First Principles

CRITICAL ANALYSIS AND CONCEPTUAL FRAMING OF LILO IN EAST AFRICA

FIRST PRINCIPLES | critical analysis and conceptual framing of LILO in East Africa

A conceptual and contextual analysis of LILO methodologies applied in Uganda and Tanzania developed for Positive Vibes, with support of the *VOICE: Learning from Innovation* mechanism

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January 2018

Acknowledgments

Acronyms

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
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
SGM	Sexual and Gender minorities
SOGI	Sexual Orientation and Gender Identity

Contents

Background

Positive Vibes'(PV) *Learning From Innovation* (LFI) project is an opportunity for sharing and co-learning between Positive Vibes and its partners, including the Human Sciences Research Council (HSRC).

LFI is significant on a number of fronts and especially because it focuses on amplifying voices in the East Africa region that too often remain silent. In this regard LFI enables the participation of people and communities that too frequently remain marginalised and excluded from full participation in society. In particular, sexual and gender diversity continues to attract opprobrium and at times violent resistance across the region.

There is, however, an increasing, albeit still insufficient, focus across the region on engaging and foregrounding the lives, experiences, opinions, challenges and contributions of lesbian, gay, bisexual, transgender and intersex (LGBTI) people. Central to this process has been the creation of spaces for the emergence of voice of sexual and gender minorities (SGMs) in all their diversity and richness so as to amplify the voices of queer people and disseminate the narratives, personal stories and wisdom of these communities.

LFI has involved a process of deep reflection on the part of the PV team, consultants and partners in service to developing ethical, rigorous, relevant and compassionate methodologies as part of the *Looking In, Looking Out* (LILO) project as it is being implemented in Uganda and Tanzania. Given the particular cultural, historical, social and political realities in the region, there is a keen awareness that LILO methodologies require a particular robustness so

as to make these methodologies as relevant and sensitive to local lived realities as possible. It is in this process of constant questioning, of honing, of refining and where necessary reconceptualising that the contribution of LILO Africa will be felt in the broader global LILO process.

Key pivots for this work in Uganda and Tanzania include an approach to research and development that is reflective, nuanced, engaged, participatory and relational. The theoretical and conceptual rationale for this embedded and egalitarian work is presented in the following pages and speaks to the ways in which PV is growing both as an organisation and in the intellectual and conceptual rigour that it brings to its work. It is on this basis that PV engages in a process of critical inquiry into conceptual framework of LILO including its philosophical, epistemological and methodological foundations. The following pages present and elucidate some of the outcomes of that critical, collaborative inquiry as this relates to the conceptual framework underpinning PV's LILO work.

In terms of method and approach, the HSRC employed document analysis related to PV's work, LFI and LILO including: PV institutional reports and materials; LILO evaluation reports; and LFI technical group meeting reports. The HSRC team, comprised of Dr Finn Reygan and Mrs. Natasha Van Der Pol, also participated in technical working group meetings and Mrs Van Der Pol attended an LFI community engagement process with LILO-experienced participants in a workshop process in Arua, northern Uganda. This was intended to provide both a contextualized understanding of the application of LILO as well as a sense of the thinking emerging from the technical working group that guided LILO roll out.

The HSRC team intended their presence to not merely be one of observation but rather, in the spirit of PV's prioritizing of 'accompaniment', to participate in and in some ways walk some of the journey with the PV team. The simultaneous analysis of materials and documentation, coupled with a more participatory role, enabled the HSRC team to gain greater clarity on the thinking behind LFI and LILO and application of this thinking in context. This enabled the HSRC to deepen its understanding of PV's philosophy, method, programmes and materials.

LILO's contribution

It behoves organisations to engage with communities in such a way as to empower, inspire and catalyse whatever change is deemed most useful by communities themselves while avoiding harm. The articulation of the primacy of local experience and wisdom motivates PV's work and methodologically requires the prioritisation of learning, co-learning, personal agency, the importance of contribution and local wisdom, and a deep belief in human potential and in the ability of individuals to think and 'see through' the world around them.

Taking inspiration from the work of Paulo Freire, LFI has activated opportunities for learning while avoiding outdated education models based only on instruction and training so as to engage deeply and respectfully in the life worlds and understanding of others. A process of rigorous reflection has highlighted the most appropriate conceptual framing for what is in many

ways at one time a psychological, political and social process.

While data are surfaced and analysis undertaken of these data, LFI and LILO methodologies intentionally avoid the trap of simple information capturing so as to create space rather for more sophisticated forms of knowledge co-creation between PV and people engaged in the process. The conceptual framework presented in the following pages is therefore intentionally grounded in the history of critical theory, of social justice scholarship and in the broad paradigm of engaged, emancipatory research grounded in the linguistic and political turn of the social sciences in recent decades. In this sense the process of generating, analysing and interpreting data is intended to be bidirectional, participatory, and self-reflexively critical while cognisant of issues of power, privilege and oppression and of the ways in which these operate to determine who has voice. LFI and LILO methodologies also pivot on the meaning making process and, in the tradition of social constructionism and humanistic philosophies, value the often messy and circular process of coming to voice and in giving meaning to experience.

LFI and LILO are an iterative process where new learnings, unexpected outcomes and challenges inform the reconceptualization and refining of the work. The intention is that such iterative processes of engaged, collaborative reflection throw up more effective ways to engage in change making processes in service to the further emergence and empowerment of those currently disenfranchised and marginalised.

This report therefore engages with the deeper worldviews underpinning interventionist work, engagement with others, and with the process of collecting and interpreting data in service to research. Given the socially conscious nature of the work the notion of research itself is troubled through a questioning of some of the key philosophical and ontological underpinnings of this work as well as the relevance of these approaches to the contexts of Uganda and Tanzania.

This engagement with *'first principles'* is important in locating more specific approaches in the work and later the understanding of what constitutes research, data, and interpretation. The 'value add' of stepping back to reflect on foundational aspects of the work is the eventual clarification of the meaning, purpose and intended outcomes of PV's approach to change.

This report provides some background to experiences of sexual and gender diversity in Uganda and Tanzania as prevailing social, political and cultural norms, among others, have a key determining influence in how, when and where change work can take place. Subsequently it engages critically with PV's core theory of change and programme design approach by elucidating some of the conceptual frameworks that underpin this work, including engaging with gaps, lacunae and blind spots in the work.

Sexual and gender diversity in context

Of the 54 countries across Africa, 38 criminalise homosexuality[1] and South Africa is the only country with legislation that affords LGBT persons full citizenship rights including access to healthcare and marriage equality.

The historical arc in relation to legal frameworks regarding sexual orientation differs from country to country across the region. For example, some countries have maintained the old colonial anti-homosexuality legislation, others have reformulated this legislation, and yet others have introduced new anti-homosexuality legislation. Countries have generally not criminalized homosexuality as an identity but rather in terms of behaviour such as same-sex sexual intercourse and oral sex between consenting adult men.[2] Generally laws do not explicitly apply equally to same-sex relations between women with the more recent exception of Malawi where legislation was recently expanded to criminalise sex between women, not previously overtly criminalised under colonial sodomy law.

In many African contexts, politicians and religious leaders have been vociferous in their condemnation of sexual and gender minorities (SGMs) and have called for their persecution. Anti-LGBTI legislation and sentiment also constrain the provision of support

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[1] Itaborahy, L., & Zhu, J. (2013). *State-sponsored homophobia: A world survey of laws: Criminalization, protection and recognition of same-sex love.* Geneva: International Lesbian Gay Bisexual Trans and Intersex Association.

[2] Beyrer, C., & Baral, S. (2011). *MSM, HIV and the law: The case of gay, bisexual and other men who have sex with men (MSM)*. Geneva: Global Commission on HIV and the Law.

services to SGMs by NGOs who may be criminally charged for promoting homosexuality[3]. For example, in Uganda, the Anti-Homosexuality Act (AHA) – later overturned by the Constitutional Court – included prison penalties for those who fail to report knowledge or suspicion of homosexual behaviour. This is a challenge for provision of services, advocacy, and for anyone who reaches out to SGM communities.[4]

The legislative environment can be a determining one in terms of possibilities for doing LGBTI-related work. In terms of the legislative terrain in two countries, in Tanzania Section 154 (16) of the Penal Code of 1945 prescribes: conviction for committing any acts of gross indecency with another male leads to imprisonment for five years; any attempt to commit sodomy carries a penalty of imprisonment for a minimum of 20 years; and conviction for committing sodomy may lead to imprisonment from 30 years to life. In Uganda Section 145(14) of the Penal Code of 1950 Anti-Homosexuality Act of 2014 (Annulled 2014) prescribes the following: attempt to commit sodomy carries a penalty of imprisonment for up to seven years; a conviction for committing sodomy leads to imprisonment for up to 14 years; repeat offenders of sodomy may be sentenced to life imprisonment; and same-sex marriage is criminalised.

It is not, however, just the legislative context but also the broader socio, political and cultural context that may prove to be enabling or hinder LGBTI life and advocacy. The following is a brief overview of the socio-political, socioeconomic, cultural, and traditional context in Tanzania and Uganda with a particular focus on popular and political perspectives towards sexual and gender diversity.

Tanzania

While Tanzania has generally been seen as a less hostile context for LGBTI people, it has in recent times become an increasingly hostile and dangerous context for SGMs.[5] This has included the arrests of gay and bisexual men, forced rectal examinations, the shutting down of LGBTI-related workshops, the closure of services for LGBTI people, and the arrest of foreign allies working in Tanzania (see Figure 1 below[6]). This state silencing and oppression of LGBTI people has had a severely dampening effect on supports for LGBTI community members and impacts negatively on the health and wellbeing of LGBTI people in Tanzania. Such state brutality leads to LGBTI people seeking asylum abroad as is currently happening among LGBTI

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[3] Zahn, R., Grosso, A., Scheibe, A., Bekker, L., Ketende, S., Dausab, F., Baral, S. (2016). *Human rights violations among men who have sex with men in Southern Africa: Comparisons between legal contexts.* PloS One, 11(1), e0147156.

[4] Idem

[5] https://www.news24.com/Africa/News/tanzania-arrests-12-for-homosexuality-in-dar-es-salaam-20171018

[6] Gillespie, N.; Essack, Z.; Reygan, F.; Molefi, S.; Gumede, N.; and van Rooyen, H. (2017). *A situational analysis and critical review of sexual health and HIV services for men who have sex with men (MSM) in Eastern and Southern Africa.* HSRC: Sweetwaters

Figure 1: Newspaper clippings of recent closures of MSM services in Tanzania

Tanzanians as had occurred with LGBTI Ugandans at the time of the Anti-Homosexuality Bill there.

Human Rights Watch (2013) in the report entitled '*Treat Us Like Human Beings'* found:

> …*dozens of grave human rights violations by the police, including torture and rape, assault, arbitrary arrest and extortion faced by sex workers, people who use drugs, and lesbian, gay, bisexual, transgender and intersex (LGBTI)*

people, including men who have sex with men, at the hands of Tanzania's police.[7]

Furthermore, in a submission to the United Nations, the Tanzania Key Populations and Sexual Minorities Working Group found:

> …*several cases of human rights violations within the health sector affecting key populations. These violations include denial of services, verbal harassment, abuse and*

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[7] https://mg.co.za/article/2017-07-04-00-tanzania-steps-up-fight-against-queer-rights

violation of confidentiality…When police or semi-official vigilante groups mistreat or arbitrarily arrest members of any marginalised group, or when health workers deny them services, their actions also violate clear international human rights principles and also often violate Tanzanian law. (Tanzania KP and SGM Working Group)

Tanzania's Home Affairs Minister Mwigulu Nchemba in 2017 announced a government clamp down on queer rights activists and related organisations in a country that already has a maximum prison sentence of 30 years for homosexuality:

Those who want to campaign for gay rights should find another country that allows those things. If we establish that any organisation registered in our country is campaigning for gay rights, I will deregister that organisation. If a Tanzanian national is doing that campaign, we will arrest him and take him to court and if it is a foreigner, we will immediately order him to leave the country. (Home Affairs Minister Mwigulu Nchemba) [8]

The increased hostility at a government level extends to all organisations who support or campaign for LGBTI rights:

I would like to use this opportunity to remind and warn all organisations and institutions that campaign … to protect homosexual interests, that we are going to arrest whoever

is involved and charge them in courts of law. If we find a foreigner conducting this campaign, he or she will be deported within no time. They will not have even the time to unplug their mobile phones from the socket. (Home Affairs Minister Mwigulu Nchemba) [9]

Apart from senior figures in the ministries of Home Affairs and Health, President John Magufuli has also spoken out against sexual and gender diversity:

Those who teach such things do not like us, brothers. They brought us drugs and homosexual practices that even cows disapprove of. (President John Magufuli)

As a result of this increased hostility in the socio-political and cultural context, in early 2017 40 HIV/Aids facilities that provided services to MSM and trans people were closed following a ban on lubricants and condoms by health facilities providing services to these Key Populations. This deterioration of popular and political perspectives on sexual and gender diversity in Tanzania contradicts constitutional rights to freedom of expression and association and has generated fear in LGBTI communities:

Everyone is afraid. We're all afraid. We don't know what will happen tomorrow. Nobody knows. [But] We're not going to hide. We're not scared but we are praying." (James

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[8] https://mg.co.za/article/2017-07-04-00-tanzania-steps-up-fight-against-queer-rights

[9] https://mg.co.za/article/2017-07-04-00-tanzania-steps-up-fight-against-queer-rights

Wandera Ouma, Director, LGBT Voice Tanzania)[10]

Uganda

In terms of context, Tanzania and Uganda present both similarities and differences. For example, while Tanzania is a rapidly deteriorating context in terms of safety and inclusion for LGBTI people, Uganda is emerging from a period of state sanctioned violence and brutality that severely impacted the health and wellbeing of LGBTI communities.

In recent years Uganda experienced the introduction and passing in parliament of the Anti-Homosexuality Bill (AHB)[11] presented by MP Bahati which led to clampdown and suppression of queer voice in Uganda. After a global outcry and the threat of donor aid withdrawing, the law was annulled by the courts on a technicality which was a lack of quorum in parliament on the day of the vote.[12]

Senior political leadership, including the President, were outspoken in their rejection of same-sex practices as an abomination and Western import which they interpreted as a form of Western neo-colonialism and an ongoing challenge to the sovereignty of African states.

The annulling of the Anti-Homosexuality Act has led to the (re)creation of some spaces for the emergence of LGBTI presence and voice in Ugandan society. This has

Uganda President to Obama on Gays: 'Respect African Societies and Their Values' — What Gays 'Do is Terrible'

CNN…asked President Yoweri Museveni, "What is your message to Western human rights groups, to President Obama, to lesbian, gay, bisexual, and transgender people?"

"Respect African societies and their values," said President Museveni. "If you don't agree, just keep quiet. Just manage your society, then we will see. If we are wrong, we shall find out by ourselves, just as the way we don't interfere with yours." Responded President Museveni.

Figure 2: Ugandan President Museveni responding to Western pressure to acknowledge gay rights in Uganda (Chapman, 2015)

included the mainstreaming of MSM healthcare provision into public health services and an attempt to hold Gay Pride celebrations in Kampala in 2017.[13] The backlash to this renewed LGBTI voice was apparent when the Pride was cancelled by the Minister for Ethics and Integrity, Simon Lokodo[14], at the request of the First Lady, and so the context in Uganda remains a challenging if not hostile one for LGBTI people:

> *The Ugandan authorities have consistently refused to acknowledge Pride Uganda, and they have always misrepresented it: in 2012, for example, our Pride was raided by the police on the grounds that we were holding a 'gay wedding'. In the next few years we held more low-profile events without problems – but last*

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[10] https://mg.co.za/article/2017-07-04-00-tanzania-steps-up-fight-against-queer-rights

[11] http://www.bbc.com/news/world-africa-28605400

[12] Personal communication between the author and Uganda-based activists, unnamed in this report to protect their identities.

[13] Personal communication

[14] Personal communication

year our Pride week was cut short when police raided one of our events. I and my colleagues were brutally arrested and detained[15]. (Frank Mugisha, Director, Sexual Minorities Uganda)

One of the salient characteristics of homophobia in Uganda is the role of religion in influencing the socio-political and cultural context. In particular the phenomenon of Western evangelicals supporting homophobia at a broad societal level has had a particularly pernicious effect, including in creating stimulus for the introduction of the AHB in parliament. The intervention of Western and particularly American evangelicals such as Scott Lively has been understood as an assault on the human rights of LGBTI people:

> *Before evangelicals came here, Ugandans did not equate homosexuality with such words as 'promotion, 'exhibition' and 'recruiting. Now it's said we're trying to 'recruit' an army of homosexuals or supposedly asking children to become homosexual 'to take over the heterosexuals'; 'exhibitions' constitute any organised events, such as Pride, workshops and meetings, and 'promotion' any form of advocacy. (Frank Mugisha, Director, SMUG)[17]*

LGBTI activists continue to pay the price of advocating for greater inclusion and in challenging homophobia and transphobia, including the murder of David Kato of SMUG in a homophobic hate crime. In 2010 a local tabloid newspaper, Rolling Stone, published the names and addresses of the 'top 100 homosexuals' in Uganda that included the tagline 'Hang Them'. David Kato's details were on the list and many of those on the list lost jobs and homes as a result of the exposure. While activists sued the newspaper and won a privacy injunction homophobic attacks multiplied across Uganda and six months later Kato was bludgeoned to death in his home. A Ugandan man admitted to killing him, and was sentenced to 30 years in prison.[18]

Overall, the socio-political and cultural context in Tanzania and Uganda is a shifting one that, while rarely inclusive, vacillates between tacit silence and outright persecution, as is currently the case in Tanzania. In such contexts the effects of state sponsored violence and intimidation include trauma on the body and minds of LGBTI people as LGBTI communities attempt to survive in hostile and predatory state contexts. The implications of this trauma and violence, resulting from the intersecting nexus of patriarchy and homo/lesbo/transphobia, require engagement in terms of working with these population groups. For example, counselling and forms of psychosocial support may be necessary in healing from experiences of both societal and state-sponsored violence.

There are also implications in terms of possibilities for conscientisation, personalisation and speaking out in contexts that are objectively and verifiably dangerous.

The application of LILO methodologies in transnational contexts must necessarily engage with the real levels of

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[15] Personal communication

[17] https://www.theguardian.com/commentisfree/2017/aug/21/lgbt-ugandans-pride-uganda
[18] http://edition.cnn.com/2017/03/05/africa/her-kasha-jacqueline-nabagesera-lgbt-campaigner/index.html

societal and state-sponsored violence in-country and the implications of this in terms of the ethical and methodological implications of work around coming to voice. This issue will be expanded on in the following pages and speaks to one of the main themes emerging from the analysis of concept and context in this report which is the importance of the contextualisation of LILO process and content in-country.

Having briefly explored the general social-political and cultural context in Tanzania and Uganda, particularly as this concerns the legislative environment and its impact in facilitating or hindering the opening up of safe spaces for LGBTI people, the following pages focus on PV and its approach to its work, especially in relation to the LFI process and LILO methodologies.

Positive Vibes

Positive Vibes is a Namibian-registered trust, operating nationally since 2008 and in the broader-SADC region since 2012.[19] PV has historically been grounded in the solidarity movement especially in relation to the liberation and independence of politically oppressed peoples and is rooted in the philosophy of Paulo Freire, particularly the concept of conscientisation. PV focuses on capacity strengthening, applied through a range of participatory methods with CBOs, NGOs and networks active in the areas of HIV, health and human rights.

Positive Vibes broadened its initial focus on HIV to include 'key-populations' programming thereby engaging with issues of sexual orientation, gender identity and expression, sex-work and drug use. A number of core unifying values underpin PV's work: person-centred; rights-based; and community-focused and a particular family of beliefs that include:

- Internalised personal growth in creating systemic change in that people have to do the difficult work of engaging with self in order to advance in life and positively impact their environments

- Action in and by communities is necessary to sustain the movement of change

- Organisations and programmes cannot be a substitute for the personal growth of individuals, but that this natural formative development process can be stimulated to progress faster and better, if appropriately supported through facilitative methodologies that promote personalisation, dialogue and voice

- Competent organisations led by populations who, themselves, are the subjects of exclusion and marginalisation are necessary to drive sectoral reform and influence socio-political transformation[20]

The overall vision of PV is two-fold and encompasses the following:

- Stable, open, equitable and healthy societies demonstrating a progressive social change agenda, where people living with HIV, or LGBT-people, or other 'key populations' are able to live a life free of fear or discrimination

- The development of PV into a leading national and regional intermediary organisation in the global South, recognised for its innovative core methodologies for rights-based capacity development

Key terms in PV's approach foreground a particular worldview, understanding of personhood, and approaches to change work (see below) and these include: accompaniment; personalization; dialogue;

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[19] *'A place in the same sun. Mid-term Review of 'The LILO Project: Reducing Minority Stress through capacity-building of LGBT organisations and individuals in Tanzania'.* December 2016

[20] *'A place in the same sun. Mid-term Review of 'The LILO Project: Reducing Minority Stress through capacity-building of LGBT organisations and individuals in Tanzania'.* December 2016

reflection; voice; action; conscientisation; learning; sharing; solidarity; exchange; and community.

PV's self-image is as a solidarity organization that walks with emerging movements and organisations especially of vulnerable and marginalized peoples. It intends to accompany these groups, facilitating the emergence of their voices, and catalyse change in a reflective way.

Core beliefs underpinning PV's philosophy are the following: People can take charge of their own lives, voices, organisations and movements; People can strengthen themselves to more effectively shape their own futures; People can contribute towards the large goals of social inclusion, social justice and equity. PV also sees itself as an influencer and aims to influence the attitudes, ideas and practices of other intermediary organisations such as service providers, gatekeepers and policy makers so as to create more enabling environments for vulnerable and marginalized groups to engage effectively and realise their rights.

PV's core *theory of change* is encapsulated in the Inside-Out model (see below):
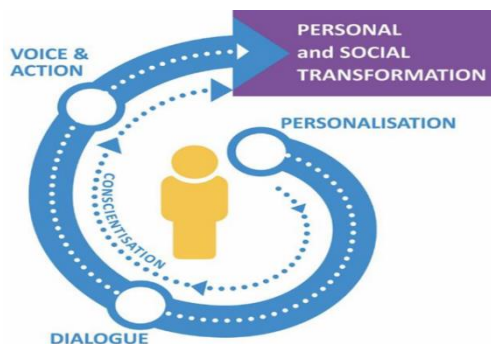
Figure 3: PV's Inside-Out Theory of Change

This is an iterative process that begins with *personalisation* which foregrounds questions such as:

> *What does this mean for me and my life?; How does this issue (such as exclusion and discrimination) connect to my experience?; What is my part in creating this reality?*

PV's intention is that posing these sorts of questions in novel ways along with the support of a community of peers can strengthen self-esteem and self-efficacy both for participants in the process as well as for facilitators and the PV team. The intention is for personalisation to connect people emotionally and intellectually to their own realities and those of others and to begin a process of personal exploration and change so as to support broader relational and structural change.

PV intends that this process in turn enables more effective engagement with others through open dialogue and facilitates behavior change. This includes how people use their voices and what actions they choose at a personal and at an organizational level. These actions that people take and the process of moving along the Inside-Out spiral through multiple iterations leads to personal and social transformation. PV understands conscientisation to flow from the whole Inside-Out process and that it is about being for myself (self-efficacy) as well as for others. Being conscientised entails a change in perception, thinking and motivation and an understanding of one's own agency and how power works in local context and society. PV finds that this approach leads to better service uptake and health outcomes among MSM, transgender people and PLHIV due to increased personal efficacy, deeper sense of community and

greater self-worth. PV's approach to *programme design and practice* is captured in the graphic representation below:
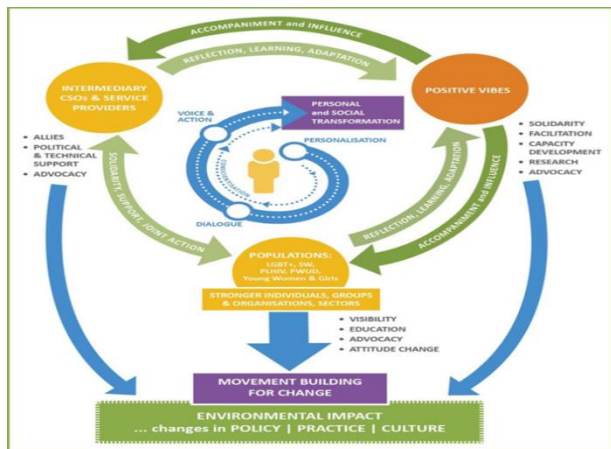
Figure 4: PV's programme design and practice

An Overview of LILO

Looking In, Looking Out (LILO) is a series of curricula and methods designed to support people from marginalized and vulnerable groups including but not limited to LGBTI people. It functions as a vehicle for the activation of PV's Inside-Out process which is the foundation of PV's approach more broadly. LILO method and materials are a core strategic component of PV's work at a regional level and combine the Freirean theory of personalisation and conscientisation with aspects of positive psychology to create a workshop-based experience that is both therapeutic and activating. Along with technical assistance for KP-led organisations the LILO process has been applied through the Twafiika and DiDiRi regional projects in ten

countries in Southern Africa and through the KP Connect project working across ten countries in Southern, East, Central and West Africa.

Learning lies at the heart of both the LILO and LFI processes, including the belief that local experience has value, that everybody is able to reflect and think, that everybody has a contribution to make, and that everybody has something to learn. Implemented in Tanzania and Uganda in partnership with LGBT-Denmark and local KP-led organisations, LILO aims to contribute to reducing all forms of stigmatisation and discrimination for LGBT people through a project with the following specific objectives:

1. To reduce minority stress, understood as 'chronically high levels of stress faced by members of stigmatized minority groups', including self-stigmatisation in LGBT people in Tanzania and Uganda

2. To increase the self-efficacy of LGBT people in Tanzania and Uganda

3. To stimulate organisational growth of the selected LGBT partner organisations

4. To address stigmatisation and discrimination in the surrounding local community with a specific focus on families of LGBT people and the local neighbourhood.

LILO works with a combination of strategies, interventions, activities and processes through a capacity-strengthening modality comprising:

- Exposure to two seminal Positive Vibes personalisation curricula — LILO Identity and LILO Voice (see below) — and the training of facilitators to deliver those workshops to an LGBT constituency

- Support to grassroots organisations and associations to develop basic organisational literacy, operational competence and good governance

- A community level peer-based psychosocial counselling and support process and training of counsellors in responsible counselling practice

- Operational financing to each partner organisation to implement LILO workshops and remunerate workshop facilitators and counsellors

LILO Identity is a personalised approach to exploring gender identity and sexual orientation. The workshop aims to move individuals towards a positive LGBTI identity, a strong self-concept, and a high regard for themselves as LGBTI individuals. Participants are encouraged to integrate their LGBTI identity with their other qualities and roles and to see themselves as complex, multifaceted human beings with many strengths and skills. Topics cover language, the emergent development process of exploring sexual orientation and gender identity, relationship skills, creating a circle of positive support, skills for coming out and understanding the impact of prejudice and discrimination.

LILO Voice is 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.

LFI: an opportunity for collaborative inquiry

The HSRC was invited by PV to participate in the *Learning From Innovation* (LFI) process.

LFI is a non-routine methodology for 'research' alongside community as well as associated activities. LFI was a short-term, limited, one-year, one-country Participatory Action Research (PAR) process to learn alongside some communities that had experienced LILO and with these communities clarify what they would like to know more about. LILO is a primary programming pathway for PV through the workshop curricula and associated activities and is not primarily research or knowledge-acquiring in focus.

HSRC was invited to accompany PV in the LFI process given that PAR is not PV's core work or approach but was applied through LFI with LILO as a 'window' into this work.

A key outcome of the partnership between the HSRC and PV was an elucidation of the ways in which the core conceptual frameworks employed by PV pervade

17

its work, including in relation to both the LFI process and LILO programming.

Having briefly engaged with PV's theory of change, its programme design and practice, and with the specificities of the LILO suite, including LILO Identity and LILO Voice, the following pages engage with the outcome from this process of collaborative, critical dialogue between the HSRC and PV notably at a workshop in Cape Town in November 2017. This process of collaborative and participatory inquiry centred around the core values and worldview(s) underpinning PV's work. The following pages engage the conceptual frameworks in PV's work that influence both the LFI process and LILO programming.

In conversation with team members, LILO facilitators, the HSRC and community representatives, the centrality of *'first principles'* or rather the underlying (and sometimes unarticulated) conceptual frameworks of PV's work emerged as a key focus of consideration. This spoke directly to the ontological, epistemological and therefore methodological approaches of PV and the implications of this clarification process on the approach to LILO work in Tanzania and Uganda, particularly as this related to issues of contextualization, methodological effectiveness, and community member engagement.

This process of worldview clarification provides the necessary backdrop for coherent and relevant data collection and analysis. While LILO process is not strictly 'research' in the traditional sense, the clarification of underlying paradigms, approaches, methodologies and interpretative lenses offers the

opportunity to strengthen and cohere PV's work including in terms of LILO materials and processes.

The following pages begin, therefore, with the presentation of key paradigms and approaches to research before presenting the numerous conceptual frameworks that underpin PV's work. This overview of relevant conceptual framework is followed by the presentation of data from recent LFI 'community engagement' process using a LILO entry point which included people who were either LILO facilitators or had been in a LILO workshop as well as engagement with community members who may not have experienced LILO in rural Uganda so as to highlight the ways in which conceptual frameworks are applied to both LFI methodology as well as LILO programming.

This brief exposition of data analysis offers insight into the ways in which overarching paradigms and conceptual frameworks determine both which data is collected in the course of LILO workshops as well as which data is considered important for LILO evaluation. In so doing the following pages hope to offer concrete and practical insight into conceptual clarification and data analysis not currently available in previous monitoring and evaluation processes of LILO work.

Worldviews and paradigms

A key determinant of the effectiveness and success of community-based research is clarification and coherence in the guiding frameworks that underpin the organizational worldview, ways of knowing, and ways of working of the lead organisation.

This overview of worldviews underpinning PV's work is of direct relevance for both the LFI process as well as for LILO programming. This is because the process of critical review and critical thinking which underpins the LFI process has implications for the programming, workshopping and materials development of LILO. In short, analyzing the LFI approach provides the background to and assists in analyzing LILO process and method which are not 'research'.

In research and philosophical terms the guiding framework for any intervention requires congruence between the underlying ontological, epistemological and methodological positions: ontology requires engagement with the understanding of reality and what this constitutes; epistemology questions what can be known; and methodology is the process of determining how best to find out something (see Figure 5[21] below):

Ontology, epistemology and methodology are important because they speak to the underlying worldview of an organization, what it believes can be known, and the ways in which it engages in its work. A clear articulation of the philosophical assumptions of an organisation can increase the quality and creativity of the interventions that the organisation engages in.

Kuhn (1962) defined a (research) paradigm as 'the set of common beliefs and agreements shared between [practitioners] about how problems should be understood and addressed'.

The table overleaf (Figure 6[22])presents an outline of these main paradigms:

Ontology	Epistemology	Theoretical perspective	Methodology	Methods	Sources
What is reality?	What and how can I know reality/ knowledge?	What approach can we use to get knowledge?	What procedure can we use to acquire knowledge?	What tools can we use to acquire knowledge?	What data can we collect?
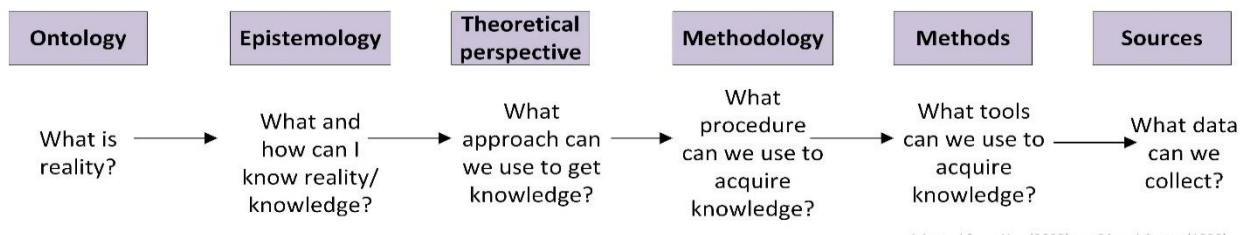
Figure 5: The relationship between ontology, epistemology and methodology

[21] sourced from: http://salmapatel.co.uk/academia/the-research-paradigm-methodology-epistemology-and-ontology-explained-in-simple-language

[22] sourced from: http://salmapatel.co.uk/academia/the-research-paradigm-methodology-epistemology-and-ontology-explained-in-simple-language

Paradigm	Ontology *What is reality?*	Epistemology *How can I know reality?*	Theoretical Perspective *Which approach do you use to know something?*	Methodology *How do you go about finding out?*	Method *What techniques do you use to find out?*
Positivism	There is a single reality or truth (more realist).	Reality can be measured and hence the focus is on reliable and valid tools to obtain that.	Positivism Post-positivism	Experimental research Survey research	Usually quantitative, could include: Sampling Measurement and scaling Statistical analysis Questionnaire Focus group Interview
Constructivist / Interpretive	There is no single reality or truth. Reality is created by individuals in groups (less realist).	Therefore, reality needs to be interpreted. It is used to discover the underlying meaning of events and activities.	Interpretivism (reality needs to be interpreted) • Phenomenology • Symbolic interactionism • Hermeneutics Critical Inquiry Feminism	Ethnography Grounded Theory Phenomenological research Heuristic inquiry Action Research Discourse Analysis Femenist Standpoint research etc	Usually qualitative, could include: Qualitative interview Observation Participant Non participant Case study Life history Narrative Theme identification etc
Pragmatism	Reality is constantly renegotiated, debated, interpreted in light of its usefulness in new unpredictable situations.	The best method is one that solves problems. Finding out is the means, change is the underlying aim.	Deweyan pragmatism *Research through design*	Mixed methods Design-based research Action research	Combination of any of the above and more, such as data mining expert review, usability testing, physical prototype
Subjectivism	Reality is what we perceive to be real	All knowledge is purely a matter of perspective.	Postmodernism Structuralism Post-structralism	Discourse theory Archaeology Genealogy Deconstruction etc.	Autoethnography Semiotics Literary analysis Pastiche Intertextuality etc.
Critical	Realities are socially constructed entities that are under constant internal influence.	Reality and knowledge is both socially constructed and influenced by power relations from within society	Marxism Queer theory feminism	critical discourse analysis, critical ethnography action research ideology critique	Ideological review Civil actions open-ended interviews, focus groups, open-ended questionnaires, open-ended observations, and journals.

Figure 6: An overview of broad research paradigms

As highlighted above there are three broad underlying paradigms: positivism; constructivism; and pragmatism.

> Positivism suggests that there is a single, unitary reality than can be measured and known;
>
> Constructivism indicates that there is no single reality or truth and that reality requires interpretation;
>
> Pragmatism is the view that reality is continuously interpreted and negotiated and that the best approach is the approach that is most effective in responding to the problem.

A paradigm is also a way of approaching cultural themes, worldviews, particular ideologies or mindsets. It describes distinct concepts or thought patterns in any scientific discipline or other epistemological context.

The approach of Positive Vibes sits somewhere in between these paradigms and is in many respects a pragmatic approach to engaging with the challenges faced by groups of people. Its approach sits broadly in the postmodern, constructivist stable in that it hopes to explore reality and analyse the diverse accounts of reality by its team, facilitators, participants and community members. In this sense it takes a critical and discursive approach to its work, understanding social reality as being constructed between people and between groups of people.

For example, this means that for PV to understand its facilitators and participants and their learning, beliefs or behavior, it is necessary that PV becomes aware of their experiences and cultures in particular historical and cultural contexts. This involves recognising that people don't just see the world differently but experience it differently also.

This understanding is equally relevant for social and community-based practitioners and for organizations working in the development and social justice arena. In short, an organisation such as PV needs to be cognizant of the commonly held beliefs and assumptions in the field regarding what problems are most urgent and the ways in which these should be engaged with.

conceptual frameworks

A number of approaches constitute the conceptual framework employed by PV, including in relation to LILO. As highlighted above these flow from a generally social constructionist, pragmatic paradigm with a strong focus on human potential and social justice framings.

The diverse lenses that frame PV's work are listed below and the effects of these conceptual framings on subsequent participation, engagement, data collection and analysis are outlined in the following pages. The focus on analysis, application and interpretation of these conceptual framings and theoretical underpinnings speak to the relevance of LILO principles and practices.

Analysis of PV's accompaniment framework, therefore, along with other key conceptual framework is a key entry point for analyzing and understanding LILO.

PV's conceptual framework includes:

- **Accompaniment**
- **Freirean critical pedagogy**
- **Humanism**
- **Psycho-social approaches**
- **Postmodernism**
- **Social justice work**
- **Intersectionality**
- **Positive Psychology**
- **Phenomenology**

At the second meeting of the LFI Technical Reference Group in Cape Town in November 2017, participants creatively and openly engaged with the ontological, epistemological and methodological framing of LILO with a view to improving take up and engagement in Tanzania, Uganda and across the region.

In collaborative, dialogic inquiry with the HSRC a number of previously unarticulated conceptual frameworks also emerged as possible additions to the theoretical and conceptual suite utilized by PV. These frameworks emerged as ways to engage with possible blind spots and challenges emerging from the LILO workshopping processes in Tanzania and Uganda as evidenced in evaluation and feedback.

Possible new conceptual frameworks for programme design and practice and for data collection and interpretation, as well as in strengthening contextualization and participant engagement include the following frameworks:

- **Decoloniality**
- **African Sexualities**
- **Southern Theory**
- **Indigenous Knowledge Systems (IKS)**

The core conceptual frameworks outlined above function as the scaffold around which PV develops its materials and processes. These conceptual frameworks are briefly outlined below, and subsequent links are made to the LFI process with LILO-experienced participants in Arua, northern Uganda. This outline is not intended as an introduction to each of these frameworks and bodies of literature but rather simply as signposts in articulating the manner in which PV approaches its work, including with LILO.

1. Accompaniment

While PAR is not PV's core approach it was applied through LFI with LILO as a 'window' into this work and it became apparent that 'accompaniment' is a key theoretical and methodological focus of PV's work.

PV understands accompaniment (see Figure 7 below) as a way of 'doing' partnership, of collaborating with other organisations to achieve or contribute towards shared goals and strengthen each other in the process. The roots of accompaniment lie in the work of thinkers

such as Paolo Freire and in the work of development practitioners and change agents who have employed a range of terms for their approach such as animation, conscientisation, process facilitation, and 'training for transformation'. Accompaniment is a developmental tradition in solidarity with oppressed and marginalized peoples and aims to support people to develop insight into their own conditions, as subjects of their own stories, in claiming their own power and in catalyzing change through dialogue, collaboration and movement.

Accompaniment forms part of PV's overall methodology and is core to PV's work. Some of the underlying assumptions of PV's accompaniment relate to the conceptual frameworks outlined later (see below) and include: an understanding that human rights apply to all; that congruence matters; that people have agency and the power to make change in their own lives and those of others; that local people are the experts on their own realities; when working in the development space all of PV's work is about supporting positive change; that formal changes are generally less effective without change in the individual and in the informal system; and that enabling systems change involves enabling sufficient key actors in the system to change in terms of attitudes, behaviours, understanding and awareness and in supporting relationships to change.

Accompaniment entails supporting the development of other organisations by 'being alongside', through 'companioning'. This doesn't assume that partners are equal in ability or capacity nor does it require that they are. It does however require the discipline to facilitate without directing, to support without taking leadership, to exercise equity despite unequal power, to work through invitation and permission and agreement. The partner organization is the subject of its own story; their development journey is theirs and PV's is PV's. An accompanying organization companions that journey and over time is challenged and accompanied in turn.

Accompaniment involves a degree of mutual learning and change in service of a shared goal. Accompaniment is a conscious process and involves building space for mutual reflection, feedback and monitoring change in the work, the relationship and each other. It involves leveraging diversity and difference rather than creating a false sense of sameness and, while the goal is to move towards greater equity and mutuality, accompaniment relationships are not completely flat or non-hierarchical but include differentiated levels of responsibility and therefore authority for decision making.

The ideal is a clear and open, negotiated agreement about the roles and responsibilities of each partner which becomes a container for a level of joint ownership of the work and creates space for open communication including mutual feedback and learning. Accompaniment is purposeful in that each accompaniment relationship has a goal beyond the relationship and the partners, as well as goals internal to the relationship. Accompaniment should also leave all parties better than they were at the beginning of the relationship.
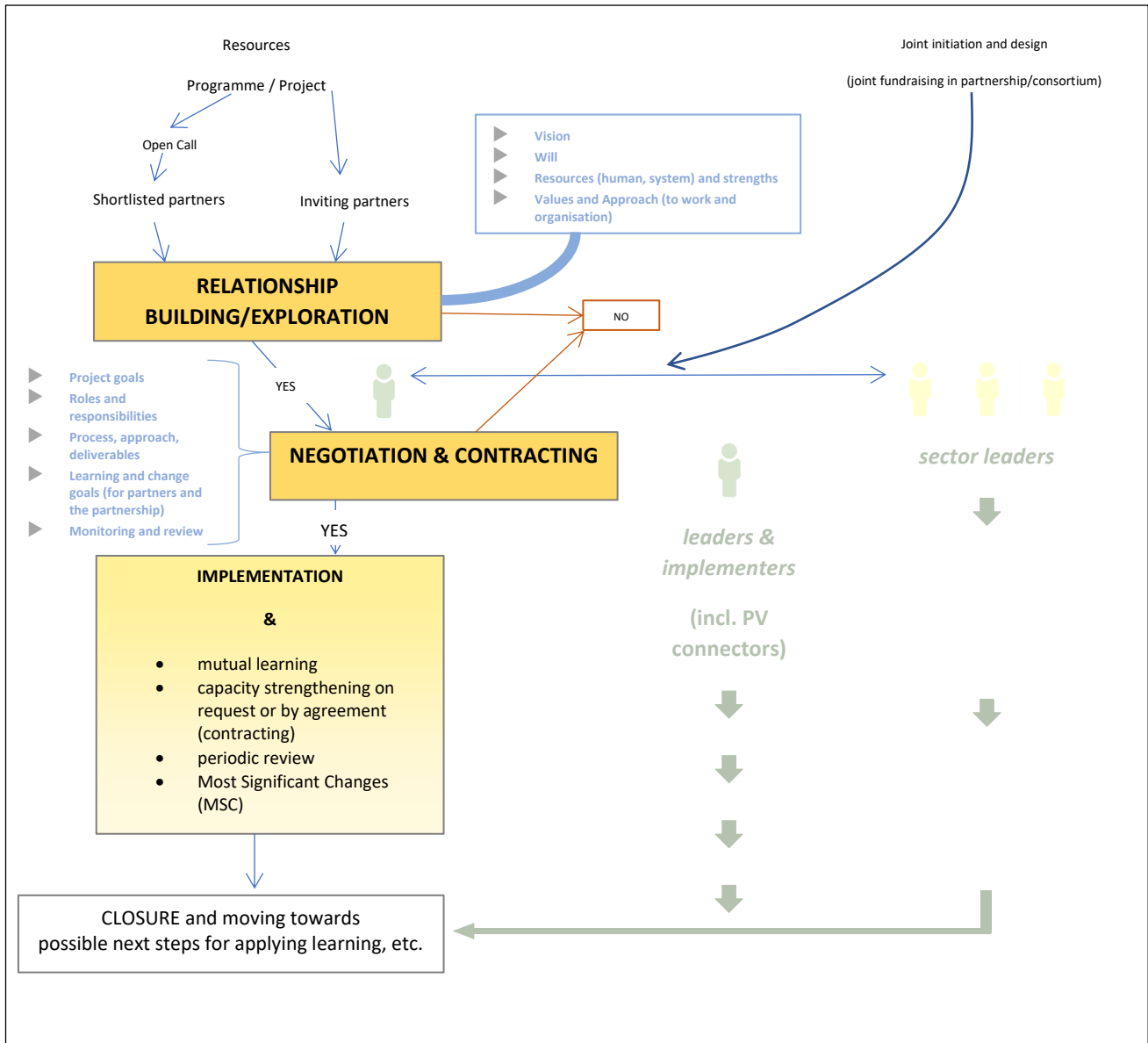
Figure 7: Positive Vibes' understanding of Accompaniment

Accompaniment is in many ways a form of PV 'grounded theory' or rather a form of theory that emerged through the gathering and analysis of data broadly understood to include community engagement, experience and learning process. It might be broadly situated at the intersection of counseling and activism, between the focus on the individual and on the group or community.

It is certainly not reflective of the dominant paradigm in the field and therefore speaks to a real contribution on the part of PV.

2. Freirean philosophy

The work of Paulo Freire[23] has influenced the fields of education, community health, community development among others. Freirean pedagogy creates an enabling space for people to deepen their thinking about how to 'read' society and articulates the importance of moving from active participation in the education process, from passive recipients of knowledge to a more engaged problem posing stance.

Central to Freirean pedagogy is the necessity of linking knowledge to action so as to effect change in the broader society at multiple levels from the local to the national and beyond. Two key conceptual underpinnings of critical pedagogy are the notions of conscientization and the necessity of disrupting cultures of silence in which people are prevented from engaging in critical reflection so as to perpetuate domination and colonization. One of Freire's key contributions was the understanding that people have

their own experiences and knowledge that they bring to the process.

3. Humanist and psychosocial approaches

There is a deep humanist thread running through PV's work that functions as a key ethical and philosophical stance that foregrounds both the agency and value of participants and their lived experiences, both individual and collective. The humanist tradition values critical thinking and evidence and affirms the notion of both human freedom and the possibility of progress in-country and across the region.

The work of PV is imbued with psychosocial understandings of the work that engages the effects of both psychological and environmental factors on people's mental and physical health and wellbeing. Psychosocial approaches are widely used across the healthcare arena and bridge social and health care settings, including the provision of psychosocial support or access to the social and psychological resources necessary for adaptation and facing challenges.

4. Postmodernism

Western modernity has constructed people as separate, autonomous selves thinking and acting independently of others. In more recent years postmodernism has critiqued and called into question the individualism of modernity, rather foregrounding existential and ontological diversity that entails interelationality and interconnectedness and that is characterized by dynamic convergence of multiple contexts, cultures, ideas and behaviours including the

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[23] *Pedagogy of the Oppressed* (1972); *The Politics of Education* (1985)

experience of constructing oneself — and of being constructed by others — differently in differing contexts.

The move away from a fixed identity and self entails an embracing of process, shifting boundaries between self and other, and the continuous renegotiation of identity.

5. Social justice and intersectionality

LILO and the work of PV more broadly is grounded in notions of social justice or rather in the idea of fair relations between the individual and society and so foregrounds issues such as privilege, power, and oppression.   Globally some of the priority areas in social justice work include economic justice, reducing barriers to justice, and increasing social mobility.

Of key concern in social justice is the importance of reciprocal relationship between the individual and society, including access to power as well as its responsible use including in relation to gender, social equality, race, disability, sexual orientation, ethnicity, and many more. In terms of intersectionality, the work of PV is based on the theory that social identities, group identities, as well as systems of discrimination and domination intersect to create a whole that differs significantly from its constituent parts.

This framework is useful in understanding and interrogating systemic injustice and inequality and the ways in which multiple axes of oppression interact and overlap including: sexism, racism, ableism, ethnocentrism, classism, xenophobia, homophobia and transphobia. These systems of oppression do not act separately or independently from each other but rather overlap, co-create and co-construct marginalization and exclusion. As a result, identities come with attendant, overlapping realities of oppression, domination and discrimination. Intersectional work necessarily engages one's own experiences of both oppression and privilege whether they be on the basis of race, class, gender, sexual orientation, ethnicity, ability and so on and involves an analysis of relations of power, of who is at the centre and who remains on the margins.

The multidimensional conceptualisation of power, privilege and oppression is a necessary component of intersectional work and requires the development of diversity literacy in understanding the myriad ways in which power operates in social interactions.

For example, in understanding the wellbeing of a woman in rural Uganda it is important to consider not just gender but other social categories such as rurality, class, ability, nationality, ethnicity and more. In this way some differences are constructed as making more of a difference than others and it becomes apparent that forces of marginalization overlap, co-create and co-construct experiences of alienation and exclusion.

6. Positive psychology

Positive psychology, a relatively recent turn in the discipline focuses — in contrast with the previous deficit model — on positive human functioning and flourishing. It asks questions about the 'good life' and about the values that people hold in terms of creating fulfilling and well lived lives. Positive psychology was in many ways a response to and against psychoanalysis and behaviourism and their emphasis on maladaptation and mental illness. It is an outflow of

the broader humanistic movement and foregrounds states such as happiness, positivity and wellbeing. The grounding of LILO in Positive Psychology is clearly articulated in related materials.

The relevance, appropriateness and applicability of these frameworks in context is highlighted below through their application to the LFI process with LILO-experienced participants in Arua, northern Uganda.

However before doing so, the following section introduces additional frameworks of which PV could become more consciously aware. Here the contribution of LFI with LILO as an entry point becomes clearer in terms of learning alongside local communities in a manner that surfaces issues, observations and challenges that point to gaps in theory and concept in PV's general approach.

Additional conceptual frameworks

The LFI process of critical inquiry generated spaces for reflection and for the articulation of PV's current ways of being and doing. Through the process of individual and collective reflection it became apparent that a number of additional critical lenses or framings might also be useful in understanding more deeply some of the challenges and opportunities found in the Tanzania and Uganda contexts.
This included consideration of the emerging body of knowledge on decoloniality, work on African

psychologies and African sexualities, as well as the importance and relevance of Indigenous Knowledge Systems (IKS) and Southern Theory.

PV's work is robust and contextually relevant, as evidenced by positive stakeholder feedback and these additional conceptual frameworks might further strengthen PV's work. The enhanced robustness of PV's work is all the more important given the necessity for maximized appropriateness and effectiveness in environments characterised at times by great hostility.

These proposed additional frameworks are already implied in some of PV's process and could be rendered more visible and articulated more explicitly as a means to further strengthen process. The relevance of these additional frameworks rests in their potential to bolster programme application, including in terms of the recommendations around language and contextualization presented at the end of this chapter.

7. Decoloniality and IKS

Emerging initially from the Latin American context, decolonial theory and scholarship aims to analytically and practically 'confront and delink from…the colonial matrix of power'[24]. Its opposite is 'coloniality' or rather the underlying logic of Western civilisation, the colonial matrix of power.

While formal colonisation largely ended with the decolonisation of much of the global South in the 20th century, Western imperialism and globalisation perpetuate inequality. Decoloniality is the ongoing project of challenging and delinking from Eurocentrism

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[24] Mignolo (2011): xxvii

that views the West and Europe in particular as the apogee of human endeavour and speaks back to the social, cultural, and political domination of Europeans.[25]

This renders decoloniality a project at once both political and epistemic[26] a form of "epistemic disobedience", "epistemic de-linking", and "epistemic reconstruction" that rejects provincial Western European ways of thinking and being as universal[27].

In terms of Indigenous Knowledge Systems (IKS), these are knowledge systems that are deeply embedded in the culture and traditions of indigenous, local and regional communities such as: subsistence knowledge; ethnobotany; general ecological knowledge; traditional medicine; and ethnoastronomy among others. These bodies of knowledge are key to long term survival of the community and are grounded in the gathering of information through observation and environmental interaction. A key pathway for the transmission of this knowledge is in orality such as stories, songs, legends and rituals that tell about who a people are in the world.

8. Southern Theory and African sexualities
There is an emerging body of work by social theorists from previously colonised and marginalised societies around the world that highlights the exclusion of knowledge from these peripheries in the work of theorists coming from the major colonial centres. The relegation of this 'majority world' knowledge and theory has been challenged in recent years and is a way

to recover the 'deep prior experience of subjection to globalizing powers'[28]. This creation of margin and centre resulted from colonialism and its challenge lies in connecting knowledges from different peripheries with each other and then with knowledge from the centre.

In terms of African sexualities, recent years have seen the emergence of a growing body of scholarship by African scholars on the multiplicity of sexualities and genders across the African continent. For example, work by Tamale[29] offers insight into the complexities of gender and sexuality in pan-African contexts. Here the use of case studies, poetry, songs, fiction, interviews, memoirs and essays among others examine dominant and differing sexualities and analyse the body as a site of cultural, social and political contestation in the intersections between femininities, masculinities, sex and power often in patriarchal contexts and the emancipatory potential of such work.

This project necessarily focuses on the plurality and complexities of African sexualities in terms of practices, fantasies, taboos, desires, identities, transgressions, violations and sanctions. This process involves thinking critically about the assumptions and hegemonies surrounding sexuality across the continent thereby facilitating historical as well as textual contextualization.

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[25] Quijano (2007): 168
[26] Mignolo (2011): xxiv-xxiv
[27] Quijano (2000): 544

[28] Connell (2007): 65
[29] Tamale (2011)

Conceptual framework in context

The core conceptual frameworks underpinning PV's work in LILO have been briefly presented above because the usefulness in clearly articulated conceptual frameworks becomes apparent when making decisions on which data to collect and on how to interpret these data.

For example, the recent LFI process with LILO-experienced participants in Arua[30], northern Uganda foregrounded the type of questions emerging from PV team members which speak to the frameworks and ideological positions that underpin the work.

In short, having provided some context, process overview, and theoretical and conceptual underpinnings (including previously unarticulated theoretical frameworks), this section now presents an example of how engagement with communities foregrounds the relevance, appropriateness and applicability of these frameworks in context.

In this instance it was articulated that the workshop process was not a data collection activity such as a survey or interview but rather a process driven by the local team members regarding life in Arua, concerns about being a lesbian, bisexual or queer (LBQ) woman in Arua, hopes and dreams, as well as messages they desired to share with others. Key analytical approaches to the process included a focus on intersectionality in that the workshop was intended to explore:

- Similarities and differences of lived experience that connect and separate people

- Multiple overlapping identities such as: mother; woman; socio-economic status; location; HIV status; LGBTI identity; and ethnicity

This particular framing of LILO-related work speaks to the determining influence of a social constructionist paradigm that pragmatically foregrounds the experiences and voices of local community members.

Framed in terms of social justice and intersectional work, the feminist critique of patriarchal norms both outside and within the LGBTI movement emerged strongly. Humanist philosophy was evident in some of the core themes that PV team members foregrounded that included: appreciation; sharing and relating; listening; conversation; and agency.

During Cycle 1 of the LFI, PV had gathered data to profile the people who attend LILO workshops, identify groups of people who do not attend LILO workshop, and explore the lived experience of LGBTI people in Uganda. A number of themes emerged during LFI Cycle 1 for further exploration during Cycle 2 in Arua including:

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[30] An identical process was, simultaneously underway with trans people in Mbale in the East of Uganda.

- Intersectionalities of being a lesbian/bisexual/queer (LBQ) woman in northern rural Uganda

- Less data driven than Cycle 1 in that engagements were understood as more exploratory of subjective, personal lived experience.

- Aimed not to gather or collect stories but rather to meet LBQ women and to appreciate their stories

- Understand how these stories provide a window into the lives of the LBQ women who live in Arua

Here already the central importance of particular paradigms and conceptual frameworks is foregrounded.

1. For example, an intersectional, feminist lens emerged from the community itself in the prioritisation of women's experience and in the troubling, ongoing focus on gay and bisexual men's experience and voice in related work in Tanzania, Uganda and across the region. This speaks to a community lens that emerged through PV's process of accompaniment.

2. A rather more phenomenological approach to the work also emerges in the 'bracketing' of preconceived notions of what participants' experience might be and a willingness to listen and explore more deeply, thereby entering into the life worlds of LBQ women in Arua.

3. The recentering of narrative and story speaks to both the salience of 'voice' in the social justice approach and to the return to Freirean foundation.

4. As will be evident from the narrative data offered by LBQ women participants, a deeper engagement with the operation of power, privilege and oppression in African – specifically Ugandan – contexts speaks to the importance of further interrogating axes of oppression from a critical, decolonial perspective and in developing the 'literacy' of both facilitators and participants in understanding the ways in which power plays out in both the workshop process and in broader society.

5. The process of knowledge production and co-creation was evident in the manner in which facilitators hoped to engage with LBQ participants in Arua. The workshop process was understood by facilitators as a conversation with a purpose that allowed for the sharing of stories and narratives as highlighted by team members:

    Sharing my story is also a way for me to understand myself better (Laura)

    The facilitators are really skilled at integrating their own experiences to bring an authenticity or genuineness to the programme so that the participant's feel comfortable and confident enough to engage and share their stories (Ricardo)

In terms of PV team participation, it was important for team members to show that they were listening to understand and not simply to respond. This included a focus on body language and on not taking notes while listening but rather writing down a narrative of the conversation following the interaction:

> *You don't need to help or fix while you're here. You just need to be present and listen to what is being said without judgement (Jay)*

> *It is possible to hear a story and recognise that this story shows you a part of who someone is (Innocent)*

A key component of the interaction with participants was the importance of letting the conversation flow naturally and in not interrogating participants:

> *Words are an event; in a good conversation both people are conscious of the exchange that happens (Ricardo)*

6. There was a strong focus on identities and on the marginalisation experienced by different communities under the LGBTI umbrella. Participants had a clearly articulated, feminist standpoint critique of patriarchal norms:

> *People are cruel to people who do not gender conform. When you look at a young girl and you can't see she's a girl, apart from her breasts, her whole body is very masculine. People tell her she's intersex. (Jay)*

> *Just because you're intersex or a sexual and gender minority doesn't mean that my life is worse than yours. Everyone has struggles, it doesn't mean that because you're a cisgender heterosexual person your life is easy. (Jay)*

7. In psychosocial terms, participants had an understanding of the factors that hinder or facilitate health, wellbeing and a sense of belonging, key among which was an understanding of the important role of family:

> *I think fear of losing family is common among LGBT people. Often you distance yourself so they don't find out about your sexuality and risk losing your family. Family is important and it's difficult to talk about traditional roles for example getting married because it's difficult to have an honest and open conversation. (Meddy)*

> *You distance yourself from your family because you know that when you connect with them at those engagements it comes with baggage which sometimes leads to caving to family pressure to get married. It's difficult to be who you really are, and you hurt other people who mean a lot to you. For instance if you have a same-sex friend or a lover that you only meet in the dark or you're when you know others won't see you and find out your true identity. (Chanel)*

The price to be paid for constant intrapsychic struggle and the need to constantly be on the alert was clear to

participants. In this sense the negative dividend of minority stress was apparent in participants' narratives:

> *Being constantly on guard and monitoring yourself in family spaces is exhausting. Doing this can destroy you and your family doesn't recognise that you've been destroyed by your identity struggle just to hold onto your family because you're afraid of being rejected and losing your family. (Chanel)*

In terms of affect and emotion, one of the commonly reported emotions living in hostile, patriarchal and homophobic contexts was fear:

> *Women live in fear; my father was always unavailable. I could not speak or voice my opinion and was abused which made me reserved…Fear holds you back, fear is the enemy of humanity, when you stop fearing you are free. I felt free when I stood up to my father who expected me to fear him as a sign of respect. I said to him you can either accept we are equal or you live your life and I live mine, fear is not respect. (Laura)*

> *For lesbian and bisexual women fear comes in many forms for example losing your family, your finances. Losing your family is like losing everything so you hide due to fear of losing those who are close to you. (Laura)*

This was, however, balanced by an awareness and articulation of the levels of resilience and agency that can be found even among the most marginalised and subjugated groups:

> *Resilience means finding the strength to carry on when you're tired of constantly struggling with your identity. (Tina)*

8. The negative dividend of the colonial legacy was evident and real in the lives of participants who reported interethnic strife and division:

> *Northern Ugandans feel othered, especially West Nilers, we barely feel as though we're part of Uganda. We feel voiceless because of colonisation because of our darker skin tone we got called "bakoko" at school when we're growing up which means animal. This is why there's pressure to bleach your skin. There's the notion that lighter is better and your skin tone has a bearing on your contentment. (Jay)*

One strategy employed through colonisation was the othering and naming of the 'inferior' and this came through in participants' report in relation to the politics of naming:

> *If I don't define myself others will define me. (Jay)*

The decolonial struggle was also apparent in participants' narratives as they articulated the costs of a small political elite perpetuating the inequalities of colonialism, including in the post-independence context:

> *My parents are from different tribes. Once two men walked up to me and told me that they are going to kill me because I was from a*

certain tribe even though I told them I am from both tribes. I feel like I don't belong anywhere because my parents are from different tribes. I see myself as Ugandan and it's hard for me to identify with either specific tribe. I feel discriminated against because of my tribe and my sexuality but there's no reason a Ugandan should have to feel discriminated against because of their tribe. The government has done nothing to promote solidarity amongst the tribes because it serves their political agenda. (Chanel)

9. From a feminist standpoint, participants pointed to limited programming for women due to invisibility and the general challenge of patriarchy given that Uganda is a male dominated society and women are considered inferior. In terms of health and wellbeing participants highlighted the direct, negative effects of patriarchy on services and supports for women and trans people:

> *There is a hierarchy and clear division throughout the LGBTI community. There are more services geared towards men. There are very few efforts to expand those services to other sectors of the LGBTI acronym; for example negative stereotypes about bisexual people who spread HIV, or that they are confused, or they are pretenders. (Chanel)*

> *Transmen have healthcare issues that no one is talking about for example the misuse of birth-control pills to try and avoid menstruating and negative effects of binding like sores and discomfort. (Tina)*

The invisibility of women and gender non-conforming people was flagged by participants as of key concern in striving to maintain health and wellbeing:

> *PreP is promoted for MSM and transwomen but women who have sex with women are seen as low risk, so these services are not promoted among women despite risky sexual behavior. (Tina)*

> *LBQ women may not be exclusively doing low risk sexual behaviour and categorising all LBQ women as low risk is harmful. (Ricardo)*

10. In terms of broader intersectional concerns, the issue of rurality emerged in participants' narratives:

> *Acquiring services is difficult for queer women in cities where these services are readily available, but it feels almost impossible for queer women in rural areas where even access to basic healthcare services is a challenge. (Laura)*

11. The centrality of agency was reiterated among team members along with an understanding that participants know that they were sharing their stories on their own terms. In contexts of great hostility characterised by intense prejudice LBQ women were often at real risk:

> *One of the stories that I heard during my work with LB women was from a woman whose husband found her with another woman. She said that her husband got so angry that she*

had to take her kids and ran away. Her husband went to her mother's house to find her so that he could kill her and her family. Now they (the wife, kids and mother-in-law) are on the run and had to seek asylum in Denmark. (Meddy)

12. The interconnections between misogyny and homophobia were apparent in the narratives of participants:

Coming from a cultural place here men are elevated it's difficult to be in a community where women are subservient. It's even more difficult to be a masculine presenting woman; every day is challenging because you're constantly confronted by patriarchy. (Jay)

Nevertheless, resilience emerged frequently as a response to life lived in hostile contexts:

Patriarchy is a problem and we need to constantly fight against this ideology so that we can create a society where everyone is valued. (Jay)

As LBQ women spaces may be closed but women need to show agency by penetrating these spaces and questioning why spaces are closed. (Jay)

The issues of agency and resilience were also of key concern for PV team members:

The LFI is about reviewing LILO and amplifying marginalised voices…we need to appreciate

the courage to question and share why there are fewer services for LBQ women just because they are perceived to be at lower risk. (Ricardo)

In service to the broader framing of the work in terms of anti-oppressive, social justice approaches it was important for PV team members that they interact with participants so as to convey solidarity with them so as to avoid the impression of extracting 'data' from them:

On solidarity, take Ubuntu; we may not be experiencing the same thing, but I care and I can relate. (Jay)

I am here with you, I want to understand you and be here with you. (Laura)

Critical reflections

Previous sections of this report:

- engaged briefly with sexual and gender diversity in the context of Tanzania and Uganda;

- engaged briefly with PV's work and LILO methodology;

- presented the core conceptual frameworks underpinning PV's work; and

- looked at the ways in which these conceptual frameworks determine both the type of data gathered and the form of data analysis undertaken.

In dialogue between the HSRC and the PV team it also became apparent that there were two key challenges in relation to LILO methodology and its implementation. These two challenges relate to the conceptual frameworks highlighted previously and suggest possible changes both methodological and in terms of partner engagement.

Feedback from both LILO facilitators and from LILO participants indicates that the issue of language and of contextualization are central to the relevance of LILO. These two areas of ongoing exploration and questioning are engaged with below and are followed

by recommendations for strengthening programme design, process and implementation.

Language innovation

> *Having to use English removes us from our cultures. It others us.* (*Khanyi Mkhwanazi, queer activist and writer*)[31]

Language in relation to sexual and gender diversity is a contested space in Tanzania, Uganda and across Eastern and Southern Africa. While the term 'LGBTI' has linguistic hegemony in the West and increasingly around the world, the local and historically embedded encodings of sexual and gender diversity are multiple across the region. For example, in South Africa in Venda queer people may be referred to as 'matula' (taboo) or 'matudzi' (bad omen):

> *You are seen as the bringer of bad luck. Whatever bad things are happening in the community — lack of rain, crime, ritual murders — is because of you or your behaviour. You'd get blamed for anything bad. So these are very packed terms. (Professor Azwihangwisi Mavhandu-Mudzusi, UNISA)*[32]

As a result the 'Deconstructing Matula' project calls for 'culturally congruent' LGBTI advocacy programmes especially in rural areas.

> *We need a programme that will focus on culture and, if we are addressing anything, will*

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[31] https://mg.co.za/article/2017-09-07-00-searching-for-new-queer-terms

[32] https://mg.co.za/article/2017-09-07-00-searching-for-new-queer-terms

not offend anyone. We need to use language that is not offensive. (Professor Azwihangwisi Mavhandu-Mudzusi, UNISA)[33]

The challenge in South Africa of a lack of inoffensive terms for sexual and gender diversity is a common one across the region.

The fundamental problem is that local languages have very negative terms [for LGBTI people]. These not only invoke a sense of rage and anger in people who identify as queer, but homophobes also use it is an argument, saying, 'we'll continue using it because there are no positive terms'. (Professor Thabo Msibi, University of KwaZulu-Natal)

One of the key challenges is that English language terms such as 'LGBTI' are often a foreign notion with only a gradually increasing familiarity with the term 'gay' across Southern Africa. The 'Deconstructing Matula' project found that:

…when we introduced the topic and related concepts, it was not uncommon for the people to not know what LGBTI stands for. They would ask, 'what is LGBTI?'

In many ways there is growing dialogue around 'politically correct' terms such as LGBTI and the ways in which they decontexualise, are overly long-winded, and do not land well in contexts across the region:

I often reject a lot of that language. In feminist spaces, for example, you'd have people speaking of 'heteronormativity' and 'patriarchy' but when you are going to a rural woman who might not be that educated and trying to make her understand these things, you're not going to get her with the word 'patriarchy'. And it's the same within LGBTQ spaces. We're still in a very academic phase of the struggle. But many of us don't live in an academic space. (Khanyi Mkhwanazi, queer activist and writer)[34]

For the team working on the 'Destabilising Heteronormativity' project at the University of the Witwatersrand in Johannesburg there is a clear need to trouble and diversify linguistic approaches to work on sexual and gender diversity, especially in community contexts:

When we were doing work with organisations in rural areas around HIV and reproductive rights, I found that there was still a lot of thinking that homosexuality is unAfrican. And many of the people who thought this way used the fact that the language used is English, so Western. (Ziggy Nkosi, Destabilising Heteronormativity project)[35]

Overall and in terms of broad based engagement with LGBTI communities, religious and traditional leaders, policy makers and

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[33] https://mg.co.za/article/2017-09-07-00-searching-for-new-queer-terms

[34] https://mg.co.za/article/2017-09-07-00-searching-for-new-queer-terms

[35] https://mg.co.za/article/2017-09-07-00-searching-for-new-queer-terms

government representatives among others, language is one of the first entry points and determines the tone and often the outcome of such engagement. As a result, the process of engaging critically with the use of language in LILO is an important component in the translation of the materials and process into contextually and locally relevant experiences that participants can engage with.

Part of the conscientisation and personalization process is a linguistic one in which LILO participants engage not just with English terminology such as LGBTI but with the locally encoded terms and descriptors, as pejorative as these might be in some contexts. The potential inherent in such linguistic work is the opportunity for LGBTI people to become visible to themselves in a language that reflects their community's world view.

This work is not without challenges but is a key component in the implementation of contextually grounded process.

In short, there is a growing understanding among both scholars and queer activists in the region that the issue of language ought to be a key focus in engaging sexual and gender minority communities and the challenges that they experience. This language project has real relevance both in terms of the self-perception and self-identity of 'LGBTI' people but also in terms of how best to engage with the surrounding community, including with traditional, religious and community leaders. The presence of linguistic plurality holds the potential both to deconstruct powerful forces such as patriarchy, homophobia and transphobia and also in terms of

creating new individual and collective narratives of affirmation and belonging for queer people across the region.

Contexualisation

In a process of critical inquiry and dialogue between the HSRC and PV, it became apparent that contextualisation is a key determinant of successful LILO engagement.

LILO methodology is broadly relevant to local contexts in Tanzania and Uganda as it speaks directly to universal concerns of conscientisation and personalization that have been shown to be of relevance in a broad range of geographical contexts from Latin America, to Europe and in Eastern and Southern Africa. The core theory of change of PV—that personalization leads to increased self-efficacy and engagement in social transformation—continues to hold true despite at times extremely hostile socio-political and cultural realities. What would enhance the application of this theory through programme design and implementation is a greater level of contextual awareness and participant involvement earlier in the process.

While processes of personalization and self-efficacy are not always core values of worldviews across the region, they resonate particularly with LGBTI community members who often use rights-based discourses in advocacy and are often conscientised on issues of marginalisation, exclusion and human rights.

A key component, therefore, of local stakeholder embeddedness in programme design and delivery is the full participation of local community members from initial phases of conceptualisation through to action plans flowing from the LILO workshops and in terms of dissemination of key outputs from the process.

This local stakeholder involvement could be conceptualized in the following way:

Local community member participation

Conceptual clarification

→ Methodological decision making

→ Materials development, including the use of local examples

→ Workshop implementation and facilitation

→ Data collection and interpretation

→ Decision making process regarding programme modification

→ Decision making regarding next steps

Conclusions

For LILO to fully activate processes of participation, personalisation, conscientisation and taking action for change, it is important that the worldview – the ontological framing – of the work sit well with culture and lived experience in Tanzania and Uganda.

An analysis of local context, both linguistic and political, speaks to the importance of clearly articulating the conceptual framework underpinning PV's work more broadly and specifically in terms of LILO. As a result, the process of reflection and critical engagement around LILO methodology and the questions that the Tanzanian and Uganda contexts foreground, also present an opportunity for PV to critically engage anew with its own positioning and worldview as an organisation. This is of key importance as the work extends to North Africa, thereby covering an even broader geographical area and further complexifying and nuancing the influence of culture, language and history in terms of how LILO lands in-country.

Participant feedback indicated that they wanted to see themselves represented by more familiar characters and situations in case studies and role plays in the LILO curriculum which points towards issues of representation. This was apparent in the feedback from some participants who indicated that there needed to be more use of local examples in elucidating some of the concepts at the heart of LILO. This is not only a methodological process but also a political one, recognising as it does the experience, knowledge and wisdom of local actors in co-creating the LILO process and where necessary recasting, reformulating or adjusting the process so as to more deeply engage with

and speak to the lived realities and life worlds of participants.

One of the recommendations emerging from the process of collaborative inquiry between the HSRC and PV was the possibility of including at least one local community member in the process from a much earlier stage in terms of content and process development. This person would also function on the ground as a key knowledge holder in terms of how best to implement LILO in context.

The process of co-learning between the HSRC and PV further highlights the need for a robust implementation science in PV's work. While PV's broad goal is 'ending Othering', the articulation of guiding frameworks and the ways in which they operate subtly and less subtly is a key determinant of the robustness of PV's implementation science and has direct impact in terms of PV's ability to engage in movement building, sector strengthening, community development, advocacy advances, and broad change making processes.

For example, the design and delivery of LILO programming is determined in many ways by these core underlying worldviews and conceptual frameworks which often predetermine what is perceived to be 'good programming', facilitator competencies, and leadership qualities.

The analysis of the conceptual framework of PV's work, including LILO, combined with contextual analysis

assists in determining the level of alignment between conceptual framing – or PV's broad way of thinking about the world – methodology, and the interpretation of data. In the case of the last, it becomes apparent that analysis should also be done 'with' and not 'on' participants in the process. This more collaborative, participatory and empowerment-oriented approach is in alignment with PV's broad philosophy and, in the case of LILO, requires some modification not to the theory of change but to PV's programme design so as to include local community members earlier in the process.

This is particularly relevant for PV as its work extends geographically across the continent when it comes to the analysis of the environments in which future iterations of LILO and PV work will be implemented.

The inclusion of local actors in initial analysis of the context will be greatly enhanced through the participation from the beginning of local stakeholders. The role of this local stakeholder is therefore not just the familiar one of 'gatekeeper' but rather an equal, co-creator of process including conceptual questioning, programme design development and implementation. This reflects the core accompaniment approach of PV's work which is premised in many ways on mutual co-creation both in terms of process and outcomes.

This mutual learning process in service to a common goal is a complex journey of relationality that requires time, relationship building skill and an openness to engaging in the 'messiness' of human interaction. It also means that roles may not be fixed but are rather fluid and change over time in contrast to the more

widespread instrumentalist approaches to development work.

This process foregrounds the issue of power and the ways in which power plays out in numerous contexts: how community members navigate unequal power relations in society more broadly; and in relation to the power dynamics with the accompaniment process itself.

Power must be named, or it continues to undermine both process and outcomes.

The process of accompaniment recognizes that, while the goal is greater equity and mutuality, the relationships within the process are neither completely flat nor non-hierarchical.

The articulation of these hierarchies and a discussion of power dynamics within the accompaniment process creates an opportunity for voice to emerge.

In conclusion, PV's core theory of change continues to remain relevant in cross-cultural settings and across the multiplicity of languages and cultures in the region. The idea that consicentisation and personalisation are key components of social justice work and broader social change is well documented in the literature and in the conceptual frameworks underpinning PV's work. What does require some attention is PV's programme design and implementation which, in keeping with PV's participatory, dialogic and social justice ethos, could include more community participation and involvement as discussed above. The risk of not working

collaboratively at an earlier stage in the process of programme genesis is the presumption of universality.

The clear articulation of the conceptual frameworks underpinning PV's LILO work also proves both necessary and useful in collecting and interpreting 'data'. Given that data here is understood as the voices, experiences and narratives of LILO participants it becomes all the more important that data interpretation also occurs in partnership with local actors. This collaborative, questioning approach to data analysis reflects the social justice and egalitarian ethos of PV and in many ways. It also leads to more robust data analysis as the process of collaborative inquiry with participants around their own input continues the process of creating space for the emergence of voice.

This approach to aligning conceptual frameworks, methodology and subsequent data interpretation is a particular way of thinking about the world that prioritises participatory, engaged and egalitarian ways of being and doing. It also strengthens the process and renders it more robust in terms of alignment with first principles and the ethics of social justice work.

Overall, LILO and PV's work constitutes innovation on two fronts: in terms of its core focus on conscientisation and personalisation in service to social change; and in relation to the potential for much deeper levels of co-creation of knowledge and learning with local partners and stakeholders. This process of collaborative inquiry sets PV and LILO apart from the more typical development

The strength of PV's work lies in its potential as a site for creative, collaborative self-reflection and the possibilities for nuancing and complexifying global understandings of ways of being and doing related to sexual and gender diversity in transnational contexts, including in relation to grounded, effective strategies for social change in creating better, more inclusive societies.

The unique value-add and contribution that PV makes through the LFI and LILO processes lies in the critically self-reflective and power-aware nature of the process. The PV team is open to sitting in the uncomfortable space of troubling some of the givens and unarticulated aspects of its own work. This includes engaging with some of the contradictions and at times unarticulated nature of its worldview and the programming that flows from this. In short, PV is willing to sit in the process that it expects of participants in the LILO process of coming to voice, engaging with the existential messiness of its own being, of engaging in debate and argument, and of accepting the incompleteness of both its own journey as well as the outcomes of the LFI and LILO processes.

This willingness to accept a position of 'not knowing' in anticipation of deeper understanding is often rare in a sector that offers finalised and polished processes and materials that are waiting for greater 'upscaling' and wider 'roll out'. The willingness on the part of the PV team to step back, listen and discern unanticipated opportunities in otherwise imperfect process sets the

process apart and elevates it to the point that it becomes more locally relevant than many other approaches.

Recommendations

A number of themes have emerged from this critical review of the alignment between PV's theory of change, programme design, implementation and outcomes. Future data collection and analysis could usefully pivot to a much greater degree on the issue of language in relation to sexual and gender diversity and, perhaps most importantly, on the impact of much deeper levels of local community member involvement in process. The following are some key recommendations in terms of future pathways for LILO across the continent:

1. Trouble and question the use of language in LILO as this relates especially to sexual and gender diversity. While local terms may often be pejorative, they also express locally embedded and community worldviews that have importance in terms of the process of 'coming to voice' and empowerment. In particular, agency may emerge in the process of linguistic troubling, such as in the reclaiming of previously pejorative terms, in elucidating the genesis of homophobia and transphobia, or in the rejection of exclusionary terms and the acceptance or creation of new terms. LILO Identity spends time unpacking language and terminology and, as noted earlier, the process of engaging critically with terminology related to sexual orientation and gender identity is a process that is gaining much greater attention across the region as the LGBTI movement grows, expands and pushes back against western imperatives

2. More deeply contextualize LILO materials and process in such a way as to more robustly and clearly engage local worldviews and ways of being. This requires the participation of local community members at an earlier stage of the LILO process including but not limited to: the development of relevant and contextually embedded materials; the framing of the process in terms of local priorities and concerns; the use of local examples, case studies and experiences so as to connect more deeply with local experience; guiding the process of facilitation in terms of time, focus and best ways to foster deeper engagement and participation; and in envisioning possible outcomes and future steps for local community members as a result of participation in the process.

3. Data interpretation can more fully include participants in the LILO process themselves. This entails eliciting participant validation of data interpretation or partnering with LILO participants in the analysis and interpretation of the material emerging from the LILO process through to the write up of reports. This process has been evident through the LFI and could be further expanded to include a greater number of community members.

4. More intersectional approaches to the work, foregrounding the experiences of women and of trans people in particular as a way to speak back to prevailing patriarchal norms across the regions including the determining effect patriarchy has both on and within LGBTI communities.