

## Learning From Innovation (LFI): The VOICE Initiative

VOICE is an initiative by the Netherlands Ministry of Foreign Affairs, administered by a consortium between Hivos and Oxfam Novib.

The grant facility supports the most marginalised and discriminated people in ten low and lower-middle income countries in Africa and Asia – indigenous groups and ethnic minorities, age-discriminated vulnerable groups, women facing exploitation, abuse and/or violence, LGBTI-persons and people living with disabilities – to increase their social, economic and political participation within civil society.<sup>1</sup>

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

- *The World Bank estimates 20% of the world's poorest are disabled.*
- *Consensual sexual conduct is criminalised in over 70 countries, in most countries organisations of LGBTI people are illegal, and rejection of LGBTI by families leads to homelessness and harmful "therapies".*
- *Women and girls are particularly vulnerable to abuse; 35% worldwide have experienced physical / sexual violence (WHO).*
- *Two-thirds of people in the developing world work informally or unpaid at home (UNDP); unpaid work and few assets means vulnerability to extreme poverty (USAID).*
- *100 million older people live on less than a dollar a day and 80 per cent of*

*older people in developing countries have no regular income (HelpAge).*

- *45 per cent of youth globally (515m people) live on under 2 dollars a day (UN).*

*The most marginalised and discriminated people are also those who struggle the most to express their views, demand their rights and get their voices heard.<sup>2</sup>*

Through the Voice mechanism, Positive Vibes has accessed the 'Innovate and Learn Grant', available to groups and organisations to **test and scale new approaches** with a focus on **human-centred innovations** that are **context-specific**. Positive Vibes – in collaboration with its partner LGBT-Denmark and local LGBT organisations – will utilise the grant to learn from the implementation of LILO in Uganda, drawing secondary data from current programme experience with LGBT-groups and individuals in neighbouring Tanzania.

Over the period concluding end-January 2018, the grant will allow for a Participatory Action Research process in East Africa that accompanies the implementation of LILO methodologies amidst an LGBT constituency – and within discrete geographic neighbourhoods – in order to:

1. Analyse the underpinning personalisation and human capacity development theories behind the design of LILO approaches, and the Theory of Change behind its practical application, linking personalisation to social transformation.
2. Develop an in-depth understanding of the impact of LILO on individuals, groups and communities in an East African context, and the effect of LILO to increase confidence, competence, and engagement by LGBT-persons in the private and public domains.

<sup>1</sup> <https://voice.global/>

<sup>2</sup> <https://hivos.org/focal-area/voice?snid=29274>

3. Develop an understanding of the implementation science necessary to stimulate, sustain and expand positive impact of the LILO methodology in contexts similar to East Africa, including an articulation of the complex requirements of authentic, rights-based human-centred approaches to working with the most marginalised in oppressive, hostile environments.
4. Formulate a value-proposition for human-centred approaches as co-factors that significantly contribute to increased participation of excluded communities, and the application of that value-proposition to health and rights programming design and strategy.

By the end of the process period:

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

## The LILO Project Uganda

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

LILO Identity is the first of these curricula, responding to high levels of self-stigma in LGBT persons, working therapeutically with individuals to raise awareness of the self, to reclaim and reframe personal narrative, and promote self-acceptance of sexual orientation, gender identity and expression. LILO Voice responds to the need for an alternative form and place for advocacy, working with individuals from so-called Key Populations to increase consciousness of power and rights, and stimulate action towards interpersonal influencing of attitudes, norms and standards in their proximal relationships and environments.

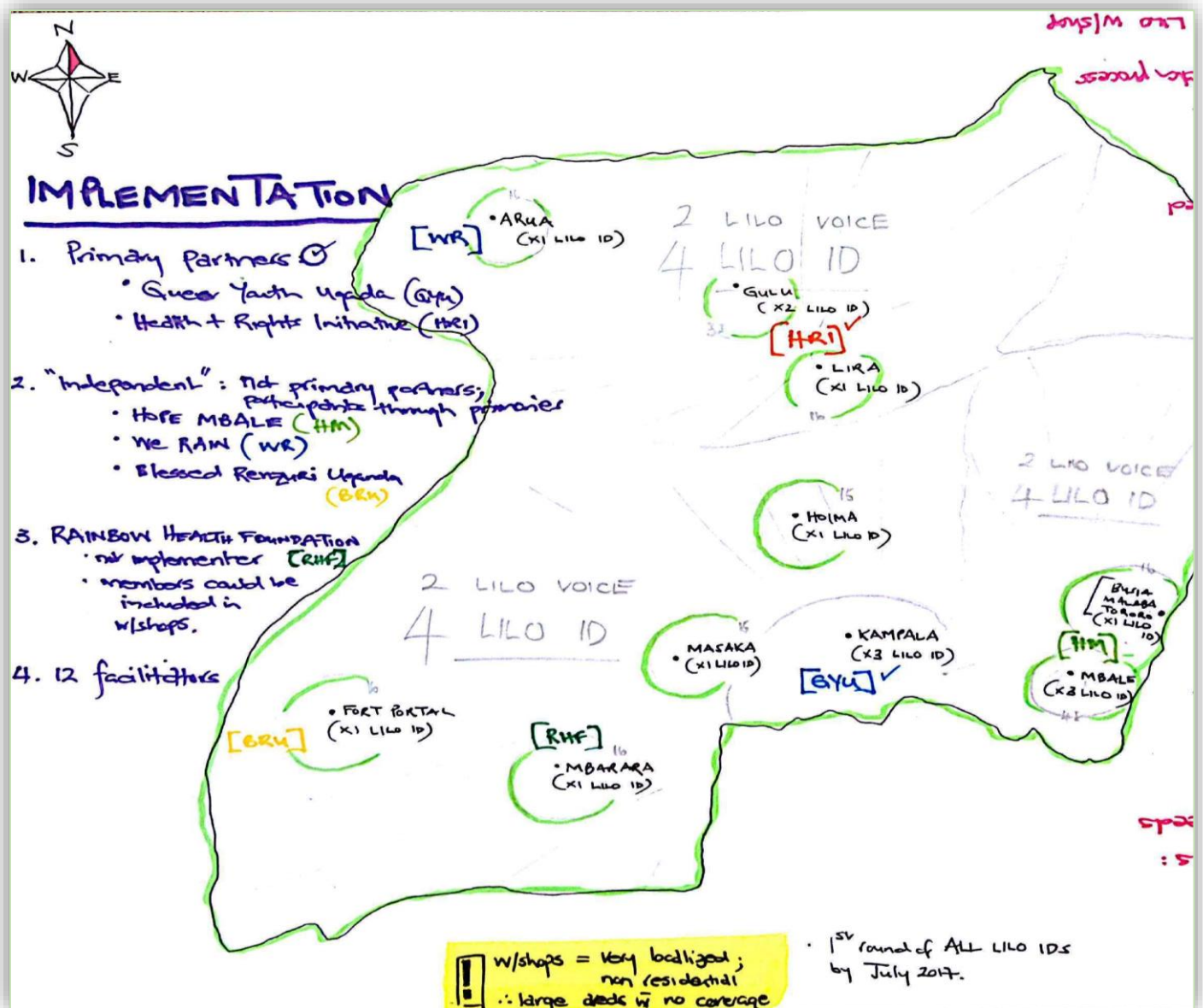
In partnership with LGBT-Denmark, Positive Vibes is supporting several LGBT-led organisations in Uganda to

experience and deliver LILO over a two-year period, concluding mid-2018. The project aims to reduce minority stress<sup>3</sup> amongst LGBT persons including self-stigmatisation.

Initial project design was predicated on the results of a preliminary mapping study, a triangulated needs analysis to determine the concerns and vulnerabilities of individuals in the LGBT community, the needs of LGBT-led organisations in the country, and the perception of the needs of their constituencies by the LGBT organisations. Mapping took place in three regions – East, South and West Uganda – to supplement existing data available for Kampala. The Mapping Study process set precedent for a participatory action research process in that local partners were directly involved in the development of data-collection tools and the training of local data collectors; and feedback workshops presented the findings to the local community for validation, interpretation and response.

Findings of the mapping study revealed high levels of vulnerability, stigma and social exclusion of LGBT persons, including expulsion from school for LGBTI

<sup>3</sup> defined as 'chronically high levels of stress faced by members of stigmatized minority groups'.



learners, and traumatic acts of persecution and punishment; high levels of religious persecution and family rejection; and strong opposition from cultural and traditional leaders at local neighbourhood levels. Reflection on these challenges and around questions of response and strategy yielded many solutions that might be addressed through a LILO programme pathway, confirming the relevance of the approach to this context.

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

- Locally, the project is implemented through two primary partners: Queer Youth Uganda (QYU) based in Kampala in the South of Uganda, and Health and Rights Initiative (HRI) based in Lira in central Uganda.
- Smaller, 'independent' organisations participate through these primary local partners, including Hope Mbale based in the South East of the country, We Rain in the North West, and Blessed Renzuri Uganda in the South West. The Rainbow Health Foundation based in Mbarara has members who may participate in workshops, although the organisation itself is not an implementing partner in the project.
- A minimum of 12 local facilitators will be trained through the project, and supervised through their respective organisations.

- Workshops are highly localised and non-residential, accommodating up to 16 participants per workshop. The project aims to have completed a first round of LILO Identity workshops around the country by **July 2017**.

It is this implementation and practice experience generated from the parent-LILO project that provides a current learning environment in which the parallel LFI process is applied<sup>4</sup>.

## Methodology: Participatory Action Research (PAR)

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

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

For the purposes of the LFI, and to best fit a process that accompanies and learns from local action – close to where the action happens, and close to when that action happens – Positive Vibes has elected to apply a Participatory Action Research methodology (PAR). Not only does this fit with the rights-based values of Positive Vibes, but it builds participation and voice into the outworking of the Voice grant itself; direct participation of those traditionally excluded is at the cornerstone of the method itself.

In contrast to observation, PAR consciously tends towards participation, and is conscious to avoid the ‘unbiased objectivity of the expert’. People who enter into the process do so as learners, as equal subjects. Workshop participants and community members speak what is true to their experience and their perspective. Organisational personnel speak to what is true to theirs. Each is the subject of their own story, as they collectively interpret the same data – extracted from practice – and construct meaning around it. And that shared learning is applied, in turn, to the next round of action by each participant in their respective sphere of action.

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

- There are no experts. Everyone is a learner. Or, based on the presumption of strength, agency and capacity, everyone is an expert in the realm of their own experience. Everyone knows something. Everyone has something worthwhile to share. Everyone can think. PAR rests on the ability of participants to practice appreciation of the other.
- New knowledge can be generated in the intersects between what one group knows and what another group knows, or emerge from the shared curiosity of different groups who frame interesting questions for exploration together. Questions need not be predetermined prematurely. Questions emerge from shared analysis.
- Processes that are based in participation, where the space and discipline for inclusion are preserved, build confidence and appetite for social justice. Participants invariably gain a taste for inclusion, for validity, for validation, and learn consciously and passively how to question, how to challenge, how to contest unequal power and inequity.
- Facilitation and sensitive, appreciative inquiry are practices that generate reflection and dialogue – on experience, on social history, on methodology, on impact and effect. Dialogue is not simply a means to respond to, interpret or communicate around data. Dialogue itself is data, a principle that continues throughout the stages of the LFI process:

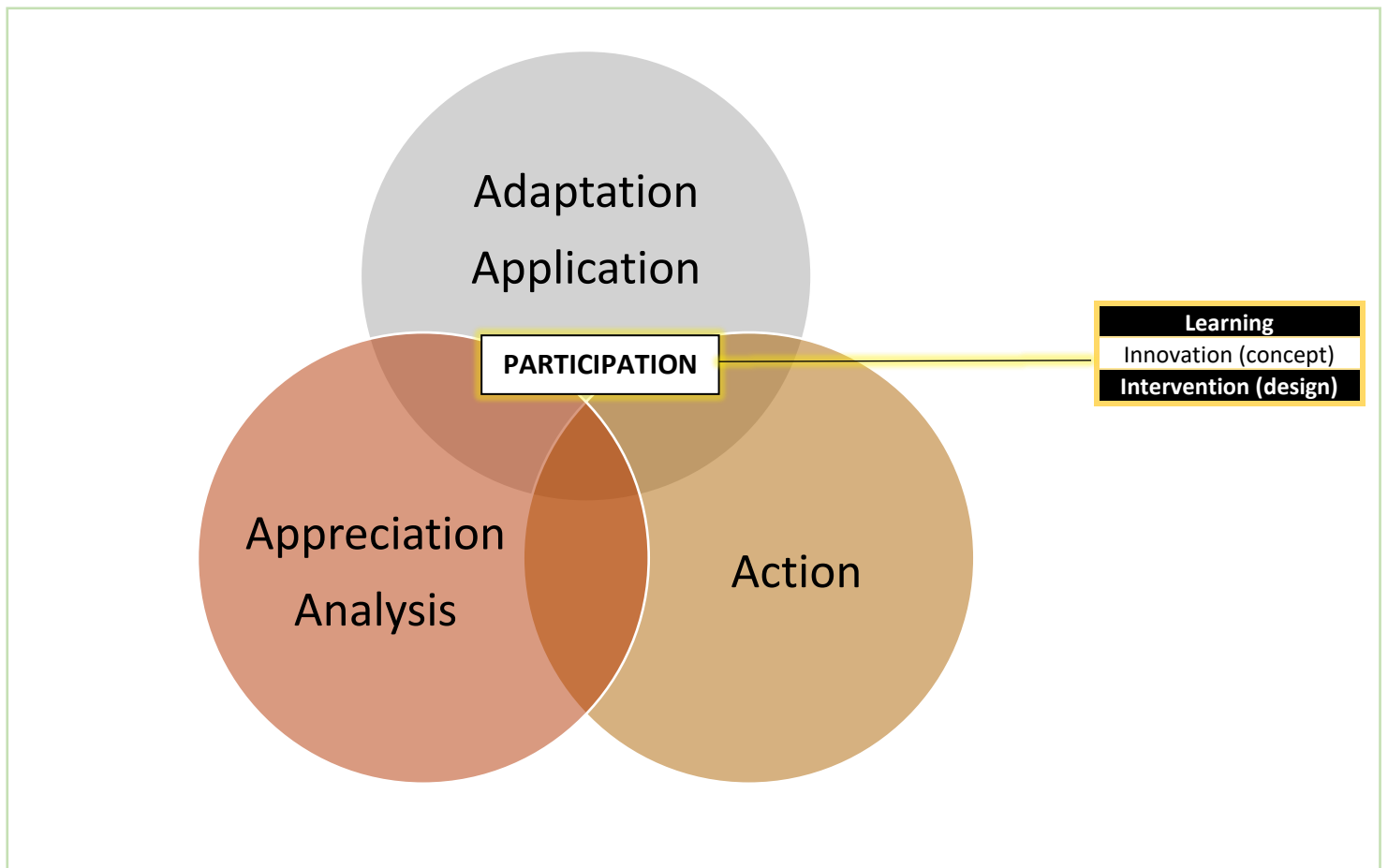
<sup>4</sup> Preceding the commencement of the LILO Project in Uganda, and running concurrently with it, is a similar project through the PV/LGBT-DK partnership in Tanzania. Learning

from that experience will be integrated into the analysis of implementation, practice, impact and methodology within the Uganda process.

- Local action through implementation of LILO generates primary quantitative data through data-collection tools (baseline tools and surveys) and experience. Both are reflected on through dialogue, becoming, in itself, a new facet of the data-set, and a rich source of both technical knowledge and insight, and secondary qualitative data.
- Expanding dialogue around quantitative and experiential data surfaces new questions for reflection, exploration and experimentation, and

leads to more intentional action. It influences practice.

- Study findings, towards the end of the period, are collated for dissemination and sharing. Were this to happen through a reflective process, the sharing of that data in itself generates dialogue – on process, on method, on approach, on mechanisms for change, on strategy, on policy, on adapted practice, on values. Dissemination of findings in itself is an exercise, potentially, in activism and influence.



# Potential Research Questions

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

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

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

1. From a METHODOLOGICAL, DESIGN and/or TACTICAL perspective, what was learned from implementation of the LILO Project in Tanzania, and how did that affect the approach in Uganda? Is the Uganda project more effective because of these possible adaptations?
2. What are the effects and impact of LILO? And what are the factors that contribute to the longevity of those results, and affect the depth and quality of impact over time?
3. Does the Counselling programme make a difference to the overall impact of the LILO methodology? What is the evidence for the value of Counselling across two environments (one LILO ID only; one LILO ID + Counselling). Is there a notable difference in impact of LILO when counselling is an added component?
4. Can the claimed outcomes of LILO Identity be substantively validated? Does it:
  - a. Increase self-efficacy and agency? And how do we see that outcome expressed in a severely hostile environment? (*deconstruct terms and establish working definition; how are these achieved? When are they achieved along a trajectory of mental health? What happens post-LILO: immediately after workshop; 1 day after; one week after; three months after, etc.?*)
  - b. Increase uptake of health services? Or promote more responsible health seeking behaviour?
  - c. Increase engagement with home/neighbourhood relationships, in support of PV's Theory of Change through low-level relational/social influencing?
5. What is the impact of LILO Voice (comparing those who have experienced VOICE with those who have not engaged in that process [LILO ID only]). Are people propelled to take local action? Is local movement-building evident, and how does it present?
6. What external/internal conditions make for effective implementation and impact of LILO? How do we control for these conditions (internal: curriculum design; external: programme design)? What are the steps/principles for quality outcomes-driven programme design?
7. In East Africa, the programme delivery model depends on local social networks of LGBT-persons who identify peers in their local environment, and organise around each other to experience a LILO Identity workshop. In some instances, this connection is strongly coordinated through LGBT organisations; in others, less so – connection is informal and relational. Can these personal social networks – interpersonal connectedness of LGBT people at community level in environments where they are ordinarily secretive and hidden - be mapped to understand:
  - a. How people find each other; how they stay together; what factors enable/inhibit connection? What factors inhibit/enable sustained connection?
  - b. How we might recognise movement-building through this model (from the personal and interpersonal to the political, structural, institutional), to support the PV Theory of Change that social transformation and movement can be generated through personalisation approaches.
  - c. What do these interpersonal connections 'do'? Do they, for instance, contribute to the transfer of concepts, ideas, knowledge, attitudes, perceptions between people who attend a workshop and their friends/peers who do not?
  - d. How have social connections changed because of LILO?

8. What does it mean for PV to be a Learning Organisation, and how is this characterised in practice? How does the organisation learn? How does it adapt? What are the implications – benefits, challenges, adaptations? How has learning been institutionalised within the organisation? How systematic is that process?
9. How do the LILO Project and a personalisation approach contribute to amplifying the voice of civil society, especially amongst the marginalised?
  - a. What is needed to enable a personalisation approach that amplifies voice? (factors; conditions)
  - b. What does amplified voice look like, or sound like? How does it present? What are the indicators?
  - c. What are the inhibiting or disabling factors?
10. Is there evidence that a personalisation approach, such as that expressed through the LILO methodology, has comparative advantage as a programming approach with marginalised communities? Is it as effective, or more effective, and as responsive to the needs of that population as other types of programming (eg. public health, KP-programmes, human rights activism)? And how is this comparative advantage articulated?
  - a. Is there evidence for an Impact argument?
  - b. Is there evidence for a Business case?
  - c. Is there a substantive ethical argument to be made for genuine person-centred human-rights based programming?
11. How will we know people have increased in self-efficacy after LILO? Is there an increase in voice? Is there an increase in self-application and productivity? What are the indicators and/or proxy indicators?
12. What is it about LILO and the LILO Project in East Africa that constitute ‘innovation’? What are the components that function together to make an innovative LILO ‘programme system’?
  - a. M&E; data-gathering and analysis
  - b. Leadership development
  - c. Psychosocial awareness/self-awareness
  - d. Personalisation: people are a part of influencing some of their own change
  - e. Increased networking with other LGBT organisations; collaboration between those who were previously competitive
  - f. Increase in technical skills/capability of individuals and organisations
  - g. Increased profile and credibility of local organisations with other donors and partners.
13. How does LILO affect the health/unhealthiness of LGBT relationships? Does LILO cause people to take being in a relationship more seriously, less casually, and with less volatility? Does it improve interpersonal communication, relationship management skills? Do people take up these skills and exercise them in their relationships?
14. How has LILO contributed to shifted political and social attitudes and atmospheres?
  - a. Has greater activism been demonstrated?
  - b. Has there been greater collaboration between LGBT organisations and non-LGBT organisations?
15. *“Homosexuality is not a profession”*. After LILO, do LGBT youth (18+) – who may come out, drop out of school, or leave home voluntarily to ‘be free’ – take education more seriously?
16. The trainings make people think. But they need something else after the training to continue to change, to be more successful, to influence others more effectively. What is this ‘something else’ they need, and are they getting it?

17. How is LILO methodology an accurate expression of Freirean philosophy: that personalisation leads to conscientization, leads to engagement, leads to transformation.
  - a. If personalisation happens, MOVEMENT happens, from the self outward. (Define: what is movement? In what spaces and domains does it happen?)
  - b. If movement happens, it is expressed in a number of OUTCOMES: health, productivity, connectedness, relationships. What factors enable these outcomes? What factors inhibit them (limit the effectiveness of LILO to translate into impact)?
  - c. Programming for personalisation produces BENEFITS that outweigh and/or complement pure service-delivery interventions. (eg. LILO + services = better uptake of services by service-users; better delivery of services by service-providers)
  
18. Strategies for Scale: LILO in East Africa is an innovation; it is the first time LILO has been delivered at such a large scale, in a single country in multiple locations, at local community level. And is yielding high demand by the LGBT community that outstrips the projects ability to deliver (more people are interested in attending an Identity workshop than the project has resources to accommodate).
  - a. How is this demand stimulated?
  - b. Are there principles at this level that can be applied to demand-creation for other services that may be more accessible, but are underutilised? (eg. KP-targeted health services)
  
19. LILO-related Safety and Security:
  - a. What are participants' experience of vulnerability, exposure, fear?
  - b. What are the LILO-related risks and implications?
  - c. What have been the LILO-related incidents of insecurity?
  - d. What have been, should be, or could be programmatic adaptations to increase safety?
  - e. How does LILO Identity manage risk?

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

    - There is no way to determine the orientation of an individual who arrives with a participant-friend at a workshop
    - There is the possible fall-out from a disgruntled person who cannot be accommodated at the workshop, feels excluded and acts maliciously
    - Managing the unpredictable chaos of large numbers of unexpected attendants in a public venue
  - f. How might LILO build institutional allies?
  - g. How does LILO condition the external environment to mitigate risk:
    - i. Does activity sequence and programme strategy matter? Should LILO, in hostile environments, consciously develop allies and a more enabling environment before implementing workshops?
    - ii. In a hostile setting, what would be a 'soft in' that may be less exposed?



20. From Ugandan LGBT partners and LILO participants:

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

# Approach

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The study process advances through several integrated stages and elements:

1. **Participatory study conceptualisation and design**, including consultation with PV-teammates, PV strategic partners, prospective technical resource people and local Ugandan programme partners to discuss collaboration, coordination, logistics, process and structure of the study; to surface themes and questions for exploration; and to review and adapt tools for data-collection.
2. **Contextual Analysis and Conceptual Framework development** to understand the context in which the LILO project and methodology operate, and to shape a theoretical frame of reference – a way of thinking – that guides the analysis and interpretation of data. The Scope of Work for this process will include:
  - a. Analysis of the Positive Vibes programme design theory underpinning the LILO methodology and the PV Theory of Change.
  - b. Process, concept and Impact analysis of LILO methodology based in review of existing methodological and evaluation processes, both internal by PV and independently commissioned.
  - c. Analysis of the environment in which the LILO project and methodology are implemented:
    - i. The external environment of Uganda and Tanzania (socio-political; socioeconomic; cultural; traditional; services; and the popular and political perspectives towards sexual and gender diversity)
    - ii. The internal environment of the LGBT community, sector and movement in Uganda and Tanzania.
  - d. Reflection on:
    - i. The relevance of the LILO methodology to the external and internal contexts of Uganda and Tanzania.
    - ii. The appropriateness and effectiveness of the mode of delivery of the methodology through the LILO Project in Uganda and Tanzania.
    - iii. The validity of the PV Theory of Change in these contexts: that personalisation leads to increased self-efficacy and engagement towards social transformation.
    - iv. The indicators and proxy-indicators that link LILO methodologies to the PV Theory of Change.
    - v. The extent to which the Theory of Change matches the vision and direction of the local LGBT community in East Africa, and is evidenced in experience and practice through the application of the LILO project and methodologies?
    - vi. How LILO constitutes innovation in this context.
  - e. Surfacing themes that might be further explored through empirical evidence and data-analysis:
    - i. What PV already knows about the methodology, established through existing evidence.
    - ii. What PV suspects through intuition or observation, but is yet to be systematically established in evidence.
    - iii. What PV questions about the methodology, its application and effect.
3. **Identification of data-sources, data-collection methodology and tools development**, including:
  - a. Reflecting with stakeholders around the question *“What would we most wish to learn about?”*
    - i. What is our research question?
    - ii. What is our starting hypothesis?
    - iii. What do we want the process to demonstrate, illustrate, prove or communicate?
    - iv. Who is the audience? Who do we wish the study to speak to, and with what messages?
  - b. Identifying the data-sources best able to respond to the critical questions, and an ethical method for systematically and reliably gathering that data.

- c. Reviewing existing tools and adapting: are the questions in their current form necessary, too complex, sufficiently clear, sufficiently strong, comprehensive?

#### 4. Data-collection

- a. Primary participant data will be collected through LILO workshop Baseline Questionnaires (pre-workshop) and post-workshop Evaluation Questionnaires.
- b. Control group subjects will be identified from amongst the constituency of local partner organisations, potentially drawing on the experience of individuals who were not able to be accommodated in a LILO workshop, but nevertheless would like to participate in the LILO-learning exercise through the LFI.
- c. Participants are linked to their data through a Unique Identifier Code, designed to ensure privacy and anonymity, whilst making it possible to track specific impact on specific subjects over time.
- d. Secondary qualitative data will be collected in the forms of stories and experiences generated from data-analysis sessions, or identified at those sessions and followed-up for documentation afterwards.

#### 5. Data-analysis and interpretation

- a. Quantitative data is collated, synthesized and prepared (graphically/visually) for review, reflection, analysis and interpretation in advance of a number of Reference Group gatherings.
- b. Data on implementation is also gathered, based on a comparative analysis of the projected WorkPlan with the actual activity report:
  - a. According to the Workplan, what was supposed to happen by now?
  - b. What has actually happened?
  - c. Why is there a difference?
  - d. What can we learn from this?
  - e. How do we adapt?

This allows for reflection on the implementation science, effectiveness, efficiency and economy of the roll-out of the methodology itself, and may surface reflection on design, on strategy, on capacity or on environment. It also ensures that project architects and coordinators remain, themselves, the subject of their own review, rather than making the local participants the objects of research.

- c. On a cyclical basis (two or three times during the period of the LFI), two sets of Reference Groups convene:
  - a. In Uganda, data is reviewed by a group of local LGBT representatives convened through the local implementing partner organisations: a group through QYU in Kampala, and a group through HRI in Lira. These groups apply an experiential lens to the data.
  - b. In South Africa, data is reviewed by a group of largely PV and LGBT-DK team members responsible for design, programme implementation and strategy. This group applies a technical and methodological lens to the data.
- d. Each cycle of reflection and review analyses through an action-reflection-action process: how has workplan implementation progressed? How successful was the data-collection process? From the collated data, what do we see? What does it mean? What does it mean for us – how do we adapt? What action is necessary in the next cycle?

#### 6. Consolidating findings and conclusions into Study Report

#### 7. Communications and dissemination of study findings

# Personnel

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The LFI process is coordinated through Positive Vibes by an Operations Coordinator, supported by a Strategic Advisor.

In addition, the process benefits from significant contribution by a number of technical resource personnel, who participate at various levels of the process:

1. Measurement Technical Focal point

- Participation in the Uganda country reflection group, and Technical Reference Group
- Reviewing and revising data collection tools and processes
- Developing a draft data collection plan (timeframes for periodic collection; control-group data collection; etc.)
- Ensuring timely data collection, and verifying data accuracy and robustness
- Preparing data into formats for analysis
- Periodic process documentation (as might emerge from Reflection Group meetings) and contribution to study text

2. Ugandan Coordination Focal point

- Logistics back-stop for country group reflections, etc.
- Participation in Uganda country reflection group
- Local coordination of data collection, particularly qualitative data in story form: liaising with district-based documenters and LILO facilitators; identifying stories; ensuring stories are captured (eg. easily captured through WhatsApp or voice, and transcribed into document form).

3. Technical Support: Research Partner

- Tasks as described above under 'Scope of Work' for Contextual Analysis and Conceptual Framework
- Contributing to the framing of the Research question, and any related hypotheses.
- Participation in the Technical and Methodological Reference Group meetings.
- Availability in a technical advisory capacity to the process itself.

4. Technical and Methodological Working Group members who gather for 2 days, 2-3 times during the course of the LFI PAR to review, reflect, analyse, interpret and apply learning to practice.

