

MAKE IT WORK

Applying the learning from LILO to the **IMPLEMENTATION SCIENCE** of personalisation-based programming



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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 | February 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

CONTENTS

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.

Introduction	5
The LILO Programme in Uganda	6
Learning from Innovation: the LFI Project	8
LFI: The Technical Review Group	10
Implementation Science	14
Thought-Pieces	
A Concise Articulation of Positive Vibes	15
Being a Learning Organisation: Integrating Lessons Learned into project development and organisational culture	19
Positive Vibes and the Inside-Out Approach	26
Applying our Learning from Innovation: Implications of the LFI to Positive Vibes, its organisational culture and practice	34
Levelling Up: Thoughts on the foundations, development and evolution of LILO workshops and processes	48
Making it Work: Applying Lessons Learned from the LFI to personalisation-based programming strategy, design and practice	54
On Secrecy and Voice: Your Life, Your Choice Implementing the LILO-Voice workshop in hostile environments	64
On Intersectionality, Trauma and the LILO Experience	77
Safe and Secure: Review and consolidation of Positive Vibes’ policy on Safety and Security	92
What are we learning that has relevance for promoting the voice of the marginalized in the world?	117
Contributors	121

INTRODUCTION

This Knowledge Product is one 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. This specific volume is inward-facing, towards Positive Vibes as an organisation, and focusses on the Implementation Science of PV's Inside-Out approach, its LILO methodologies, and its Theory of Change based in concepts of personalisation and conscientisation. The publication asks, broadly, *"What does it take to make the work, work?"* and *"what will that mean for an organisation like Positive Vibes?"*

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 particular interest and priority was work undertaken to support, develop and amplify the voice of marginalized populations.

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.

The LILO Programme in Uganda

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 is a response to the minority stress – defined as ‘*chronically high levels of stress faced by members of stigmatized minority groups*’ – evident amongst LGBT people in Uganda.

Initial project design for the LILO Project was predicated on the results of a preliminary mapping study, a triangulated needs analysis to determine the concerns and vulnerabilities of LGBT people at community-level, the needs of LGBT-led organisations in the country, and the perception of the needs of their constituencies by the LGBT organisations. 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 so that they might capably facilitate LILO 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.

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” 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 methodology¹ 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.

¹ See *Coming to Voice Volumes 1 and 5* for an comprehensive description of the conceptualisation, methodology and operationalisation of a Participatory Action Research process, as was applied for the LFI.

LEARNING FROM INNOVATION: the LFI Project

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.

In particular, Positive Vibes was interested to understand more deeply the processes through which marginalised populations – often socially excluded, limited in power and resource – were empowered; how conscientisation was effected and expressed; how LILO methodologies based in personalisation contributed to that personal and political awakening. Learning from LILO, then, was not about a superficial evaluation of the methodology itself; 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.

The Learning from Innovation (LFI) project took the form of a non-routine Participatory Action Research Process. 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. The process unfolded in three stages before the development of the *Coming to Voice* series of publications to document the process and learning outcomes.

1. A pre-process stage, during which time local partners in Uganda were briefed on the concept of the LFI, and their interest in working together was explored and confirmed. Genuine

participation requires genuine consent, and the option to decline.

2. A collaborative design stage, where teammates from Positive Vibes, LGBT DK and local Ugandan partner organisations, Queer Youth Uganda (QYU) and Health and Rights Initiative (HRI), discussed Learning Questions, and co-designed primary data collection instruments.²
3. Two learning cycles (July and October 2017) during the course of the one-year project, at which time two sets of Reference Groups convened:
 - a. A Uganda-based field process, engaging LGBT teammates drawn from local implementing partners and communities in Kampala, and from the North/West-Nile and East/West regions of the country. These processes were typically **ontological and phenomenological** in character and approach, drawing from and surfacing the lived experience of LGBT people within the Ugandan context, and exploring how those experiences are perceived and interpreted by the communities themselves in their specific contexts.
 - b. A South Africa-based Technical Review Group, composed largely of representatives of PV, LGBT DK and the Human Sciences Research Council who have interest, experience and responsibility for design, programme implementation

and strategy. The Human Sciences Research Council is a South African-based academic research institution. Through its Human and Social Development Programme and the Genders and Sexualities in Africa Working Group, the HSRC partnered with Positive Vibes during the LFI, for joint learning in the field, for joint reflection on the partnerships possible between academia and civil society, for mutual learning around participatory research methodologies, and to develop a contextual and conceptual analysis of LILO in East Africa. Together, this Technical Review Group applied a technical, **epistemological and methodological** lens to the data generated from the field to consider the ethical and practical implications of what is being learned from LILO on the implementation science of the methodology.

With the LILO Project in Uganda as entry point, participant demographic data – generated from pre and post workshop questionnaires administered during LILO workshops – offered insight into who was being reached by LILO; into who was responding to invitations to attend the workshop; into ages, sexuality and gender identities of participants; into opinions, attitudes, knowledge and perceptions around sexual orientation and gender; and into experiences with stigma, discrimination and marginalisation.

This data became the primary material around which the LFI took its initial shape and direction. Analysis and

² See *Coming to Voice Volume 1*

interpretation of that data by LGBT community members in Uganda determined other branches of interest and learning, including a focus on the lived experience – the *lifeworlds* – of queer-identifying women in rural Northern Uganda, and of transgender men and women in Mbale in the East of the country³.

NO OBSERVERS, NO EXPERTS; EVERYONE A LEARNER | THE TECHNICAL REVIEW GROUP – a mechanism for internal organisational learning

The LFI followed a participatory action research approach (PAR), 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.

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. In the LFI process, through the PAR approach, everyone was a learner, and capable of constructing meaning from their encounter with the LFI process.

The 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:

- (1) An **EXPERIENTIAL** level in which the LGBT-led organisations and LGBT people in Uganda are the primary subjects, based in their lived reality;
- (2) 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;
- (3) 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.

³ See *Coming to Voice Volumes 3 and 4*

Communities learn. Organisations learn – not only about communities, but about themselves, their approach, their working culture.

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’. It is this engagement – in several locations around Uganda, in Durban and Cape Town in South Africa – that has generated the quantitative, qualitative and theoretical data that constitutes the end-process products of the LFI.

The LFI Technical Review Group comprised:

- a number of Positive Vibes staff and associates, all of whom have experience with the LILO methodology, or with Positive Vibes high-level strategy, or with the direct implementation and management of the LILO Project in Uganda. For Positive Vibes, this included:

Lee Mondry | PV Deputy Director
Patsy Church | LILO Curriculum Developer
Warren Banks | Organisation Development
Anita Simon | Coordinator and Lead Trainer of the LILO Project on behalf of PV in East Africa
Marlene Davids | LFI Administrator
Ricardo Walters | Technical Advisor to the LFI

- Nicole Scharf, International Programme Coordinator for LGBT Denmark
- Dr. Finn Reygan and Natasha van der Pol, of the Human Sciences Research Council
- Meddy Lugasa, Uganda-based local LILO Project Coordinator.

During the LFI, the Technical Review Group convened three times, with a mandate to process the EXPERIENTIAL data generated from Uganda, and to filter that through a STRATEGIC, OPERATIONAL and CONCEPTUAL lens, in order to identify implications for the Implementation Science of LILO and personalisation-based approaches.

1. In CYCLE ONE of the LFI, the group convened in Durban to review the quantitative data generated from LILO participants, and their subsequent interpretation of that data, and reflect on what those observations meant for Positive Vibes. The Group identified learning priorities and themes for analysis, exploration and development, and delegated responsibilities to its members for developing think-pieces to stimulate and inform Positive Vibes’ methodological development discourse.⁴
2. In CYCLE TWO of the LFI, the group convened in Cape Town, to reflect on the community-generated *Lifeworld* stories, personal narratives and synthesised learning that emerged a week before in two field-locations in Uganda. The

⁴ The detailed content of this meeting is recorded in “Notes: Cycle One Technical Review Group”. Positive Vibes (Durban; July 2017)

Technical Review Group discussed their relevance and implication to programme design and delivery of personalisation-based programming and reviewed the think-pieces identified in Cycle One, offering peer-input and support to authors to further develop and refine the material. The group also analysed, in-depth, the ontological, epistemological and methodological underpinnings that have guided PV's ways of thinking and ways of working during LILO and the LFI in order to inform "*Coming to Voice volume II: First Principles*", the conceptual and contextual analysis of LILO in East Africa.⁵

3. During the final synthesis and consolidation phase of the LFI project, findings and meanings from the LFI process were presented (in part, through the material compiled in the Coming To Voice series) to Positive Vibes' internal Methodology Working Group (March 2018). This group comprises a mix of PV's senior management, programme managers and technical resource associates. Insight from the LFI informed discussions by that group around articulation of strategy and vision, around potential refinement to existing methodologies, and around application of methods gleaned from the LFI to upcoming opportunities in East Africa and North Africa.

IMPLEMENTATION SCIENCE THINK-PIECES | METHODOLOGICAL OUTPUTS OF THE LFI TECHNICAL REVIEW GROUP

The Technical Review Group has contributed to two specific LFI outputs by the end of the project period:

1. *Coming to Voice, Volume II: FIRST PRINCIPLES*, authored for Positive Vibes and the LFI by Dr. Finn Reygan of the Human Sciences Research Council.
2. *Coming to Voice, Volume VI: MAKE IT WORK*, an anthology of think-pieces on the implementation science of LILO and personalisation-based approaches.

This volume in the series draws together these thought-pieces – a collection of learning articles, concept and practice papers – authored over the course of the LFI by the practitioners and technical resource persons connected to PV's programmatic work: strategy, concept, design, implementation and assessment. Each paper draws extensively from the deliberations of the Technical Review Group meetings, and on the notes of the Cycle One and Cycle Two Field Visits in Uganda, as source material.

The papers are, in many ways, a work in progress. Their analysis is not exhaustive, conclusive, definitive. They do not reflect, necessarily, accepted policy, decision or direction by Positive Vibes. They represent a snapshot of internal organisational learning and reflection, at a

⁵ The detailed content of this meeting is recorded in "Notes: Cycle Two Technical Review Group". Positive Vibes (Cape Town; October 2017)

particular point in time, as a Learning Organisation makes itself the subject of its learning and application. The content of these think-pieces is potentially highly valuable to Positive Vibes in the way they might immediately translate to practical application. There is a utility in much of the content that speaks to programmes and to operations. But the think-pieces have another level of significance; they represent something somewhat subtle, in the context of the LFI.

Organisations tend to fall somewhere on a spectrum between two extremes. The organisation as Machine: mechanistic; structure-defined; systems-driven, clinical, expedient, efficient. Or the organisation as Organism: adaptive, responsive, process-defined; people-driven, organic, and somewhat more emergent and messy. If PV were an organism, the think-pieces contained in this volume represent some of the thought-life of that entity: the way it is coming to think of itself, and speak of itself to others in its environment.

The LFI project – and a participatory research approach – have assisted PV to consolidate learning about how to become more adaptive, responsive, reflexive, nuanced, conceptually and practically efficient to increase quality, scale and effectiveness. At the same time, the process of developing the think-pieces – the exercise of thinking and writing and peer-reviewing, stimulated by learning from the LFI – has supported sense-making, internally within PV so that practitioners find greater resonance, coherence and cohesion in the way they think about PV, its work and how those are described.

Who is the primary audience? This volume, unique from others in the series, is inward-facing towards Positive Vibes. It speaks, primarily, to a Positive Vibes audience about their work process and products; despite this, it contains principles of practice – and illustrations of thinking and concept – that will no doubt prove interesting and useful to other organisations who may be seeking to think more deeply about their practice in order to distil the science behind it.

IMPLEMENTATION SCIENCE: A concept for development practitioners

This volume of the *Coming to Voice series* centres around the idea of Implementation Science, which may be – in various quarters – an unfamiliar term. For the purpose of the LFI and, certainly to focus the work of the Technical Review Group, Implementation Science has been understood as follows:

Science is routinely referenced – commonly, easily, unreservedly – in relation to a range of disciplines. Physical sciences. Chemical sciences. Financial and accounting sciences. Medical sciences. And as "sciences", they speak to facts. To systems. To causal relationships. To catalysts. Reactions. Conditions. Methods. Apparatus. A predictableness to the action and the outcome and product of that action.

Science is more than luck, or magic, or chance. More than art or intuition. More than something peculiar or idiosyncratic. Science has logic, and rationality, and structure and sequence. Room for theory and experimentation, but ultimately, leading to a reliable and practical set of rules, laws and principles.

The University of Colorado, Denver (UC Denver), defines Implementation Science as *"the study of methods that*

influence the integration of evidence-based interventions into practice settings".⁶

Programmers in the humanities, in social sciences, in development work often perceive a need, then devise some intervention to respond to that need. Often the response is intuitive. People do what they can do, and what makes sense within their capacity and resources, and within the parameters of a unique project. And hope for the best.

Positive Vibes, however, has been acquainted with its LILO methodologies and personalisation-programming for several years. Intimately and intensively so, across a range of environments and applications. The LFI has confirmed that enough learning has amassed for there to be something much less ethereal about how that programming is applied. A more systematic application with predictable results because the organisation knows what effects are triggered by certain causes; it understands what conditions are necessary for good results; and it understands the methods necessary to achieve those results under certain conditions. And how the methods need to change for different conditions, if the same causal effect is desired.

Systematic implementation. Something of a science.

6

<http://www.ucdenver.edu/academics/colleges/medicalschoo/programs/crisp/about/Pages/About-Dissemination-and-Implementation-Science.aspx>

THOUGHT-PIECE ONE

A CONCISE ARTICULATION OF POSITIVE VIBES

The LFI has surfaced learning that has provoked Positive Vibes to more deeply reflect on its essence, the core of its vision, strategy and practice, and refine how those might be articulated. This brief paper offers a “pitch” that speaks concisely to the organisation’s identity, motivation, belief, expertise, contribution and strategies for achieving scale.

Ricardo Walters

POSITIVE VIBES IS a solidarity organisation working in the area of health and human rights in Africa. We stand alongside people who are oppressed, marginalised and vulnerable and support them to build on their strengths to effect change – as individuals, as communities, as social movements, as organisations.

WE ARE CONCERNED by what we see in African societies that have thrown off the mantle of colonialism, where power and privilege were once used to suppress and oppress people who were different or had lesser power. Despite independence, many of our societies remain unacceptably unequal and unjust. In particular, sexual and gender minorities are subject to social stigma, prejudice and discrimination, and punitive laws that violate their human rights and compromise their ability to be healthy, safe and protected; with immediate and long-term negative effects on individuals, families, communities and society as a whole.

Our work amongst such populations shows evidence that:

- In Africa, 33 countries criminalise consensual same-sex conduct, with a raft of limiting implications for accessing health and justice.

- LGBT+ people and sex workers are up to 49% more vulnerable to contracting HIV, as a result of social exclusion and structural discrimination.
- Trans women and sex workers are disproportionately more likely to experience severe physical and sexual violence, with no recourse to protection or justice under the law.
- Social stigma inhibits the freedom of LGBT+ people, resulting in isolation, depression, fear, anxiety, secrecy, overall poor mental health.
- Organised citizen action by minority groups is routinely undermined, obstructed and frustrated by the State, making it difficult to build strong social movements for change. Strong, diverse civil society lies at the heart of delivering on a progressive social agenda.

We are concerned that until such vulnerable minorities are able to realise and claim their rights – to equality, to dignity, to privacy, to health – that African societies will remain stunted in their development. As long as some are in chains, none of us are free.

WE BELIEVE A CHANGE IS POSSIBLE. That societies in Africa can take significant steps forward towards recognising diversity as being in the public interest. That facilitating an end of Othering – confronting, engaging and dismantling discriminatory attitudes and laws; promoting the rights and protections of those who are vulnerable – will contribute to progressive, equitable societies.

HERE'S HOW THAT CHANGE HAPPENS. Our experience – and that of others – with liberation struggles and social movements, together with the evidence from our own programme experience, persuade us that there are three essential ingredients in a recipe for progressive social change:

1. People drive transformation. Power for change comes from within. The formation and development of the “human” capacities – for vision; for leadership; for connection; for hope – an awakening to self (self-efficacy) and to others (empathy), and an awareness of power and oppression are necessary to generate personal and corporate movement. People who are in the process of coming to voice (to think and speak about their own place in the world) gain confidence to claim and exercise personal power in expanding spheres of influence.
2. Small, isolated interventions do not accumulate sufficient energy to transfer and expand change at scale. Multiple sites of change are necessary, simultaneously, to move a social system. This requires engagement at the personal level (with vulnerable/marginalised populations), at the service delivery level (eg. health providers), at

the collective level where people self-organise (communities; organisations; religious groups), and at the policy level (including law).

3. Social change comes through social movement. Movements need leaders – of character and competence, not only position – capable of vision, direction, inspiration and influence. Appropriate and effective development of that often-overlooked innate human capacity to lead – where potential needs to be unveiled, enhanced and supported to apply – is an insufficiently explored dimension to achieving and sustaining social transformation for sexual and gender minorities in the African context.

WHAT WE THINK ABOUT CHANGE

Reliable change – change that can be trusted as deep, true, and lasting – is a process. Facilitating change effectively requires meeting people where they are and enabling them to travel – to journey – towards a more considered way of working or thinking. Each person starts out from a different place along this Change Scale, and success at achieving meaningful change is a function of at least two factors, significant to programme design: time, and the distance people are required to shift along that scale

Change is by definition a disruptive process; it produces disturbance; it unsettles. And necessarily so; people who are comfortable feel little incentive to move. Disruption is predictably both an ingredient for and a product of change, both a design element to be consciously introduced in sufficient measure, and an effect to be watched for and sensitively managed. Without sufficient disruption to overcome the inertia of the status quo, no

change occurs. Too little disruption, and nothing changes. Too much disruption, on the other hand, with no provision to absorb or redirect it, and the system is made volatile, resistant and uncondusive to further change.

Change is as much a matter of the heart as it is the head, and in fact, the hands. Effective facilitation of change requires engagement with the affective, the cognitive and the experiential.

In general, facilitating change with people requires engagement with their values, attitudes and perceptions, and employing a mix of fact, logic, rationalism and empathy to challenge the subjective foundation of their beliefs about the world.

POSTIVE VIBES ENABLES THIS CHANGE by:

1. Prioritising and practising people-centred and person-centred approaches to our work. The personal is political. We consistently start with the self. We value personhood, and the development of human capacity.
2. Developing and applying a range of participatory processes based in pedagogical, therapeutic and socio-political development theory (LILO), designed for work with individuals, in groups, to encourage Personalisation, to activate and develop and mature conscientisation, the awakening to self, the coming to voice.
3. Accompaniment of that process of coming to voice; sustained longitudinal relationship with

communities, activist groups, organisations to companion both the human-development and formation, and the development of strategic and technical competencies.

4. Developing our internal research, development and innovation “hub”, an engine within the organisation to learn from experience, to develop new products for use at other diverse sites of change, and to generate evidence for strategic influencing.
5. Growing a diverse programme portfolio and, where possible, designing complex, multi-pronged strategies to engage, simultaneously, at multiple sites of change. In addition to delivering the foundational personalisation processes through LILO workshops, Positive Vibes is also involved in, for instance, supporting a decriminalisation agenda; building a regional civil society movement for policy and practice influencing; systematically documenting and tracking human rights violations; supporting the strengthening of systems for health; etc.
6. Finding talented people – with rare or exceptional ability – and facilitating their connection, through our work, to the field. We look out for potential and develop it to expand the pool of talent available in the region.

Positive Vibes seeks to expand the scope, depth, reach and impact of its work by pursuing **STRATEGIES FOR SCALE:**

1. We value local action and community experience, but see the significance of amplifying that voice and experience through working at multi-country level. Our programmes are seldom restricted to isolated, single-country initiatives. We think regionally, because *“small, isolated interventions do not accumulate sufficient energy to transfer and expand change at scale. Multiple sites of change are necessary, simultaneously, to move a social system.”*
2. We value collaboration. We intentionally work through partnerships – at strategic level, and at operational level where activities are locally implemented – for mutual learning and influencing, to expand the scope of our work, to transfer our values of personalisation and methods, and to extend our reach.
3. We accelerate the pace and depth of development of social change leaders and practitioners within the region through a personalisation-practitioner Community of Practice.

THOUGHT-PIECE TWO

BEING A LEARNING ORGANISATION

INTEGRATING LESSONS LEARNED INTO PROJECT DEVELOPMENT AND ORGANISATIONAL CULTURE

This paper explores the intersection of learning from experience, organisational learning and application to new project development. It is based on Positive Vibes' experiences during 2017, learning from the LFI project and, concurrently, adapting methodologies – such as LILO Voice – and programme approaches in settings like Tanzania. The paper questions what it means to be, authentically, a learning organisation. What are the values of such an organisation, and how do these values support innovation and scale?

Lee Mondry; Anita Simon

Background

“The greatest freedom we have is the ability to decide how to respond to a situation.”

Viktor Frankl

Few would argue that learning was unimportant for individuals. Nor would they argue that it was not important for organisations. Nevertheless, in spite of understanding its importance, organisations often struggle to turn this into cohesive and consistent action.

The reflections that follow have grown from Positive Vibes' learning from experiences of implementing LILO in Uganda with its partner, LGBT Denmark, and local LGBT organisations. That learning also draws from experiential data from neighbouring Tanzania, where Positive Vibes and LGBT Denmark are collaborating to implement LILO-based programmes with LGBT groups and individuals.

Learning from LILO in this way has been made possible by the VOICE mechanism, an initiative of 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.

Systematic learning takes place through a one-year project, *the LFI: Learning from Innovation*. The reflections in this paper have come out of the data shared and the discussions and reflection of the two Technical Review Group meetings that took place in 2017.

Becoming a Learning Organisation: How do we integrate lessons learned into project development?

Becoming a learning organisation is not simply the sum of the individual learning in the organisation. Looking at learning from this perspective misses many opportunities for improvement at programme, organisation and strategic levels; a series of training activities or seminars can only get you so far. Rather, learning organisations:

- recognise the need for change;
- are continuously aware of and interact with their environment.
- work with questions and questioning assumptions, and thus, encourage inquiry and dialogue, making it safe for people to share openly and take risks;
- explicitly use learning to reach their goals;
- focus on systemic thinking, complexity and dilemmas – the whole – rather than seeking quick, partial solutions;
- value the learning process and give it constant attention;
- provide continuous learning opportunities to their staff; at the same time staff take responsibility for their own learning and don't wait to be supplied with opportunities;
- link individual performance with organisational performance;
- embrace creative tension as a source of energy and renewal;
- are characterised by collaboration and by the creation of opportunities for connection, knowing that knowledge lives in people rather than in products, reports and lists. When

knowledge is shared, it has the potential for becoming learning.

An important feature of learning organisations is that they are organised so that learning happens at multiple levels:

1. individual learning;
2. team or work-group learning (sharing lessons among individuals working together in permanent work groups or temporary teams);
3. cross functional learning (sharing lessons between programmes/projects/advocacy work, as well as between programme and business services teams);
4. operational organisational learning (focusing on improving practice, increasing effectiveness and efficiency);
5. strategic organisational learning (learning to deal with significant changes in the environment which affect the overall strategy of the organisation).

In practice, there should be considerable overlap between these levels.

What, then, does an organisation need to do in order to really learn, and apply the learning? One approach, specifically tailored to non-government organisations (NGOs) is Britton's (1998) *Eight Key Function model*, as described below:

CREATING A LEARNING CULTURE

where learning is explicitly encouraged and rewarded. Because many NGOs tend to focus on action, learning is often downgraded into ‘something which individuals are expected to do in their own time or at quiet periods when the ‘legitimate’ work permits’⁷.

Indicators of a learning culture are when: colleagues ask questions of one another; constructively challenge each other’s assumptions; openly discuss problems and mistakes and convert these into learning; mistakes are rarely repeated more than once; and problems are exposed and dealt with without blame.

Indicators of an organisational culture that is not supportive of learning includes: colleagues giving way to the views of others simply because of their status; or being over-cautious about trying out new ideas; when the organisation is continually repeating the same mistakes; blaming others is commonplace; and individuals ‘burying’ problems so that they do not come to the attention of others.

GATHERING INTERNAL EXPERIENCE

Organisations have two major sources of knowledge: their own internal experience, and lessons learned from other organisations, including NGOs, multilateral agencies, academic and research institutions and government, amongst others.

The process of gathering internal experience and changing it into practical and accessible lessons learned is at the centre of the learning organisation. Many organisations use information and communications technology (ICT) to enable more effective sharing, e.g. organisational intranets. However, intranets or central file storage are only tools and must be designed to be accessible and navigable, with genuinely useful content.

Documents are a more common source of information. Indeed, many organisations are awash with reports, memos, minutes, project materials and other notes to the extent that staff don’t have time to read them all, let alone distinguish what is useful from what isn’t. As a result, a great number of valuable lessons are lost. The value of these internal, unpublished documents (sometimes called ‘grey literature’) can be greatly enhanced if each makes clear:

- its purpose and content (key words can help subsequent document retrieval),
- who should read it,
- who wrote it,
- what are the actionable recommendations,
- who has responsibility for implementation
- how and when progress will be measured.

The summary ‘learning note’ initiative is one way Positive Vibes is testing how to increase the value and socialisation of its reports and evaluations. The LFI is another internal learning experience.

⁷ Britton, 1998, p. 13.

ACCESSING EXTERNAL LEARNING

It is not enough to be clear about what the organisation itself has learned from its own experience; it must actively seek out learning from elsewhere. This requires a genuine openness and willingness to enter into dialogue with a range of organisations in the corporate and public sectors as well as civil society (which, in turn, means being willing to share the learning from failure as well as success).

Partnership work and related open up the boundaries of organisations to learn from one another. Common ways of accessing learning from other organisations and partners are: attending (or organising) training courses, attending (or organising) workshops and conferences; organising secondments or exchanges; developing and joining networks (virtual or tangible); and developing or joining communities of practice (either tangible or online).

COMMUNICATION SYSTEMS, both

formal and informal, are the circulatory system for knowledge and provide life-support for learning.

However, with today's availability of ICT (emails, chat groups etc), there is an increasing assumption that organisational learning simply requires the communication of information. The danger is that the illusion of 'more is better' encourages greater and greater emphasis on moving information and less on identifying and exchanging knowledge.

⁸ Britton, 1998, p. 16.

⁹ Edwards, 1997, p. 243.

Internal email networks that encourage the thoughtless sharing of information are more likely to add to the organisation's problems by overloading recipients than helping those individuals to find solutions.

MECHANISMS FOR DRAWING CONCLUSIONS

This is how information is turned into knowledge and how organisational learning differs from simple information exchange⁸. Identifying lessons learned requires clarity about their nature and scope. For example, are the lessons learned location/culture-specific? Are they sector-specific? Do they relate to 'our' organisation only or do they have wider application?

Many organisations face a serious challenge when faced with trying to draw conclusions from information—learning is often considered 'someone else's responsibility'⁹. In fact, in many organisations drawing conclusions tends to be centred in specialist teams, when drawing conclusions and identifying lessons should be the responsibility of the whole organisation¹⁰. This can be achieved by building deliberate learning processes into project and programme design and planning, and using an action-learning approach; building 'lessons learned' as a heading into all monitoring systems, reviews and evaluations; strengthening links between existing processes of monitoring, review and evaluation and organisational lesson learning; prioritising particular

¹⁰ Britton, 1998, p. 16.

areas of activity for more in-depth lesson-learning using thematic reviews and research studies (field or desk); using Learning Reviews (or ‘learning notes’) to identify lessons learned; and ensuring that staff supervision systems include a requirement to identify learning contributions and learning needs.

DEVELOPING AN ORGANISATIONAL MEMORY

‘Remembering’ is a crucial element of organisational learning. Although some would say that organisations, as such, cannot learn, no one would deny that organisations can forget. If learning is locked inside the heads of individuals, the organisation becomes very vulnerable if those individuals leave the organisation. A learning organisation needs mechanisms which enable an individual’s memory to be ‘downloaded’ into a knowledge management system so that everyone can continue to access that person’s knowledge long after the individual may have moved on from the organisation.

INTEGRATING LEARNING INTO POLICY AND STRATEGY

For an organisation to apply learning, taking what has been learned and putting it into policy and strategy is essential. This should not simply be seen as a job for senior management; all levels of Positive Vibes should think about what they have learned and how it relates to strategy and policy.

APPLYING THE LEARNING is the ‘ultimate test’ of organisational learning. Only when learning is applied in the work setting can we say that a continuous learning cycle has been created.

As this final step is essentially in the hands of individuals—they are the ones who will apply what they have learned, or not—this is perhaps the most difficult function for an organisation to ensure; if learning is not applied, it did not have much purpose. Ways of achieving this include: taking a conscious learning approach in project/programme cycle management by ensuring that all proposals make explicit reference to documents referred to and individuals consulted in their development; involve recognised ‘experts’ from inside or outside the organisation to appraise and give feedback on project proposals; and build in a budget line for organisational learning into all projects, programmes and head office budgets.

It is important to note that this model is not the only example of organisational learning, but it does emphasise that organisational learning should be thought of holistically. One-off activities, even if frequent, will only have a limited effect. The most important aspect of this multi-function model is the idea that an NGO must engage in as many of the learning practices as possible if it wants to say it is engaged in organisational learning. Simply ‘cherry picking’ the strategies that seem easiest is not enough.

Understanding how to integrate practices that often happen in isolation (or not at all) is possibly the single most important aspect of organisational learning.

The LFI Project: Helping Positive Vibes become a more effective learning organisation?

The LFI has enhanced Positive Vibes previously existing capacity as a Learning Organisation in a number of ways.

- Through the design and structure of the LFI, specific, focussed, productive learning was intentionalised. The project made provision – in time and finance – for organisational resource people to convene routinely around local experience; to make sense together about the meaning of that experience; to articulate and refine principles and lessons learned; to propose how those principles might be applied to practice. It routinized learning within the organisational culture, around the specific Ugandan experience, and modelled how Britton's 8 Key Functions – as discussed above – could be made practically possible within an organisation.
- Learning through the LFI project occurred at multiple sites, catalysed through an approach that was participatory. Learning took place with community members and practitioners at the local level in Uganda. It also took place with technical advisors and programme developers at the strategy, design and management levels within Positive Vibes as an organisation. And it provided a mechanism to connect these two learning environments so that they informed one another. In the way of working to stimulate and sustain learning in these settings, the LFI surfaced a number of values that characterise authentic learning organisations: *equity, transparency, mutualism, diversity,*

appreciation, curiosity, integrity, questioning, adapting, creative, innovation

- 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. PV has always known that LILO works. The LFI has made it possible to articulate why it works – the mechanisms that drive its impact. This makes it possible to more consciously and predictably achieve and scale that effect within similar programmes, and to distil principles that are more easily transferred between programmes within Positive Vibes.
- It has surfaced practical ways to strengthen the existing LILO material to be more relevant and appropriate to the context of Uganda, and a way of thinking about processes for contextualisation where LILO is being taken to scale in other settings. Again, specific learning in Uganda has been analysed and applied to surface transferable principles that may be relevant across all programmes within Positive Vibes.
- It has sharpened an understanding of what it means to work by participation so that APPROACH is as empowering and enabling with marginalized populations – perhaps even more so – than specific ACTIVITY. 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.

- The LFI has tested and documented an approach for programme design that integrates content delivery through workshops, with community-driven data analysis and participatory research, that 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. And, adopting that posturing – that dispels the narrative of the external expert/provider – organisations are better disposed, in attitude, and positioned to be appreciative learners.

Questions for further reflection and development

Positive Vibes' development into a reflective, reflexive, responsive learning organisation continues. As that process of maturity advances, the organisation – management, staff, associates – may be helped to continue to think around the following questions:

1. Where do you think PV is placed in terms of being a learning organisation? What opportunities are there for PV to get better at this?
2. What are the potential barriers to learning that exist in PV? How do you notice this? What measures can PV take to mitigate these?
3. What are some ways to avoid a bias towards learning that may hinder us in making decisions (decisiveness), where we feel unable to take any action without total knowledge or surety?
4. It can be a challenge to build our learning perspective and desire for flexibility into a project proposal in ways that are fundable. What are some of the considerations and some of the arguments necessary to promote the value of this approach to potential resource-partners?
5. “Partner organisations” are not always as interested in learning as we are. Sometimes they have more of a “bias for action” and a desire to provide donors with numbers and quantitative delivery-information. They may even get impatient with this learning perspective. What are some approaches to getting buy-in from partner organisations for our approach?

THOUGHT-PIECE THREE

POSITIVE VIBES AND THE INSIDE-OUT APPROACH

From inception, the LFI project intended to anchor its learning in the themes, practices and effects that characterised Positive Vibe’s Inside-Out approach. As a learning exercise, the project sought to understand whether this way of working resulted in increased self-awareness and self-efficacy for LGBT individuals, and how it might interact with experiences of stigma, discrimination, silencing, othering, voice and human agency. This paper is complementary Volume II in the Coming to Voice series – “First Principles” – and expands the conceptual analysis of PV’s Inside Out approach, to outline the organisation’s stance and positioning, its Theory of Change, and the principles that guide its practice.

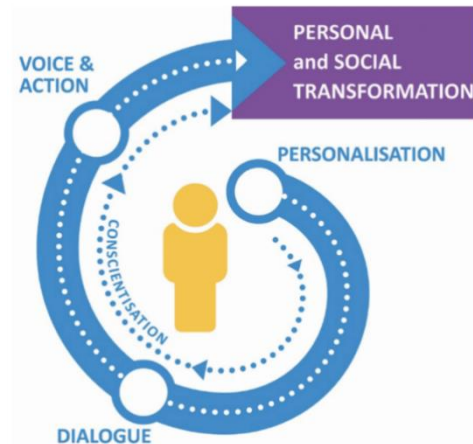
Warren Banks

Positive Vibes (PV) is an **intermediary, solidarity**¹¹ organisation working primarily in Africa.

We align ourselves with the interests of groups, organisations and movements of people whose human rights (in particular, the right to health) are unjustly limited or denied. We have a strong focus on work with LGBTI+¹² people, sex workers and people living with HIV (PLHIV).

Our approach is based on the conviction that people can:

- take charge of their own lives, organisations and movements;



¹¹ *Intermediary: We work in the space between international development actors (donors, global, agencies and alliances), and local organisations and communities; Solidarity: We stand with and walk alongside emerging movements and organisations of people experiencing oppression, stigma and discrimination. We accompany, facilitate, catalyse change and work as a reflective partner with these leaders, groups and organisations, as well as their allies and other stakeholders.*

¹² *The use of the acronym “LGBT+” (Lesbian, Gay, Bisexual, Transgendered + others) points to the fact that labelling people with ‘minority’ sexual orientation or gender identities remains*

complex and problematic. The “+” reflects the fact that other subpopulations – e.g. those who claim a queer identity, or identify as intersex – may also be included in this broad group. All labels are, by their nature, limiting – but are necessary for some clarity of focus. Essentially, the acronym simply signals a focus on people whose human and health rights are often compromised because of social or legal barriers related to their sexual orientation and/or gender identity.

- strengthen themselves to more effectively shape their own futures; and so
- use their voices and actions to contribute towards the larger goals of social inclusion, social justice and equity.

In addition to direct work with the groups and movements mentioned above, we aim to influence changes in the attitudes, ideas and practices of other intermediary organisations, service providers, gatekeepers and policy makers at national and regional levels.

All of this is intended to contribute to a more enabling environment for people who experience oppression, discrimination and stigma. Together, we aim to make space for their more effective engagement in service delivery and decision making, and, ultimately, the realisation of their human rights.

A THEORY OF CHANGE: THE SELF, TOWARDS CONSCIENTISATION AND SOCIAL CHANGE

Positive Vibes (PV) has pioneered and continues to implement a Freireian-inspired¹³ approach called the *Inside-Out process*. This model captures the essence of PV's theory of change.

It is an iterative process that begins with **personalisation** – we start with the self:

- “What does this mean for me and my life?”

¹³ While having its roots firmly in the experiences and theory of Paulo Freire, several other important influences have been integrated into our philosophy, approach and methods over the past ten years. We draw on these sources to develop ways of

- “How does this issue (e.g. of exclusion/discrimination) connect to my experience?”
- “What is my part in creating this reality?”

Working with these kinds of questions in a variety of creative ways, and supported by a community of peers, strengthens self-esteem and self-efficacy – both for the people who we work in solidarity with, and for others with the power to facilitate or undermine the realisation of their rights. Personalisation connects people intellectually and emotionally to their own realities and the experience of others – and begins the process of personal exploration and change that is needed to support wider relational and structural change.

It is the beginning and the heart of PV's approach. If people connect sincerely with their reality – and in particular, to experiences of oppression, exclusion and stigma – our experience shows that movement through the remainder of the Inside-Out process follows quite naturally and can be supported and deepened in a structured way.

In summary, personalisation of an issue or experience brings new insight; things become more *real* and *felt*. This fuels more authentic **dialogue** at different levels – within one's family and social circle to begin with, but also in other potential sites of influence (e.g. with service providers or policy makers). It also directly catalyses changes in behaviour – in how people use their **voices** and what **actions** they choose at personal and organisational levels.

supporting the core Inside-Out process. Some of these include: Positive Psychology, narrative practices, elements of organisation development (OD), Transactional Analysis and U-theory.

The actions that people take, and the process of moving along the Inside-Out spiral through multiple iterations (deepening the change in consciousness begun at the personalisation stage) leads ultimately to **personal and social transformation**¹⁴. Social change is often the culmination of progress along a continuum: from change in the self; to discrete interpersonal engagement with an Other; to more robust expression of agency and action; to civic or collective influence at societal level.

Conscientisation is a consequence of the *whole* Inside-Out process: it is about being *for myself* (self-efficacy) and *for others*. To be conscientised means a **change in perception, thinking and motivation; an understanding of one's own agency and how power works in one's context and society**. It is perhaps the most grounded and strong basis for effective and sustainable social action for change since it is rooted in the source of all behaviours and choices: the self.

APPLICATION AND EFFECTS

All of PV's methods (workshops, coaching programmes, curricula, etc.) are built on this core model, as is our approach to long-term accompaniment¹⁵ of groups and organisations. Each method includes and speaks to all elements of the Inside-Out process, even if particular workshops have a more directed focus (e.g. on supporting personalisation or on developing effective

voice). Further, over time, our overall programming framework supports people to move from a focus on the self and on individual growth and development, towards encompassing change in larger human systems such as organisations, communities and movements.

Our experience shows that the short and medium-term effects of this approach include, for example:

- Increased self-acceptance and self-efficacy among LGBT+ people – unleashing their potential to act in their own interests and those of others.
- Improvements in relations between the diverse groups that make up many LGBT+ organisations – i.e. more acceptance and appreciation of diversity within the organisations and the movement.
- The development of stronger leaders in the PLHIV, LGBT+ and sex workers' movements.
- Individuals making conscious and responsible choices about disclosing (or not) their status or identities in their families and social contexts.
- Better service uptake and health outcomes among PLHIV, men who have sex with men (MSM), and transgender people – as a consequence of improved personal efficacy and a greater sense of Community – and self-worth.

¹⁴ Transformation is a fundamental change of state. Individual: personality change; quantum leap in presence and ability. Organisational: deeper clarity, new strategy and energy; renewed culture. Relationships: greater equity – partnerships become possible (in many spaces, good, functional partnerships are a real rarity). Society: policy, cultural and/or structural change.

¹⁵ "Accompaniment" is a way of working – an approach – with individuals, communities and organisations by companioning their action. It is an expression of solidarity – to be alongside – and an affirmation that people have strength to act for themselves. As an approach through which many of PV's methodologies are delivered, accompaniment is discussed in further detail in "Coming to Voice Volume II: First Principles".

- Stronger, more effective and efficient LGBT+ organisations in Southern Africa.
- A more nuanced awareness of the complexity of identities, of intersectionality, and of the multi-layered nature of oppression and power. For example, issues of gender, race and class often become topical in the course of the work, as do intersections between the main groups we engage with.
- At regional and national intermediary organisation level it has contributed to more positive attitudes towards “Key Populations” (MSM, transgender people, sex workers, people who use drugs and PLHIV), significant shifts in organisational strategy and more equitable and effective relations with their partner organisations at community level.

In the longer term, we believe this approach contributes to shifting the culture of communities, movements and larger social systems.

PRACTISING ON OURSELVES

Importantly, the Inside-Out process is not just ‘applied’ to the people and groups we work with; it is also at the heart of PV’s own internal processes.

We strive to apply it to ourselves and the development of our programmes, products and practitioners. We do not see ourselves as involved in the delivery of one-way capacity development and influencing work; we are not primarily providers of content, but co-creators of change. As such, we are directly influenced by those we work with and accompany. *Personal* connection to the challenges we aim to address and the people experiencing them provides the motivation and drive to

continuously deepen and improve our practice, to adapt our offerings, and to innovate as relationships and realities change.

Although we place a lot of emphasis on others’ voices, we recognise that we too have agency and a legitimate voice as an intermediary organisation. We strive to use this voice effectively in our own influencing efforts, while making space for others’ voices and perspectives and aligning our advocacy agenda to those of the emerging movements we are allied to.

POLITICAL GOALS | PSYCHOLOGICAL PROCESSES

The familiar feminist slogan, “*The personal is political*”, is true at many levels.

The Inside-Out process starts with the self – the individual human being. And, it does so in the context of a set of unequal and shifting social and power relations: relations which need to change if we want to foster social justice and inclusion. We strongly believe that enabling greater self-efficacy and resilience (psychological strengths) is a critical foundation for effective political action. The individual human being is the fundamental unit of all social systems – so almost all our work includes a focus on the self. If you fail to address the individual in her or his context, you cannot effect sustainable change in larger human systems.

Further, although it is true that everyone *already has* agency, many experiences (oppression, trauma, minority stress) can lock people away from this basic human capacity. Unlocking it in individuals, groups and organisations is a key ingredient for facilitating social change. And this is essentially healing/therapeutic work.

In essence, PV's approach and practice combines a level of psychological sophistication with grounded political analysis.

One further note on the implications of supporting people to claim their *agency*: we recognise that it is seldom useful to tell people what to do or to impose decisions on them. This is especially true if you are trying to build self-efficacy and leadership, and you want to contribute to sustainable change. Therefore, we strive to work in a consensus-building, collaborative and Adult-Adult (as opposed to Parent-Child) relationship with participants and partners. This is particularly important with people from oppressed groups: imposition either creates dependence or generates resistance. Either way, it would make an authentic relationship impossible and render our work ineffective.

OUR HISTORY: *How did we get here?*

Positive Vibes grew out of the work of the Danish development organisation, Ibis, and many decades of solidarity work with liberation struggles in Southern Africa and beyond. This legacy is still embodied in our ethos and thinking today.

Around 2003, Positive Vibes developed a focused approach to working with self-help groups of people living with HIV (PLHIV), their children, and other community-based HIV initiatives in Namibia. The

¹⁶ *The current emphasis in HIV programming is more on biomedical interventions – often to the exclusion of individual – and community-centred work. We remain convinced that HIV is not merely a biomedical and public health problem – it has social and human rights dimensions and people's actions and choices remain highly significant in the trajectory of the epidemic. We therefore continue to advocate strongly at*

methods developed and adapted by Positive Vibes in these early years (e.g. *HIV and Me*) were about putting people living with HIV at the centre of the HIV response. We found that this approach promoted personal and social change and resulted in significant impact in terms of HIV-prevention.

Such results had been elusive in the HIV response – which tended towards top-down, government-and donor-driven efforts. By and large, such interventions bypassed PLHIV and their families at grassroots level. Positive Vibes' success at this stage of its development lay in facilitating the meaningful involvement of PLHIV at community level, and so encouraging the kind of "behaviour change" that was then the holy grail of the AIDS response.¹⁶

Initially PV's focus was exclusively on PLHIV. However, in 2008 and 2009 we began working with Lesbian, Gay, Bisexual, Transgendered people and other sexual minority groups (LGBT+) in Namibia and South Africa. This initial foray resulted in more HIV-focused work with these groups.

Over time, it became clear to us that the core problems of stigma and self-stigma, which PV had addressed among PLHIV, were similar to the problems facing LGBT+ communities in hostile environments. Further, it was apparent that the Inside-Out approach could be a key

national and international levels for the use of an Inside-Out – or at least people-centred and participatory – approach in HIV programming. We argue that programming which fails to acknowledge and speak to individual agency is unlikely to bring sustainable results, especially in resource poor and challenging contexts.

element in strengthening the individuals and the sector – and addressing the problem of **minority stress**¹⁷. This realisation became PV’s entry point to a much larger scale involvement with the LGBT+ community together with HiVOS, the International HIV and Aids Alliance (IHAA), and in the Dignity, Diversity and Rights (DiDiRi) Collective from 2012 onwards. It also led to the development of the *Looking In, Looking Out* (LILO) suite of methods (curricula, workshop designs, etc.) which remain PV’s flagship products.

We have also expanded our focus to include work with other so called ‘Key Populations (KPs)’¹⁸– Sex Workers and People Who Use Drugs – as part of an IHAA programme which involves many of their African Linking Organisations. This work is being undertaken with

¹⁷ Minority stress has become an important organising concept in the research literature of recent years. It refers to the additional stressors experienced by groups facing stigma, prejudice, and discrimination. These create a hostile and stressful social environment which in turn, contributes to mental health problems in LGBT populations (on which much of the research has focused).

A practical example: A 2012-2013 mapping of LGBT+ networks and organisations in Tanzania showed that the local LGBT movement was quite fragmented, mostly centred in Dar Es Salaam, and that LGBT+ individuals seriously lack support systems – even within the LGBT+ community. Most of the LGBT people in the mapping expressed a deep sense of loneliness, said they lacked access to basic information, including information about where to go to for help and support when faced with discrimination and hate crimes. In other words, in addition to the legal, cultural, religious and (often) socioeconomic barriers, LGBT+ people and other stigmatised minorities also face significant psychosocial challenges. This makes it both more difficult to build community and to do the work necessary to bring about social change.

national intermediary organisations in 10 countries in Southern, East and West Africa.

Along the way, a range of new curricula and process designs have been developed – all with the *Looking In, Looking Out* (LILO) brand and all based on the Inside-Out methodology. Many of these are currently being applied in a growing number of African countries (16 at the time of writing), as well as being in demand beyond the continent.

Over the past five years, and presently (2012-2016), we continue to develop our suite of workshops and products aimed at supporting the Inside-Out process.

This is an unsurprising conclusion, but the research does provide an evidence base and a strong argument for the importance of an Inside-Out approach to work with stigmatised minority groups. To strengthen the movements and organisations of these groups, one must also strengthen people’s psychological resilience, and their sense of self-efficacy and community. This is one key reason that personalisation and work with the self remains the entry point for all PV programmes.

¹⁸ The term “Key Populations (KPs)” has its genesis in public health responses to HIV, but has also gained some traction among human rights proponents. We adopt the term for the sake of convenience and as a kind of shorthand for multiple and intersecting populations who are certainly seriously affected by HIV, but also face many other forms of stigma and discrimination. Importantly, the content and focus of our work with these individuals, groups and organisations is not limited to the sphere of HIV.

It is worth noting, that in principle, PV's approach and methodology is applicable to *any* sector or group which is marginalised and/or facing injustice. Our particular focus on PLHIV and other Key Populations stems from our context and history. Intimate knowledge and experience of, and deep respect for, the human beings with whom one works is necessary; without these, the methodology cannot be applied effectively. However, given these preconditions, it is possible to adapt the Inside-Out approach and many of our methods to a variety of groups and issues.

APPLYING THE INSIDE-OUT PROCESS: PRINIPLES OF OUR PRACTICE

Our programming practice is underpinned by a few **fundamental principles**:

- People and communities are important: their experiences and narratives matter. Human rights are not abstract ideas – they should be lived experiences. So, the starting place for promoting concrete change lies in people's life experiences and narratives. We start supporting change by supporting people to make contact with this current reality (personalisation).
- The people who want the change, can and should play the leading role in bringing it about ("nothing for us without us").
- People create change: they are the critical actors in any system or situation. However, organisations and other larger systems can facilitate or undermine change.

- People spend most of their lives in contact with various systems (families, groups, communities, organisations, institutions). Sustaining change requires that we change the way that systems function and are constituted. In other words, *structural change* is necessary: reshaping the network of relationships that constitute the system; shifting dynamics around power and inequality; editing the 'story' that explains the system to itself; altering the policies or culture that permeate the system).
- Change and development are usually messy, non-linear processes. Human beings and the social systems they inhabit, build, and are shaped by, are complex: they seldom respond in completely predictable ways. Space for flexible and creative responses needs to be present in all programming.
- All programmes include pre-designed elements (e.g. the LILO methods) as well as space for emergent process. Wherever possible, we co-design the tools and methods we use with the people we intend to use them with: this greatly improves their efficacy and people's buy-in to participating in and adopting them.
- Knowledge is not enough to bring about change in attitudes or behaviour towards others. The affective element – empathy – is important when we consider those who are different from us.
- Individuals also need a sense of hope, self-efficacy, resilience and optimism to propel

decision making, especially when they regularly encounter social and institutional obstacles and structural oppression.

- We work to align our internal functioning as an organisation and our practice with others. In other words, wherever possible, we use our own methods internally, make time and space to reflect on the meaning of the work and the nature of our relationships, and integrate systems to support debriefing, ongoing learning and movement through the Inside-Out process (at individual, team and whole organisation levels).

OUR ROLE

Within the Inside-Out approach, PV's role is primarily **facilitative** and **catalytic** – we accompany others and participate with them in processes aimed at supporting change and development.

Accompaniment is a way of describing the kind of relationships we form with partners based on the principles above and the belief that significant change takes time and is best facilitated in the context of long-term relationships of mutual trust, interest, accountability and responsibility.

Products and methods (such as LILO described in other papers in this publication) are developed to support and move the Inside-Out and accompaniment processes forward – they increase its efficiency and maintain quality across a wide spectrum of contexts, content and individual practitioners' different styles, strengths and limitations.

THOUGHT-PIECE FOUR

APPLYING OUR LEARNING FROM INNOVATION

IMPLICATIONS OF THE LFI TO POSITIVE VIBES, ITS ORGANISATIONAL CULTURE AND PROGRAMMATIC PRACTICE

This document draws on learnings and reflections from the Learning from Innovation project (LFI) to present a rough synthesis of insights around the implementation science of LILO workshops, and an analysis of the complementarities and tensions that learning may present to Positive Vibes' present framing of methodology, strategy, programme design and measurement.

Warren Banks

This document draws on learnings and reflections from the *Learning from Innovation* project in Uganda (LFI), from the author's own experience, and from conversations with colleagues (including those working in other East African contexts such as Tanzania) to present a rough synthesis of the issues facing PV in relation to:

- Implementation science around Looking-In-Looking-Out (LILO) workshops
- Challenges to the current ways of enacting, embodying and implementing the PV 'Inside-Out' methodology (including implications for the organisation's strategy, resourcing and programme design practices)

The initial audience for this document is twofold; it will be shared and discussed during:

- the Cycle Two meeting of the LFI Technical Review Group (25-26 October 2017);
- the final, internal Positive Vibes Methodology Group meeting of 2017 (26-27 October).

Whilst this paper does not purport to capture all the depth of thinking from the LFI process, it aims to be a useful entry point for further conversation and, perhaps, decision making within Positive Vibes. It serves to flag

some of the more obvious implications of this new learning and offer some questions worth exploring in the ongoing learning and decision-making process within the organisation.

STRUCTURE OF THIS DOCUMENT

The body of this document is divided into three main sections:

1. Insights from LFI around the Implementation Science of LILO and personalisation approaches in general
2. Complementarities and tensions between this learning and current articulations of the Positive Vibes:
 - Methodology (including the simple Theory of Change and the approach to accompaniment)
 - Strategy
 - Programme design framework
 - Monitoring, evaluation and learning
3. Possible implications, issues and questions for discussion

STARTING ASSUMPTIONS

It is always useful to ask: *What is the optimum way to do this particular piece of work in this particular context?* If we add to this basic question other more specific questions such as: *What does the evidence tell us? What conditions and ingredients does the data indicate catalyse the maximum positive change?* then we enter the realm of implementation science.

But these are not the *only* questions worth considering here.

Others include:

*Who are we now (as an organisation)?
Who would we have to become to work in a new way (to embody a new practice)?
What would be lost? And what gained?
What process is needed to transition and/or to add the competencies required to work in this new way?*

And more prosaic questions such as:

Can this approach be financed? And if so, how?

And more gut-level questions for any organisation, such as: *Do we want to work in these new ways at all?*

In thinking through the insights, issues and implications from LFI and elsewhere for PV's future direction, this document attempts to bring together threads related to praxis, strategy, operations and organisation in one relatively simple synthesis – in the hope that this will give rise to greater clarity on future direction, or at least point towards next steps.

1. INSIGHTS FROM THE LFI | the IMPLEMENTATION SCIENCE of LILO and personalization approaches in general

a. IMPLEMENTATION SCIENCE | WHAT IS IT?

At first, I struggled with this concept and pushed back against the word 'science' in relation to implementing social development interventions and processes that are usually both unpredictable and littered with uncontrollable variables.

However, after several discussions, the utility of the concept began to become clear; it adds something new to the development discourse and certainly has a place in how one constructs the argument for adopting – for example – one programme design over another (and why, for example, the most cost-effective-looking option is not necessarily the best one).

To date, the clearest articulation of its meaning I have encountered is as follows:

"We talk about science all the time with reference to various disciplines. Physical sciences. Chemical sciences. Financial and accounting sciences. Medical sciences. And as "sciences", they speak to facts. To systems. To causal relationships. To catalysts. Reactions. Conditions. Methods. Apparatus. There's a predictableness to the action and the outcome and product of that action. It's more than just an art, an intuition, something idiosyncratic.

I use Implementation Science in the same way. I may have coined the term intuitively, but then looked it up and discovered others were using it much more consciously and had been for some time.

Those of us who do programming in development work often perceive some need, then devise some intervention to respond to that need. And often the response is intuitive. We do what we can do, and what makes sense within our capacity and resources, and within the parameters of a unique project. And hope for the best.

But, PV has been at this LILO-stuff for a long time now. Intensively. Across a range of environments and applications. There's enough learning amassed for there to be something much less ethereal about how that programming is applied. A more systematic application with predictable results because we know what effects are triggered by certain causes, we understand what conditions are necessary for good results, and we understand the methods necessary to achieve those results under certain conditions. And how the methods need to change for different conditions, if we want to maintain the same causal effect. It's systematic.

There's a science to the implementation of this kind of programming.”¹⁹

It is to this explanation of implementation science that our learning from LFI speaks; and it is this understanding of the topic that informs this paper.

As such there are four main areas of learning from LFI about programming using LILO – and more broadly, about personalisation programming. These can be captured in the following questions:

1. What is PV's working theory of change?
2. When we talk about our 'LILLO products' what do we mean – what is the product?
3. What are the conditions required for doing effective personalization programming?
4. What is the place of practitioner and leader development in this work?

b. A POSITIVE VIBES' WORKING THEORY OF CHANGE? | WHAT IS IT?

The LFI Cycle One Technical Review Group Report records the following:

At this point in time, PV's work is broadly about contributing "...towards ending Othering". This broad intention, however, benefits from deeper reflection and analysis, as it is translated into strategy, practice and operations. Lines of thinking might include:

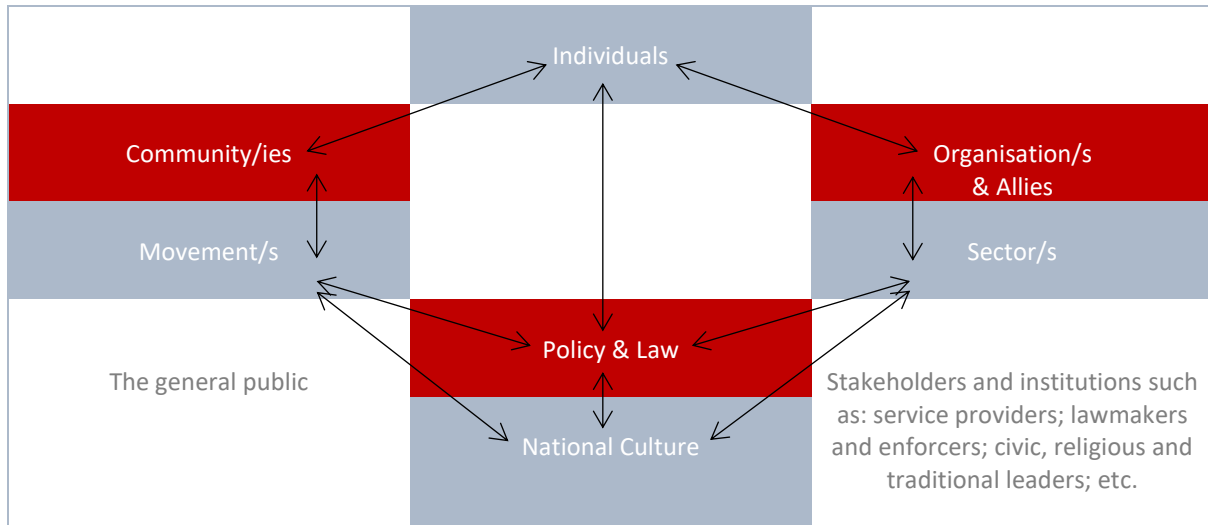
¹⁹ Walters, R. (October 2017)

a. *PV has adopted a general Theory of Change based in Freirean theory (conscientization that grows progressively from personalisation to dialogue to voice to social transformation), but this is a blueprint, a framework, not a comprehensive articulation of the way PV understands change to happen.*

b. *A more comprehensive articulation has been attempted through the East Africa LILO projects, where LILO programming is implemented directly with LGBT people at community level across discrete countries: **that increased self-efficacy in LGBT individuals leads to changed attitudes and perceptions in the people and environments closest to them, on whom they exercise influence. At scale, multiple changed localised environments and attitudes contribute to a macro-environment more receptive to progressive reform by service providers, civic and traditional leaders, law enforcement and law-makers. This ultimately shapes a more enabling socio-political space where organisations of LGBT people and allied agencies can exercise positive influence on policy and law.** This articulation, however, may not yet be mainstreamed or adopted across the PV-organisation, and may be based on several*

assumptions and requirements (including the ability to achieve sufficient scale). (p.3)

The same document goes on to raise a series of questions about sites of change and the nature of this desired change. Building on this articulation one might imagine a new way of articulating the complementary sites of change PV's work could/should target, as illustrated in the diagram overleaf.



We broadly agreed that PV's programming could *more consciously* contribute to:

- Individual development and leader formation
- Organisational and sector strengthening
- Community building – as a necessary precursor for effective movements
- Movement building

Further, it was argued that PV could “strengthen the energy that goes into movements by:

- Increasing *conscientisation* amongst people who are oppressed and marginalised; engaging with the community and individuals to promote self-acceptance and self-efficacy.
- Facilitating connection between individuals within the LGBT community that goes beyond expanding social networks into *building*

community (the sense of belonging, shared ownership, shared responsibility)

- Promoting *connection to allies*
- Contributing to the development of *community leadership*'

It was noted that, ‘*very few (if any) organisations contribute to “community building” within the LGBT sector (as a precursor to “movement building”, and where “leadership development” is an intentional component of building the community), especially in environments of high distrust, competition and suspicion between LGBT people themselves*’ (LFI Cycle One Technical Review Report, p.4) – the latter being conditions endemic to Tanzania and Uganda.

It is worth noting that many of these effects are being achieved to varying extents within PV programming, but only some of them are conscious goals of the process or carefully built into PV programme designs and MEL systems. Our emphasis has generally been on:

- developing LILO workshops;
- developing effective ways of transferring these workshops to facilitators and organisations;
- strengthening organisations and the sectors they belong to; and
- measuring change in the sites already mentioned, but in particular in the workshop space.

While Positive Vibes has long seen these as contributing to strengthening communities and movements, the articulation above brings the elements of **community strengthening, movement building and leadership development** to the fore in a new, more focused and intentional way (and offers a way of building them into a revised theory of change and a revised programming framework, should PV wish to explore this²⁰).

c. DEVELOPING AND DELIVERING THE LILO PRODUCTS | WHAT DO WE CONSIDER TO BE THE PRODUCT?

If we see personalization in general, and LILO in particular, as core means of supporting change at multiple sites and levels, then it does not make sense to

²⁰ See also pp. 10 of the PV methodology paper, “Inside-Out: The PV approach and methodology” for a diagram of the current programming framework.

see the *workshops* alone as the primary product. If we want to influence the nature of community and build movements, we risk missing a large piece of the overall picture by focusing too narrowly on the workshops, on some fairly skilled paraprofessional and professional facilitators, and on a core group of partner organisations.

It may be more useful to consider the ‘product’ to be a more comprehensive “LILO system”, incorporating programme design, delivery, etc.

In other words, PV’s primary/flagship product would be a **LILO-based programme** – a “container to hold multiple complementary and integrated components” (p.4) that speak to most of the sites of change in the diagram on the preceding page. The implications of this will be explored further in section 2 of this paper.

d. EFFECTIVE PERSONALISATION PROGRAMMING | WHAT CONDITIONS ARE REQUIRED?

If Positive Vibes’ core work goes beyond delivering LILO workshops towards more comprehensive personalisation-based programming, where LILO is both a tool and a vehicle, what conditions are required to effectively achieve the results of personalisation?

The Technical Review Group answered this question as follows, during LFI Cycle One (drawing at length from the Technical Review report pp.4-6):

DEFINING “PERSONALISATION”

- Personalisation is a starting point, an **ENTRY POINT** where I, as an individual, connect with an issue. *What does that issue mean for me? How does it affect me? What’s my history with that issue, and my sense of ownership around it?*
- Personalisation is significant as a contributing factor to individual and social change. Connecting to something personally **RELEASES ENERGY**: natural, spontaneous, mobilising.
- **INTERNALISATION** paves the way for reflective²¹ and reflexive²² process.

WHAT MAKES FOR GOOD PROGRAMMING THAT ACHIEVES AND SUSTAINS THAT EFFECT?

- **GOOD WORKSHOP MATERIAL**, well-designed: content; process; procedure; effecting change at group-level and at individual-level within that group; replicable; transferable; customisable to local context and conditions; able to be

²¹ Reflection is the ability to think deeply about a subject, issue or situation; to think about the meanings and implications of that experience; to develop ideas about it, and its relationship to other subjects, either independently or through conversation with others.

applied by facilitators across varying levels of skill and experience, within reason; relatable to participants’ own experience and environments (can they recognise their own experience in the material? Do they see themselves represented there?)

- **FACILITATION CAPACITY** amongst those presenting the workshops.
- **CONTEXT-SENSITIVE** (not only the content and delivery of the workshop units, but the programme as a whole)
- The workshops and the programme in general are sensitive to **ETHICAL CONSIDERATIONS**. For instance, does the programme require that participants and facilitators be indirectly or directly exposed to increased public visibility and therefore vulnerability and risk? Does the content of workshops inadvertently require participants or facilitators to “out” themselves amongst relative strangers and be subject to stigma or compromised privacy?
- Personalisation and its effects unfold amongst participants through a

²² Reflexivity is the ability to be aware of self, to be introspective and conscious of the ways that self might influence the outcome of a situation – or perception or interpretation of an outcome – in which one is engaged; how the unique subjective biases, prejudices, assumptions, beliefs and presuppositions one brings into an interaction – and particular behaviours or action by the self – may have an effect on that system.

COMPREHENSIVE SYSTEM, not as a single event. The programme is more than the workshops.

- **POST-WORKSHOP ACTION** builds on from that event to support/continue/sustain individual growth process by participants: a follow-up system/process; intentional post-workshop connection (eg. on a social level, demonstrated in Tanzania and Uganda through WhatsApp groups forming between workshop participants).
- The **INTENDED EFFECT** of such workshops is two-fold:
 - Participants, as **INDIVIDUALS, EXPERIENCE** a sense of safety, value, acceptance and acknowledgement.
 - To shift the focus from **INDIVIDUAL AND SELF** towards more connected, cohesive, **FUNCTIONAL COMMUNITY**; a sense of belonging; connection to others; to increase not only the density of social networks, but also the depth and character of those networks: connectedness towards shared responsibility and accountability. To establish the relationality that is a foundation for movement.
- People in the programme have access to mechanisms/processes/**SYSTEMS FOR SUPPORT**: psychosocial, technical and strategic (personal and collective

accompaniment), both workshop participants and facilitators.

- Planning and design includes **PROVISION FOR SAFETY AND SECURITY** requirements within the programme (including such hidden costs as the added expense of ‘safe’ venues and adequate psychosocial support). These considerations are incorporated into cost calculations so as to be made visible in project budgets.
- Systematic, periodic, **JOINT MEASUREMENT** is a standard practice within the programme. (Participatory Action Research, for instance, is a legitimate M&E system that could be integrated into the programme, consistent with its goals to increase participation and agency, and as an expression of accompaniment to local implementers).
- A **MAPPING EXERCISE** to understand the socioeconomic, socio-political, cultural and traditional environment in which the project operates at two stages:
 - a preparatory, exploratory process ahead of the project to inform design;
 - a first phase of the project workplan itself to establish collective measurement practice, joint learning and joint design.

Analysis could include:

- Risk assessment
- Psychological support assessment: requirements and availability
- Societal/cultural gender dynamics and its implication for work on sexual orientation and gender expression
- Levels of stigma and discrimination
- Identification of intersectional or compound discrimination or trauma (present or historical)
- Identification of local organisations with which to work
- Locating partnerships in-country with organisations working on economic development in ways that might be applicable to the LGBT community.

e. DEVELOPING PRACTITIONERS AND LEADERS |

A NECESSARY COMPONENT IN A COMPREHENSIVE SYSTEM?

One of the main new insights arising from this work was that it makes little sense to talk about movement building in the absence of somewhat functional community. And in Uganda, perhaps more so in Tanzania and to an extent in parts of Southern Africa, there is a prevailing sense of paranoia and hypervigilance *within* the LGBTI 'community' itself. This cannot be changed by externally-led and disconnected workshops – it requires community leaders and practitioners who want to build a new kind of climate and support the birth of real community and solidarity – which we believe to be necessary for engendering sustainable movement.

The LFI Technical Review Group noted during Cycle One:

If the work of Positive Vibes:

- (a) *occurs at sites of change between micro-level (individuals) and meso-level (communities) in order to strengthen the energy that drives movement, and*
- (b) *requires systems-thinking sensitive to linkages that are necessary between and around discrete workshops to amplify the effects of these workshops from individual impact to collective impact,*

then it is important for programming to reflect that a movement-building agenda requires a movement-leadership development process. Such a process produces people who are capable of more than delivering workshop material; people capable of building community, and stimulating and growing Movement.

From this perspective, LILO workshops might be seen to have several “newer” aims. Workshops continue to be personal development spaces for LGBT individuals but, additionally:

- *They serve as a space for community/movement leaders to build functional relationships with the LGBT constituency responsible for being community and driving movement.*
- *They contribute towards community connectedness, relationality and mobilisation.*

- They make visible a group of people who can be linked through and after each workshop into a vision for change nurtured by an LGBT leader.

The quality of the workshop facilitation – provided the workshops are safe and responsible – is subordinate to the ability of good leaders to use the LILO tools as resources to stimulate connectedness and movement.

This opened up a conversation about what would be required to support the development of these kind of workshop facilitators, development practitioners, and community leaders.

A leadership formation trajectory:

1. May be the mechanism through which PV operationalises its vision for a LILO-related **COMMUNITY OF PRACTICE** in which facilitators grow from workshop-presentation into community leadership capability: understanding themselves; understanding community; building their vision for exercising personal leadership; growing their ability to support community-building within the LGBT community.
2. Could **IDENTIFY CANDIDATES** from within existing facilitators (and perhaps workshop participants, but non-facilitators), of particular character, capability and

disposition in whom PV invests to develop their natural leadership ability.

Characteristics of such candidates include:

- Humility
 - Not driven by self-interest
 - Interest in others
 - Ambition for community
 - Open to collaboration
 - Opens up space for others; a developer of people; a developer of team
 - Acknowledged by the community: leadership (even informal) is recognised
 - Sensitive to process work (the affective and the cognitive): an understanding of the organic ways that change happens; an instinctual understanding of group process; ability to learn from experience and practice and reflection.
 - A personal vision for movement and change that goes beyond the limits of LILO workshops or delivery of project activities.
3. Could develop the capacity of identified potential leaders through **PROXIMAL DEVELOPMENT AND MENTORING**: ‘Scaffolding’²³ – learning through practice, by interacting with a more experienced and skilled peer. Practically, this would involve:

²³ <https://www.simplypsychology.org/Zone-of-Proximal-Development.html>

4. Attachment of prospective “leaders” to existing processes, as a teammate to a ‘core consultant’ for exposure, experiential learning, on-site mentoring, feedback and reflection, and support to make personal application/integration. During these attachments:
 - a. It is important to emphasise that attachment is an investment by PV, offered as a leadership development opportunity, distinct from a ‘contracted’ engagement.
 - b. It is important to make visible to candidates the link between facilitation and leadership expression after the event.
 - c. Candidates develop their capacity for general process facilitation, for holding and shifting process with a group, for managing and supporting dialogue.
 - d. Periodic post-event check-in with the leadership candidate to support the maturing of their learned experience from introjection to integration.
 - e. Periodic synergy meetings to bring together leadership-candidates within the Community of Practice to consolidate, intensify and nurture vision and conviction for leadership.

This Leadership Development trajectory could be incorporated as an integrated component of design in new project proposals. Thought will be needed within Positive Vibes about whether that process can practically be grafted into existing project design.

2. COMPLEMENTARITIES AND TENSIONS| contrasting learnings from the LFI against Positive Vibes current ways of thinking and ways of working

Section 1 used extensive quotations and some summaries to capture the key points from the LFI Cycle One process.

This section homes in on those ideas and issues that seem most critical from a PV perspective by considering points of complementarity and contradiction/tension between the ideas above and PV’s current articulation of its:

- Methodology (including the simple theory of change and the approach to accompaniment)
- Strategy
- Programme design
- Monitoring, evaluation and learning

Addressing each in turn:

	COMPLEMENTARITIES	TENSIONS
METHODOLOGY	LFI insight points towards a way of revising the Theory of Change for greater clarity and more specificity and adaptability to multiple contexts, project and programme designs. (This expanded Theory of Change would also replace the current ‘programming framework’.)	As a regional organisation it is easier to design and fundraise for programmes that work primarily through partnerships with established local/national organisations. LFI confronts us with the relative advantage of NOT working exclusively through these kinds of partners. And experience in Tanzania certainly supports this. However, we don’t necessarily know <i>how</i> to do this yet: how to manage the finances involved, how to build a strong enough cadre in-country without opening an office; how to measure the kind of community level change that we would be looking for, etc. This also raises the question of whether some in-country staff are a necessity at certain periods in a programme.
	<p>PV has given a great deal of thought to working out how best to accompany organisations, with good experience of doing this effectively, although it still needs to be more strongly integrated into the organisation’s overall practice.</p> <p>Much less emphasis, however, has been given to other, non-organisational sites of change. The ideas above open up new areas for exploration and practice development, including: accompaniment for leadership development through a Community of Practice; accompaniment for community development; accompaniment for movement building. These are clearly areas in need of fresh exploration, i.e. what does this work look like? What competencies are required to do it well? How might we develop them? etc.</p>	
STRATEGY 2017 - 2021	Learnings from LFI give content and focus to strategic direction C (‘Influencing national and regional programming and practice’) as well as providing a starting place for thinking about how to fundraise for this work more coherently.	The various sites of change named above (and the revised theory of change they imply) suggest a need to rethink aspects of the strategy. After a year of working with this document, it may be sensible to devote some energy to revising it alongside the methodology document, so they are well aligned to each other.

	COMPLEMENTARITIES	TENSIONS
PROGRAMME DESIGN	<p>The LFI process has confirmed the (within PV) well-established view that a more deliberate, thoughtful and well-informed approach to programme design and entry into new contexts is critical. Many of the ideas under the subsection entitled “What are the conditions required for doing effective personalization programming?” above can be expanded on and directly adopted at the design and resource mobilization phase of programming.</p>	<p>We have often thought in terms of the mechanics of workshop roll-out rather than the construction of a <i>LILO system</i> as the core product on offer within a PV programme and of the connections, values and competencies that need to be built for this <i>system</i> to work optimally. This challenges our current programme design practice. If the LFI conclusions on this matter are accepted this may require considerable changes to programme design practice – at least in contexts which share key similarities with Uganda and Tanzania.</p>
MONITORING, EVALUATION and LEARNING	<p>By articulating the sites of change more clearly and offering some ideas for ways of strengthening the overarching theory of change, the LFI process has offered us a new lens to apply to MEL. In light of this it would be useful to revisit and potentially revise the current framing of PV’s high-level indicators to speak more directly to the kinds of changes we are more directly aiming to support.</p>	<p>Indicators – especially quantitative ones tend to be reductive by nature. Even allowing for this, there may be work to do to more clearly align PV’s high level indicators with many of the most important change outcomes and goals flagged by LFI.</p>

3. IMPLICATIONS | issues and questions for discussion

Several of the main implications for Positive Vibes have been touched on in section 2. Here, we unpack these a little further by framing a set of questions for consideration and discussion within the organisation.

Some of these questions may be worked with directly during LFI Cycle Two; others will be picked up in the PV Methodology Group meeting directly and/or translated into tasks for individual members or subgroups.

RELEVANCE

1. To what extent should learning from LFI inform PV's overall approach and practice?
2. What are the core principles and insights that we need to integrate into all of our thinking about our work?

MAKING CHANGE IN PV AND ITS PRACTICE

1. How shall we go about revising core documents and shifting our way of thinking about programme design and implementation in ways that bring core people within the PV Programmes team along, and support the ongoing work of building coherence across the organisation?
2. What is the role of the Methodology Group (if any) in this work?
3. In the process, how shall we go about figuring out how best to do the 'new' elements of the work well? That is: leadership/practitioner development; community development; movement building.
4. What new competencies and mental models do we need to build within ourselves/PV personnel to ensure that the conceptual, relational and practical skills to do this work are in place?

5. How does one identify and form a community of practitioners which is accountable and motivated to do this work with us – and on their own behalf?
6. What strategies will we adopt for financing these new areas of work if they are adopted?
7. How does one manage the risks associated with this work (not just the obvious ones around hostile contexts, but the relational and results risks taken on board in the absence of accountable organisational partners in some contexts)?
8. Where can we make changes to existing programmes to align them better with the learning arising from LFI? (e.g. Are there opportunities for this in Tanzania?)

PARTNERSHIPS AND RELATIONSHIPS

1. What do these ideas mean for our existing partnerships and relationships with donors and programme implementation partners? What do we need to communicate of this to them?

THOUGHT-PIECE FIVE

LEVELLING UP

THOUGHTS ON THE FOUNDATIONS, DEVELOPMENT AND EVOLUTION OF LILO WORKSHOPS AND PROCESSES, BASED ON LEARNING FROM THE LFI PROJECT IN UGANDA

This paper explores the pedagogical and therapeutic theories and frameworks that underpin the design and delivery of LILO Identity, before presenting thoughts – based on the LFI’s Learning from LILO – around how the methodology might be strengthened for more effective use in the context of Uganda, and – in principle – in other settings based on similar principles.

Patsy Church

Increasingly, Positive Vibes’ work across a diversity of contexts, programmes and applications is characterised by two elements: clear, *values-based approaches* to partnership and solidarity, and *methodology* as a foundation for programming, both anchored in Positive Vibes’ Inside-Out Theory of Change.

LILO – *Looking In; Looking Out* – has become the flagship brand for a suite of methodologies with their foundations in personalisation. The LILO-collection has expanded progressively over time, each volume emerging organically to respond to specific needs as that ‘new market’ or new influencing opportunity become visible. To date, these methodologies take the form of a workshop, customised to a quite 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.

- *LILO Identity* responds 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, to

introduce ways of thinking and speaking about sexual orientation and gender identity that offer clarity, and to promote self-acceptance.

- *LILO Connect* responds to high levels of discrimination, misunderstanding, judgement and othering of LGBT persons and sex workers by heterosexual persons, working with that population to raise awareness of ‘the other’, and promote empathy and sensitivity.
- *LILO Voice* responds to the need for an alternative form of and place for advocacy, working with individuals from so-called Key Populations to increase consciousness of power and rights, and stimulate action towards interpersonal influencing of attitudes, norms and standards in their proximal relationships and environments.
- *LILO Work* responds to the disproportionately high levels of vulnerability, exposure and risk inherent in sex work, drawing sex workers into reflection around psychological, physical,

emotional and economic safety connected to the sale of sex.

- *LILO Counselling* is a skills-building workshop and process, aimed at preparing community-based peer counsellors to offer safe, responsible psychosocial support to LGBT+ peers who experience the effects of chronically high levels of minority stress²⁴.

Philosophies that guide the development of LILO Workshops and Processes

LILO draws on a rich variety of theories and philosophies to guide its design, and to inform the development of LILO workshops and associated personalisation-based processes. This conceptual framework includes pedagogical principles and therapeutic principles²⁵.

A. PEDAGOGICAL approaches underpinning LILO

LILO is structured around the core principles of **ADULT LEARNING**. These include:

- Adults are self-directed
- They learn by doing
- It is useful to draw on their past experiences and then build on those when receiving new knowledge
- Theory should be relevant
- Multisensory ways of learning are important, as is learning by doing

²⁴ Walters, R. 'Community-Based Peer-Counselling: an emerging Positive Vibes LILO-methodology'. Discussion Document, Positive Vibes (2016)

- Adults learn well and self-efficacy is enhanced if they can practice new skills in a safe environment
- Adults have an intrinsic desire for personal development
- Involvement from participants is important – sharing their own stories, experience, knowledge and expertise as well as inviting feedback and consulting about pace and content.

The approach to learning is **CONSTRUCTIONIST** rather than **instructional**, which suggests that learning depends on what we already know: new ideas come as we change and adapt old ideas; and rather than the teaching of facts and figures, it involves the development of ideas.

EXPERIENTIAL LEARNING is learning through reflection and doing. This happens continuously in LILO. People tell their stories, reflect on what new insights they have gained related to their stories and how they might do things differently, or not, in the future.

The **PERSON-CENTRED** approach is fundamental to LILO – all exercises stem from the experiences of participants and all theory goes back to questions like “*What does this mean for me?*” and “*What, if anything, will I do differently now that I know this?*”

Paulo Freire’s **PEDAGOGY OF THE OPPRESSED** suggests providing an enabling space to read society. Knowledge should lead to action. **CONSCIENTISATION** is important and encourages people to “disrupt the silence” in accepting the status quo. An important principle is that

²⁵ A comprehensive contextual and conceptual analysis of LILO is presented in “Coming to Voice Volume II: First Principles”.

people bring their own knowledge and experience to learning. In LILO methodologies, role-plays are used to try out skills and practice challenging individuals and the system.

The **OPEN-ENDED** approach is often employed – not all situations, case studies, role-plays or questions have clear answers provided. Complex problems are introduced, and problem-solving skills are used to generate multiple solutions. Participants are invited to take away anything they deem useful from this process.

RELATING THEORY AND PRACTICE. Bite-size pieces of theory are dropped into sessions and participants are invited to debate the theory, say whether they think it applies for them, try it out in the workshop and in their daily lives. For instance, an assertiveness tool is taught with the EQ theory that supports it. Participants try it out in the workshop. They are invited to comment on its success or failure and the relevancy of its application. They are asked to try it out and report back on how it worked.

CASE STUDIES are an important approach that enable the practical application of learning and draw out concepts that participants recognize and already know.

LEARNING CONVERSATIONS are continuously engaged in as participants share and reflect on learning and new insight in pairs and in groups.

Facilitators are expected to engage in **MODELLING** the concepts taught in the workshop and what it means to be more integrated in one's gender identity or sexual orientation.

B. THERAPEUTIC models that inform LILO development

LILO workshops are not conducted through training or teaching – they are **experiences** in themselves and they use a number of modalities that interweave throughout the workshop. They are **therapeutic by design** and there is an emotional rhythm to the workshop that enables participants to open up about their experiences in a safe environment and to experience an important closure at the end to ensure that they are ready again to move out into the world confidently.

Carl Rodgers **CLIENT-CENTRED THERAPY** is fundamental to the therapeutic approach. Rodgers posited that human beings are the experts on their own lives, that they have a deep capacity to heal themselves given the right environment, through a relationship of positive regard. In a LILO workshop this relationship is with facilitators as well as other participants. Facilitators are trained to establish a respectful and positive relationship and on how to manage the group and group dynamics to bring out the very best in all participants.

Principles of **NARRATIVE THERAPY** practice are deeply embedded in LILO. Michael White's concept is that we make meaning out of our lives through words. We have an innate ability to tell stories about our lives and those stories bring together multiple threads of different themes. Many people have problem saturated stories, but if they can be encouraged back into the driving seat of their lives, they can identify some of the triumphs of the past and can often introduce positive themes into future stories. Fundamental to Narrative therapy is the belief that individuals have major skills, gifts and talents that can be used to creatively solve problems they confront if

these can be surfaced through the story and actively brought to bear in their lives.

BRIEF SOLUTIONS-FOCUSSED THERAPY springs out of the two approaches mentioned above. In reaction to the Freudian and Jungian psycho analytic approach of deep mining of the unconscious, this therapeutic model is a light touch. If people can gain some insight into their own lives, they are able to change their trajectory and this can make all the difference. Interventions are brief and often have extraordinarily powerful outcomes.

POSITIVE PSYCHOLOGY grew in reaction to the deficit model in psychology – that everyone needed to be “fixed”, with a neutral aim of moving towards being free of illness. Positive Psychology is preventative and involves lifestyle approaches and actions that bring more happiness and meaning. Positive Psychology approaches are embedded in every LILO workshop. In particular, research on what builds resiliency is drawn on to design exercises and teach skills that are relevant.

LILO in Uganda: Responses from the LFI

In Uganda, Positive Vibes partners with LGBT Denmark and a selection of local implementing partners to deliver LILO, specifically LILO Identity from which much of the primary data for the LFI has been generated.

During the LFI Cycle One engagement with LILO participants, they reflected on the relevance and effectiveness of the LILO Identity methodology and process, and offered insightful feedback to developers

and implementers about the workshops’ value and benefit, its impact and areas for improvement.

From the LFI, Ugandan participants made the following observations about LILO, along with recommendations for adaptation and customisation to be most suitable to the Ugandan environment.

Participants **APPRECIATED** the following elements of LILO, based on their experience with the LILO Identity workshop²⁶.

- LILO is about the people themselves; the LGBT community.
- The content touches the targeted group.
- The process involves full participation from the participants.
- Participants get to understand and know where they belong as LGBT people.
- The seating arrangement [open; no desks; circle or horseshoe formation] is perfect.
- The number of participants [n=16] is manageable.
- Due to the lessons learned from LILO, some members are improving. They have accepted who they are.

²⁶ Based on participant written feedback, as recorded in the LFI Cycle One Field Notes (2017)

- Workshops in different places in the region really work well, especially because they reach the grassroots people.
- LILO sessions focus on a complete person. This is in regard to all the senses of a person, their feelings and their surroundings.
- Content has been very interesting, especially the emergence model.
- It sets a conducive environment for the participants to share their experiences without fear.
- The process is enlightening, especially looking back where we came from.
- Somehow, it pushes participants to share their experiences, even when they don't believe they can be ready.
- It involves varying groups of LGBT people which brings understanding for us about others around us.

Participants observed that LILO Identity had the following **EFFECTS, BENEFITS and IMPACT:**

- The workshop increases tolerance amongst the LGBT members; acceptance of others the way they are. It decreases discrimination amongst the people under the same LGBT umbrella, especially towards trans people and bisexual people.
- Better and healthier relationships.
- Reduced self-stigmatisation; better mental health.
- It builds movement and empowers people.

- It gives people some language to organise their thoughts.
- LILO leads to self-realisation; knowing oneself and one's worth. Gaining acceptance of one's sexual orientation.
- It makes it easier for us to understand who we are rather than guessing.
- LILO Identity is an eye-opener that makes one to understand himself deeper.
- It helps us think about how we can advise others on how and when to come out.
- It is innovative and enlightening; it lights the LGBT candle. Happy that it even comes to the grassroots areas in the rural regions.

These affirmations of benefit and impact of LILO Identity are encouraging signs that the process is well received, valuable and valued. They echo the reflections of many other LILO participants across multiple countries over time, and the insights and observations of a number of external project assessments and evaluations, and confirm the impact of LILO that already exists in the body of evidence accumulating around the methodology.

The LFI offered Ugandan LILO participants and facilitators, however, the context-specific opportunity to offer advice for how LILO could be significantly **STRENGTHENED FOR USE** in Uganda. These insights directly translate into important **PRINCIPLES FOR PROGRAMMING** that have relevance for scale, and for pioneering the process in new environments.

- Participants felt strongly that case studies could be changed to reflect more local realities, that were more easily recognisable and in which they could see themselves represented. In Uganda, public shaming and evictions are everyday realities for LGBT people that are not, for instance, reflected in case studies.

“We also have our own stories and experience”

- LILO Identity makes use of visualisation technique to support workshop participants to “look back”. LILO participants appreciated the exercise, but felt that it made an assumption – in the way the guided visualisation was scripted – that everyone had a difficult or traumatic upbringing, or experienced their sexual orientation or gender identity negatively. This assumption is difficult for every participant in the workshop to relate to during the exercise.
- Quotations used in the workshop material are sometimes too intellectual or too academic. They are difficult to relate to by local people, and sometimes confusing.
- LILO Identity workshops are too short [3 days] to adequately cover all the content, and accommodate the discussions participants wish to have about that content.

“...we have to cover many sessions in one day...it would be better to be less intense with more time to relax and process...”

“...The manual recommends and assumes you do sessions between 083h0 – 17h00. These may work

in South Africa or Europe, but it doesn't really work in East Africa. People get exhausted quickly, especially after lunch. And systems don't work as efficiently here. Lots can go wrong in the local environment: breaks are late; food isn't ready; transport isn't available.”

- In as much as LILO Identity workshops have covered a range of settings across Uganda, more workshops are needed that reach grassroots, rural Uganda. At least one of the facilitators should be from the area where that workshop is happening to accommodate any challenges with language or concepts.

These reflections, in particular, reinforce the observations in *“First Principles”*, the second volume in the Coming to Voice series of LFI publications: that the pedagogical and therapeutic principles around which LILO is based could be further enhanced by:

1. more consciously considering such elements as **Indigenous Knowledge Systems (IKS), African Sexuality and Decoloniality**, and how these impact on the content of LILO workshops.
2. greater care for, and provision for, **contextualisation of the basic LILO content**, so that it accurately reflects a local reality in which workshop participants recognise themselves, and where the lived experiences most common in their environments are visibly represented. This process of contextualisation – adapting material to suit the local context – is best done through a participatory process, involving local people themselves in the review and redesign of content intended for their use.

THOUGHT-PIECE SIX

MAKING IT WORK

APPLYING LESSONS LEARNED FROM THE LFI TO PERSONALISATION-BASED PROGRAMMING: CONSIDERATIONS FOR STRATEGY, DESIGN AND PRACTICE

LILO Identity is a Positive Vibes methodology for use with LGBT+ people to explore sexual orientation, gender identity and gender expression, and address self-stigma and minority stress. A seminal component of PV's suite of workshop curricula, LILO Identity strongly illustrates the concepts of personalisation and conscientisation that lie at the heart of PV's Theory of Change, and its work. Systematic learning from LILO through the LFI: Learning from Innovation project – through field review with LILO participants in Uganda, and through Technical Review with PV programme developers in South Africa – has made it possible to isolate principles and practices for more effective personalisation-based programming, that may be transferable to strategy and design of projects where oppressed minorities are supported to come to voice.

Anita Simon; Lee Mondry

In 2017, Positive Vibes' implemented the *Learning From Innovation project*, a participatory action research process to, systematically, learn from LILO. LILO Identity is a flagship PV workshop, offered to LGBT+ people as a support to exploring their sexual orientation, gender identity and expression in contexts where they are often marginalised and subject to chronic levels of minority stress.

The reflections that follow stem from PV's learning from experiences of implementing LILO in Uganda with its partner, LGBT Denmark, and local LGBT organisations. Learning from LILO in this way has been made possible by the VOICE mechanism, an initiative of 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.

What we learned from the LFI

Engaging with LGBT+ people from communities around Uganda where LILO had recently been facilitated surfaced a number of key lessons, not only about the workshop content, but about the social dynamics and environmental conditions in which people live their lives, and in which workshops like LILO are implemented.

Emerging lessons included:

1. CONTEXT MATTERS

Applying too general a lens – as if cultures and traditions are either homogenous or negligible – is ill-advised. Local realities should be a key consideration for selecting LILO implementation sites and determining how the programme and content are customised. The lived experience within that setting, and peoples' relationships need to be better understood. There is a considerable difference between implementing LILO in a peri-urban context

and implementing within a post-war rural context, for example.

2. THE IMPACT OF STIGMA IS SIGNIFICANT

LILO workshops can cause considerable anxiety and fear of recognition. In a post-conflict environment, mistrust and suspicion of peers within the workshop can be high. Participants come into the workshop scared of exposure by co-participants, unsure that the group will maintain confidentiality. There is a greater fear of these peers (“...*these are now people who know us, who can out us...*”) than of the general population because the workshop makes identities visible. This affects who comes to the workshop (for instance, stigma and fear seem to loom larger for lesbian women who live ‘undercover’ in heterosexual relationships), and subsequently who is reached with LILO. It also affects the execution and application of workshop activities, such as The Fishbowl, if participants are anxious or on-edge.

3. SECURITY ISSUES

In the East region of Uganda, a high concentration of workshops was hosted in Mbale, compared to other regions in Uganda where only a single workshop took place in each of several distinct locations. The observation gave additional insight into security as a key consideration in LILO implementation, where workshops were hosted in and around Mbale for safety reasons. These included the ability to more easily secure an LGBT-friendly hotel, as well as facilitators having access to a supportive policeman should security-related issues arise. Where applicable, these are two important security considerations.

By contrast, Northern Uganda is much more exposed, with high numbers of refugees from surrounding regions. Consequently, there is higher security presence, uniformed and un-uniformed. This contributes to high levels of anxiety and vigilance by the LGBT community and the LILO coordinators. In this environment, safety and extra security costs in terms of accessing safe spaces for such processes, but also in exacerbating a sense of vulnerability, exposure and anticipated discovery, where they can have a marked effect on the process for participants and facilitators themselves.

Managing numbers of participants is an added security concern. Workshops can accommodate a maximum of 16 participants in terms of process and budget. However, often more people ‘apply’ to attend a local workshop than can be accommodated; or unexpected participants arrive as ‘walk-ins’ during the workshop, often invited by friends. When they are refused participation by facilitators or coordinators, they may become a threat, harassing the workshop, attracting public attention, or reporting the workshop to the authorities.

Participants who are excited about the fact that they are hosted at a local hotel, eating hotel food and together with like-minded people, learning and talking about topics that are rarely spoken openly about, often want to “tell the world” via their social media channels. This is a security concern and potential risk that workshop facilitators deal with every time.

4. DISCRIMINATION

At least 50% of each workshop group suggested they had never experienced discrimination because of their sexual orientation, gender identity or gender expression (SOGIE). However, the pre-workshop questionnaire did

not ask whether people are 'out' or not, so likely did not capture some of the nuance that arose from the discussions themselves. It also did not explicitly invite/allow participants to consider their entire life for a history of discrimination, so they may only have considered recent experiences or very specific, service-related, situations but not, for example, include exclusion from their families.

Essentially, if people are not 'out', they are less exposed to personal discrimination as they often avoid situations where their SOGIE is visible. This is both voluntary (avoiding disclosure risks) and involuntary, such as not attending school (because they are excluded, harassed by fellow students and teachers), not going home (because they have been kicked out or run away or don't want to face mother's prayer group or auntie's questions about marriage); self-medicating rather than facing the stigma and discrimination by healthcare service providers. Where a person spends most of the time is where they face the most discrimination. The data suggests that discrimination – and/or the fear of it – are encountered most at home, where neighbours and family see who might be coming to visit, or at school, for those young people (18-20), who spend most of their time at school.

It also appears that if the level of discrimination is not going to cause you direct harm, it can be more easily normalised and then not identified as discrimination unless it's something extreme. One is "socialised" into that which occurs regularly.

5. Despite stigma and security issues it is important to realise that **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.

4. MARGINALISATION DOES NOT REMOVE VOICE

or extinguish it. Instead, it 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.

5. In a human rights sector driven towards activism and advocacy, there are steps and 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. **COMING TO VOICE WITHIN** is a prerequisite to expressing voice and may include making choices for oneself to not engage that external environment.

6. Several **PROCESSES SUPPORT** these developmental stages in coming to voice:

- personalisation (looking in, looking back, looking out, looking forward);
- 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 – interpret it, 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 companioned by supportive “others” who believe in and affirm their human capacity to make their own responses in their own time).

- facilitation (“enablement” as a defining practice to characterise “the work”, as opposed to “intervention”); stimulating and supporting human responsiveness, rather than providing solutions to deficiency.

7. 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 – and, if coming to voice within is a fundamental stage towards expressing voice without, these beliefs, values and principles have important **IMPLICATIONS FOR ORGANISATIONS** that wish to support and programme with communities:

- to facilitate, protect, defend, promote spaces for authentic and legitimate participation by communities.
- to respect the capability, insight, intuition and sensitivity of local communities to say what things mean, and to make choices about direction; to lead.
- 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 – in the space where one does not lead.
- to support the inner work of personalisation within individuals and collectives where coming to voice is a healthy foundation for movement.

- to design programme in a way that is sensitive and considered of the local realities of people and places, 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.
- to facilitate, rather than intervene.

Overall, the key lesson, confirmed repeatedly in the experience of both participants, facilitators and programme technicians, is the value of a personalisation approach; making a complex issue relevant to self as a point of departure, and the value of shaping a process where each person can see themselves in the issue being discussed. Through this approach, most people who engage connect profoundly to the subject matter, gain understanding, self-awareness and acceptance, and gain energy, vision, increased discernment and resolve for relevant action.

How our learning influenced implementation in the next phase

Positive Vibes, with LGBT Denmark, are growing their presence and activity in East Africa. The above-mentioned lessons grew out of experiences primarily in the first phase of the LILO project in Uganda, but also drawing in some of the experiences from the first phase of a similar project in Tanzania, including the Mid-Term Review of that project (2016). These projects, in turn, were implemented with a backdrop of PV’s experiences in Southern Africa also, from 2012 onwards.

The lessons have served to inform both present implementation but have particular relevance to the design and programming for the next phase of

personalisation-based programming in East Africa and beyond, from 2018 onwards, that may incorporate countries like Kenya and Rwanda for the first time.

FORMALISING THE IMPLEMENTATION SCIENCE: A Checklist for Personalisation-based Programming.

Experience of implementing LILO workshops across the region revealed that the workshops themselves proved to be catalytic for change in individuals, families and communities; they contributed to movement building and, in some cases, linked to an advocacy agenda.

But, achieving PV's aim "...towards ending Othering" requires that the system developed to support the LILO workshops and their outcomes is as important as the workshops themselves. It is essential to engage in sensitive programme design, informed by thorough preparation, strong linkages and on-going accompaniment.

These considerations, principles and practicalities are outlined in a Personalisation-Programming Checklist, that may become something of a programme design blueprint.

The Checklist is divided into the various stages of programme design and development that sometimes overlap.



1. EXPLORATORY PROCESS TO INFORM TAILOR-MADE DESIGN

Conduct a mapping exercise to inform programme design, identifying potential resources (allies, security partners, psycho-social health providers, etc.), and aiming to

understand the socio-political, cultural and traditional environment of the setting in which the work is to take place. Develop relationships with existing and potential stakeholders beyond the immediate partner organisations.

This stage should include:

- A conscious and purposeful (basis for) partner selection and recruitment
- Scoping and establishing relationships with other organisations, institutions, etc. that can serve as resources, sources of information and potential collaborators and/or participants in future workshops (LILO CONNECT, for example)
- Risk assessment and Identification of strategies that would increase safety and security.
- Levels of stigma and discrimination against LGBT people (disaggregation necessary by SOGIE).
- Initial identification of organisations with which to work
- Developing a degree of understanding about societal/cultural gender dynamics and its implication for work on sexual orientation and gender expression
- Identification of intersectional indices – gender, age, socio-economic status, geographical and historical context, etc.
- Testing the environment for the presence of complex trauma.
- Identifying which of the LILO products might be suitable for the environment.



2. SCOPING THE ENVIRONMENT & LAYING THE GROUNDWORK

Adopting a phased approach to implementation over the project period (eg. 3 years), would allow for a first phase to lay groundwork for implementation success.

The first phase of the project workplan should deepen the mapping exercise initially conducted to build partnership with and beyond immediate potential project partners, conduct joint learning and design and develop a collective measurement practice.

This could include:

- Establishing relationships with identified partner organisations. Setting the scene for accompaniment relationships with both parties having the opportunity to “opt out” if values are not shared.
- An investment in the development of the partnership relationship ensuring clarity around a common vision and ownership of the goals and objectives (already part of the ‘co-creation’ with partners)
- Alignment of activities, monitoring and evaluation to high-level outcomes and impact
- Aiming to ensure that there is a shared understanding of the high-level outcomes and impact by all partners so that the alignment becomes an integral part of the work we do together
- A more systematic and individually tailored approach to organisational strengthening and improving services offered and activities undertaken. This will be in a later, implementation phase of the project but the foundation will be laid here.
- Scoping of the availability of psychological support services.
- Scoping of human rights legal services available.

- Increased consciousness of the need to invest in security training and measures in the implementation phase.
- Locating of partnerships in-country with organisations working on economic development in ways that might be applicable to the LGBT community.
- Start to identify suitable LILO facilitators who have the right personal qualities as well as being existing, or potential, community leaders who are ambitious to grow their communities as well as themselves (see more below on this).
- Sharing of the scope of the programme with the organisations
- Orientate partner organisation leaders to LILO Methodology.
- Identifying with partners what LILO pieces would be appropriate for their needs AND the environment.
- A LILO curriculum (for example LILO Voice) should have an introductory exposure, where partners are able to ascertain whether this workshop would be safe and appropriate to run in their environment.



3. SELECTING FACILITATORS

The selection of LILO facilitators is an extremely important aspect of a programme and we must approach this with a more conscious and purposeful approach. The quality of the individuals selected has a significant impact on the

success of the workshops conducted, as well as the many pieces that fall in between the workshops.

It would seem a small cadre of the right facilitators, paid appropriately for their skills is better than a big pool. Again, individuals should have the right personal qualities, abilities and attitudes in relation to the practice of

facilitation - and at the same time a strong heart and vision for community development.

If facilitators are recognised as being significant **community-influencers, capable of leadership** in order to link LILO and personalisation to community mobilisation and solidarity action, then **Facilitator characteristics** should include, but are not limited to:

- Humility
- Not driven by self-interest
- Interested in others
- Ambition for community
- Open to collaboration
- Opens up space for others; a developer of people; a developer of team
- Acknowledged by the community: leadership (even informal) is recognised
- Sensitive to process work (the affective and the cognitive): an understanding of (or potential for understanding) the organic ways that change happens; an instinctual understanding of group process; ability to learn from experience and practice and reflection.
- A personal vision for movement and change that goes beyond the limits of LILO workshops or delivery of project activities.
- Some prior experience of working with or facilitating groups.

At this stage of the process:

- Facilitators should submit a written application.
- Interviews should be conducted by local partners together with PV staff/consultants.

4. TRAINING FACILITATORS

Training of facilitators should include:



- Introduction to LILO Methodology
- LILO facilitation skills (using, for example, dialogue training skills)
- Training in the Methodology itself i.e. LILO Identity. Trainings of multiple methodologies at the same time should be avoided (i.e. LILO Identity and LILO Connect back-to-back).
- Training in counselling skills that include a thorough understanding of trauma.
- More training needed in why particular sessions are included, the “rhythm” of LILO, what the intention and impact is, and how these can be adapted if necessary.
- Safety and security issues should be included in the training.
- Risks should be discussed. For example, act of a LILO facilitator outing themselves in a workshop provides a particular risk that needs to be considered.
- Referral systems for psychosocial, technical and strategic support should be clearly mapped for both LILO participants and LILO facilitators.
- Facilitators should understand the importance of support and follow up during and beyond the workshop. This is a key part of developing a professional practice and of learning. They must understand that seeking support is not a weakness. It will be welcomed, not criticised.
- Connect participants to LILO Peer Counsellors. (The logistics of this needs to be clearly worked out and included in project budgeting.)
- Situating LILO to build community connectedness – this could include sharing phone numbers, starting a Whatsapp group, staying in touch beyond the workshop, identifying key influential participants to nurture beyond the workshop, encouraging self-organisation of the group, increasing membership of the convening organisation.

- Adaptation of LILO materials to the local environment (particularly case studies, scenarios, role plays etc). This can start in the scoping phase with the first introductory workshops.
- Set up for regular facilitator debriefings should be raised.
- Systematic, periodic collective measurement is a standard practice to be understood and supported by LILO facilitators
- Clear definition and explanation of the fee structure for facilitators.



5. ONGOING FACILITATOR DEVELOPMENT

In addition to the above-mentioned activities:

- LILO Facilitators should be developed as leaders through mentorship and direct training opportunities throughout the programme and encouraged to take initiatives within the framework of the LILO methodologies.
- Facilitation skills should continue to be deepened throughout the programme through regular refresher training and mentoring
- Provision should be made for regular debriefing and sharing.

In considering the nature of extremely repressive environments in which the programmes are implemented, PV and LGBT DK have discussed and come to a consensus on an approach to programme development and implementation moving forward based on these ideas. This approach will necessarily be evolving as PV and partners, both DK and others, gain experience in new areas.

An approach to programme development: key components, and a few additional important principles

The main components in this approach are:

- The priority need is for Positive Vibes to do its part in ensuring the safety of participants, members and leaders in organisations and their activities;
- The development of close working relationships between LGBT+ organisations and allies though what has been termed ‘conditioning the environment’. This entails a thorough assessment of situation, exploration and discussion about feasibility and the best approaches, in addition to considering making contact with potential allies and/or stakeholders so that our organisation and project are known in a positive light;
- A cautious approach to direct advocacy with careful consideration of potential backlash;
- A significant focus on LGBT+ individuals and reaching people who are most marginalised;
- The improvement of systems for data collection and building an evidence base, particularly as these relate to extreme human rights violations of LGBT+ people that are taking place and specifically those that are directed at human rights defenders.

- A consultative and co-creation of programme aspects that address organisational issues with the aim of immediate problem solving and improving capacity over the longer term;
- Organisational strengthening and development of local LGBT+ partner organisations, sensitive to organisational history and the local culture so that activities effectively support development, rather than impose external values and systems;
- The beginning of attempts to shift the narrative about LGBT+ in East Africa and present a more positive portrayal of issues to contribute toward attitude change at societal level.
- A structured linking, learning and sharing component to regularly reflect on progress, challenges and to ensure a 'safe and constructive' way of moving forward. This includes using the already existing forms of communication (reporting, etc.) to enhance learning and sharing.

These guiding 'principles' informed the development of the second phase of the existing Uganda / Tanzania projects.

A REGIONAL APPROACH

An East Africa programme (rather than individual country projects) has been developed for the 2018 second phase of work with Uganda and Tanzania, incorporating Kenya and Rwanda, in order to improve collaboration, knowledge, an evidence base and skills. This will also serve to address movement building on the one hand and

to provide training for personal and professional development, and organisational support and development on the other. The regional approach also allows for regional level alliance building and sharing of good practices and models. Importantly regional activities can also be more cost effective while ensuring scale-up.

THEORY OF CHANGE

The key components of this programme contribute to the realisation and entrenchment of rights. The work of the programme aims to start addressing the exclusion of LGBT+ from the rights and obligations contained in existing legislation, policies and the human rights protocols that the governments in East Africa are party to. It addresses discrimination in the frameworks and codes, thus playing a role in supporting policy change. This work, by necessity, is slow and incremental and starts with the strategies adopted by this programme –building awareness, self-acceptance, building advocacy capacity, formulating an evidence base, working with families and with the wider community, with service providers and with those who influence ideas in the public domain, such as journalists and religious leaders. Thus, over time, changes at all levels occur from a strong foundation.

The approach and methodology adopted for the programme are time and resource intensive and dependent on a high level of competence and skill on the part of staff and other resource people (e.g. facilitators). It is an effective and sustainable process in that it brings about personal change. Significant personal change is inherently sustainable – once people are conscious, aware and connected to a supportive community, they do not easily revert to their previous perspective.

All of the programme elements begin with personalisation – connecting relevant issues back to the self and personal experience. Their effectiveness in shifting attitudes to self and others has been shown by independent research as well as by monitoring data. A sense of personal efficacy is difficult to take away from an adult once s/he has discovered it.

The methodologies also bring about group and organizational change. By influencing individual change in the context of groups and organisations, the methods embed elements of the approach and methods in organizational discourse and practice. This influences group/organizational culture – which in turn, influences all aspects of the system’s functioning. Even in the absence of the organisation, these competencies continue to exist and be available to various sectors and the wider development community. The approaches and methods are resources which movements (and the individuals and groups that compose them) can integrate into their ways of thinking, working, and being. This represents a high level of sustainability in terms of the overall programme philosophy and approach.

Conclusions

Linking this paper to Thought-piece Two above, and Britton’s 8 Factor characterisation, the LFI process shed light on and expanded Positive Vibes’ experience and understanding of being a learning organisation. The process gave PV the opportunity to practice the theory involved in **creating a learning culture**, challenging assumptions and offering new insights to deal with experiences and phenomena that arose during the first phase of the Tanzania and Uganda LILO projects.

Gathering both the (project-) internal and external experience of the LILO project PV joined LGBT DK and local partner organisations as well as individuals in Tanzania and Uganda in the expanded, in-depth M&E process of exploring results. Not only was learning by PV and LGBT DK emphasised but, on the contrary, sharing the process made M&E practical for local partners as well. This was not about accessing learning by reading the literature or taking a class, but by concrete, hands-on, field work. From the field work via the Technical team and the Methodology group to the organisation, the LFI has been an opportunity for learning to learn together.

In order to turn data, information and knowledge into learning, the process of **drawing conclusions** started with joint discussion and analysis in the field, and was brought back to the Project Technical Team and on into the participating organisations – PV, LGBT DK, local organisations, and then to the “LFI Indaba” organised by donor HIVOS and OXFAM Novib in The Netherlands where the experience and knowledge from participating organisations from around the world were shared.

For PV, **application of the learning** started already after the initial findings were made and conclusions drawn as new phases of existing projects and new projects were being designed and proposals written.

Via regular meetings in the PV Methodology Group and elsewhere wherever the new knowledge sits, PV and partners will be aware of necessary **adaptations to methodologies, approaches, implementation as well as to strategy and policy** and thus able to seek the best possible approaches and solutions for new partner projects.

THOUGHT-PIECE SEVEN

ON SECRECY AND VOICE: YOUR LIFE, YOUR CHOICE

IMPLEMENTING THE LILO VOICE WORKSHOP IN HOSTILE ENVIRONMENTS

LILO VOICE is one of the suite of LILO workshop methodologies developed by Positive Vibes, for use with LGBT people or other marginalised populations to promote and support the development of interpersonal influencing capability. In Uganda, LILO Voice is the second LILO methodology included in the LILO Project implemented by Positive Vibes and its partners, alongside LILO Identity. This paper explores the challenges around applying a methodology aimed at cultivating expression of personal voice and influence in an environment where stigma, silence and secrecy are prevalent, and proposes alternative ways of thinking and ways of working for the LILO Voice material.

Anita Simon

Positive Vibes believes that people can:

- strengthen themselves to more effectively shape their own futures;
- take charge of their own lives, voices, organisations and movements; and
- contribute towards the larger goals of social inclusion, social justice and equity.²⁷

This has led to the adoption of a general Theory of Change based in Freirean theory: conscientisation that grows progressively from personalisation to dialogue to voice to social transformation.

In PV's East Africa programmes this theory has been further articulated:

LILO programming is implemented directly with LGBT people at community

level across discrete countries expecting that the personalisation approach will lead to increased self-efficacy in LGBT individuals; this in turn can lead to a more confident expression of self and of voice. Being oneself more fully in both personal and professional arenas together with more explicit expressions of voice, are actions that influence community and society. Influence, in turn, can lead to changed attitudes and perceptions in the people and environments closest to the LGBT individuals.

Learning about the conditions for exercising influence is the domain of *LILO Voice*.

²⁷ "Inside-out: The PV approach and Theory of Change"

SELF-EFFICACY is about being *for* myself and *for* others and entails an understanding of one's own agency and how power works in one's context and society. Self-efficacy is an element in acquiring a sense of community and self-worth.

VOICE is an expression of self-efficacy. It can take many forms including personal and professional development leading to an even stronger sense of self-worth, and/or the sense of security that may gradually lead to living and expressing oneself fully in one's community.

LILO VOICE | A POSITIVE VIBES METHODOLOGY

Positive Vibes' methodologies – LILO Identity, LILO Voice, LILO CONNECT, LILO Work, etc. – are all curricula offered in personalised workshops. These methodologies aim to enable, support and/or strengthen the steps in the conscientisation process of people who experience exclusion.

Of these, LILO Identity has been introduced in both Uganda and Tanzania. Experience there and in many other countries where Identity has been introduced has shown that *“on the completion of these workshops participants express a sense of relief at achieving a more nuanced understanding of ... who they are in terms of their gender identity and sexual orientation, as well as a greater appreciation of a broader sense of self. For many this builds an increased confidence, self-efficacy and optimism. While this leads to improved relationships, and often initiates disclosure or “coming out” to others and of being “more of themselves” in their various communities,*

*many are left wondering about what next step they might take.”*²⁸

“LILO Voice is designed to pick up from where LILO Identity and HIV and Me finish but could be adapted to any group that experiences oppression. It is a participatory community intervention which generates power in the individual (and the group) to stand up and say “no” and/or to influence others and to build social movement. “If I’m not for myself, who will be for me? When I am only for myself what am I? And if not now, when?” Rabbi Hillel”

LILO Voice was originally designed as “a three-day workshop curriculum to strengthen the confidence and competence of key populations groups to engage in influencing work with family, neighbourhood and community. The material explores early socialisation, internalised and alternative narratives, human rights, power and privilege, agency and choice, and relational circles of influence. It exposes participants to skills for negotiating power and claiming agency and supports participants to develop strategies for close-to-home local advocacy.”²⁹

The 8 sessions of the LILO Voice workshop are:

- i. Introductions
- ii. Telling Our Stories in Ways That Make Us Stronger
- iii. Power and Resistance: Making the Invisible Visible
- iv. Understanding Systems
- v. Knowing Our Rights and Being Active Citizens
- vi. Relationship Skills for Influencing
- vii. Building Our Personal Power – HERO Skills (case study) (HERO=Hope, Efficacy, Resilience, Optimism)
- viii. Making Our Plans

²⁸ From the introduction to the LILO Voice manual.

²⁹ *ibid.*

LILO VOICE in EAST AFRICA | EXPERIENCES AND CHALLENGES

The present version of LILO Voice came into being through a specific project for use with Southern African partners before PV's work expanded beyond that region. As mentioned above, Voice came into being on request of organisations feeling the need for a follow up to LILO Identity. Voice was extensively piloted in Southern Africa, more broadly in Zimbabwe and South Africa, and has been very well received to date.

The Southern African context is significant. Organisations in that setting, where Voice was applied, were more mature partners, more experienced organisations, functioning in a comparatively politically freer and enabling environment, with a higher profile of activist engagement.

“The fundamental essence of LILO Voice is transferable and applicable across most contexts. People who experience systematic and sustained exclusion, marginalisation and oppression can be strengthened within themselves by having a way to think and talk about those dynamics, so as not to be passively complicit in their own marginalisation. This basic understanding of personal power, or agency, of self-determination, and of the way that structures and systems restrict the free exercise of that agency transcends LGBT identity. The ability to speak about these concepts and constructs - not the act of protest or advocacy, but simply the base capacity to fold language around the experience -

is liberating. This, for me, has always been the essence of Voice within our idea of conscientisation.³⁰

Based on the positive experiences with Voice in Southern Africa and the theoretical considerations, it seemed natural to include Voice as a component of the LILO Projects in East Africa (Tanzania and Uganda).

As early as the Training of Trainers in Uganda, however, we encountered unexpected questions about Voice and challenges to our assumptions. There was a clearly expressed reticence about using Voice in the local communities where it was to be introduced. We began to see that the East African context was different from the Southern African context with whom and for whom Voice was originally developed.

The Ugandan Voice trainers asked about how they could responsibly present this workshop to others. Voice was initially misinterpreted by them as an indirect challenge to come out in their local communities. Although this was immediately clarified, they could still not imagine themselves presenting the workshop as it was designed to local, rural LGBT communities. To them, Voice could not fit into a context where family and social belonging, schooling, work life, finances, position, etc. often depend on secrecy around one's sexual orientation and gender identity.

These issues had not arisen at the earlier Training of Trainers in Tanzania. However, this Ugandan reluctance and the clearly presented counter-indications to using Voice as it was intended, led us to observe even more

³⁰ Walters, R. (discussion; LFI Cycle Two Technical Review Group).

closely the supervised LILO Voice workshops in Tanzania. And we noted similar misinterpretations and the fact that they were not appropriately dealt with by the existing trainers, indicating an underlying challenge also in that context and within that group of trainer trainees.

EMERGING QUESTIONS

A number of questions emerged for us from observing and discussing this situation. These were for the most part questions about Voice as a programme in particularly hostile contexts. We asked ourselves what can be done to adapt Voice to these contexts or to provide an alternative. Deeper questions also emerged, about the conditions under which marginalised populations express themselves or choose not to.

What have we learned from the LFI that is relevant for Voice?

Based on the experiences introducing LILO Voice in Uganda and Tanzania it was important to search the LFI data to find out what it is showing us that can say something about the challenges in East Africa facing the implementation of Voice in its original design and with the original assumptions about its effect.

In brief, we can say that the data actually corroborates and reinforces our observations. The process of collecting data and the results both contribute to explaining what we have been heard and observed.

The original mapping study in Uganda (pre-LILO Project) revealed high levels of vulnerability, stigma and social exclusion, religious persecution and family rejection as well as opposition from cultural leadership towards LGBT persons. The LFI results strengthen these findings and confirm the need for secrecy about sexual orientation and

gender identity, anxiety that these might be revealed, stigma if and when this should happen or when and if people become suspicious. The LFI also reveals that questions of SOGIE are different depending on the sex and gender of the LGBT+ person in question. In addition, the LFI has gone on to study the relationship between this reality and the impact of it on the implementation of the LILO Project.

As the Voice *“curriculum (aims) to strengthen the confidence and competence of key populations groups to engage in influencing work”*, a seeming conflict arises between the idea of using one’s voice and maintaining the secrecy about SOGIE that is necessary to remain safe. Facilitators and participants are faced with the challenge of finding ways of using their voices without impacting negatively on their safety and security. The mere fact of attending a workshop may be risky as it may be inferred that if you are present, you belong to that key population target group in some way.

Thus, it is important that we who define and design the curriculum and train the facilitators are aware of and knowledgeable about the local context, and both sensitive and responsive to the local facilitators and their experience. In this way, it becomes possible to adapt the methodology and ensure its relevance, usefulness and safety.

More specifically LFI has led us to understand that:

1. **Context matters:** Local realities should be a key consideration for selecting LILO implementation sites,

and determining how the programme and content are customised.

2. **Secrecy** is a priority. Fear of making their identities visible, to other LGBT people and to the general population, is key to survival, socially, financially and sometimes physically.

We cannot underestimate “the experience, effect and impact of permanent, pervasive **fear** on LGBT persons in Ugandan society.” Nor must we underestimate the need for an “adaptation/evolution of LILO Identity (and of LILO Voice, this author’s addition) to different contexts and local realities, especially where LGBT people are subject to multiple environmental or historical trauma (eg. post-conflict) or living in environments of high stigma, discrimination and fear (where activities may inadvertently out people who have not yet disclosed their SOGIE)”. Care should be exercised by programmers to not inadvertently give local LGBT communities an understanding that we are encouraging them to come out as part of their Voice plan.

3. **Anxiety and Security issues** exist everywhere, though they may vary from a town in eastern Uganda where colleagues have good contacts among authorities to Northern Uganda which is more exposed, and from Dar es Salaam to a small city in the far districts of Tanzania.

One of the Ugandan participants said, *“In every ten Ugandans, five to six could be government spies”*. In Tanzania, *“There is a spy on every street”*. As a result,

there are high levels of chronic anxiety, hypervigilance and fear experienced by those who are LGBT. *“We hide in our society. Hiding is the only option so that no one who is a threat finds out.”*

“In addition to this, tribalism is strong, particularly in rural settings. A facilitator or coordinator convening a workshop is more likely to invite his or her own tribe only.”³¹

This perceived or actual preferential bias between friends or members of the same tribe similarly contributes to high levels of anxiety and vigilance by the LGBT community and the LILO coordinators.

Recent episodes in Tanzania suggest that the greatest danger may come from within the LGBT community itself, from would-be participants, jealous colleagues, greedy contact people or others. Use of social media in connection with workshops is strongly discouraged but participants are often excited about the workshops and want to share. This is a security concern and potential risk that workshop facilitators deal with every time.

Where security is sometimes a life and death issue, be it social death or physical, secrecy is the only option and even the thought of using one’s Voice can be an almost unsurmountable obstacle.

4. **Gender**

Gender is a deciding factor for who participates in LILO workshops and who doesn’t.

³¹ Church, P. *On intersectionality, trauma and the LILO Experience*; Positive Vibes (2017)

The fact of the non- or minimal participation of women for a variety of reasons, leads one to think of other sectors where this is also true. There are various sectors where it has been observed that women do not speak openly when men are present and men make fun of women and contribute to their silence.

How can we utilize this experience in making space for and expanding the voices of women and trans people in the projects we work in?

5. **LGBT as Identity and Secrecy.**

The LFI data indicates that the identity of an LGBT+ person influences the perception of the person in their society and the resulting levels of stigma and discrimination they experience.

The result of this in Uganda is that LILO workshops were attended primarily by gay men, while many lesbians and transgender people were excluded based on their own real or imagined fear, that attending the workshop might risk their being outed and therefore expose them to stigma and discrimination and even worse, the possibility of physical harm or death.

“We hide in the society. Hiding is our only option so that no one who is a threat finds out.”

Among other factors, this has led to PV considering ideas for revision of Voice for hostile contexts as mentioned below.

These factors are a supplement to the conclusions about Voice in its original form, where it was included in a project specifically for use with Southern African partners.

Positive Vibes has not changed the idea of the fundamental essence of Voice being transferable and applicable in most contexts. However, Voice must not be seen as an automatic supplement to LILO Identity. It needs to be critically and sensitively adapted to the local contexts.

WHAT MAKES FOR GOOD PROGRAMMING? | WHAT IS THE LFI DATA SHOWING US THAT IS RELEVANT FOR LILO VOICE?

The LFI has contributed to defining “good programming” and has started to consider how the Voice methodology responds. Some of the considerations are:

- **Good workshop material**, well-designed in terms of content, process and procedure and relationship building; effecting change at individual-level and at group-level and within that group. The material should be replicable, transferable, customisable to local context and conditions, and within reason, be able to be applied by facilitators across varying levels of skill and experience. As all PV methodologies, personalisation is key. Thus, the material must be relatable to participants’ own experience and environments, they must be able to recognise their own experience in the material.

LILO-VOICE | The present manual is both “customisable” and “relatable”. Good programming of the style the LFI report suggests may however require some adaptations of the Voice material to these more hostile contexts.

- **Context-sensitive** with regards to the programme as a whole and not only the content and delivery of the workshop units.

LILO-VOICE | is fundamentally “context-sensitive”, though in this area, some adaptations, in content and/or presentation may be needed in order to ensure true understanding, applicability and uptake in societies where secrecy is the norm and the alternative can be devastating.

- Good programming is **based on a mapping exercise** to understand the socioeconomic, socio-political, cultural and traditional environment in which the project operates. The analysis could include:
 - Societal/cultural gender dynamics and their implication for work on sexual orientation and gender expression,
 - Levels of stigma and discrimination,
 - Identification of intersectional or compound discrimination or trauma (present or historical)³²

LILO-VOICE | A mapping exercise as defined here would help us to know ahead of time to what degree the Voice “basic package” can be used or whether it would need to be more or less adapted to the specific situation, in particular if the environment is particularly oppressive.

- The workshops and the programme in general are sensitive to **ethical considerations**. For instance, does the programme require that participants and facilitators be indirectly or directly exposed to increased public visibility and therefore vulnerability

and risk? Does the content of workshops inadvertently require participants or facilitators to “out” themselves amongst relative strangers and be subject to stigma or compromised privacy?

LILO-VOICE | The programme itself never requires direct exposure to public visibility, nor does it require participants or facilitators to “out” themselves in relation to others in the workshop or elsewhere. Their presence in the workshop assumes only that they are allies of the LGBT community, not necessarily members.

However, several of the sessions and the plans to be developed have been understood by participants (trainee facilitators) in both Uganda and Tanzania to be plans for “coming out” in some way to people in their “systems” – family, colleagues, club or church members, etc. There has been some deep scepticism expressed about this and there has been a need for clarification from the facilitator.

- **Good programming on its own is not sufficient.** **Facilitators** are key to the success of the programme.

Throughout the LFI process and material generated from that exercise (including the thought-pieces presented in this volume of the Coming to Voice series), emphasis has been placed on facilitators, leadership development, appropriate qualities and training so that a facilitator may be more than someone who delivers a series of products, not a

³² *Field Notes; LFI Cycle One in Uganda*. Positive Vibes (2017)

trainer but a process facilitator. A new vision of the potential of LILO Facilitators is emerging.

THE ROLE OF FACILITATORS

If Positive Vibes considers adapting Voice to individual, local situations and presents it in a more open, facilitated way, we run into a challenge in the preparation of facilitators. This question has been dealt with in several of the other papers. It is particularly important for LILO Voice.

“...Building a generalist process-facilitation Community of Practice that strengthens the ability of LILO facilitators to hold and support process beyond the discrete workshop curriculum [is a challenge]. Facilitators are well-versed in the workshop material, and in conducting the prescribed activities and exercises; but may not have the experience or confidence to apply basic facilitation skills more flexibly or transferably to process-work with people beyond the confines of the workshops themselves.

“...as facilitators, we went through the training, got the manuals, etc. But there may be a sense that we need to follow the manual to the letter. But I realised that the deeper question with each exercise is ‘What do I want to achieve from this activity?’. And then we adjust and adapt.”

- LFI Cycle One Field Notes

There are various roles facilitators can play in the work with LILO Voice. They all require an upskilling of process-

facilitation skills and an adaptation of the role and of the material.

A particularly exciting idea in the first LFI report suggests an alternative role for the LILO “facilitators” in support of the real, longer-term aims of PV and the programmes including leadership development and movement building:

“From this perspective, LILO workshops might be seen to have several “newer” aims. Workshops continue to be personal development spaces for LGBT individuals but, additionally:

- They serve as a space for community/movement leaders to build functional relationships with the LGBT constituency responsible for being community and driving movement.
- They contribute towards community connectedness, relationality and mobilisation.
- They make visible a group of people who can be linked through and after each workshop into a vision for change nurtured by an LGBT leader. The quality of the workshop facilitation – provided the workshops are safe and responsible – is subordinate to the ability of good leaders to use the LILO tools as resources to stimulate connectedness and movement.”³³

“This approach supports the potential for the projects to “develop the capacity of identified potential leaders through proximal development and mentoring: ‘Scaffolding’³⁴ – learning through practice, by interacting with a more experienced and skilled peer” over time.

³³ Field Notes; LFI Cycle One in Uganda. Positive Vibes (2017)

³⁴ <https://www.simplypsychology.org/Zone-of-Proximal-Development.html>

“This additional potential of the programme and processes adds a very positive element, allowing us to supplement the work with organisations with work with promising individuals (promising future leaders) independent of their connection to organisations. It helps us avoid the present situation in Tanzania where a number of the partner organisations have either ceased to exist or are no longer actively involved in the project for various reasons.” (Patsy Church; Curriculum Developer, Positive Vibes)

Over time the new facilitator model for LILO that was presented in the LFI CYCLE One could be a way to go, that is, *“drawing a distinction between implementing LILO workshops (discrete activities within a project) vs. comprehensive ‘personalisation programming’ (a system for supporting human development of LGBT people).”*

Imagine if LILO facilitators were carefully selected for both facilitation skills AND for their personal qualities. They could be trained from the beginning in both Identity, Counselling and Voice – so as to be prepared in and for the whole trajectory. In that way – they really could be more than workshop implementers but rather a kind of “personalization trainer/facilitator/coach” who over time took people through the “personalization programming”.

Here, questions raised in the LFI CYCLE ONE Technical Review group report are relevant:

- Are follow-up and people-investment of this kind a normal part of the culture of organisations and societies where LILO is implemented?

- Is ‘comprehensive personalisation programming’ easier to commit to in member-based organisations where LILO is institutionalised in mainstream programming, as opposed to community-based/peer-invited models (such as in Tanzania or Uganda)?
- How is counselling a component of this integrated process, or a method of providing follow-up? And what is the structuring and resourcing necessary for that system?

A more recent development in the thoughts around facilitator roles came out of the second phase of the LFI. This view is also of a process facilitator, someone who follows the participant group(s) after their LILO Identity training, knowing the content of Voice and perhaps Counselling. Their role would be to guide participants through a series of dialogues, explorations of their trajectories after Identity, where the use of their voices in the relevant context(s) is explored. Voice as a methodology would provide the foundational elements including skills, knowledge and elements of personal development underlying the facilitated dialogues. These thoughts are being further developed together with East African colleagues as 2017 comes to an end.

IDEAS | HOW TO ACHIEVE THE OBJECTIVES OF LILO VOICE IN HOSTILE ENVIRONMENTS

This is in part a more practical section, guiding us towards adaptations to the Voice methodology and the training of facilitators in order to achieve the objectives of Voice in places with more hostile environments.

The section presents briefly some basic needs and principles for this re-working based on implementation

experiences from East Africa so far and ideas that arose during the LFI visits, the resulting data and during the CYCLE TWO Technical Team meeting in November 2017. Following that meeting, colleagues facilitated a Voice workshop in Zimbabwe with these thoughts in mind and enriched them with more concrete ideas incorporated below.

1. CAREFULLY DEFINING TERMS AND CONCEPTS

What is the “low level advocacy” that Voice presents and how is the term “advocacy” understood? How is the term “Voice” understood? It seems a very useful definition that emerged in the Zimbabwe workshop.

Voice is:

- a. An expression of self
- b. How we use our power
- c. How we claim space for ourselves and others

It **expands the general concept of “advocacy”** to include the broader aspects, including expression of self and claiming space, as well as the concrete idea of power that is also raised in the workshop.

2. FACILITATORS AS ACCOMPANERS; COMPANIONING PEOPLE TO COME TO VOICE

Perhaps the basic question is about how we, as facilitators, can **meet people in their situations** – where they are drawn between acceptance of themselves and the present, and an ideal vision for life that includes a desire for justice, acceptance, recognition and love – and walk with them, **support them to think** through the situation, to **understand the various elements** that influence the situation (power, resistance, rights, etc.) and to move

consistently towards using their voices to a greater degree?

3. SIMPLICITY AND PERSONALISATION

Our experience and the research done during the LFI visit to the districts showed that people actually *DO* find each other. The interviewees speak of isolation, and yet, they were all known to someone and invited to be a part of the LFI process. So, we know that people actually *DO* use their Voices. How? Where? In what situations?

This can be made explicit and connected to the above definitions through a deeper and more real personal connection to the relevant questions and issues raised in the workshop. Our question is how can we adapt Voice and the facilitator training to achieve this? It implies a **greater level of simplicity** and an even **greater focus on personalisation**.

4. HERO-SKILLS FOREGROUNDED

The **HERO skills** are a fundamental part of the workshop. It would be useful that they were put even more in focus and **integrated as a red thread** throughout the workshop(s).

5. FOCUS ON EXPERIENCE MORE THAN TOOLS

Greater flexibility for presentation to groups at varying levels of organisational and personal experience and maturity.

What are the concrete and useful topics and attitudes for participants to know more about to support them in their lives? We **KNOW** that the topics that Voice presents are useful. However, in the workshops observed in East Africa, the emphasis was more on

the tools than on the existing experiences that make those tools useful. Our goal is to ensure a **greater focus on the experiences**.

6. LENGTH OF THE WORKSHOP

3 days has historically been considered a good amount of time for workshops for a variety of reasons that experienced trainers or facilitators will understand. Voice as it is needs more than 3 days to complete well. On the other hand, in hostile environments, 3 days increases the risks.

As the time (3 days) is short, it may lead a less experienced facilitator (and even a more experienced facilitator) to drive the process forward as it is presented in the manual and lose the potential depth and personal connection to the issues at hand, power, resistance, relationship building, HERO skills, rights, etc.

An additional consideration for hostile environments: 3 days in a single venue can increase risk. Thus, it is desirable to **divide workshops into shorter modules**, for example 1 – 1 ½ days.

7. TOO COGNITIVE AND THEORETICAL?

For Voice implementation, one concrete implication may be that the focus, starting point and timing can be shifted so that the workshop can focus more deeply on participants using their Voice where they are. The technical, cognitive information on systems, etc. must to a greater degree focus on where in the system the combination of POTENTIAL and POWER lie. At the moment, and in particular with only 3 days planned for the workshop, it is very theoretical and the time element has tended to hinder the real,

meaningful and deeper conversations. This again hinders us in getting to the depth of all that stifles the Voices.

THE PRESENT, ACTIVE LILO PROJECT IN UGANDA | WHAT ARE THE POSSIBILITIES AND OPPORTUNITIES?

In relation to the ongoing LILO Project presently being implemented in Uganda, immediate possibilities for the applying LILO-Voice in that setting have been discussed, stimulated by learning from the LFI:

1. Encourage the facilitators to gather and do their own, internal Voice workshop (Uganda). This was a suggestion that arose from the facilitators themselves when there was no funding for supervised workshops. The Training Coordinator can provide them with some key questions with which to evaluate the workshop and we would want their discussions to be real and active, offering us feedback and insights into their experience of Voice.
2. Allow the roll out of Voice in the limited way that is planned and budgeted with in Uganda. Use the opportunity to gather experience and impressions from the facilitators and the participants. If we choose this option, it would be an idea to prepare the facilitators in such a way that they are aware that we are aware of the limitations of using Voice and thus present the workshop in a more realistic way – spending more time emphasizing the personalisation aspects and encouraging real discussions about the potential for using one’s voice; and / or
3. A Master Trainer returns to the facilitators and, building on the LFI and Voice learnings, has a candid,

facilitated discussion about the realities of using one's Voice while ensuring safety. This discussion could be based on some simple questions.

After having gone through LILO Voice and being aware of the topics we worked with, what are your thoughts around:

- a. *How you can use your Voice more actively to promote changes in attitude where you are?*
- b. *Challenges/Dangers?*
- c. *Possibilities?*
- d. *What other ways might work to broaden mindsets at this moment in history?*
- e. *What are the potential entry points beyond HIV & AIDS?*

This exercise could contribute to developing the facilitator skills in dialogue/conversation as a tool.

4. The existing "facilitators" are actually trainers rather than process facilitators. Thus, in the longer term, an alternative and powerful option for presenting Voice to all participants could be doing so in a less structured, flexible process-oriented approach. This would certainly require more time – for example 4 days OR, as suggested in the LFI work, could be presented in a modular format with a series of 1-day gatherings.

The first 2 sessions in the original manual start this process very well.

The other topics in the manual – power and resistance and systems, could be adapted so that they are more oriented towards sharing the participants' own experiences and only thereafter connect them to the theoretical material as it becomes relevant. Semi-structured conversations would be a key approach so *LILO Dialogue*, a new, brief training used

to deepen facilitation skills, would be a good start to this process.

In the same way, the sessions on relationship skills and on building personal power could be facilitated with a stronger focus on the participants' experiences. By the time one reaches the planning in session 8, one could hope that ideas for possibilities are bubbling.

5. An additional option that will be implemented soon is that the curriculum developer, Patsy Church, meets with representatives for the LILO facilitators from Uganda and Tanzania to discuss experiences and potential options for adaptation and implementation of the methodology.
6. In implementing Voice, issues that have been raised in other papers must also be considered:
 - Recruiting of workshop participants and its effect on group diversity, safety, openness to share.
 - The need for more flexibility in length of workshop in relation to participant demographics, including level of education.
 - Both of the above include considerations of the composition of the groups who are invited to LILO workshops and the question of whether or not workshops in countries or geographic areas where patriarchal gender norms are strong, would be better if they were constituted of all men or all women. An important question is about how we can utilize the experience expressed here and in the other papers, in making space for and expanding the Voice of women and trans people in the projects we work in.
 - VOICE was not seen -- and should not be seen -- as a natural or automatic supplement to IDENTITY,

although it was felt participation in IDENTITY was necessary for those participants who were suitable for VOICE. There is certainly, ideally, a systematic process of psychosocial support necessary for participants in IDENTITY by way of follow-up after the workshop, as has been discussed extensively in the Tanzania Project Mid-Term review and the LILO counselling discussion paper. But that function is not served by VOICE.

As we close the discussion about LILO Voice, it is important to mention that there are certainly other ways to contribute to achieving the objectives, including self-

efficacy, confidence, and agency, for marginalised groups. These other methods are not necessarily linked to the presentation of a methodology in a workshop lasting for a short, finite period. They relate to the design and approach of ways of working with marginalised communities more generally over the life of the project. They are related to the selection and development of partners and facilitators as mentioned previously. This is a discussion that PV and partners need to pursue further.

THOUGHT-PIECE EIGHT

ON INTERSECTIONALITY, TRAUMA AND THE LILO EXPERIENCE

The LFI: Learning from Innovation project analysed data from 100 LILO Identity participants from seven distinct workshops facilitated across the country in early 2017. This data was disaggregated by – amongst other elements – sexual orientation, gender identity and age to create a profile of the people commonly reached by LILO. Compared, in turn, against data generated about experiences with stigma and discrimination, a vivid picture of Othering and marginalisation emerges. In this paper, the concept of intersectionality is explored, as it relates to identity and personhood, and contrasted with the experience and effect of trauma, as might be experienced by LGBT people in Uganda.

Patsy Church

BACKGROUND

This paper has been developed by Positive Vibes through learning from implementation of LILO in Uganda with its partner, LGBT Denmark, and local LGBT organisations, and drawing from secondary data from current programme experience with LGBT groups and individuals in neighbouring Tanzania. This has been made possible by the VOICE mechanism, an initiative of 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. Systematic learning takes place through a one-year project, *the LFI: Learning from Innovation*.

THE LILO PROJECT IN UGANDA

LILO – *Looking In, Looking Out* – is a suite of curricula developed by Positive Vibes, based on Freirean theory of conscientisation, where the personal comes fully alive to the political. Delivered through workshop modalities, each curriculum supports participants to move through stages of personalisation 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 for an alternative form and place for advocacy, working with individuals from so-called Key Populations to increase consciousness of power and rights, and stimulate action towards interpersonal influencing of attitudes, norms and standards in their proximal relationships and environments.

In partnership with LGBT Denmark, Positive Vibes is supporting several LGBT-led organisations in Uganda to experience and deliver LILO over a two-year period, concluding mid-2018. The project aims to reduce minority stress amongst LGBT persons including self-stigmatisation.

CONTEXT IN UGANDA

Prior to the commencement of the LILO project in Uganda, a preliminary mapping study revealed high levels of vulnerability, stigma and social exclusion of LGBT persons, including expulsion from school, 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.

During Cycle One of the LFI, meetings with the reference group in Uganda (facilitators, LILO coordinators, counsellors and participants) provided an opportunity to interpret the data and to mine a deeper understanding of the context that affects how LILO is received and experienced. A more nuanced understanding of context makes it possible to adapt both the curricula and the programme to better meet the needs of LGBT individuals in appropriate ways. This paper draws on the learnings from Uganda to provide a blueprint of considerations and recommendations for improved LILO programming in other contexts.

INTERSECTIONALITY

The preliminary data from the LFI research revealed that LILO workshops in Uganda had commonly attracted a particular profile of participant.

Most participants were young (between 20 and 30 years of age) gay men. There was, comparatively, an under-representation of women; of lesbian women, as well as transgender people. There was a low reach of LILO to youth (men and women in the 18 – 20 range), as well as more mature people in the 30 – 35 age range and older. Discussion around this issue, and other significant geographic and ethnic pointers, with the community and

reference groups revealed the ways in which certain groups were potentially being excluded; and cast a light on the issue of intersectionality.

Intersectionality has its conceptual origins in the feminist movement and is a “tool for analysis, advocacy and policy development that addresses multiple discriminations and assists us to consider how different sets of identities impact on access to rights and opportunities. The factors that are the basis determining one’s social location include race and skin colour, gender, caste, age, ethnicity, language, ancestry, sexual orientation, gender identity, religion, socio-economic class, ability, culture, geographic location, status as a migrant, indigenous person, refugee, child, person living with HIV, in a conflict zone or under foreign occupation” (AWID; 2004).

These combine to determine one’s social location. People live multiple, layered identities derived from social relations, history and the operation of structures of power. All of us are members of more than one community at the same time and can simultaneously experience oppression and privilege. Intersectional analysis aims to reveal multiple identities, exposing the different types of discrimination and disadvantage that might occur, along multiple axes of oppression, because of that combination of identities.

The following factors, identified in the analysis of the data from the LFI, suggest areas where intersectionality should

be more consciously considered, in the way that it might affect participation in and engagement with LILO in Uganda.

1. CONTEXT | history, geography, ethnicity

Context matters significantly. Local realities should be a key consideration for selecting the implementation sites of LILO and how the programme and content are customised. The lived experience of the people within the history of the setting should be more clearly understood, along with the nature and quality of their proximal relationships with neighbours.

There is a considerable difference between implementing LILO in a peri-urban context and implementing in a post-war, rural setting. Northern Uganda is emerging and recovering from a 25-year history of insurgence and insecurity. At least one generation has been in displacement camps where they experienced their formative upbringing and development. When you have been suspicious of people who are different your whole life, suspicion becomes ingrained as a way of being.

Layers of trauma from living in such conditions compound the complex trauma that often goes together with LGBT identity. Issues of sexual orientation and gender identity or gender expression are very new terminology in this setting and “trans” is a relatively new concept.

Both Uganda and Tanzania function as “police states” where there is a constant fear of being exposed, even for the average local. One of the Ugandan participants said,

“In every ten Ugandans, five to six could be government spies”.

In Tanzania, *“There is a spy on every street”.*

As a result, there are high levels of chronic anxiety, hypervigilance and fear experienced by those who are LGBT.

“We hide in our society. Hiding is the only option so that no one who is a threat finds out.”

Attending a LILO workshop, a gathering of LGBT people (some of unknown origin) where some are “out” and exhibiting more flamboyant behaviour, is a high risk and possibly personally threatening event. Fear is pervasive when you live in a police state.

In addition to this, tribalism is strong, particularly in rural settings. A facilitator or coordinator convening a workshop is more likely to invite his or her own tribe only.

“We are not only one tribe...”.

The North of Uganda, like the South of Namibia, has experienced historical bias and exclusion in Ugandan society, based on ethnicity, tribe, language, and socio-economic status. Northerners see themselves as stigmatised within the country.

When it comes to LILO programming, awareness of the history of a country or a region of focus, is essential to avoid some people being left out due to their own fear of further stigmatisation or because of deeply held prejudices related to culture or tribe.

2. IDENTITY as LGBT

In settings as hostile as Uganda and Tanzania, where one's sexuality, gender identity or gender expression are enough to put one's life in danger, the impact of stigma is significant.

One cannot assume, however, that all the different groups represented in the LGBT acronym have a shared, or similar lived experience. These are not the same, with each inhabiting different yet overlapping "social sexual systems" (a social sexual system is a term evolved from ecology that describes a system that links people or organisms based on sexual relationships). It is extremely important to disaggregate the acronym to get to the heart of the lived experience, say, of a gay man or a lesbian woman in any country. Politically the aggregated LGBTI is important because it acknowledges the commonality of the experiences of marginalisation, exclusion and human rights abuse of the full spectrum of sexual and gender minorities. Grouping them enables activism on behalf of all. This is particularly relevant in the public health domain where the focus is often only on MSM. The human rights perspective demands attention to the other sexual identities, but there is a danger when clustering these groups in the acronym LGBTI to assume that everything about their lived experience is the same, or similar. Existentially, each sexual identity demands its own reality.

In Uganda, gay men, possibly because of their position as men in a patriarchal society, have greater confidence in themselves than lesbian women. However, when "out" as gay, they can suffer greatly at the hands of family and community for the very fact that they are men (their male privilege becomes the very source of their stigma).

Lesbian women, who are often in heteronormative relationships because of the way women are viewed as inferior in general society, have more to lose (their home and family). They tend to be more undercover, and less likely to want to attend a workshop, particularly as they carry so many responsibilities in the home. So, on the one hand they have less status, less power and control because of their identity as women in a patriarchal society, but it is easier to "pass" as a heterosexual woman, protecting them somewhat from the overt discrimination experienced by some gay men.

The ability of a person to "pass" as heterosexual is also a significant determining factor in how much stigma and discrimination they experience.

"Being closeted affects the graphs so much. The discrimination for someone who is out is so much more. In Mbale 3, gay men, bisexuals and lesbian women are not out, not exposed, have a low experience of discrimination because they're not exposed. But clearly trans men and trans women experience the most obvious discrimination because of their visible expressions. They are less easy to hide, and very vulnerable. Really difficult to attain work, to get a job, to keep a job. They don't feel safe at all. There's an insecurity within them"

Transgender people are thoroughly misunderstood and deeply stigmatised. They take huge risks if they take the decision to be "out". Gay men and lesbian women often don't want to be associated with transgender people when they are out because their presence (dress, presentation, mannerisms) at a workshop may out them all.

“As a trans person, you scream “GAY” at people and are therefore subjected to discrimination. But others can easily pass. So, discrimination is less, because those who pass are less exposed.”

Very few self-identified transgender people attended the workshops in Uganda. In Tanzania, the general society is far more accepting of “butch” women (either lesbian women or transmen) than it is of feminine-presenting gay men or transwomen.

Most experiences of stigma and discrimination happen to those who are “out” or those who are, by their expression, identified as “feminine”. Most LGBT people in Uganda attempt to live their life in ways that ensure they are not seen or identified by the broader community.

Women are under pressure to fit into the heteronormative culture so will marry and ostensibly lead heterosexual public lives. The identity of “bisexual” is often claimed to capture the incongruent lives people are pressured into living and the data supports this. Also, bisexual is a term that protects one. It is better in their minds to be bisexual than to admit to being gay.

“It is easier to say bi than gay. Easier because of self-stigma. But also, safer”.

“If you are a lesbian, the saviour for you is to be bi.”

The impact of this is that LILO workshops in Uganda were attended primarily by gay men and many lesbian women and transgender people were excluded based on their own real or imagined fear, that attending the workshop might risk their being outed and therefore expose them to

stigma and discrimination and even worse, the possibility of physical harm or death.

“We hide in the society. Hiding is our only option so that no one who is a threat finds out.”

LILO programming should consider the various lived experience of the LGBT groups and strategise to design workshop in ways that all may find a comfortable way of being included.

3. GENDER

Both Ugandan and Tanzanian society are highly patriarchal and the values that support this system continue to underpin the relationships between men and women in the LGBT community.

The rollout of LILO workshops depended on invitation. Gay men tend to invite gay men. They also often have very little connection to lesbian women, and even less so when most lesbian women don’t identify publicly as lesbian, “hiding” instead in heterosexual relationships. Men have better access to information, including information about programmes and services and so have greater opportunity to participate. And even among female workshop convenors and co-ordinators the cycle of inclusion and exclusion is self-perpetuating with a tendency to invite men because women have less to say and contribute less.

“Sometimes the women are not participating. They are just place warmers. Better to invite those who can participate...and most of the time, these are men.”

The corollary of this is that women, unsurprisingly, don't want to participate in spaces that are dominated by men.

"When we invite them, sometimes the women ask, 'Will men be there?' And then when they hear that there will be, decide not to come."

Women have other responsibilities that limit their freedom to come to a 3-day workshop. They have families and households to care for. They often have work/small businesses to generate income. Their male partners are not happy if they travel away.

"At our workshop, one woman left during the tea break and told me 'keep my tea, let me quickly go home'. Another woman said, "If I go to this training, what will I say to my husband?"

This impacts hugely on the way women live their lives. They are particularly risk sensitive and cannot afford to be fearless in the way some of their male counterparts are. They are less free, and less willing to go to meetings or workshops which may expose them.

4. AGE and social status

The data shows a predominance of participants in the LILO workshop of the 21 – 26 age range. There was low reach of LILO to an 18 – 20-year age group, while there are high numbers of LGBT people within this age group in the broader community. This age range is important as it is an age of discovery and exploration; the questions that are posed and information that is shared in a LILO workshop would be extremely useful.

One reason given for this age group's low attendance is that they may well still be living in their parent's homes,

with lower levels of independence and where they may need to explain their whereabouts to family. Workshops are mostly held during school time.

Similarly, the data shows a low reach of LILO to 30 – 35 year olds and above. Some of the reasons the groups gave for this was that in Ugandan society, expectations are to have a spouse and family by this age. If people have not yet come out or integrated their sexuality by this stage, they have often settled into heteronormative patterns. If they have already integrated their sexuality, the risks of attending the workshop (exposure, recognition etc) are great. Being at workshop with young LGBT people is risky in itself – young people are often considered reckless and are less conscientious about avoiding attention and are more likely to behave inappropriately in a public venue.

It also speaks to socio-economic issues; older LGBT people are socially connected within the community, but not interested necessarily in activism. People in their early 20's are more likely to seek information on their SOGIE and are easier to reach through organisations. Older people may have a job, are living independently and don't need the income from a workshop. Three days in a workshop with a low allowance is not worth their time.

The conversation with the groups on age revealed that the Movement itself had changed.

"These older people used to be part of this informal movement before it became so formal and professional. Now they don't want to be associated with the organisations, with structure, with the formality of it. They don't want to come to a workshop".

The age range of LILO participants also reflects the dynamic inherent in the programme design – how participants are selected and by whom. Workshop convenors invite who they know from within their own social networks and participants are peers, selected based on relationship.

Social status also determines who attends a LILO workshop. When invited, people want to know “what kind of people will be there?” There is also a level of elitism and classism in the older age range in the urban areas particularly. Economically active, socially mobile LGBT people prefer not to mix with people “down” the social scale.

“High-Class Bitches (HCB’s) don’t want to be with the Low-Class Bitches (LCB’s). The LCB’s are usually school drop outs, and uneducated or unemployed. HCB’s don’t want to mix with those people. But also, the HCB’s fear being exposed; that they might be recognised by an LCB who could then blackmail them to keep their identity a secret after the workshop”.

THE IMPORTANCE OF DEEPER BASELINE ANALYSIS IN LILO PROGRAMMING | The indices of intersectionality are many and varied, mostly overlapping. The effectiveness of our work depends on analyses that can capture complex, interwoven issues. If our baseline analysis and project planning do not begin with a complete picture of the economic, social, political and cultural situation, then our interventions and programmes cannot possibly

achieve their full potential. *“Intersectional subordination is by its nature obscured; it occurs at the margins in complex circumstances.”* Rich descriptions produced through intersectional analyses illuminate the actors, institutions, policies and norms that intertwine to create a given situation. Such textured analyses are critical to our ability to effect progressive change.

UNDERSTANDING TRAUMA

It is impossible to talk of intersectionality without considering the link between the many layers of stigma and discrimination and its correlation with multiple traumatic experiences.

If the indices for intersectionality were lined up down a page for an individual, alongside these, corresponding trauma experiences could be identified. So, a lesbian woman from rural Northern Uganda is likely to be able to unpack significant events throughout her life that would be considered trauma - starting out with growing up in a warzone, her psychological disenfranchisement as a woman (rape on her way home from school as a teenager); her lesbian identity (shaming punishment in boarding school; corrective rape by an uncle) and the daily slights, slurs and exclusion.

The American Psychological Association (APA) defines trauma as *“an emotional response to a terrible event like an accident, rape or natural disaster”*. Events which can be traumatic are wide ranging – from what might be considered the “stuff” of ordinary life such as divorce, illness, accidents and bereavement to extreme experience

of war, torture, genocide and natural disaster. While it is impossible to anticipate how someone will respond to an experience of trauma, those who are most vulnerable, and less resilient, will struggle to cope more than those who have well developed support systems, loving partners and families and a strong internal sense of self. People living in a context which provides little mental health support often suppress feelings, may go on to develop full blown Post Traumatic Stress Disorder (PTSD) and battle with a sense of hopelessness, resultant depression, and a struggle with managing emotions. Regular exposure to other traumatic events can result in feelings of numbness, disconnection, constant hypervigilance, constant fear that makes it impossible to ever fully relax. This can lead to a significant deterioration in mental health over time.

COMPLEX TRAUMA

Many participants who attend LILO workshops have experienced traumatic events and they are in different stages of recovery, when they attend the workshop. Some come with a childhood experience that has never been talked about before.

For example, a young gay man, a university student from Cape Town, talks for the first time of repeated rape by an uncle in his early teens. Intense emotions of shame and anger surface as he remembers his experience. He has a way to go in terms of recovery, and facilitators make every effort to ensure he is linked into counselling and social support beyond the workshop.

Others talk of profoundly damaging experiences of exclusion and violence, but there is a sense of

having come to terms with the experiences, having made meaning of them.

A lesbian woman pastor talks about an experience of corrective rape, but how she came to terms with this through developing a positive and affirming theology of her own.

In addition to single or isolated traumatic events, LGBT people often experience “complex trauma”. *Complex trauma* generally refers to traumatic stressors that are interpersonal, that is, they are premeditated, planned, and caused by other humans, such as violating and/or exploitation of another person. In general, interpersonal traumatization causes more severe reaction in the victim than does traumatization that is impersonal, the result of a random event or an "act of God," such as a disaster or an accident due to its deliberate versus accidental causation.

To summarize: complex traumatic events and experiences can be defined as stressors that are: (1) repetitive, prolonged, or cumulative (2) most often interpersonal, involving direct harm, exploitation, and maltreatment including neglect/abandonment/antipathy by primary caregivers or other ostensibly responsible adults, and (3) often occur at developmentally vulnerable times in the victim's life, especially in early childhood or adolescence, but can also occur later in life and in conditions of vulnerability associated with disability/ disempowerment/dependency/age /infirmity, and so on. (Courtois)

LGBT people in countries like Uganda and Tanzania have experiences that would constitute complex trauma from an early age. Their first expression of gender identity or sexual orientation, often in their formative and vulnerable teen years, can result in punitive and public shaming with lasting negative effects.

A transgender woman in a LILO workshop in Tanzania describes being found having sex with older girls in a boarding school. Her punishment is to be stripped naked and made to stand in front of the school during a meal. She is then locked up in a dark storage facility for days to “cure” her.

A boy in boarding school on Zanzibar is outed by a senior prefect, stripped and chased by senior boys with sticks and permission to physically beat him.

Further experiences of “othering”, exclusion, prejudice and discrimination continue to erode the individual’s sense of self. Stigma and constant negative messages received from the outside, can turn inwards and result in self-stigma, internalised homophobia and prejudice leading to self-defeating and self-destructive behaviour.

Such complex stressors are often extreme due to their nature and timing: some are also life-threatening due to the degree of violence, physical violation, and deprivation involved, while most threaten the individual’s emotional mental health and physical well-being due to the degree of personal invalidation, disregard, deprivation, active antipathy, and coercion involved.

Many of these experiences are chronic rather than once off or time-limited and they can progress in severity over time as perpetrators become increasingly compulsive or emboldened and the victims increasingly debilitated, despondent, or in a state of adaptation, accommodation, and dissociation.

Because such adversities occur in the context of relationships and are perpetrated by other human beings, they involve interpersonal betrayal and create difficulties with trust, identity formation and relationships with others. They result in feelings of guilt, shame, a negative self-perception and self-harming behaviour. The fallout is often experienced in failed relationships, difficulty in holding down a job, substance abuse and ultimately in some cases, suicide.

AN AFRICAN PERSPECTIVE ON TRAUMA

While the APA provides a Western understanding of what constitutes trauma (defined above), there are pieces of research that suggest that in the African context (and in other parts of the world), trauma may well be differently constituted and experienced.

Ray G Motsi, in his journal article *“Redefining trauma in an African context: A challenge to pastoral care”* (2012), posits that our understanding of trauma has become the domain of the mental health professionals who have “reduced it to individual problems that are psychological in nature” from a Western, dualistic worldview which separates the body and the mind and the self from the community.

This egocentric self refers to an understanding of the individual as a self-contained, autonomous entity.

Essentially, the Western view disregards the social origins and path of mental illness.

Motsi goes on to describe an African worldview as holistic, rather than compartmentalised, and communal rather than individual, citing Mulago (1997) who suggested that *“the life of the individual can only be grasped as it is shared. A member of the tribe, clan and the family knows that he does not live to himself, but within the community.”*

African community is based on kinship through blood and betrothal and controls social relationships between people in each group, which makes a community. One owes one’s individual existence to others – both contemporaries and those that have gone before. One is part of the whole.

The concept of ‘*mundu*’ in Kiswahili or ‘ubuntu’ in Ndebele are central to this, “I am because we are and since we are, therefore I am”. Thus, the African view of an individual is one which is *“intertwined with the whole tribe and community and cannot be understood in isolation”* (Motsi 2012). Motsi cites an example of a Ugandan child whose parents were brutally murdered in front of him during the civil war. A Western understanding of this suggests that the child is likely to experience high degrees of trauma. In fact, in counselling the child, it is discovered that his trauma lies not in the violent deaths he witnesses, but in the fact that his parents were not given a traditional burial, with all the cultural implications of that.

While the Western understanding of trauma focuses on psychological trauma, trauma impacts body, mind and spirit and when it is experienced at the level of a

community, the whole immediate society is affected. Culture plays a key role in how individuals cope with trauma by providing the context in which social support and other positive and uplifting events can be experienced. Family is the first line of defence against trauma. For LGBTI people, this is problematic as so many are ostracised by, or estranged from, family and community. *“When cultural protection and security fail, the individual’s problems are proportional to the cultural disintegration”* (Motsi 2012).

Further understanding of the African perspective on what constitutes trauma should be the focus of more research and deeper reflection. **Cognisance of this worldview should be significant to the development of future LILO workshops. Their current design and success may, perhaps inadvertently, have tapped somewhat into this because of the nature of the group therapeutic experience, which possibly serves individuals better than one-on-one counselling. The workshops often create a sense of being part of a broader, albeit marginalised, community and for many LGBTI people this is the first time they have felt a sense of belonging in years, maybe ever. Key exercises highlight the building of a new community around the individual to carry them forward. However, much more attention can be given to this in further iterations of existing workshops and the development of new LILO curricula.**

MINORITY STRESS

Minority stress is the relationship between minority and dominant values and resultant conflict with the social environment experienced by minority group members (Dentato, 2012). In other words, it describes the chronically high levels of **stress** faced by members of stigmatized **minority** groups.

Minority stress theory proposes that sexual minority health disparities can be explained in large part by stressors induced by a hostile, homophobic culture, which often results in a lifetime of harassment, maltreatment, discrimination and victimization (Dentato, 2012). Underlying the concept of minority stress are assumptions that stressors are unique (not experienced by non-stigmatized populations), chronic (related to social and cultural structures) and socially based (social processes, institutions and structures).

Again, being a minority is not “equal” for all the groups in the disaggregated LGBTI. In Uganda where women are already a power-limited minority, lesbian, bisexual and queer (LBQ) women in Uganda are an ever further marginalised subset of that group; a minority within a minority. An intersectional analysis shows them to be vulnerable to oppression along multiple axes: genderism; heterosexism (and possibly classism, rurality and wealthism, depending on their social status and geographic environment). They potentially face discrimination from, potentially, heterosexuals in general, other women and men. This compound stigma could intensify the experience of minority stress for anyone who falls into this subset.

WHERE STRESS AND TRAUMA INTERSECT

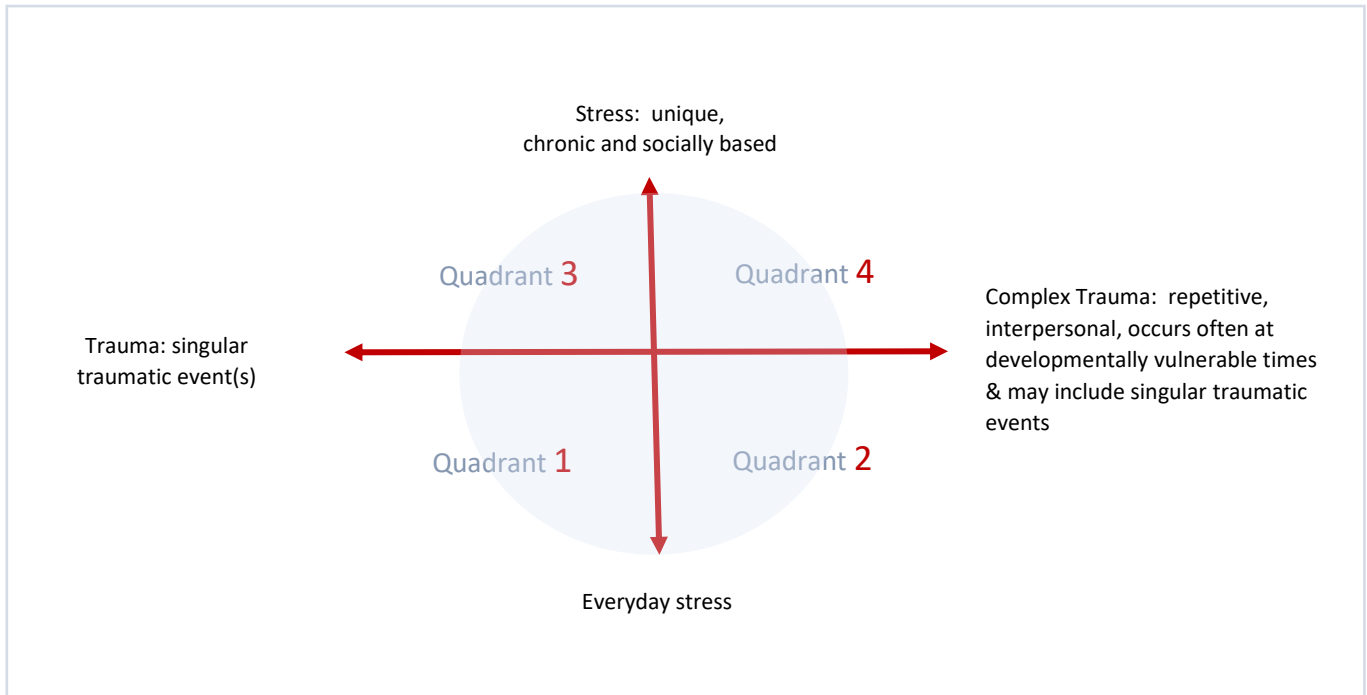
Hostile environments to LGBTI people in countries such as Uganda and Tanzania provide a particularly toxic context in which to live. The high levels of stress are often layered with levels of trauma – constituted by many singular events and/or experiences of complex trauma (often both), over a lifetime.

The index below expresses the intersection between the two. Numbered quadrants show environments that grow in hostility for LGBTI people.

QUADRANT 1 is the experience of most individuals (heterosexual or gay; cisgender or transgender) who live in open societies where there is relative political and economic stability. Everyday stress of varied intensity is part and parcel of every individual’s life, and from time to time, some individuals have an experience that can be deemed traumatic. This would be typical of most Western countries.

QUADRANT 2 is an environment much the same as Quadrant 1, but includes those who experience complex trauma, often child abuse by those who should be taking care of, and nurturing children. Again, the situation of most Western Countries.

QUADRANT 3 describes an environment that is hostile to LGBT people, and where minority stress is the norm. Add to that, there is a heightened chance of singular traumatic events taking place for some individuals. This is typical of most of the SADC countries.



QUADRANT 4 is an extremely hostile environment that results in minority stress being a constant in people's lives, coupled with large numbers of individuals having experienced complex trauma, often in the formative years.

This describes the experience of many of the LILO workshop participants in countries like Uganda, Tanzania and Malawi. The environment, layers of intersectionality, high levels of (minority) stress, together with experiences of singular traumatic events and complex trauma, must increase vulnerabilities significantly.

Where there is local experience of recent war and conflict (as in Uganda), natural disaster and political instability,

the ground becomes more fertile for experiences of chronic stress and trauma. The more hostile the local conditions are to LGBTI people, the less likelihood there is that families and communities will provide the support that is an identifiable marker for resilience to PTSD, and trauma recovery.

LILO workshops are best designed for people primarily in quadrants 1 – 3. While the research conducted in Uganda and the mid-term review in Tanzania indicate many positive responses and significant impact, there is a sense of needing to bolster the LILO workshop and

programming with more psychological and practical safety mechanisms.

A gentler approach to the history session could be introduced, avoiding the possibility of retraumatising individuals. Some of the strongly evocative exercises, like the visualisation, could be toned down. More attention should be paid to sustaining the group as a support group beyond the workshop, mitigating against the vulnerability created by non-supportive families.

We risk assuming that we understand what constitutes likely traumatic experience in African communities, based on the Western psychological model of trauma. More research should be conducted on the African world view in relation to trauma and how this might be surfaced and used as a protective factor for participants.

ADAPTATIONS | to the LILO workshop and LILO-based programming

The following recommendations emerged either from the meetings in Uganda, or from other programmes.

1. There is a need for a more in-depth initial consultation in a new country and culture which draws out a clearer picture of the context and the intersectionality highlighted in this paper, including the history, geographical considerations, gender norms, the lived experience of those who identify L, G, B, T, and the relationships that exist within this group, how religious beliefs impact on stigma and discrimination towards LGBT people, age considerations, ethnic identity and social status. The experience and needs of trans people should be surfaced.
2. Safety and security measures are essential in all countries, but where the environment is particularly hostile and threatening and where participants are likely to have experienced significant trauma, there is a need to plan for this before any meetings or the roll-out of LILO workshop begins. Smaller groups are less likely to be noticed and workshops should take place in hotels and venues that are deemed safe by the local LGBT community. It may be necessary to pay a premium for these known safe venues. All the usual precautions should take place – discussions at the start of every workshop about safety and security, the “secure” facilitation manuals should be used, locking the venues between sessions, removing flipcharts from the walls every day, distributing handouts only on the last day etc. A safety and security session should be included in the manual.
3. Consideration should be given to activities and concepts in LILO workshops that amplify the African worldview of the individual deeply situated within community.
4. Psychological safety of participants who have experienced complex trauma should be a priority. Exposing them too directly to their trauma history in the absence of their ability to maintain safety in their lives or to self-regulate strong emotions risks re-traumatization which may result in an inability to function. The three particularly evocative pieces in the workshop are the story telling, the visualisation and the fish bowl activity. The story telling exercise used in

the sex worker LILO workshop, LILO Work, could be used instead. The tree of life exercise in LILO Work, designed for a highly traumatised community, is framed by narrative therapy principles and does not require a linear telling of the story. The visualization can be placed later in the workshop and be used to visualize a future, rather than a past. The fish bowl activity could be re-designed with different questions. Facilitators should be trained in basic counselling skills and additional counsellors should be on hand during the workshop and should be prepared to continue the counselling relationship with those participants who need it, beyond the workshop. Referral systems to safe and vetted psychological support, should be in place.

5. Case studies should be adapted in the LILO Manual to better represent the local realities that are relatable to that community. In Uganda, public shaming and evictions are everyday realities that are not, for instance, reflected in case studies.
6. The composition of those who are invited to LILO workshops should be a constant consideration. Would workshops in countries or geographic areas where patriarchal gender norms are strong, be better if they were constituted of all men or all women? The implications of running workshops for only women might require the workshop to be structured differently. Important considerations would be starting and finishing time. Does a 3-day workshop need to be broken up into sessions over a week or more? Women would need to help determine what would work

for them. Efforts to include younger and older LGBT people should be made. Again, what implications are there for the type of venue, the timing, the composition of the group in order to reach these communities? When are schools, universities and colleges on holiday in order to reach the younger community?

7. The selection and training of facilitators is extremely important. Facilitators need a high level of competence to work with the LILO material in groups such as these, in contexts with so complex a history. A smaller cadre (who would be better paid for having more skill) should be chosen with an emphasis on the right people rather than a bigger pool. People who are trustworthy and community minded need to be chosen for the work and trained to manage these psychologically vulnerable groups. Facilitators should have a better understanding of trauma and be trained in counselling skills in addition to the usual facilitator skills. They should understand the intention of each exercise and the mechanism that produces the intended effect. Not only “what to do” but to know why and how it works. Such insight will make it possible for facilitators to adapt the exercise to the context of the group better. Facilitators need a number of supervised training workshops before they are allowed to work alone.
8. In settings where there is low literacy, additional time for the workshop enables participants to get the full effect of LILO. So, planning for workshops in some rural settings should make provision for the possibility of an extended LILO workshops of

4 or 5 days and perhaps slightly shorter days as people unused to intense learning or workshop environments struggle to concentrate for long periods of time.

9. Careful consideration should be given to how workshop participants are recruited. While the method of asking someone you know to invite others they know, does have its value in these settings, the danger is that participants invited are all similar peers; that gay men facilitators will invite those in their own community – mostly other gay men. It's who they know and constitutes their network. In recruitment planning it would be important to highlight issues of gender, age, social class and ethnicity.
10. LGBT people in rural settings struggle particularly with isolation and little support, no access to accurate information etc. These settings should be more targeted and rollout would need to look a little different based on local considerations. Translation of materials into local languages is always helpful for facilitators and greatly valued by the participants themselves.

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THOUGHT-PIECE NINE

SAFE AND SECURE

REVIEW AND CONSOLIDATION OF POSITIVE VIBES' POLICY ON SAFETY AND SECURITY

Safety and security considerations as a key component in responsible programming surfaced as a recurring theme throughout the LFI. This document is a supplement to the existing Positive Vibes policy on safety and security "Safe to be me" and a compilation of a series of existing documents on the topic of safety and security. "Safe to be me" includes a policy statement but also a set of guidelines, including a checklist which aims to enhance safety and security and provides the basis for a set of procedures covering a broad spectrum of issues, from ensuring liaison with in-country partners on security issues to keeping PV informed of meetings and events as well as details such as defining and ensuring that travellers have contact numbers and air time. This paper aims to present an overview of existing PV documents on the topic and to consolidate the suggestions that have been made to date with regards to safety and security.

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Working with vulnerable, marginalised populations in hostile environments makes attention to safety and security of paramount importance for Positive Vibes. This document is a step in the process of ensuring the existence of practical guidelines and relevant policy within the organisation. It is a draft prepared for presentation to relevant Positive Vibes management structures for review and completion, although no doubt new experience will bring new learning and the need for adaptation of existing policy and guidelines.

Existing documents on this topic remain unclear around the intended target group for Positive Vibes' safety and security policy and guidelines. At present, however, that group seems limited to PV staff, associates, consultants and volunteers³⁵ who work in the offices, and specifically to those who travel as a part of their work with or for PV; though it may come to influence how we negotiate contracts with partners, the contents of those contracts and also, how we manage partnerships and in-country

implementation in all of the places PV works. This of course expands the considerations to be taken and our options with regards to safety and security and is a challenge to developing a generic model.

However, "Safe to be me..." states that "PV recognises its duty of care and commits to fostering a culture of safety and security.... The policy developed, the resulting guidelines and the checklist are intended for (a) wider group of policy actors... (including) government officials and members of the civil service. Although PV recognizes that its reach and area of influence is restricted to immediate colleagues and associates."³⁶

In some cases, it has been necessary, in addition, to include recommendations for **partners/local organisations** with regards to initiatives they can/must take to ensure the safety and security of staff and members.

³⁵ In the document "Safe to be me..." the definition of the target groups is inconsistent.

³⁶ Ibid

ASPECTS OF SECURITY | TYPES OF ACTIVITIES AND RISKS

The existing policy document (“Safe to be me...”) serves as a framework for this review and consolidation document in its focus on practical preparedness and responses to a variety of security aspects (more details on each of the types of risk can be found in the policy document), including:

- Physical
 - Including but not limited to activities such as workshops, training, field activities, meetings with partners.
 - Includes the practical elements of protecting the office or home and the person.
 - Arrests, harassment in various situations including in connection with travel.
- Executive security looks at the most exposed and threatened individuals in an organization.
- Communications security focuses on the secure exchange of information via internet and telephone networks.
- Documentation security includes considerations such as digital vs. paper files, categorizing and preserving information, keeping secret the names of victims of abuses, digital security – data encryption, secure off-site and/or cloud locations.
- Crime, sexual violence, public disturbances, protests and related violence are also critical components, particularly directed at LGBTI people and sex workers.

EXISTING DOCUMENTS

The PV leadership team, with particular support from the PV Namibia team, has already put quite a lot of work into

preparing a policy through a consultative approach including linking with other PV staff members and consultants who have thus, also contributed to this process. Existing reference documents include:

- “Safe to be me – the Positive Vibes policy on safety and security: from conception to fruition”
- Safety and Security Guidelines (Draft) August 2016
- Safety and Security Guidelines (Activities, Preparations, Risks, Actions table)
- OV. Safety and Security: Minutes of a meeting facilitated by PV: Looking at Safety and Security – Considerations for Our Voices’ regional implementation
- Pre-assessment of safety and security threats template
- Post-assessment of safety and security threats template
- Proposed Evidence Based Safety and Security Flow-chart (generic; refers to location)
- Draft (generic) flow chart linked to the above-mentioned meeting
- Guidelines developed in close collaboration with LILO facilitators in the field in connection with the LILO projects in both Tanzania and Uganda
- Document “Some thoughts about security from Tanzania”
- Patsy Church: Draft Short Reflective report on Trip to Tanzania 18-23 May 2016

- “Safety and Security Within the Implementation of HIV Programmes for and with Key Populations: A Review of Issues and Resources” compiled by the IHAA, (in draft form as of November 2017). The report includes a section on “Promising practices in responses to safety and security challenges”, a study to which Positive Vibes has contributed.

A BRIEF BACKGROUND | WHY SAFETY AND SECURITY?

“The nature of Positive Vibes (PV) work, particularly the promotion of LGBTI rights, working with sex workers and People who use drugs (PWUD), carry specific risks. There is a high level of stigma and discrimination against these groups and in all countries, aside from SA, there are various laws and policies that criminalise same-sex behaviour and sex work. Social attitudes are also negative and there is widespread harassment, violence and hate directed at LGBTI people and sex workers.

Key policy actors outside of those who are directly linked to PV are often those who institute or promote stigma, discrimination and attacks of all kinds. These are often political and religious leaders, and also government and religious institutions. When combined with existing negative social and cultural attitudes, the effect is detrimental and dangerous for the KP community and those who support them. This effect is often amplified by mainstream and social media. As a result, “there is no predicting when and how the discrimination or harassment might manifest. The often random nature of

³⁷ “Safe to be me – the Positive Vibes policy on safety and security...”, p 4.

these acts is a critical factor that underlies the policy implementation challenge.”³⁷ In this context staff, volunteer, partners, associates and consultants, need to be aware of the risks and be provided with clear guidelines on how to address and respond both generally and in times of crisis and emergency.”³⁸

MITIGATION

PV’s management team chose to start to address this through PV policy, to base the work on a “proactive risk analysis”, focus on “preparedness and capacity strengthening” and rights-based approaches to development.

The guidelines provide a reference point and for those working in the region, a handy reminder of safety and security considerations and how personal safety can be enhanced.

Of course, in the longer perspective, it is of the utmost importance to engage in constructive dialogue with all of those mentioned above who tend to be negative to the LGBT community, sex workers, etc. The idea of preparing the terrain before starting projects in a new place, what we have often called “conditioning the environment” aims to do this. Personal growth processes, such as the LILO interventions, allow us to build resilience, which is also a key step in addressing potential stigma and discrimination. We are so often made aware that attitude change is a long process.

³⁸ For more on this topic, see “Safe to be me – the Positive Vibes policy on safety and security: from conception to fruition”.

MOVING FORWARD | DECISION MAKING

This section refers to the steps to be taken and who/at what level decisions are made about travel, mitigating risk and/or actions in case of potential or existing risk situations.

CRITICAL ACTORS, MANAGEMENT STRATEGIES

The PV Senior Leadership Team is the key critical actor in the policy development and implementation.

- The stakeholder management strategies include a variety of approaches including a variety of internal trainings, information, and briefings.
 - The stakeholder management strategies, a part of project design and implementation, need to address the wider context:
 - “Conditioning” the environment – promoting building of relationships with key service providers, increasing advocacy, alliance building, capacity strengthening the LGBTI communities to convene dialogues with stakeholders.
 - Working with key service providers – Police, health officials, religious authorities, traditional leaders, as possible
 - We need to explore and find out which of the key stakeholders are LGBT friendly, and who could facilitate discussions with Law enforcement etc.
 - Sensitisation processes must be undertaken at all levels, especially with those parties with higher rank. However, we need to consider the type of communication that is relayed as well as determine the manner/method of engagement i.e. workshops, one-on-ones, working with allies etc. It is likely that a variety of methods will be relevant in order to increase the total effect.
- Assess areas of common ground and use that as entry point for discussions
 - We need to recognise the role of the ‘generation’ when developing communication models and tools. Many participants felt that younger officials were easier to persuade, however, then they too ran the risk of being branded LGBT.
 - To access basic services, LGBT often face bribes and risk extortion and blackmail from these officials.
 - These considerations apply to any gatekeeper or person who has authority, such as traditional authorities, religious leaders etc.
 - Work with networks of progressive leaders and religious organisations, broker relationships with power holders,
 - Monitor country context and adapt program activities if those involved are at risk.
 - In working with the sources of information in country, we must consider that in-country partners and contacts may have varying perspectives, interests and motivation. We must not underestimate the importance to some parties of keeping the project going and that this goal may take priority. It will be

important to work consciously to find common ground and flexible ways of implementing (keeping goals and indicators in mind) with security as a foundation. Building excellent and open communication in the initial phase of the programme will contribute to open and honest relationships later.

- Thinking through the practical application for meeting the challenge, PV formulated this policy and a practical toolkit in the form of a set of guidelines to enhance the safety and security of personnel (see below). These include document safety.
- The guidelines can be used by other organisations, individuals and the public as a practical tool kit.

DECISION MAKING

Who, and at what level decisions are made about travel, mitigating risk and/or actions in case of potential or existing risk situations? This remains to be defined by the PV SMT. **Note:** *It will be necessary to have a structure that connects leadership (SMT) to programme/project teams as well as to project country security committees and relevant contacts made during the initial conditioning phase.*

FINANCIAL RESPONSIBILITY (PV)

There is a need to define the financial responsibility in case of anything from cancelled flights to injury and/or hospitalization, the need for debriefing that may include counselling and/or psychological treatment post-incident, cost coverage of relocation (partner staff, PV staff,

associate or consultant), legal support, payment of extortion costs, and more.

Some questions to consider

- Should PV cover the cost of travel insurance for staff, associates and regular consultants? This could cover costs incurred in case of travel/job-related illness, accident, death;
- Travel insurance may or may not include mental health care after a traumatic incident. If it doesn't, and the staff member does not have medical aid, will PV cover x number of sessions with a mental health practitioner?
- Policy in relation to paying bribes to officials (police, justice authorities). In which type of incidents? Would it be possible to define sample sums for the different countries – or a set of general sample sums? It would be useful to have some kind of “guide” for what to do – and how – in certain scenarios, based on the experiences of staff, consultants, partners and other trusted stakeholders.

A VARIETY OF RISKS AND ENVIRONMENTS

“Within the national contexts that PV operates the situation varies from moderately adverse to outright dangerous.”³⁹ This makes it challenging to provide a unified set of guidelines and procedures and rather requires a set of options for a variety of situations and references to organisations and individuals, knowledgeable in the local context, who can advise as to the context and procedures at a specific time and in specific places.

³⁹ Ibid.

GUIDELINES AND PROGRAMMATIC EVENTS | A

CHECKLIST *(including questions/guidelines for dealing with prevention and mitigation in situations of harassment, detention, arrest, violence)*

Various sets of guidelines have been prepared. This checklist attempts to gather them all in one place. A further edit of the list, to ensure that there is no duplication, to ensure that the list is in a logical order, and as complete as possible, would be useful and necessary as this draft document is finalised.

One of the initial ideas was to provide guidelines for action in the form of a simple flow chart. That could perhaps be possible, however the issues are quite varied and complex, something that has up to now, hindered the presentation of a flowchart that is both simple and useful in the many relevant situations.

The list presented here includes a list developed by PV Namibia called “Some Ideas and Considerations for Mitigation and Dealing with Risk situations”⁴⁰

THEMES

The checklist is arranged by themes in order to make it more systematic and easier to use. Putting the themes in a separate column makes it possible to sort the table. There may be a need for the questions to appear under more than one theme.

The themes so far are:

- Beginning work in a country/region
- Travel to a country/region for an activity
- Arrangement of venue for training workshop, accommodation, etc.
- Personnel
- PV Basics
- Safety of documents

⁴⁰ See document from PV Namibia: “Our Voices Safety and Security FGD with implementers”

THEME	QUESTION	YES	NO
Arrangement of venue for training workshop, accommodation, etc.	<u>Venue:</u> As the programme office/coordinator, when considering a location (city, country, region) to implement an activity it is important to consult participants/staff who will be part of the activity about the proposed location where the activity will be held to determine level of risk. <i>(Criteria can be developed)</i>		
	<u>Venue:</u> Discuss alternative venues with local partners in relation to safety and security. Depending on your own knowledge of the country/city, be an active part of the venue selection/approval process. It is ok to have an opinion. (Sometimes local partners have become “socialised” to the level of risk and do not take sufficient precautions.)		
	<u>Venue:</u> Knowing that in some places the immediate risk comes from internal conflicts in the local organisation: <ol style="list-style-type: none"> a. Ensure excellent relationships with the partner organisations over time (mitigate risk) and b. Before any event, discuss with key contacts the potential risks related to internal conflicts. 		
	<u>Venue/Accommodation:</u> The facilitator/programme officials should preferably have accommodation at a different place from the venue for the activity.		
	<u>Venue/Accommodation:</u> Where relevant, Consult local partners about a safe place for accommodation. In some instances it may be wise not to consult local organisations but rather decide on a hotel/B&B and keep that information confidential.		
	Will we hold safety and security discussions during the activity?		
	Will we discuss how to use Facebook and other social media safely at the beginning of the activity (pictures/tagging/location)?		

THEME	QUESTION	YES	NO
Arrangement of venue for training workshop, accommodation, etc.	Develop a one-line “pitch” at the beginning of each workshop. Ensure that all participants/partners know this pitch.		
	Ensure that all partners know how to talk clearly and consistently about their work (the ‘one-line pitch’ about what we are doing) in a safe way.		
	Have all involved parties/stakeholders, organisers and participants been advised that during the programme implementation they must: <ul style="list-style-type: none"> • Know the selected topic of the workshop (“pitch”) in case people ask. • Should staff or strangers (other guests at the venue) ask for additional information, refer all questions to an appointed spokesperson (representative of local organiser). • Facilitators plan which topic they will present and have it readily available at all times should uninvited guests enter the workshop venue. Prepare the participants for this possibility. • During the workshop, avoid posting information about the workshop and photos on face book and all other social media. 		
	<u>Trainings/Workshops:</u> Do facilitators have alternative materials with them (on HIV/AIDS, youth development, life skills, etc.)?		
	<u>Trainings/Workshops:</u> Are handouts only given to those who ask/want them rather than automatically to all participants?		
	Local contact persons: Has the local partner organisation given sufficient information to local contact person(s) responsible for selecting workshop participants?		
	Have they informed about the maximum number of participants and the conditions for participation?		

THEME	QUESTION	YES	NO
Arrangement of venue for training workshop, accommodation, etc.	Have they ensured that the local contact person knows that s/he cannot charge participants a fee to attend the workshop?		
	Are trainers/facilitators aware that they should follow a dress code and behaviour code emphasising professionalism and the fact that they are there as role models? "Practice what you preach".		
	Are facilitators/programme staff made aware that they should avoid inappropriate engagement (romantic, sexual, intoxication) between implementers and beneficiaries, i.e. between facilitators, facilitators – participants, facilitators – other local persons, for the duration of the workshop. Note: <ul style="list-style-type: none"> • Organisations carry the responsibility to ensure/facilitate the safety and security of staff and beneficiaries, however, when things do happen that is outside of the organisations control and is based on individuals engaging in risky/inappropriate behaviours, the organisation many times is called in to respond to any repercussions of such engagement. • Consensus was reached with regards to the development of a Code of Conduct, not only for implementers, but also for participants, and should define and consider boundaries of engagement, repercussions to transgressing parties, as well as organisational liability. Sex work and client safety should also be considered when inviting sex workers to be part of community engagement activities. • Sexual relations with participants can potentially lead to conflict, jealousy from other participants, other misunderstandings, and is a distraction during the workshop. They should be avoided. 		
	Have local facilitators/staff/participants been informed that project events are not tourism ? They must avoid or be very cautious about inviting friends and lovers as participants – or as visitors to the hotel. Separate the professional and the personal.		

THEME	QUESTION	YES	NO
Arrangement of venue for training, workshop, accommodation, etc.	Have facilitators/local partners considered and mitigated the danger from participants or from people who were not invited as participants?		
	Where necessary, relevant and secure, has the organisation prepared the necessary documentation for informing local authorities and presented the activity to them in a way that gains acceptance and support?		
	Where relevant: When organising an activity in a region, has the local/national Human Rights defence organisation been advised? The local/national Security Committee? Other relevant support institutions/organisations?		
	Set rules of engagement <ul style="list-style-type: none"> • Develop tools related to Ethical procedures. Apply as necessary: consent forms, parental consent forms etc • Co-Create Code of Conduct with parties and set boundaries of engagement. • Set parameters detailing organisational liability • Set transgression repercussions • Have all agree and sign off 		
	<ul style="list-style-type: none"> • Community preparation if activity community based <ul style="list-style-type: none"> ○ Notify gatekeepers. Sensitise when necessary ○ Community dialogue sessions • Identification of safe accommodation/venue. • Sensitisation of Venue and Accommodation facilities • Sensitisation of Home Affairs where relevant • Sourcing safe transportation • Contingency budget • Establish referral mechanisms to psychosocial support and other relevant services and notify relevant bodies • Ensure Gender Neutral toilets when needed 		

THEME	QUESTION	YES	NO
Beginning work in a country/ region	<p><u>Contact numbers in project country:</u> Prepare lists of lists of contact persons/numbers in case of emergencies. In the relevant country of work, this will be: Relevant embassy/ consulate contacts and emergency numbers, contact persons in partner organisations who are willing to help or refer, legal aid organisations and/or lawyers, police (if relevant), hospitals that accept insurance coverage or simply treatment for foreigners, emergency medical services, services for repatriation in case of serious illness or danger, etc.</p> <p>I.C.E. In Case of Emergency. If arrested the individual should know who to contact immediately: Embassy, Local person who can support, PV contact who also knows the contacts for relevant local people/institutions.</p>		
	<p><u>Contact person in PV:</u> The designation of one person in PV as an emergency contact person (or define who will be the contact person for each project? Department?). Staff, volunteers, partners, associates and consultants must ensure that they have the number of this contact person;</p>		
	<p>Mapping</p>		
	<p>Define the general level of risk/ safety and security situation for LGBTI, sex workers and PWUD</p>		
	<p><u>Relationship building:</u> Knowing that in some places the immediate risk comes from internal conflicts in the local organisation:</p> <ol style="list-style-type: none"> a. Ensure excellent relationships with the partner organisations over time (mitigate risk) and b. Before any event, discuss potential risks related to internal conflicts. 		

THEME	QUESTION	YES	NO
Beginning work in a country/ region	<p>Staff, volunteers, associates and consultants need to identify safe spaces in the countries to which they travel and in the towns/cities where they are undertaking work – this includes, where feasible, identifying our various stakeholders e.g. police officers, community leaders, religious leaders, doctors, lawyers etc. who were contacted during the mapping/conditioning phase.</p> <p>During the conditioning phase, identify safe spaces in the countries and in the towns/cities where they will work -- this includes, where feasible, identifying our various stakeholders e.g. police officers, community leaders, religious leaders, doctors, lawyers etc., sensitize them and source protection services when required. (This is not possible in all the places we work.)</p>		
	<p>Prepare the individuals who will form part of media campaigns for any potential backlash from the community.</p>		
	<p><u>Stakeholder engagement:</u></p> <ul style="list-style-type: none"> • Identify/develop appropriate communication channels and messaging per stakeholder. • Develop Scripts for engaging various stakeholders – <ul style="list-style-type: none"> ○ Generic: Based on frequently asked questions or frequent interactions ○ Specific: Based on activity/situation <p>Identify potential risks per activity and set up response strategies</p>		
	<p>Do we have an organisational safety and security plan for the project and/or the activity?</p>		
	<p>Do we have a working relationship with a lawyer, law firm, AIDS Legal Network and/or Emergency Response Network for advice or support when required in the particular country?</p>		

THEME	QUESTION	YES	NO
Beginning work in a country/region (Formative steps, part of Conditioning)	Do all staff and outreach workers of the partner organisation carry ID cards (where this is advisable)?		
	Do all staff and outreach workers of our partners map where they are working, the closest safe zones and how to get to them?		
	<ul style="list-style-type: none"> • Community and Stakeholder mapping <ul style="list-style-type: none"> ○ Identification of Safe spaces/Unsafe spaces ○ Identification and setting up referral points and mechanisms ○ Identify and classify stakeholders: <ul style="list-style-type: none"> ▪ Key Allies ▪ Key opponents ▪ Gatekeepers ○ Establish appropriate communication mechanisms and messaging (based on stakeholder mapping) ○ Identify entry point for engagement 		
Personnel	Staff, volunteers, associates and consultants must provide a list to be kept on file of individual next of kin and emergency contact numbers;		
PV Basics	Have we budgeted for and set aside resources for safety and security (e.g. in case we need legal support)?		
	Do we know how to access those resources (e.g. who to ask if we need to pay for something security related; who to ask for money if the budget-holder is away from the office)?		
	Have we nominated a security point person?		
	Have we identified a decision-maker and decision-making process for different types of incidents, for each country or trip?		

THEME	QUESTION	YES	NO
PV Team (local – expanded)	Do Team members understand the organisational safety and security guidelines?		
Travel to a country/region for an activity	Do all Team members have a list of emergency contacts at the PV office and in country?		
	In advance of any trip, activity or workshop, the safety and security situation for LGBTI, sex workers and PWUD must be discussed with national partner organisations to determine the level of risk; Work should be undertaken on the basis of this risk assessment;		
	Who is the contact person at PV (for this occasion)?		
	PV staff, partners, associates and consultants must provide an agenda/itinerary for their trip with their supervisor, that lists the organisation contacts, place of the activity, venue, hotel details and associated travel details as well as a contact number;		
	Post the trip on the common travel calendar for staff and consultants (or ensure that the administrator has posted the trip)		
	Define agenda and share with contact person		
	Administrator or someone else (who?) must provide relevant list of in-country contact persons/numbers in case of emergencies.		
	The traveller must be oriented as to “what to say” at the airport. If they are going to a workshop/”conference” rather than entering as a tourist for some days, it will in some cases be important to know the name of an organisation or person whom they can refer to, i.e. an organisation that is safe to mention.		

THEME	QUESTION	YES	NO
Travel to a country/region for an activity	Staff, volunteers, associates and consultants must ensure that their cell phone is working, contains the required necessary contact details, and has sufficient air time (local or international) to make international/regional calls, if necessary. PV will reimburse costs of airtime as per guidelines;		
	Staff, volunteers, associates and consultants must carry a valid ID with them at all times (or a certified copy of their id so that the original is not lost);		
	At the event/workshop/activity: Together with participants, identify potential risks and set ground rules (see below);		
	<u>Venue:</u> Identify potential escape route from the venue. It is an advantage if the venue has minimum 2 entrances/exits.		
	<u>Travel to venue:</u> Travelling to the location where activity will be implemented: As a programme officer/coordinator it is vital to take note of the type of participants/staff travelling for an activity and the security risks that each type of participant/staff might face. Positive Vibes works with the following key population groups: Men who have sex with Men, Women who have sex with women, Sex Workers, Intersex, Transgender and with Adolescents in general.		

THEME	QUESTION	YES	NO
Travel to a country/region for an activity	<p><u>Participants:</u> Children under 18 should not be engaged in programming. If there is a particular reason for doing so, written parental consent must be obtained. This said, we are aware that Increasingly, stories are surfacing about LGBT youth and violent responses to them from family members and others. Suicides are rife.</p> <ul style="list-style-type: none"> • Ensure that participants are placed in age appropriate interventions. • When you assess that the case does not align with the Organisation/Programmes core mandate, or if current skills are lacking to treat special cases, it is of vital importance to refer and accompany these individuals to appropriate services and follow – up. • Be aware that there are different vulnerabilities for the different groups within LGBTI spectrum, for those belonging to different ethnic groups, those having different socio-economic status⁴¹, and for the various sexual orientations and gender identities⁴². 		
	<p>Do we have an activity emergency response plan?</p>		
	<p>Do we have an organisational safety and security plan for the project and/or the activity?</p>		
	<p>Do all Team members know what to do in case of a safety and security emergency?</p>		

⁴¹ See document from PV Namibia: “OV.Safety and Security FGD with implementers”

⁴² See LFI report from Uganda, 2018.

THEME	QUESTION	YES	NO
<p>Safety of documents is a major theme for organisations. There are numerous, specific trainings offered and much information to be found online so this topic is not completely covered here.</p>	<p>Given the sensitive nature of work undertaken in many countries, PV would suggest the following as a guideline:</p> <p>Staff, volunteers, associates and consultants should be aware of the posters and leaflets that are part of meetings and workshops and use discretion in their display; Use codes to represent sensitive words and designations; Remove the posters/flip charts during the day (lunch, tea breaks, after completing the day's work) as necessary.</p>		
	<p>Password protect your laptop and key files (individually or by folder if possible) or save them to the Cloud (when you know internet access will be possible).</p>		
	<p>Ensure that documents are backed-up and that any sensitive data is encrypted;</p>		
	<p>Wherever possible, do not carry paper copies of documents, manuals, and related training materials. These can (if necessary and possible) be provided onsite.</p>		
	<p>Where possible, the facilitator can use digital version(s) of manual(s) as a resource in the workshop.</p>		
	<p>In addition to the course manual, it may be useful to travel with other relevant complementary materials such as national policy documents and guidelines.</p>		

POSITIVE VIBES TACKLES THE CHALLENGE⁴³

The PV draft policy on safety and security emphasizes that only in some respects can the threats to safety and security be addressed through PV policy. The policy is underpinned by an approach based on a proactive risk analysis and focus on preparedness and capacity strengthening. This, to contribute to an effective response.

The document includes a section on tackling the challenge, where constructive ideas are presented in terms of stakeholder management strategies and key and specific strategies.

“These stakeholder management strategies include the following:

- PV staff (both programmatic and administrative staff): Internal training and information for staff as per guidelines;
- Volunteers: Regular briefing sessions and information as per guidelines;
- Partner organisations: Specific safety and security training as stand-alone activities or part of LILO processes;
- Human rights defenders: Specific safety and security training, one-off and face to face sessions with
- individuals on safety and security, briefings and information;
- Associates and consultants who undertake work for PV: Regular briefing sessions and information as per guidelines;
- Government officials and members of the civil service: Specific safety and security training, one-off training sessions, briefings and information.

PV is also aware that stakeholder management strategies are required to address the wider context, and to this end has developed the following key and specific strategies:

- Promoting the building of relationships with the police, and other service providers such as health care workers and educators
- Increasing advocacy particularly as a protective measure to support an emergency response situation
- Developing collaboration and partnerships to foster increased safety and security.
- Alliance building between and across different actors
- Capacity strengthening LGBTI communities to create and convene dialogues with different stakeholders
- Work with existing network of progressive leaders, who are able to situate LGBTI rights in broader development actions and are able to condemn all forms of violence – including homophobic attacks
- Engage with progressive religious organizations to foster tolerance and respect towards LGBTI/SOGI and other excluded groups
- Where necessary convene/broker relationships and preparatory conversations and activities with (potentially antagonist) power holders
- Monitoring country context continuously and adapt program activities if the safety of those involved in the program is at stake.

⁴³ “Safe to be me – The Positive Vibes policy on safety and security: from conception to fruition”, p.7

SCENARIO PLANNING | EXAMPLES OF SOME SECURITY RISKS & SOME ACTIONS

Positive Vibes' Scenario Planning Tool (overleaf) deals with security risks that participants/staff can encounter when travelling and can be used as a workshop exercise to prepare to consider security issues and/or as a guide for dealing with security issues that arise. (Some of the scenarios include ideas for Actions to take/What to Do.)

Working together to identify the kinds of threats and mitigation actions based on real-life experiences in programming can serve as an excellent workshop exercise. In this case, use the examples but blank out the second column for the purpose of the discussion.

SAFETY AND SECURITY SCENARIO PLANNING

Examples	What to do? What actions to take?
What happens if an angry government official turns up at your office or event?	<ul style="list-style-type: none"> • First step is to remain calm • Explain to the government official the aims and objectives of your activity
What happens if your outreach worker or peer education is arrested?	<ul style="list-style-type: none"> • Programme officer/coordinator to get in touch with safety and security member • Safety and security member to immediately get in touch with in country legal representative
What happens if the police raid your office?	
What happens if you receive a call from a peer educator saying they don't know where they are or they are in trouble, and then their phone cuts off?	
What happens if your constituent is beaten up?	
What happens if an angry parent shows up with a crowd at your office and accuses you of turning their son gay?	<ul style="list-style-type: none"> • Programme officer/coordinator must take the parent to a private room /place and have a conversation with the parent and, where possible, with the respective child
What would you do if the media puts a negative article in the newspaper showing the location of your office and a photo of your peer educators?	
What if one of your clients puts up photos of the latest outreach session on Facebook?	

SAFETY AND SECURITY SCENARIO PLANNING

Examples	What to do? What actions to take?
<p>What happens if a transgender colleague is detained at the airport and their passport confiscated?</p>	
<p>A Participant is kidnapped by members of the community during a field activity</p>	<ul style="list-style-type: none"> • Programme officer/coordinator to alert safety and security team • safety and security team to alert next of kin and the in-country police • safety and security team to get in touch with in country legal representative
<p>A participant is beaten up by members of the community during a field activity</p>	<ul style="list-style-type: none"> • Programme officer/coordinator to get in touch with either emergency committee, to report case and obtain funds for emergency medical response • Programme officer/coordinator arrange for participant to receive psycho-social support
<p>Harassment/intimidation/by immigration or police officers-this is so especially for the transgender participants whose gender marker on passport does not match appearance.</p>	<ul style="list-style-type: none"> • Programme officer/coordinator must immediately get in touch with the safety and security contact person at PV • Safety and security contact person will immediately get in touch with the in country legal representative/lawyer to assist detained Staff-Positive Vibes to cover the costs • If incident occurs in countries were the KP REACH is operating-programme officer can directly get in touch with a partner member of the emergency committee who will immediately facilitate the release of funds to cater for the legal costs • Upon release programme officer can enquire if Participant or staff would like psycho-social support services-if needed programme officer must immediately get in touch with safety and security team and request for counselling services to be rendered

ANNEXES | TO THE POSITIVE VIBES' POLICY ON SAFETY AND SECURITY

ANNEX 1 | A simple incident reporting format; post-assessment of safety and security threats

1. Describe the safety and security threat/incident.
2. What were your responses? Who/What were your support systems? How did they function?
3. What were the outcomes of your responses?
4. What challenges did you face when responding to the safety and security threats that emerge?
5. How did the PV support and response system function for you in this situation?
6. What follow-up is necessary to resolve the issues?
7. Any suggestions or recommendations?

ANNEX 2 | Some remaining questions, based on issues for follow-up raised in this document

1. Who/at what level decisions are made about travel, mitigating risk and/or actions in case of potential or

existing risk situations? This remains to be defined by the PV Senior Leadership Team.

2. This will necessarily be an iterative process as new experience brings new learning and the need for adaptation of existing policy and guidelines. Safety and Security issues must be included in all funding proposals. How could this contribute to building up a fund for this purpose? How will the sum be calculated?
3. It will be necessary to have a structure that connects leadership (SMT) to programme/project teams as well as to project country security committees and relevant contacts made during the initial conditioning phase.
4. Should PV cover the cost of travel insurance for staff, associates and regular consultants?
5. Travel insurance may or may not include mental health care after a traumatic incident. If it doesn't, and the staff member does not have medical aid, will PV cover x number of sessions with a mental health practitioner?
6. It is necessary to define a policy related to paying bribes? This could be an internal document.
7. An issue that was raised in one or more reviewed documents, that are not further elaborated in this consolidated document: Resource allocation for the provision of "safe houses" or safe spaces with the necessary equipment (furnishings, clothing, food)

ANNEX 3 | Select excerpts from the International HIV and AIDS Alliance (IHAA) report on safety and security in the implementation of HIV programmes with and for Key Populations

Box 1: The nature of safety and security challenges within the implementation of HIV programmes

Level	Examples of safety and security challenges	
Individuals involved in implementing HIV programmes	<ul style="list-style-type: none"> • Murder • Physical attack (e.g. beating, stabbing, shooting) • Sexual attack, including rape • Mob attack • Verbal abuse and intimidation, including death threats • Intrusion of privacy (e.g. at home) • Blackmail and extortion • Defamation of character • Hate speech 	<ul style="list-style-type: none"> • Eviction from home • ‘Outing’ by the media • Eviction from social groups (e.g. religious groups, family networks) • Police surveillance and crackdowns, including arrest, detention, strip-search, and confiscation of commodities (e.g. condoms, lubricant and needles) • Theft of property • Forced medical procedures • Threats to partners, children and family
Organisations and offices involved in implementing HIV programmes	<ul style="list-style-type: none"> • Offices ransacked and raided • Offices vandalised (e.g. windows broken, rooms set on fire) • Equipment (e.g. vehicles, mobile outreach units) damaged • Equipment (e.g. computers) stolen or confiscated • E-mail systems/social media hacked 	<ul style="list-style-type: none"> • Physical and online records destroyed • Commodities (e.g. condoms, lubricants) removed or stolen • Surveillance (e.g. by police or vigilantes) • Electricity or water supplies stopped or damaged • Defamation of organisational reputation

Where the safety and security challenges occur

The Review found that safety and security challenges occur at different locations related to HIV programmes for and with key populations. Examples include:

- On the way to/from offices (e.g. on public transport)
- On the way to/from programme activities
- In communities
- At offices
- At Drop-In Centres
- At clinics and other service delivery points
- In peoples’ homes
- In social settings (e.g. parties)
- At police stations
- At outreach locations (e.g. streets, bars, injection sites, HIV testing events)
- At decision-making locations (e.g. government meetings, officials’ offices)

- During research activities (e.g. focus group discussions)
- In the media (e.g. in newspapers, on the television)
- Online (e.g. on Facebook, Instagram or Grindr)

The Review also found that the perpetrators of safety and security challenges can include:

- Law enforcement officers
- Local officials (e.g. councillors)
- Landlords
- Community leaders
- Neighbours and community members
- Community mobs and vigilantes

- Family members and intimate partners
- Service providers from other organisations
- Religious leaders
- Decision-makers (e.g. politicians)
- Journalists and the media
- Members of other CSOs (e.g. faith-based organisations)

Each of these perpetrators can play both a *direct* role (such as a community vigilante who physically attacks an outreach worker) and an *indirect* role (such as a journalist whose article fuels the hate that is felt by the community vigilante).

Box 2: The impact of safety and security challenges within the implementation of HIV programmes for and with key populations

Level	Examples of impacts of safety and security challenges	
Individuals involved in implementing HIV programmes	<ul style="list-style-type: none"> • Death • Physical injury (e.g. bruising, broken bones) • Mental health problems (e.g. anxiety, depression, suicide) • Short and long-term trauma • Loss of privacy and anonymity 	<ul style="list-style-type: none"> • Loss of reputation (e.g. in local community) • Loss of employment and income • Loss of property and possessions • Fear (e.g. of going out alone) • Homelessness • Loss of liberty (e.g. due to arrest or detention)
Organisations and offices involved in implementing HIV programmes	<ul style="list-style-type: none"> • Temporary or permanent closure • Forced relocation or 'going underground' • Forced purchase of new equipment (e.g. computers) or survival without equipment • Deregistration as an organisation • Damage to organisational profile and reputation • No/reduced access to programme locations or particular clients • Reduced access to commodities • Increased need for safe spaces 	<ul style="list-style-type: none"> • Loss of staff (e.g. due to fear or ill health) • Provision of fewer and lower quality of HIV interventions (e.g. testing events) • Inability to meet deliverables for programmes funded by donors • Breakdown of referral systems • Withdrawal of non-key population partner organisations and isolation from mainstream civil society • Forced re-assignment of time, resources and energy to safety and security issues (detracting from core work and services)

RESPONSES TO SAFETY AND SECURITY CHALLENGES | THREE (MAIN) TYPES

The Review found that, across the world and across key populations, three types of responses to safety and security challenges have been developed, within the implementation of HIV programmes:

TYPE 1:	PREVENTION AND PLANNING – strategies to prevent or plan for safety and security challenges
TYPE 2:	IMMEDIATE RESPONSE – strategies to mitigate or stop safety and security challenges that are actively occurring
TYPE 3:	LONGER-TERM RESPONSE – strategies to document safety and security challenges and build an enabling environment to address them

Positive Vibes has focussed, for the most part, on TYPE 1 responses. Key strategies for Type 1 responses include:

- **Prioritising safety and security as an organisation:** Prioritising safety and security in all strategies and decisions, such as about where activities occur (e.g. location of Drop In Centres), how services are delivered (e.g. outreach workers always in pairs) and how resources are allocated (e.g. contingency budget for crises).
- **Developing safety and security plans:** Developing organisational plans/theories of change (supported by budgets) to prevent, mitigate or respond to safety and security scenarios.
- **Building security platforms/response teams:** Working with other stakeholders (e.g. CSOs, police, lawyers) to build platforms to prevent/urgently respond to safety and security challenges, such as by monitoring the media and coordinating a crisis response team.
- **Developing safety and security protocols:** Developing organisational protocols and standard operating procedures to implement safety and security plans and platforms.
- **Developing emergency-readiness tools:** Preparing tools (e.g. phone trees, 'know your rights' cards) to deploy during incidents.
- **Conducting risk and security assessments:** Implementing risk/security assessments for activities, locations and partners.
- **Strengthening human resources policies:** Integrating safety, security and wellbeing into organisational human resources policies (e.g. on health insurance), processes (e.g. for staff induction) and services (e.g. provision of trauma counselling).
- **Training personnel:** Training staff, volunteers and partners in knowledge and skills to prevent/respond to physical and virtual safety and security challenges (e.g. self-defence, safe passwords).
- **Taking preventative measures:** Taking practical, up-front measures to prevent or mitigate safety and security incidents (e.g. hiring guards, operating visitor procedures, using internet security).
- **Setting up documentation systems:** Establishing systems (e.g. databases) to record safety and security incidents.

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 companioned 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.

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.

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