions (SOGIE) is high. The generated data therefore may be a potential security risk both for the respondents and the

Ugandan partner organisations. Consequently, it is important to ensure access restrictions to the data, as well as understanding of the data content if accessed by authorities or other risk sources.

The unique identifier code then helps protect the identity of the participants. The code cannot be traced to a person, unless that person reveals their code.

The coded datafile further protects the participants. The codebook, which is stored separately from the datafile, is vital to understanding the datafile. Only the Ugandan project coordinator and LGBT Denmark's project coordinator have access to the codebook, which therefore minimises the risk of the codebook and the datafile being accessed by intruders.

All hard copies are destroyed once they have been recorded in the datafile, or reports. Facilitators, peer counsellors and the project coordinator are advised to transfer the data from the hard copies to soft copies immediately after the workshop.

The use of Dropbox is not secure enough for this type of work. The reason for Dropbox is that even large files can be easily shared, which is important in Uganda, where the internet connection is unstable. Files are not stored directly on the computer and may thus be overlooked by authorities if they searched the computers. More secure ways of storing the documents are being researched.

All computers are password protected and the anti-virus protection is updated, although as yet, data has not been encrypted. A back-up of all datasets is kept on LGBT Denmark's intranet, which is only accessible to the relevant project staff within LGBT Denmark.

ETHICS

Unique Identifier Code

Because the project will cover sensitive topics, a unique identifier code has been created for data generated with the help of questionnaires and feedback forms to ensure anonymity of the participants. The identifier code cannot be traced to the individual participants, which then protects their identities. The code serves as the holder of the data. This unique identifier code will be reused at later activities and thus will allow the project to compare data across time.

Consent Form

Participants in Most Significant Change stories and feedback workshops may choose to be recorded with their names or a pseudonym of their choice. Alternatively, they will be anonymised by the project staff. In both cases they will sign a consent form which specifies the use of the name and the data. The participants will not be asked for their unique identifier code. Consent forms can be revoked; however, any dissemination prior to revocation cannot lead to prosecution

of the disseminating party, if the dissemination was in accordance with the consent form. Consent forms give the option of only giving a partial consent to dissemination of the generated data.

For photographs, audio and video recordings the participants are offered the opportunity to look through the recordings and revoke their consent for specific documents only. These will be deleted in the presence of the participant.

Option of not participating

Participants in all activities are given the opportunity to decline to provide data. The person in charge of the activity and thus of generating the data will explain the purpose of collecting the relevant data and will explain the consent forms. A participant's decision will not be questioned; they will not be pressured to change their minds, and they will continue to be included in the other activities of the process in which they are involved.

4

The LFI incorporated two learning cycles, CYCLE ONE in July 2017 and CYCLE TWO in October 2017.

CYCLE ONE centred around **participatory data-analysis** and **interpretation**.

During this stage:

- Data collected through pre-and post- workshop questionnaires, from 100 LILO participants in 7 locations around Uganda, was collated, synthesized and analysed into graphs, for presentation to LFI participants.
- Two sets of Ugandan teammates convened in two locations – Mbale in the East, and Lira in the North – to review this data, interpret it, and reflect on the meaning behind what they were observing, and the implications for LGBT people and programming with LGBT people in Uganda.
- LFI participants who had also participated in LILO workshops had opportunity to critique the LILO methodology itself, and propose practical adaptations to increase relevance and appropriateness to the Ugandan context.
- Immediately following the field visits in Uganda, a LFI Technical Review Group convened in Durban, South Africa to consider what had emerged from the participatory data analysis, and to identify technical themes for methodological development within Positive Vibes, linked to the Implementation Science of LILO.



The process and outcomes of the participatory data analysis stage are described in *Coming to Voice Volume V: [“MAKING MEANING”](#)*

*The process and outcomes of the Technical Review Group exercise with the Implementation Science of LILO are described in *Coming to Voice Volume VI: [“MAKE IT WORK”](#)*.*



CYCLE TWO took direction from the thematic interest areas identified by LGBT community members at the end of CYCLE ONE, to **immerse in the lifeworlds** of two specific LGBT populations to gain deeper insight and understanding about the lived realities of those who experience particularly complex marginalisation. In this stage:

- A mixed team of PV, the HSRC and Ugandan teammates convene in Arua in the West Nile region of Uganda, to connect personally and privately with lesbian, bisexual and queer women in this part of rural Uganda. Life stories are generated from the encounter and documented by the team.
- A mixed team of PV, LGBT Denmark and Ugandan teammates convene in Mbale in East Uganda, to connect personally and privately with trans men and women. Life stories are generated from the encounter and documented by the team.
- Immediately following the field visits in Uganda, a LFI Technical Review Group convenes for a second time in Cape Town, South Africa. They reflect on the lifeworlds experience from Uganda, present and peer-review the work each member has developed since the Cycle One Technical Review Group meeting, and engage in discussion on the ontology, epistemology and methodology of Positive Vibes in relation to LILO. This engagement informs both Volume II in the Coming to Voice series: *“First Principles”* and Volume VI: *“Make it Work”*.

5



The process and outcomes of the community immersion in Arua and Mbale are described, respectively, in

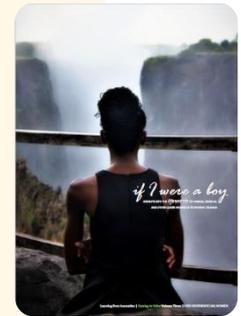
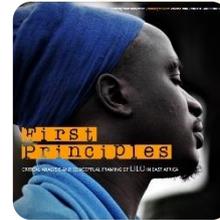
Coming to Voice Volume III: [“IF I WERE A BOY”](#) and
Coming to Voice Volume IV: [“A DEEPER LOVE”](#)



6

Consolidating findings of the LFI, including the development of the **Coming To Voice series of research publications**. In this stage:

- Six volumes of the Coming To Voice series were developed to reflect the rich, varied, multifaceted learning – thematic, theoretical, practical, personal – that has emerged from the one-year learning exercise.
- Content presentations based on this learning have been made to Positive Vibes’ internal methodology working group in November 2017 and March 2018, and the implications of that learning discussed for application to Positive Vibes strategy and practice.



RESULTS

LFI OUTCOMES | POSITIVE VIBES

The Learning from Innovation (LFI) research process has achieved at least five significant effects for Positive Vibes:

1. It has provided Positive Vibes a deeper insight into the effect and impact of LILO Identity, and clarity around the theoretical underpinnings that make the approach both innovative and effective to support sexual and gender minorities to come to voice. Positive Vibes has always known that LILO works. The LFI has made it possible to better articulate why it works – the mechanisms that drive its impact – and what it contributes to human and social development that is novel. This makes it possible to more consciously and predictably achieve and scale that effect within similar programmes.
2. It has surfaced practical ways to strengthen the existing LILO material to be more relevant and appropriate to the context of Uganda, and made prominent a way of thinking about standard processes for contextualisation – for localization of content, method and strategy -- where LILO is being pioneered, or taken to scale in other settings.
3. It has brought into sharp focus an understanding of what it means to work by participation so that APPROACH (“how we work”) is as empowering and enabling with marginalized populations – perhaps even more so – than specific ACTIVITY (“what we do”). Intimacy and immersion in the lived reality of those whom others push to the margins is a stimulating, catalytic, mobilizing practice that transfers energy and inspiration for movement to those whose voices have been silenced.
4. It has made possible an intensive, time-restricted participatory action research process that has modelled and documented an approach to programme design, where the delivery of content through workshops is integrated with community-driven data-analysis. This shifts the inherent power disparity between traditional programme-deliverers and community beneficiaries, or researchers and research subjects, so that community stakeholders are the primary actors in movements for change in their own environment.
5. The LFI project has produced a series of knowledge products, entitled “*Coming to Voice*”. The series describes the process and outcomes of the LFI as a participatory action research initiative, and highlights, amongst other things:
 - a. An articulation of a Theory of Change for achieving social transformation, where personalisation-based programming with marginalised populations leads to increased dialogue and voice.
 - b. A conceptual framework where ontology and epistemology are analysed as the basis for methodological thinking and programme design.

- c. A practical design – concepts, values, principles, ways of working, and practical stages – for participatory action research with marginalised communities that leads to practical application by programme developers and practitioners.
- d. A process for participatory data collection, analysis, and interpretation.
- e. A method for appreciative narrative inquiry with marginalised communities in ways that surface and amplify voice.
- f. The effectiveness of LILO Identity as a workshop-based methodology for promoting self-acceptance and clarity around SOGIE for LGBT people.

- 3. It has challenged the perceived role of LGBT organisations as gate-keeper service providers to and voice for communities, and stimulated discourse about those voices being marginalized and invisibilised within the LGBT sector itself, by well-intentioned organisations whose activities might be keeping them distant from their local constituency.
- 4. It has surfaced an articulation of the deeper cultural and societal roots behind the marginalisation of sexual and gender minorities, roots that need to be more consciously considered in programme design and action for influencing change: patriarchy; genderism; tribalism; wealthism.
- 5. It has raised awareness about the potential value of “monitoring” – to understand movement and behaviour and effectiveness – and the appropriate ownership of that information by the community itself; that LGBT organisations can collect data more purposefully, not simply as a matter of compliance to some external administrative or accountability requirement, but for themselves. The LFI has demonstrated to local LGBT-led organisations and the individual community members who have participated that it is possible and beneficial to sit together to analyse their own information, to interpret it and give it meaning that is relevant to them and have that be the basis for their programming and influencing work.

LFI OUTCOMES | LGBT people in Uganda

At the same time, the LFI has made an observable contribution to local action and thinking amongst LGBT activists and organisations in Uganda in a number of ways:

- 1. It has modelled processes for participatory concept and data analysis, assessment, reflection and design, and has transferred basic capacity for the facilitation of such processes by including local teammates as part of the leadership of every process.
- 2. It has facilitated the development of tools for data collection and analysis, that make possible community-level reflection and dialogue, planning and action, and provide quantitative and qualitative data that might be used to inform communications and campaigns for influencing.

“The process of this workshop is very interesting. We also need to adopt them for other programs. Sometimes we forget to use the data. Also we don’t understand the data well until we talk to the people who are the subjects. If we have such a review workshop we can always discuss the data with all relevant participants and also use it better for programming. This process shows me that it is okay that we are all at different levels, because when we discuss the data everyone has something important to contribute. Not



everyone has to understand the graph to be able to explain what the data means. As long as we are a diverse group we get even more information. I also noticed that as much as we looked at the graphs the discussions went far beyond the graph. And it is very amazing that people are very interested to share with us. In this way we can understand things we never even thought about. This shows that having such a process is even more important.”

“We approached the process by looking at graphs, but discussion went far beyond statistics into things that were really profound and insightful. Into things we don’t normally stop and think about. Sharing our own stories in the discussion groups means that a lot of little things add up and it helps us understand the data. I was attracted by the way data brings information. Surprised by the extent the data allows us to even understand individuals.”

- LFI participants, CYCLE ONE (Uganda)

6. Significantly, LGBT people are recognising and openly acknowledging to themselves and each other their own internal biases and prejudices within a community that is too often – and unhelpfully so – presumed to be homogenous. Some of that prejudice relates to sexuality and gender (for instance, a high level of transphobia and trans-exclusion; or resentment, denialism or invisibilising of bi-identities; or perpetuating patriarchy by excluding women). Some of that prejudice relates to socioeconomic status or tribal ethnicity or geography (for instance, the stigma attached to those from the North who are perceived to be less sophisticated, less enlightened, lower class, less educated).

These behaviours and attitudes are promising signs significant to strengthening voice. They are demonstrations of agency, and community. In one way, they signal a claiming of narrative, where data does not exist primarily for the purpose of donors and international partners; the story told by the numbers must be expressed in the words of the people who those numbers represent, for themselves first. In another way, they illustrate the local capacity to design intelligent questions that provide evidence around which programming and advocacy might be constructed. In yet another way, they reveal the maturity necessary to make of a fragmented and disparate assemblage of people a better reconciled and more unified community capable of expressing shared responsibility and collective voice.

At the close of the project, Positive Vibes is confident that these effects have continued to deepen as a result of the LFI, and that each is profoundly significant to strengthening movement and mobilisation of communities. The ability to base dialogue in data that constitutes evidence – drawn from the community, and validated by that community – makes self-awareness possible, the increase of which is a necessary factor in Positive Vibes’ Theory of Change: that conscientisation leads from personalisation to social transformation.



LEARNING

LEARNING FROM INNOVATION COMING TO VOICE

The learning generated from the LFI project has been extensive and varied.

- The process has made it possible to surface significant lessons about the appropriateness, relevance and theoretical soundness of LILO as a methodology applied to the context of Uganda, and to identify areas where that content might be methodologically enhanced, and practically improved. [Coming To Voice, Volume II: “First Principles”]
- The project, through its data-driven processes within Uganda, has offered unparalleled insight into the unique profiles of LILO participants in ways that connect their sexual orientation and gender identity to age, to self-perception, to geography and social setting, to lived experience in society, to psychological health, and to behaviours for self-harm or self-care; and spoken to the reach and impact of LILO on different participant profiles. [CTV V: “Making Meaning”]
- It has allowed a close, intimate proximity to the lifeworlds of lesbian, bisexual and queer women in rural settings who may never be reached with traditional programme interventions, and the lifeworlds of trans men and women, both populations that are amongst the most marginalised in Ugandan society. [CTV III “If I were a boy” and CTV IV “A Deeper Love”]
- There has been institutional learning for Positive Vibes about how to be a more effective learning organisation,

and how to be more authentically present alongside the communities it has an opportunity to accompany.

- And it has accelerated PV’s ability to critically view its often-intangible psychosocial practice as something potentially more systematic: that personalisation-based programming is more than art and intuition; it is in fact, a science of implementation. [CTV VI “Make it Work”]

COMING FULL CIRCLE | REFLECTING ON THE INITIAL LEARNING QUESTIONS

While the LFI followed, in practice – necessarily and deliberately so – an emergent path that valued a participatory approach to direct and prioritise learning agendas, the project framed itself around an initial set of Learning Questions.

At its inception, the LFI Project wondered:

1. Does the utilization of the inside-out methodology and approach result in LGBT individuals and organisations having:
 - a. Self-awareness, self-efficacy, ability to develop voice and agency?
 - b. Positive impact on reduced stigma and discrimination?
 - c. Increased access to health and justice?
 - d. Improved policy, programme and legislative environments?

2. Has personal change and development (as catalysed by LILO Identity) in the specific context of rural Uganda taken place?
3. Are individuals enabled to assert voice and rights in the immediate personal sphere and more widely among friends, family, community? How has this contributed to the overall outcome of the project?
4. Have the interventions strengthened practice in civil society organisations, specifically LGBT organisations, and met the requirements to support the integration of one or more LILO methods and the sustainability of those methods into the organisations? Has this impact on outcomes, and has it impacted on movement building?
5. Have programmatic activities changed attitudes and practices amongst duty bearers and service providers (eg. religious, traditional and government workers) as a result of participation in LILO? Has this contributed to overall outcomes?

What, then, has the LFI process had to say with regards these initial questions?

Of the many lessons that have been captured and processed, the LFI has brought into sharper focus an understanding of marginalisation – of what that experience means and how it manifests beyond the familiar language used to characterise it – and how power is expressed within cultures and human systems to systematically exclude and sideline.

This in turn has assisted Positive Vibes to understand how those who have been marginalised should be accompanied so that they are supported, encouraged, inspired and enabled to effectively come to voice. Not only what

activities to design, but the practice, behaviours and ways of thinking that must consistently characterise the approach for how activities are delivered.

Positive Vibes' Theory of Change – for which its Inside-Out methodology is a vehicle – pivots around the concept of conscientisation, rooted in the philosophy of Paulo Freire, that transformation of society by those who have been marginalised comes about when those who have been oppressed come to critical awareness of the environment around them and are stirred to act for change and freedom.

If conscientisation is the process through which the personal becomes political, personalisation lies at the heart of that process – that individuals engage with and internalise the meanings of experiences in their own lives; that they work with the self, first. This conviction guides PV's methodological approach: to support people on the margins to do the work on self, in order to generate internal power and confidence to engage in life, influentially, with others. The awakening to self and to others, and the consciousness of power that supports the effective exercise of power begin with personalisation. And personalisation, safely facilitated, leads to confidence for dialogue and – over time – greater expressions of voice and agency.

The experience of intensive engagement in Uganda, with general society and with the LGBT populations, specifically, has made it possible to speak to these aspirational principles from a practical perspective.

Where LILO has reached LGBT people – at least those who have continued to participate in the LFI – the encounter with that process has been profoundly personally significant to them, in ways that are consistent with the findings of a number of external evaluations of LILO Identity. Individuals have discovered a sense of identity within a community of others in whom they recognise themselves. They feel less



isolated, less aberrant. More connected to themselves and others. More equipped with vocabulary and concepts and emotional literacy to locate themselves securely in a world that had caused them to feel so unsteady. They lay claim, with greater confidence, to validity – if only to themselves. In an internal world where sexual orientation and gender identity were challenging terrains to navigate, LILO Identity seems to have offered a map that puts that journey in perspective.

That is, however, the internal world.

The LFI has also helped to clarify over the course of a year that (1) context matters, (2) coming to voice within oneself is profoundly powerful, and may often result in choices to not express that voice at a given time, within a given context, (3) structural and political injustice have deep roots in often unexamined culture that must be sensitively engaged in order to enable change in policy, (4) there are multiple forms of sociocultural engagement for change – the ways that voice becomes expressed, and the conditions that make that voice legitimate and effective in that context -- that do not necessarily match a conventionally held view of advocacy or activism (often based on a well-intentioned Western construct of democracy, privacy and individuality).

It is clear that, in Uganda, collective public action by a highly persecuted, highly stigmatised, marginalised LGBT population to make demands on external stakeholders is fraught with risk. Big noise by big groups – as characterises advocacy by political movements – attracts attention. And for this population, visibility means vulnerability. And too close an association to that noise, or the people behind that noise, attracts attention too. Influencing work requires high levels of sensitivity, nuance, strategy and some degree of skill, so that it does not cause harm or expose people to violent backlash from which legislators, public servants, and mainstream society do not balk. LGBT people are not simply side-lined by policy and law in Uganda; those policies and

laws are legitimised by culture that give them moral authority and weight to defend and protect the perceived moral integrity and nationalist social fabric.

LILO Identity as an expression of the Inside Out methodology does build self-awareness, increase self-efficacy and stimulate agency, the responsibility and capability for self. And it does promote personal growth and change – from isolation and fear, to connectedness and a reassured confidence. And the workshop process of LILO Identity is clearly scalable, as it has been transferred to local organisations whose staff and volunteers capably facilitate the process.

LILO Identity stimulates voice. But the audience for that voice, at least initially, must be carefully identified. The voice it stimulates is self-directed, first. LGBT people come to voice, to themselves, about their lives, and about their choices to weigh up risk and consequence. Personalisation-based programming (eg. LILO), participatory methodologies for reflective and dialogic learning (eg. LFI) and appreciative narrative inquiry (eg. LFI Cycle Two community immersion to listen for personal stories) steadily build confidence in people who have been marginalised: that they are valid; that they have something worthwhile to say; that their voice and experience matters; that safe spaces are possible.

The LFI has shown that safe spaces allow people not only to speak, but to rest – to take a breath long enough to entertain new thoughts.

Single instances of LILO, however, do not automatically translate to increased access to health and justice, or to improved policy, programme and legislative environments. Only a few short years ago, the State who holds the burden of care to protect and provide for its citizens attempted to pass legislation to impose the life imprisonment and death on sexual minorities. LGBT people in this context – not only legislative, but societal – generally do not assert voice too



strongly; they certainly don't demand rights. The risks are simply too high, the probability of consequence too likely, the gradient too steep.

Limited voice in this context is not simply a matter of diminished personal capability. It is often a well-informed, defensive choice to preserve self – and, in many cases, family and friends – from imminent harm.

As the project concludes, Positive Vibes is certainly positioned to make a case to programmers and to programme financers, as “external stakeholders” who often prioritise service delivery and advocacy over psychosocial work, that each of these methodological approaches – personalisation, participation and narrative – are valuable in their own right, but exponentially more effective and impactful when integrated into a single programme, to build the internal energy required to come to voice, and to do so in ways that stimulate the interpersonal energy and connectedness that foster stable movements.

Coming to voice within oneself is the first step to – when the time is right – expressing that voice.

Rich quantitative and qualitative data on 100 unique LGBT individuals across a range of settings in Uganda could be used – by PV and its strategic partners, or locally by Ugandan partners – to support a number of communications and influencing exercises to external stakeholders: on the existence of sexual and gender diversity; on knowledge, attitudes and perceptions; on the unique vulnerabilities of women and trans people – culturally, within the public health sector, within the justice sector; on the mental health and psychosocial wellbeing of LGBT people, and the links between chronic minority stress and vulnerability.

But, achieving reasonable social change, justice and equity for marginalised populations like the LGBT population in repressive, punitive environments like Uganda requires a systems-level approach – the individual, community-level attitudes, service providers, and legislators – and the prioritisation of solidarity and accompaniment of these populations so that they do not need to travel the road alone. The experience in Uganda has confirmed for Positive Vibes its potential added value in linking a disposition towards solidarity, with a practice of accompaniment, and a process for personal development and mental health.





COMING TO VOICE

What are we learning that has relevance for promoting the voice of the marginalized in the world?

1. No one is voiceless.

Everyone has something to say, something worthwhile, some truth of their own – from the power of their own experience – that has meaning and value. Everyone has a personal story, and a narrative that reflects how they perceive the world, and how they experience the world. Story is voice, and in that personal narrative lies power.

2. Marginalisation does not remove voice.

Nor does it extinguish it. Instead, through the exercise of power and privilege, marginalisation excludes people from spaces and opportunities where that voice can be recognised and expressed and appreciated. Extreme marginalisation – resulting through persecution and violence or threats to safety – suppresses voice, but it does not remove it. No one is voiceless.

3. People are the experts of their own lives.

Each person lives their lives within a rich tapestry of personal experience and perception that interfaces with a sophisticated, complex, intricate social, cultural and traditional environment. Communities are not homogenous and, in order to do good work amongst those who are marginalised – whose voices are often

suppressed – it is valuable and necessary to tune into their personal *lifeworlds*, to find their voice and story, to understand how life works in that space.

4. The human spirit is resilient.

Despite environments where power and privilege work to silence voice, to erase story – to suppress – people on the margins do not quickly give in to despair, as if they have abandoned all hope. Even in harsh conditions, people are capable of a remarkable optimism – hopefulness, vision, yearning and believing for a future better than what they are presently experiencing – that sustains them in life.

5. Coming to voice may be more significant and powerful than expressing voice.

In a human rights sector driven towards a particular kind of strategic activism and advocacy, where communities are mobilised and power is confronted, there are steps – *stages* – before people in marginalised communities can speak truth to power.

Before people can *express voice* to respond to their external environment, there is a process through which

they must *come to voice*; to construct their own narrative to themselves about themselves within their internal environment. To be both author and reader of their personal story. To become conscious – aware – of their *lifeworld* and the forces and factors within and without that act to limit, control, suppress or exclude

Learning how to think and speak *about* power may be a significant step before raising voice to speak *to* power. Coming to voice within is a prerequisite to expressing voice and may include making choices for oneself to not engage that external environment.

6. Coming to voice – a process of development and maturation in people, especially those who are marginalised – can be actively supported through a number of processes and practices:

PERSONALISATION

doing the internal psychological, emotional and cognitive work of looking in, looking back, looking out, looking forward; identifying the *lifeworld* and the environment in which it is located.

PARTICIPATION

opportunities for people to legitimately and authentically engage in processes and with material that is about them, that belongs to them, that affects them, and to speak to that material – to interpret it, to give it meaning.

ACCOMPANIMENT

in suppressive environments especially, people sustain their will and energy and confidence for movement and response when they are consistently, intimately, appropriately accompanied by supportive “others”

who believe in and affirm their human capacity to make their own responses in their own time and commit in some way to walking alongside in solidarity.

FACILITATION

a way of working with individuals and communities defined by “enablement” rather than “intervention”; not unlike the ethics of counselling, facilitation seeks to stimulate and support the unveiling of strengths in people and communities to make a response in their own lives, instead of prescribing or providing solutions, assuming people are unable or deficient.

7. Organisations may need to adapt their own ways of thinking and working, to consciously dismantle their own power that inadvertently marginalises those with lesser power.

If people are the subjects of their own response – with the energy and ability to choose a way of being in life and in the world, that is good for them at the time; if they are the protagonists, the lead actors, in their own story – and, if coming to voice within is a fundamental stage towards expressing voice without, then such beliefs, values and principles have important implications for organisations that wish to support and programme with communities to unveil, promote and amplify the voice of those who are marginalised:

- a. to facilitate, protect, defend, promote spaces for authentic and legitimate participation by communities.
- b. to respect the capability, insight, intuition and sensitivity of local communities to say what things mean, and to make choices about direction; to lead.



- c. that respecting the leadership of communities does not mean organisations abdicate or abandon communities. Accompaniment means participation – to learn, to appreciate, to acknowledge, to support, to encourage, to celebrate – in the space where one does not lead.
- d. to support the inner work of personalisation within individuals and collectives where coming to voice is a healthy foundation for movement.
- e. to design programme in a way that is sensitive and considered of the local realities of people and places – their *lifeworlds* -- and to do so with communities so as not to presume or usurp local knowledge and expertise; or to implement activities that compromise the privacy, dignity or safety of people at the margins.
- f. to facilitate, rather than intervene.

8. PARTICIPATION IS A VIABLE ALTERNATIVE PATHWAY TO POWER

For Positive Vibes and its partners, the LFI presented an opportunity to do research – specific, focussed, systematic learning – that was non-routine. Research is not primarily PV’s core business. Participatory Action Research shaped the methodology and approach to the LFI in line with PV’s rights-based values and personalisation-based Theory of Change.

What the process showed, however, and suggests for future application to programme design, is that participative processes – that go beyond community

involvement, or consultation – where meaningful, authentic engagement is enabled, and where such contributions are validated, appreciated and valued, generate incredible personal confidence and power in those who are extended the opportunity to participate.

In spaces where human rights programming may be difficult to explicitly or visibly advance, or where classically held ideas of advocacy might be dangerous to promote, ways of working that enable authentic participation by those who have been marginalised are a viable – and effective – alternative pathway to building power and voice. Achieving that degree of engagement requires conscious and visible shedding of power by programmers in order to build confidence, trust and equity with communities so that the space for genuine participation becomes accessible.

9. PARTICIPATORY MEASUREMENT GENERATES BOTH PERSONAL POWER AND MOTIVATION FOR MOVEMENT

Development projects have long adopted the language of “Monitoring and Evaluation”, but its practice has not generally lived up to its potential as a catalyst of movement. Often a compliance function, “M&E” is often delegated to an individual in the organisation who becomes responsible for extracting statistics to inform reports to donors.

Something powerful happens, however, when communities begin to access their own data, and collaborate to make meaning of it. Not only do they discover they are capable in ways many may not have imagined, but they acquire energy and vision to apply their insights to advance their own movement.



PARTICIPATING IN THE LFI

PARTNER REFLECTIONS

J. Chanel Muhanguzi

ACTIVIST AND FACILITATOR
Kampala, Uganda

The LFI PROJECT Cycles 1 and 2 were, respectively, a compassion-based and personalised learning experience for myself as a person working directly with the LGBTI community.

I realised that for a long time decisions and direction of programs at organisation and community level at large have been generic and not factored in opinions and individual experiences of persons in up-country [rural] areas. This in turn has affected overall progression and growth of us as a community. What makes a community is the individual person no matter where they are located, level of education or even access to modern trends such as the Internet.

Through the LFI I appreciated and realised the daily challenges queer persons in rural areas experience and overcome to live and find their place in the world. I realised for example that in some cases LGBTIQ persons are forced to embrace abusive marriages or relations to the opposite sex while on the other hand they carry on a secret relationship with someone of the same sex, usually with whom they have more affection and seek comfort. The former marriage with the opposite sex is thus aimed at creating harmony for themselves with their immediate society as individuals, as well as for the family.

I was particularly interested in what some of the data indicated as a reminder for myself and LGBTI organisations to reassess some of the areas of approach and intervention that we have for long focused on. Individual voices and presence I realised had for long not been exclusively appreciated and had instead disappeared in the general crowd. Organising for the LGBTIQ community has in some ways been donor driven, while in other cases we have focused more on what were pressing matters at the time, such as HIV/AIDS in the LGBTQ community. I think however the time has come to focus on other matters that are affecting people considering the growth of the community and the changing times. The entire experience showed me how persons have adapted to their immediate environments, found a silver lining in what in some cases appears difficult and on the other hand I learnt of challenges I never knew of. I felt very honoured to get the opportunity of being invited into individual lives and learning of their deeply felt experiences. I felt humbled and in many cases I could relate while I also had a time to self-appreciate and learn more about myself.

I personally think the relaxed nature of the both cycles and the project created the right mood and am thinking given another opportunity this could be an ongoing process. At organisational level I think I identified what really matters to the persons we represent such as general wellness and peer-to-peer psychological support as this has especially been much appreciated through the LILO project. From an organisational perspective, I think there should be more involvement of individuals in the structuring of thematic areas as opposed to leaving the task to the organisation's management, which at times is seen as an elitist team. The importance of having them involved IN the process as opposed to generalised assumption. It was a deeply learning experience in which I also made friends with whom am still in touch with, sometimes it's me offering support for them, other times it's the opposite; either way I feel part and involved at the core of the development and appreciation of myself as an LGBTI person and as a community at large.



CONTRIBUTORS

The *Learning from Innovation* (LFI) project was, consciously, an exercise in joint learning, shaped to forefront the values of participation and collaboration in research, in programme design and development, in influencing work, and in community engagement.

Positive Vibes is proud to acknowledge, with gratitude, the contributions of the following people to the process, outcomes and products of the LFI.

Anita Simon

Positive Vibes LILO Master Trainer and technical programme advisor: East Africa programmes | [South Africa](#)

Dr. Finn Reygan

Senior Research Specialist
Human and Social Development Programme, HSRC | [South Africa](#)

Natasha Van Der Pol

PhD Intern
Human and Social Development Programme, HSRC | [South Africa](#)

Warren Banks

Positive Vibes associate: Regional programme advisor and organisation development practitioner | [South Africa](#)

Wenty Ismail

Activist and Programme Director: Eagle Wings | [Tanzania](#)

Acidri Innocent

Coordinator: West Nile Rainbow Initiative (WERAIN) | [Uganda](#)

Jay Abang

Queer feminist, working with rural LBQ women in Northern Uganda | [Uganda](#)

Lee Mondry

Deputy Director, responsible for regional health and rights programming: Positive Vibes | [South Africa](#)

Patsy Church

Positive Vibes curriculum developer | [South Africa](#)

Marlene Davids

Positive Vibes LFI project support & administrator | [South Africa](#)

Nicole Scharf

International projects coordinator: LGBT Denmark | [Denmark](#)

Elsie Masette

LILO facilitator | [Uganda](#)

Mimz Mwazani Kondo

Community activist | [Tanzania](#)

Chanel Muhanguzi

LILO facilitator | [Uganda](#)

Meddy Lugasa

LILO facilitator and local LILO project coordinator | [Uganda](#)

Tinah Ochan

LILO facilitator | [Uganda](#)

Ricardo Walters

Technical and process advisor: LFI project | [South Africa](#)

APPENDICES





APPENDIX A | BROADER LEARNING QUESTIONS

Ultimately, to achieve the objectives of the LFI Grant, Positive Vibes will seek to utilise the PAR process to explore several high-level questions, as identified above. The LFI Study report will speak to the underlying theories of change and approach behind LILO methodologies; the impact of those methodologies on individuals and groups, and the effect to increase self-efficacy and confidence for engagement; the implementation science behind successful transfer of effective personalisation methodologies, in combination with complementary processes and interventions; and the strategy for applying those principles at scale in contexts similar to East Africa.

These themes may, however, crystallise through any number of sources.

Exploratory conversation with local partners in Uganda, and with team members of LGBT Denmark and Positive Vibes surfaced a wealth of potential questions for consideration, many of them thematically interrelated:

1. From a METHODOLOGICAL, DESIGN and/or TACTICAL perspective, what was learned from implementation of the LILO Project in Tanzania, and how did that affect the approach in Uganda? Is the Uganda project more effective because of these possible adaptations?
2. What are the effects and impact of LILO? And what are the factors that contribute to the longevity of those results, and affect the depth and quality of impact over time?
3. Does the Counselling programme make a difference to the overall impact of the LILO methodology? What is the evidence for the value of Counselling across two environments (one LILO ID only; one LILO ID + Counselling). Is there a notable difference in impact of LILO when counselling is an added component?
4. Can the claimed outcomes of LILO Identity be substantively validated? Does it:
 - a. Increase self-efficacy and agency? And how do we see that outcome expressed in a severely hostile environment? *(deconstruct terms and establish working definition; how are these achieved? When are they achieved along a trajectory of mental health? What happens post-LILO: immediately after workshop; 1 day after; one week after; three months after, etc.?)*
 - b. Increase uptake of health services? Or promote more responsible health seeking behaviour?

- c. Increase engagement with home/neighbourhood relationships, in support of PV's Theory of Change through low-level relational/social influencing?
- 5. What is the impact of LILO Voice (comparing those who have experienced VOICE with those who have not engaged in that process [LILO ID only]). Are people propelled to take local action? Is local movement-building evident, and how does it present?
- 6. What external/internal conditions make for effective implementation and impact of LILO? How do we control for these conditions (internal: curriculum design; external: programme design)? What are the steps/principles for quality outcomes-driven programme design?
- 7. In East Africa, the programme delivery model depends on local social networks of LGBT-persons who identify peers in their local environment, and organise around each other to experience a LILO Identity workshop. In some instances, this connection is strongly coordinated through LGBT organisations; in others, less so – connection is informal and relational. Can these personal social networks – interpersonal connectedness of LGBT people at community level in environments where they are ordinarily secretive and hidden - be mapped to understand:
 - a. How people find each other; how they stay together; what factors enable/inhibit connection? What factors inhibit/enable sustained connection?
 - b. How we might recognise movement-building through this model (from the personal and interpersonal to the political, structural, institutional), to support the PV Theory of Change that social transformation and movement can be generated through personalisation approaches.
 - c. What do these interpersonal connections 'do'? Do they, for instance, contribute to the transfer of concepts, ideas, knowledge, attitudes, perceptions between people who attend a workshop and their friends/peers who do not?
 - d. How have social connections changed because of LILO?
- 8. What does it mean for PV to be a Learning Organisation, and how is this characterised in practice? How does the organisation learn? How does it adapt? What are the implications – benefits, challenges, adaptations? How has learning been institutionalised within the organisation? How systematic is that process?
- 9. How do the LILO Project and a personalisation approach contribute to amplifying the voice of civil society, especially amongst the marginalised?

- a. What is needed to enable a personalisation approach that amplifies voice? (factors; conditions)
 - b. What does amplified voice look like, or sound like? How does it present? What are the indicators?
 - c. What are the inhibiting or disabling factors?

10. Is there evidence that a personalisation approach, such as that expressed through the LILO methodology, has comparative advantage as a programming approach with marginalised communities? Is it as effective, or more effective, and as responsive to the needs of that population as other types of programming (eg. public health, KP-programmes, human rights activism)? And how is this comparative advantage articulated?
 - a. Is there evidence for an Impact argument?
 - b. Is there evidence for a Business case?
 - c. Is there a substantive ethical argument to be made for genuine person-centred human-rights based programming?

11. How will we know people have increased in self-efficacy after LILO? Is there an increase in voice? Is there an increase in self-application and productivity? What are the indicators and/or proxy indicators?

12. What is it about LILO and the LILO Project in East Africa that constitute 'innovation'? What are the components that function together to make an innovative LILO 'programme system'?
 - a. M&E; data-gathering and analysis
 - b. Leadership development
 - c. Psychosocial awareness/self-awareness
 - d. Personalisation: people are a part of influencing some of their own change
 - e. Increased networking with other LGBT organisations; collaboration between those who were previously competitive
 - f. Increase in technical skills/capability of individuals and organisations
 - g. Increased profile and credibility of local organisations with other donors and partners.

13. How does LILO affect the health/unhealthiness of LGBT relationships? Does LILO cause people to take being in a relationship more seriously, less casually, and with less volatility? Does it improve

interpersonal communication, relationship management skills? Do people take up these skills and exercise them in their relationships?

14. How has LILO contributed to shifted political and social attitudes and atmospheres?
 - a. Has greater activism been demonstrated?
 - b. Has there been greater collaboration between LGBT organisations and non-LGBT organisations?
15. *“Homosexuality is not a profession”*. After LILO, do LGBT youth (18+) – who may come out, drop out of school, or leave home voluntarily to ‘be free’ – take education more seriously?
16. The trainings make people think. But they need something else after the training to continue to change, to be more successful, to influence others more effectively. What is this ‘something else’ they need, and are they getting it?
17. How is LILO methodology an accurate expression of Freirean philosophy: that personalisation leads to conscientization, leads to engagement, leads to transformation.
 - a. If personalisation happens, MOVEMENT happens, from the self outward. (Define: what is movement? In what spaces and domains does it happen?)
 - b. If movement happens, it is expressed in a number of OUTCOMES: health, productivity, connectedness, relationships. What factors enable these outcomes? What factors inhibit them (limit the effectiveness of LILO to translate into impact)?
 - c. Programming for personalisation produces BENEFITS that outweigh and/or complement pure service-delivery interventions. (eg. LILO + services = better uptake of services by service-users; better delivery of services by service-providers)
18. Strategies for Scale: LILO in East Africa is an innovation; it is the first time LILO has been delivered at such a large scale, in a single country in multiple locations, at local community level. And is yielding high demand by the LGBT community that outstrips the projects ability to deliver (more people are interested in attending an Identity workshop than the project has resources to accommodate).
 - a. How is this demand stimulated?

- b. Are there principles at this level that can be applied to demand-creation for other services that may be more accessible, but are underutilised? (eg. KP-targeted health services)

19. LILO-related Safety and Security:

- a. What are participants' experience of vulnerability, exposure, fear?
- b. What are the LILO-related risks and implications?
- c. What have been the LILO-related incidents of insecurity?
- d. What have been, should be, or could be programmatic adaptations to increase safety?
- e. How does LILO Identity manage risk?

e.g. Demand spreads quickly as information about workshops is spread through personal social networks – friends talking to friends. More people arrive at the workshop, wanting to be included. Demand is good, but:

- There is no way to determine the orientation of an individual who arrives with a participant-friend at a workshop
- There is the possible fall-out from a disgruntled person who cannot be accommodated at the workshop, feels excluded and acts maliciously
- Managing the unpredictable chaos of large numbers of unexpected attendants in a public venue

- f. How might LILO build institutional allies?
- g. How does LILO condition the external environment to mitigate risk:
 - i. Does activity sequence and programme strategy matter? Should LILO, in hostile environments, consciously develop allies and a more enabling environment before implementing workshops?
 - ii. In a hostile setting, what would be a 'soft in' that may be less exposed?

20. How does LILLO impact the LGBT community? (impact beyond the individual workshop participant; does it impact on "community" and movements?)

21. How do we keep the energy burning from individuals, communities and organisations after LILO?

22. What is the impact of LILO, the outcome: on attitude change, on quality of life? And what are the ingredients that produce that impact?
23. Has LILO created confidence in participants, so that they have influenced their families, which ultimately led to fewer incidents of family rejection?
24. How have your relationships with people changed after LILO?
25. At an individual level, how did LILO affect you? Is LILO useful in your day to day life, and how? How beneficial has LILO been to the participants involved in LILO workshops?
26. "I think that LILO changes lives without coercion..." but does LILO lead to less reckless behaviour? (sexual behaviour, substance misuse).
27. Does LILO contribute to social change? What are the factors and conditions that contribute to social change? (Requires definitions: who is society? How does it/has it changed? What are the indicators? What proxy questions should be asked to determine social change? What factors enable or inhibit LILO from contributing to social change? Validating the Theory of Change.)
28. Would you encourage organisations to include LILO in their strategic plan? (sustainability; institutionalisation; continuity and posterity; strategies for scale)
29. How can LILO processes be a benefit to all rural LGBT members without any boundaries? (Investigating the comparative benefit/impact/accessibility/effectiveness of LILO based on the unique conditions of the local context. Are such factors as language, education, socioeconomic status barriers to accessing LILO, and does the impact vary from place to place? And how can this be compensated for in design and/or delivery?)
30. Has LILO opened up conversations about sexuality (sex; identity; etc.) at the levels of cultural setting, eg. clans, clan leaders, clan leader meetings, etc. (including religious leaders)? (Does the domain of the self move to the domain of the social? Is cultural influence possible after LILO, at family level, at clan level, at societal level? What are the signs/indicators? How do we measure and track these?)



APPENDIX B | PROTOCOL FOR ADMINISTERING PRE-and POST WORKSHOP
QUESTIONNAIRES



Facilitator's Guide to the
Pre-Workshop Questionnaires
and
Post-Workshop Feedback Forms
LILO - LOOKING IN - LOOKING OUT



Nicole Scharf
LGBT Denmark

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Part 1: Pre-Workshop Questionnaires

Purpose of the Pre-Workshop Questionnaire

The Pre-Workshop Questionnaire is a tool that collects data with the goal to gain knowledge about LILO, and to have a better understanding of the people who may attend the workshop. The information collected in the Pre-Workshop Questionnaire will be used to measure the effectiveness of the LILO workshop and its usefulness to participants, and, ultimately, to make improvements to the workshop. Some information will be used to learn about the effects of LILO and could become evidence that encourages donors to support the project to continue. Some information may be valuable to each participating organisation to inform and adapt their own programming.

The participation is voluntary, and each participant has the right to exercise their choice not to fill in the questionnaire. It is important to encourage them to participate in filling in the questionnaire and thus contribute to the data. It is therefore of utmost important to carefully explain the purpose of the questionnaire.

Unique Identifier Code

We want to respect people's identity and dignity. It is important to us to protect and preserve everyone's right to privacy and confidentiality. Therefore, the Pre-Workshop Questionnaire is anonymous. To compare the collected data over the project period, each participant is given a unique identifier code, which is anonymous. It cannot be traced to the participant and it is only known to them. This ensures their information is secure and confidential. Using the same code later in the project allows us to compare information from the same code without knowing who the person is to see if any change has occurred over time.

The first part of the code shows the location, month and the name of this workshop. The second part of the code is completed by the participant by entering the year, month and day they were born.

Preparation of the Pre-Workshop Questionnaire

Before printing the Pre-Workshop Questionnaires, the facilitator must edit the first part of the code in the Pre-Workshop Questionnaire template (Word format) found in the Dropbox or saved on the Lead Facilitators' computers.

In the template, the code is marked as follows XXXID-

- 1. The first X is the location. Each location has been given a code in the data collection tool. Contact Meddy to be given the code for the location of the current training and replace the X with that number.*
- 2. The second and third X's are the months of the training. Replace the two X's with the number of the month. Please note that each month has two digits, thus January will be 01, February will be 02, December will be 12 and so on.*
- 3. ID is the abbreviation for LILO Identity. You do not have to change anything.*
- 4. Remove the yellow highlighting.*

Following those steps, the code will have changed from XXXID- to, for instance,

*105ID -- (1 = Kampala, 05 = May, ID = LILO Identity) or
512ID -- (5 = Gulu, 12 = December, ID = LILO Identity).*

Once you have edited the template, save it as a pdf on a flash or on your computer and print the pdf-version. When saving the document, you can choose to save it as a Word document or PDF amongst many other options. Saving it as a PDF format ensures that the formatting does not change. The printed version will therefore correspond to the soft copy.

Print one copy for each participant. It is wise to have 1 or 2 extra copies, in case an extra participant attends the workshop, or a participant wishes to start over.

If it is cheaper or more convenient, you may want to print only 1 copy and then photocopy it.

Presentation of the Pre-Workshop Questionnaire during the workshop

It is important to ask participants to fill out the Pre-Workshop Questionnaire before you start the main content of the workshop. Ideally, the questionnaire should be filled out just before the 'Early Messages' session. In this way, you have already created a safe space.

1. Choose one facilitator in your team to introduce the Pre-Workshop Questionnaire

That person is responsible for stating the purpose of the Pre-Workshop Questionnaire, explaining the unique identifier code and assisting participants in filling out the second part of the code and, moreover, explaining the various set of questions. It is important, however, that the other facilitator(s) are present during this session and respond to questions when needed.

2. State the purpose of the Pre-Workshop Questionnaire

It is important, that participants understand the purpose of the Pre-Workshop Questionnaire, because that would contribute to their honest responses. Read the section 'Purpose of the Pre-Workshop Questionnaire' in this Guide.

Ask participants if they have any questions or comments to help them better understand the purpose of the questionnaire.

NOTE: *Invite the co-facilitator(s) to respond to the questions with you; however, it is best if the chosen facilitator takes lead. When there are no more questions or comments, explain the unique identifier code.*

3. Explain the unique identifier code

It is important, that participants understand that the code is anonymous and cannot be traced to them. This again will contribute to their choice of the correct dates, which will ensure that they do not forget the code. Read the section 'Unique Identifier Code' in this Guide.

Ask participants if they have any questions regarding the anonymity of the code, before you will explain the code.

NOTE: *Invite the co-facilitator(s) to respond to the questions with you; however, it is best if the chosen facilitator takes lead. When there are no more questions or comments, explain how to fill out the unique identifier code.*

Note: The first part has been filled out by you with the help of Meddy. Write the code on the flipchart as it is seen on the Pre-Workshop Questionnaire. For example: 105ID-

- *Explain to the participants the meaning of the first number, in our example 1, by telling them that this is a code for the place, in our case Kampala. Every training in Kampala will start with a 1.*
- *Explain the meaning of the second and third number, in our example 05, by telling them that this is the code for the months the workshop takes place, in our case May. The next training in Kampala may be held in June or September and thus this part will change accordingly.*
- *Explain the meaning of the letters ID by telling them that this is an abbreviation of LILO Identity and that LILO has other workshops, each with their unique content and code.*
- *Explain that the hyphen (-) indicates that the participants are requested to fill in the second part of the code.*

The second part of the code must be unique, yet memorable. Unique because it is important that we do not have the same code more than once, because it will make it difficult to compare the correct data. Memorable, because participants may be invited to other LILO activities, where they are required to use the same code. As a result, we have chosen to use 6 digits from the birthdate of the participants.

Explain how the participants enter the second part by using your own birthdate, which you write on a flipchart. For instance, 1 December 1980.

- *Explain that your birthday is the 1 December 1980. Explain that December is the 12th month and thus also can be written as 01.12.1980.*
- *Explain that in the code we use two digits of the year (80), two digits of the month (12) and two digits of the day (01). Circle each number as you explain this.*
- *Write these numbers behind the code above. For instance, 105ID-801201.*
- *Ask if people have understood how to fill in the code.*
- *Use the birthday of your co-facilitator(s) to have a second example, where you ask participants to fill in the second part with you. **NOTE:** Do not use participants birthdates, because they are no longer anonymous when they state their birthdates.*
- *Explain to the participants that while some of their friends may know their birthdates, which may include the facilitators, the questionnaires are handed over to the local project coordinator, who does not know the participants, and who will process the data. Therefore no one will be able to identify the participants.*
- *Ask participants to fill in the second part of the code now. **NOTE:** The facilitators should be present and observe if there are questions or if people confidently fill in their codes.*

Save the flipchart for the end of the workshop to use it when presenting the Post-Workshop Questionnaire & Feedback Form.

4. Explain the various set of questions

The Pre-Workshop Questionnaire is divided in three sections. The questions in each section follow the overall theme of that section. It is important that participants understand the purpose of the questions. **NOTE:** You do not need to read each question and explain it. However, you need to ensure that people understand why they are asked these specific questions.

Tell participants that you will explain the purpose of each section and that participants are then given time to fill out the section before proceeding to the next section. Explain that this will ensure that everybody understands how and why to respond.

- **Section 1: This section gives us an idea of who is coming to the workshop, such as the participants' self-identification of gender identity and sexual orientation, as well as why they've chosen to come -- their motivation -- to the workshop.**
 - Explain to the participants that they should fill in their true motivation. All motivations are equally important and valid. If someone comes to collect their per diems or get good lunch it is as valid as someone who wants to actively get involved in your organisations following this workshop.
 - Explain to the participants to choose their gender identity and sexual orientation from the list. If the term they would describe themselves with is not on the list, they have the option of writing it.
 - **NOTE:** Do not at this point explain what gender or sexual orientation are. If a participant is unsure, invite them to respond to this question how they describe themselves or choose the option 'I am unsure'.

- **Section 2: This section focuses on how people think about sexual orientation, gender identity or gender expression (SOGIE).**
 - Explain to the participants that there are no right or wrong answers. The importance is that they respond according to how they feel or what they know.
 - Explain that the LILO Identity workshop will have sessions and activities about all these things and the participants will thus be able to gain knowledge during the next three days.

- **Section 3: This last section is the largest section. It focuses on the lived realities of the participants, on their personal experiences.**
 - Explain that this is very important for the organisations, because these responses will help them direct programmes at the issues people face.
 - Explain that the questions in this section require the participants to grade their experience with the options 'never', 'rarely', 'sometimes' and 'often'.
 - Use the first question as an example.
 - Read it out loud: 'I have experienced discrimination because of my gender identity or gender expression.' Highlight that this question is about gender identity and not sexual orientation. That will come later. You may refer to the question about gender above, but without explaining what gender is.
 - Explain that the options to respond are 'never', 'rarely', 'sometimes' and 'often'.
 - If I have never been discriminated because of my gender identity I choose 'never', but if I have been discriminated a few times, I choose 'rarely'. If I have been discriminated more often, I choose 'sometimes' and when I do get discriminated quite often, I choose 'often'.
 - Allow people time to respond.
 - Explain that the questions below is now based on this response. If participants have experienced discrimination either 'never', 'rarely', 'sometimes' or 'often', **WHO** has discriminated them.
 - Read a few examples of the choices, for instance health care providers, security agents (police), teachers, landlords, etc.
 - Ask participants now to grade the discrimination they have experienced by each of these groups in the same way.
 - **NOTE:** Explain that one may have experienced a lot of discrimination from one group and no discrimination from another group. That is very normal. Participants need to capture exactly how they feel regarding the groups. There are certainly no right or wrong answers, because only each person knows what they feel. And discrimination may mean many things to many people.
 - Explain that there is the opportunity to add other groups, because the list is not exhaustive. Remind them to also grade those they add.
 - Invite people to comment on this. Maybe a participant wants to describe an episode of discrimination based on their gender identity.
 - When you have finished this question, explain that the other questions follow the same example. Ask if participants have understood how to proceed. Explain further if necessary. If there are no questions, invite the participants to respond to the remaining questions.

When participants appear to be ready and before collecting the questionnaires, draw the participants' attention to question 12, where there is space to write additional comments. Explain that this may be very valuable information. This could be lived experiences about something asked in the questionnaire, but also comments about something not covered.

Assistance to fill in the questionnaire

While one facilitator has been chosen to facilitate the administration of the questionnaire, all facilitators need to be present during this session to offer assistance to participants, who may have difficulties understanding the questions, who may have difficulties reading or writing in English or the respective local languages or who may need assistance for other reasons. A question raised by a participant may be taken up in plenary, if it is relevant for all participants. Alternatively, facilitators can work individually with the participants.

Facilitators need to be cautious not to answer the questions for the participant, but explain the meaning of the question. It is important that each participant responds in accordance to their own understanding.

Collection the Pre-Workshop Questionnaire

To ensure the anonymity of the participants, the facilitators should not collect the questionnaires. It invites us to look at the responses.

To avoid that, place a box or an envelope on a chair or the floor in the middle of the circle. Ask each participant to place their filled in questionnaire in the box/ envelope when they are done.

When each participant has placed their questionnaire in the box/ envelope, seal it in front of them with the help of tape. Explain that you seal it, so that information is safe and will not be read until it will be analysed. Place the sealed box/ envelope in your bag, so that it is also safe from others taking it.

Hand the sealed envelope to the local project coordinator, who will process the data. He will furthermore destroy the questionnaires, once the data has been processed.

Part 2: POST-WORKSHOP QUESTIONNAIRE & FEEDBACK FORM

Purpose of the Post-Workshop Questionnaire & Feedback Form

The Post-Workshop Questionnaire & Feedback Form is a tool that collects data with the goal to gain knowledge about the effectiveness of the workshop and its usefulness to participants. Some of the questions of the Pre-Workshop Questionnaire are also included in this questionnaire to be able to compare the data and learn from it. The feedback given in this questionnaire will help make improvements to the workshop. Some information will be used to learn about the effects of LILO and as evidence to encourage donors to support the project to continue. Some information is valuable to each participating organisation to inform and adapt their programming.

The participation is voluntary, and each participant has the right to exercise their choice not to fill in the questionnaire. It is important to encourage them to participate in filling in the questionnaire and thus contribute to the data. It is therefore of utmost important to carefully explain the purpose of the questionnaire.

Unique Identifier Code

The Post-Workshop Questionnaire & Feedback Form is anonymous. To compare the collected data from the Pre-Workshop Questionnaire and the Post-Workshop Questionnaire, it is important that the participants use the same code they used in the Pre-Workshop Questionnaire. Using the same code later in the project allows us to compare information from the same code without knowing who the person is to see whether any change has occurred over time.

Preparation of the Post-Workshop Questionnaire & Feedback Form

Before printing the Post-Workshop Questionnaire & Feedback Form, the facilitator must edit the first part of the code in the template (Word format) found in the Dropbox or saved on the Lead Facilitators' computers.

Editing will be the same as for the Pre-Workshop Questionnaire (see above).

Once you have edited the template, save it as a pdf on a flash or on your computer and print the PDF-version. When saving the document, you can choose to save it as a Word document or PDF amongst many other options. Saving it as a PDF format ensures that the formatting is not changed. The printed version will therefore correspond to the soft copy.

Print one copy for each participant. It is wise to have 1 or 2 extra copies, in case an extra participant attends the workshop, or a participant wishes to start over.

If it is cheaper or more convenient, you may want to print only 1 copy and then photocopy it.

Presentation of the Post-Workshop Questionnaire & Feedback Form during the workshop

It is important to ask participants to fill out the Post-Workshop Questionnaire & Feedback Form at the end of the workshop. Ideally, the questionnaire should be filled out just after the 'Guided Visualisation' and 'Letter Writing'. In this way, the participants are reminded of all the sessions of LILO Identity and what they have learned and experienced.

1. Choose one facilitator in your team to introduce the Post-Workshop Questionnaire. It is advisable to have the same person who introduced the Pre-Workshop Questionnaire, but it may also be another facilitator. That person is responsible for stating the purpose of the Post-Workshop Questionnaire & Feedback Form, explaining the unique identifier code and assisting participants in filling out the second part of the unique identifier code and, moreover, explaining the various set of questions. It is important, however, that the other facilitator(s) are present during this session and respond to questions when needed.

2. State the purpose of the Post-Workshop Questionnaire & Feedback Form

It is important, that participants understand the purpose of the Post-Workshop Questionnaire & Feedback Form, because that would contribute to their honest responses. Read the section 'Purpose of the Post-Workshop Questionnaire & Feedback Form' in this Guide.

*Ask participants if they have any questions or comments to help them better understand the purpose of the questionnaire. **NOTE:** Invite the co-facilitator(s) to respond to the questions with you; however, it is best if the chosen facilitator takes lead. When there are no more questions or comments, explain the unique identifier code.*

3. Explain the unique identifier code

Remind participants that the code is anonymous and cannot be traced to them. This again will contribute to their honest responses. Remind participants that it is important to use the same unique identifier code they used for the pre-workshop questionnaire. In this way, data can be compared across activities.

Remind the participants of the code by using the same flip chart from the beginning of the workshop.

Explain the first part of the code again. For example: 105ID- (1 = Kampala, 05 = May, ID = LILO Identity).

*Explain the second part of the code again by using the two examples on the flip chart. Use the birthday of the third co-facilitator (if relevant) or your mother/ brother/ favourite actor, where you ask participants to fill in the second part with you. **NOTE:** Do not use participants birthdates, because they are no longer anonymous when they state their birthdates.*

4. Explain the various set of questions

The Post-Workshop Questionnaire & Feedback Form is divided in three sections. The questions in each section follow the overall theme of that section. It is important that participants understand the purpose of the questions. **NOTE:** You do not need to read each question and explain it. However, you need to ensure that people understand why they are asked these specific questions.

Tell participants that you will explain the purpose of each section and that participants are then given time to fill out the section before proceeding to the next section. Explain that this will ensure that everybody understands how and why to respond.

- **Section 1: This section gives us an idea of who came to the workshop, such as the participants' self-identification of gender identity and sexual orientation, as well as the knowledge participants have about sexual orientation, gender identity and gender expression (SOGIE).**
 - Explain to the participants that the questions are the same as during the Post-Workshop Questionnaires. The purpose is to compare the data directly.
 - Explain that participants should respond to the questions according to how they feel **RIGFHT NOW** and not how they felt in the beginning of the workshop. Responses may change, but may not. Both are equally fine, if the participants respond honestly.
 - **NOTE:** At this point you may explain what gender or sexual orientation are, if a participant asks. Remind them of the boxes. If a participant is unsure, invite them to respond to this question by choosing the option 'I am unsure'.

- **Section 2: This section focuses on the workshop experience.**
 - Explain to the participants that there are no right or wrong answers. The importance is that they respond according to how they feel about the workshop or what they experienced during the workshop.
 - Invite participants to write as many comments as they wish, because it is valuable feedback to improve the workshop.

- **Section 3: This last section focuses on the impact of LILO Identity and the changes the participants may want to make in their own lives. This section is closely linked to the activity 'Letter Writing', which may help participants to answering this question.**

Collection the Post-Workshop Questionnaire & Feedback Form

To ensure the anonymity of the participants, the facilitators should not collect the questionnaires. It invites us to look at the responses.

To avoid that, place a box or an envelope on a chair or the floor in the middle of the circle. Ask each participant to place their filled in questionnaire in the box/ envelope when they are done.

When each participant has placed their questionnaire in the box/ envelope, seal it in front of them with the help of tape. Explain that you seal it, so that information is safe and will not be read until it will be analysed. Place the sealed box/ envelope in your bag, so that it is also safe from others taking it.

First remove the forms from the envelop, when you process the data for the facilitator report. Afterwards hand the forms to the local project coordinator, who will destroy them after reviewing the facilitator report.



APPENDIX C | PRE-WORKSHOP QUESTIONNAIRE



Pre -Workshop Questionnaire & Feedback Form

-- LILO Identity --



Anonymous user code:

XXXID-

(birthday: yymmdd)

You have a unique code. The first part of the code shows the location, month and the name of this workshop. You complete the second half of the code by entering the year, month and day you were born. The code is anonymous. It cannot be traced to you. It is known only to you. This ensures your information is secure and confidential.

Using the same code later in the project allows us to compare information from the same code without knowing who the person is to see if any change has occurred over time.

The information collected in this questionnaire will be used to evaluate the effectiveness of the workshop and its usefulness to participants, and to make improvements to the workshop. Some information will be used to learn about the effects of LILO and as evidence to encourage donors to support the project to continue.

Thank you for contributing to making LILO better.

(A) Welcome to LILO Identity. We are excited you have chosen to come. LILO Identity is a workshop especially for LGBT+ persons, who rarely have opportunities created uniquely for their community.

1. Why did you choose to come to LILO Identity?

2. How do you describe your **gender identity**? Please tick one of the boxes.

- Woman
- Transwoman
- Transman
- Man
- Do you describe yourself as something different? Please specify_____
- I am unsure how to answer this question, but I hope to learn about **gender identity** in this workshop.

3. How do you describe your **sexual orientation**? Please tick one the boxes.

- Lesbian
- Gay
- Bisexual
- Queer
- Questioning
- Heterosexual
- Do you describe yourself as something different (eg. Asexual; pansexual; MSM; WSW; etc.)? Please specify:_____
- I am unsure how to answer this question, but I hope to learn about **sexual orientation** in this workshop.

(B) LILO Identity helps us explore DIVERSITY, and, in particular, the range of sexual orientations, gender identities and gender expressions in our LGBT+ community.

4. People have different **gender identities or express that gender** in different ways. I think:

- They are **born** this way. It is not a choice.
- They have **chosen** that identity or expression for various reasons.

- They have **learned** that identity or expression from others, who have influenced them.
- The media (TV, movies, music videos) has influenced them to **copy** the gender identity or expression they see because they want that lifestyle.
- They claim to be a certain gender identity or expression so they can be affiliated to the LGBT+ organisations, and get **paid** by them.

5. Do you think **gender identity**:

- Can change over time or under various circumstances (fluid)?
- Does not change over time or under various circumstances (fixed)?
- I am unsure how to answer this question, but I hope to learn about **gender identity** in this workshop.

6. People have different **sexual orientations**. I think:

- They are **born** this way. It is not a choice.
- They have **chosen** that orientation for various reasons.
- They have **learned** that orientation from others, who have influenced them.
- The media (TV, movies, music videos) has influenced them to **copy** the orientation they see because they want that lifestyle.
- They claim to have a certain sexual orientation so they can be affiliated to the LGBT+ organisations, and get **paid** by them.

7. Do you think **sexual orientation**:

- Can change over time or under various circumstances (fluid)?
- Does not change over time or under various circumstances (fixed)?
- I am unsure how to answer this question, but I hope to learn about **sexual orientation** in this workshop.

(C) LILO Identity connects people emotionally to their own realities and begins the process of self-discovery that is needed to support the strengthening of self-esteem and self-efficacy.

8. People have experienced **discrimination** because of their different sexual orientations, gender identities and gender expressions in different situations of their life.

	Never	Rarely	Sometimes	Often
I have experienced discrimination because of my gender identity or gender expression .				
I have experienced discrimination because of my gender identity or gender expression from:				
Health care providers				
Security agents (including police)				
Teachers				
Landlords				
(Past or current) employers				
Religious leaders				
Cultural/ traditional leaders				
Family				
Friends				
Neighbours				
Transport providers (i.e. boda/ taxi drivers)				
Others (please use the lines below to specify):				
Would you like to explain anything in relation to your responses?				

	Never	Rarely	Sometimes	Often
I have experienced discrimination because of my sexual orientation .				
I have experienced discrimination because of my sexual orientation from:				
Health care providers				
Security agents (including police)				
Teachers				
Landlords				
(Past or current) employers				
Religious leaders				
Cultural/ traditional leaders				
Family				
Friends				
Neighbours				
Transport providers (i.e. boda/ taxi drivers)				
Others (please use the lines below to specify):				
Would you like to explain anything in relation to your responses?				

Work life and productivity	Never	Rarely	Sometimes	Often
My ability to find and keep work is negatively affected because of my gender identity, gender expression and/ or sexual orientation.				
My safety and comfortability at my workplace is negatively affected because of my gender identity, gender expression and/ or sexual orientation.				
My ability to be as successful and productive as other people in society is negatively affected because of my gender identity, gender expression and/ or sexual orientation.				
Would you like to explain anything in relation to your responses?				

Social and Private Life	Never	Rarely	Sometimes	Often
My personal life is negatively affected because of my gender identity, gender expression and/ or sexual orientation.				
My relationships and interactions with my family are negatively affected because of my gender identity, gender expression and/ or sexual orientation.				
My relationships and interactions with my friends are negatively affected because of my gender identity, gender expression and/ or sexual orientation.				
My relationships and interactions with my neighbours are negatively affected because of my gender identity, gender expression and/ or sexual orientation.				

My options for recreation and companionship are negatively affected because of my gender identity, gender expression and/ or sexual orientation.				
Would you like to explain anything in relation to your responses?				

9. At times people **isolate themselves or are isolated by others** because of their different sexual orientations, gender identities and gender expressions, which affects their life quality.

	Never	Rarely	Sometimes	Often
I mostly stick to myself and avoid social life because of my sexual orientation, gender identity and expression.				
I feel that people exclude me because of my sexual orientation, gender identity and gender expression.				
I feel that telling people about my sexual orientation or gender identity will lead to rejection.				
I feel that my family has excluded me because of my sexual orientation or gender identity.				
I feel that my tribe/ clan has excluded me because of my sexual orientation or gender identity.				
Would you like to explain anything in relation to your responses?				

10. People often **feel stigmatised or stigmatise themselves** because of their different sexual orientations, gender identities and gender expressions, which affects their life quality.

	Never	Rarely	Sometimes	Often
I feel that I am to blame for my sexual orientation or gender expression; I feel that it is somehow my fault .				
I feel ashamed of my sexual orientation or gender identity.				
I feel guilty of my sexual orientation or gender identity.				
I feel embarrassed of my sexual orientation or gender identity.				
I feel that my sexual orientation or gender identity should be kept a secret .				
I wonder what is wrong with me – why I am not normal like everyone else.				
Would you like to explain anything in relation to your responses?				

11. People are often made more **vulnerable** because of their different sexual orientations, gender identities and gender expressions.

	Never	Rarely	Sometimes	Often
I experience or have experienced violence or aggression towards me because of my sexual orientation, gender identity and gender expression.				
I have been evicted from/ forced to leave a place of residence because of my sexual orientation, gender identity and gender expression.				

I take good care of my health , and seek care and services from health facilities in good time.				
I found myself in situations with sexual partners that are unsafe and risky .				
I use alcohol or other substances to cope and feel better.				
Would you like to explain anything in relation to your responses?				

12. Would you like to say anything else?

Thank you for your time!



APPENDIX D | POST WORKSHOP QUESTIONNAIRE



Anonymous user code:

XXXID-
yymmdd)

(birthday:

Facilitators:

Please use the same anonymous user code you used during the Pre-Workshop Questionnaire. The first part of the code shows the location, month and the name of this workshop. You complete the second half of the code by entering the year, month and day you were born. The code is anonymous. It cannot be traced to you. It is known only to you. This ensures your information is secure and confidential.

Using the same code throughout the project allows us to compare information from the same code without knowing who the person is to see if any change has occurred over time.

The information collected in this questionnaire will be used to evaluate the effectiveness of the workshop and its usefulness to participants. Some of the questions from the Pre-Workshop Questionnaire are also included in this questionnaire to be able to compare the data and learn from it. The feedback given in this questionnaire will help make improvements to the workshop. Some information will be used to learn about the effects of LILO and as evidence to encourage donors to support the project to continue. Thank you for contributing to making LILO better.

(D) Well done! You have completed LILO Identity. We hope that you found the workshop interesting and useful.

1. **After the workshop**, how do you describe your **gender identity**? Please tick one of the boxes.

- Woman
- Transwoman
- Transman
- Man
- Do you describe yourself as something different? Please specify _____
- I am unsure how to answer this question.

2. **After the workshop**, how do you describe your **sexual orientation**? Please tick one the boxes.

- Lesbian
- Gay
- Bisexual
- Queer
- Questioning
- Heterosexual
- Do you describe yourself as something different (eg. asexual; pansexual; MSM; WSW; etc.)?
Please specify: _____
- I am unsure how to answer this question.

3. How has your level of knowledge of the meaning of the following concepts increased since participating in the LILO Identity workshop? *(Please select **one** of the options below for each concept)*

	Not at all	A little	A lot
LGBTI	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gender identity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sexual orientation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sexual practices	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Transgender	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Homophobia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Heterosexual bias	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. People have different **gender identities or express that gender** in different ways. I think:

- They are **born** this way. It is not a choice.
- They have **chosen** that identity or expression for various reasons.
- They have **learned** that identity or expression from others, who have influenced them.
- The media (TV, movies, music videos) has influenced them to **copy** the gender identity or expression they see because they want that lifestyle.
- They claim to be a certain gender identity or expression so they can be affiliated to the LGBT+ organisations, and get **paid** by them.

5. I think **gender identity**:

- Can change over time or under various circumstances (fluid)?
- Does not change over time or under various circumstances (fixed)?
- I am unsure how to answer this question.

6. People have different **sexual orientations**. I think:

- They are **born** this way. It is not a choice.
- They have **chosen** that orientation for various reasons.
- They have **learned** that orientation from others, who have influenced them.
- The media (TV, movies, music videos) has influenced them to **copy** the orientation they see because they want that lifestyle.
- They claim to have a certain sexual orientation so they can be affiliated to the LGBT+ organisations, and get **paid** by them.

7. I think **sexual orientation**:

- Can change over time or under various circumstances (fluid)?
- Does not change over time or under various circumstances (fixed)?
- I am unsure how to answer this question.

(E) We are constantly determined to improve LILO Identity to ensure that it addresses the needs of the participants. Your feedback will help us to do this.

8. How would you rate your satisfaction with the LILO Identity workshop? *(Please select **one** of the options below for each line)*

	Very unsatisfied	Unsatisfied	Neutral	Satisfied	Very satisfied
Workshop experience	<input type="checkbox"/>				
Workshop content	<input type="checkbox"/>				
Workshop facilitators	<input type="checkbox"/>				

9. What is the most important thing you learned from participating in the workshop?

10. Do you have any other questions, comments, reflections or feedback on the LILO Identity workshop?

11. Since participating in the LILO Identity workshop, how has your level of understanding and appreciation of yourself increased? *(Please select **one** of the options below for each concept)*

I have a better understanding of...

	Not at all	A little	A lot
my own personal history	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
where I am at in the emergence model	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
the pros and cons of 'coming out'	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
my own skills and positive characteristics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
myself as a complete person (beyond sexual orientation and gender identity)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
healthy behaviours in relationships	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(F) After participating in the workshop, what changes do you intend to make in your life? (please select as many options below that reflect your intentions)

12. I intend to...

<input type="checkbox"/>	apply skills learnt in this workshop to communicate more effectively in personal, family and/or community relationships
<input type="checkbox"/>	avoid stigmatising other people
<input type="checkbox"/>	be a better listener
<input type="checkbox"/>	be kinder to myself
<input type="checkbox"/>	be more empathetic to others
<input type="checkbox"/>	challenge stereotypes about LGBTI people

<input type="checkbox"/>	protect my personal safety
<input type="checkbox"/>	speak out when I hear discriminatory comments against LGBTI people
<input type="checkbox"/>	support others who are struggling to understand their sexual orientation / gender identity
<input type="checkbox"/>	take better care of my physical health
<input type="checkbox"/>	take better care of my psychological / emotional health
<input type="checkbox"/>	take better care of my sexual health
<input type="checkbox"/>	work on addressing negative attitudes towards myself
<input type="checkbox"/>	other (<i>please specify</i>)

