

SOGIE

messaging

toolkit





UNITED NATIONS

FOREWORD

from Fabrice Houdart, Human Rights Officer, Office of the United Nations High Commissioner for Human Rights

Let me start by thanking Singizi and its partners for their work in accompanying grassroots movements and SOGIE campaigners, with a focus on Sub-Saharan Africa, in their efforts to promote the human rights of people who identify as lesbian, gay, bisexual and transgender (LGBT).

At the United Nations, we believe that positive social change is possible. The mechanisms of social change often appears to remain a mystery but it does happen. In the past decade, LGBT people in many parts of the World have experienced some positive change regarding their human rights and societal attitudes. Yet, as you well know the most marginalized segments of the community, whose lives are still ruled by popular prejudice, often see very little progress. Globally progress has also been extremely uneven with entire regions of the World lagging behind.

As the front line in the battle with prejudice against LGBT people reaches almost every single street in the world, this manual shows that we can and must instill science in our campaigns. By developing messages that are better adapted to our objectives, our audience and sensitive to the realities of life in local contexts, we become more effective and better use our scarce resources.

As the Manual indicates, message testing is only a first step in developing campaigns which tackle discrimination and violence against LGBT people and I hope Singizi's research will inspire others to invest in the science behind social change on LGBT issues.

This important manual illustrates that there might be a recipe for social change and ultimately it is always activists with limited resources that change the world.

Your engagement for LGBT equality matters !

In solidarity,

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This is a manual by activists for activists and members of the SOGIE community. As activists one of our main jobs is that of trying to persuade other people to see the world differently, to stop doing one thing, and start doing another. As sexual orientation and gender identity activists living and working in places where we are criminalised, where forming organizations is sometimes prohibited, and stigmatisation and discrimination is real and dangerous – that makes our job really hard.

We hope that this tool kit will help you to find new ways to do the work of persuading people to think about and act towards people with diverse sexual orientations and gender identities and expressions in a more open and understanding way. It will provide some ideas about how to go about doing that in even the most difficult places to work.

messaging toolkit





SOGIE MESSAGING TOOLKIT

Every day, throughout the world people with diverse sexual orientations and gender identities and expressions face violence, harassment and discrimination. Every day, members of the SOGIE community experience emotional, physical, legal, as well as financial coercion by our families, communities, religious institutions, and governments in violation of international human rights norms.

We want to change that, and we want to work with you to do it! This is a manual that's been written by SOGIE activists and researchers working on gender and sexuality, for SOGIE activists working in Africa to advance the human rights and well-being of people with diverse sexual orientations and gender identities and expressions.

This manual recognises one of the most important roles of 'activists' is to persuade people who are hostile to people with diverse sexual orientations and gender identities and expressions to change how they think and act towards us.

This is what we are doing when we try to get the laws that criminalise us repealed; when we try to ensure that the police treat us fairly and with dignity; when we try to take our rightful place in our communities, schools and places of worship; and when we try to get our families to love and accept us. In essence, we are trying to change the stigmatising and discriminatory attitudes that are so prevalent in our countries, and that encourage violence and discrimination against us: we are trying to change people's minds.

Ideally, this manual wouldn't be a book. It would be a workshop. Or a series of videos. It's hard to learn HOW to do things simply by reading about it. The very best way to learn, we think, is by actually doing. In order to overcome these limitations this manual is structured in a very particular way.

In the first part of the manual we give you a very Quick Overview of the steps we followed in this process. We then provide the detail for each

of these steps: ideas about how the work can be done (based on our experience – though not always exactly the same as what we did as we made some mistakes which we hope we learned from). These all focus on the journey that we travelled to find new ways to persuade people to think about and act towards people with diverse sexual orientations and gender identities and expressions in a more open and understanding way.

In addition to the ideas for how to implement the steps we also provide tools, much deeper explanations as well as examples drawn from the work undertaken in each of the four countries that participated in the project.

Throughout the more detailed manual are stories of how other activists have used these tools and have engaged with this process. You may wish to start by reviewing the ideas of how to implement the process and then maybe later review the additional information or examples in more detail.

The manual ends with us sharing some links to 'further information' – some of the resources and research that we used and found helpful in this project. We hope that you will find them useful to get you started. And that you will critically look at these materials and work out what will work (and why) in your context; leave out anything that doesn't fit that criteria; work out what else you may need.

We'd love to hear from you if you are using this manual! Please email us (SOGIEMessageTesting@singizi.co.za) and tell us who are and what you are using it for. Tell us what you like and don't like. Sadly, we are not funders, so we won't be able to assist in raising funds to do this kind of work. But remember, many of the ideas contained here do not require you to have any funds.

Good luck. You are brave and wonderful!

A BIT ABOUT THE PROJECT

The United Nations Development Programme (UNDP) and the Office of the United Nations High Commissioner for Human Rights (OHCHR) are committed to ensuring that people with diverse sexual orientations and gender identities and expression around the world are able to enjoy their human rights, like all people. As part of that work, they conceptualized a project on message testing around sexual orientation and gender identity in Sub-Saharan Africa. The idea behind the project was to strengthen the way in which advocacy about the rights and well-being of people with diverse sexual orientations and gender identities and expression is done, by developing tools and materials that activists on the continent might find helpful as they do this kind of work. The overall objective of the project was to identify, frame, vet and test persuasive messages to promote respect of human rights for people with diverse sexual orientations and gender identities and expression in four countries in Africa, which would ultimately be used by a SOGIE community based organisations and non-government organisations, as well as stakeholders and partners, in order to enhance the effectiveness of their campaigning.

Singizi Consulting Africa, a South African based company that does evaluation and research work in Africa and globally, focusing on youth, gender and SOGIE, was appointed to work on the project. Carmel Marock, Samantha Yeowart and Candice Harrison-Train were the core members of the Singizi Team together with Carla Sutherland and Joel Bedos.

When Singizi began the UNDP/OHCHR project, we identified four countries in which we planned to do this work – Nigeria, Cameroon, Zambia and Mozambique. We selected these countries to ensure diversity of context. In each of these countries, we identified one respected organization that is doing important work on sexual orientation and gender identity, including advocacy work, in their respective countries. The partners were TiERS in Nigeria, Alternative Cameroon in Cameroon, TransBantu in Zambia and Lambda in Mozambique. Each partner organisation then worked with us to identify a researcher who could work with the partner organisation and us on this process. The researchers who worked on this project include: Ufon Udofia from Nigeria, Chipso Nkhata from Zambia, Domingos Langa from Mozambique and Patrick Awondo from Cameroon. When we say “we” in the manual, we are referring to all of the parties in this team collectively.

So, this is the story of an approach we worked on to think through developing the core message(s) for campaigns so that we can change the hearts and minds of people in our communities. This is not a course about running a campaign: campaigns have many elements, one of which is deciding what the message is. But we have found that most campaigns focus on how to get the message out, but not so much what the message is, or whether it is right or effective.

What do we mean by ‘campaigns’?

And when we say ‘campaigns...’ we mean campaigns with a ‘small c’ – almost everything that we do as SOGIE CBOs is campaigning – we are trying to change people’s minds about something, to persuade people about an issue. We sometimes use words such as ‘advocacy’ to describe these sort of activities. So some campaigns are big, flashy media campaigns – with logos and T-shirts and banners. But a lot of our campaigns are smaller and quieter – persuading health workers to provide equitable services to people with diverse sexual orientations and gender identities, helping our families to understand and accept who we are.

And campaigning is different to mobilising – mobilising is talking to ‘our people’, campaigning is talking to ‘other people about us’

What is ‘message testing’?

‘Message Testing’ is an essential aspect of any successful campaign or advocacy work. As activists we have a good idea about what we want to say and the change we want to make. Rather than just going out and talking with everyone - message testing is an important step in campaign development. It’s a process that involves developing the specific framing and wording of our ideas, and then exploring their effectiveness with specific audiences.

QUICK OVERVIEW

WHY

do we want to do this?

The first thing that we did was a bit of self-reflection – we had to accept that often, we communicate in the words we want to hear. Because we are so isolated, because we are so often rejected (and worse) it's easy to feel that it's 'us versus them.' But, if we are going to be effective at changing hearts and minds, we need to shift from thinking 'we are right, and they are wrong, and we have to change them' to thinking **'we need to find what is common between us and then persuade them to get to a better position'**. This can be hard, but we think it is essential if we are going to realise change!

WHO

can we talk to?

We then need to think about who are the people that we could persuade (outside of us – the SOGIE community!) We need to identify **those people whose attitudes suggest that they might be more open to hearing us**. These are people who fall into the 'moveable middle' (they sit between us on one end and the people who really, really won't hear anything we say on the other end).

WHAT

could we say to people to explore their values further?

We then need to find out what we could say to these people in the 'moveable middle' to change their minds, to persuade them. We found that **there are many values that we share as human beings**. So, we need to find out which values are in this common area between 'us' and 'them.'

HOW

can we develop our messages based on these shared values?

And once we have identified the values that are shared, we have to think about how to **put these values into the message** that would be at the centre of our campaigns.

WHICH

will be the most effective messages to use?

And then we need to **test these messages** – to check if they are going to work, if they actually could persuade people to change how they feel and act towards us as **people with diverse sexual orientations and gender identities and expression**.

WHERE

can we use these messages?

Our final step is to think about how we use the messages

why

do we want to do this?

This section outlines ways in which you, and your organizations, can do advocacy differently if you know how to identify your audience and develop and test ideas about what to say to different groups of people to change their minds about people with diverse sexual orientations and gender identities and expression. The great thing about advocacy message testing and development is that you can find creative ways to do it and use it – where ever you are. No matter what country you live in. No matter what the laws are. No matter how little funding you are getting (and even if you are getting none at all).

WHY DO WE WANT TO DO THIS?

If we think about the work that is currently being done in our own communities, our own day to day work, the core, the heart of what we do is based on thinking about these questions: “Who are we talking to at the moment?” and “What are we saying to them?”

Because of the incredibly harsh conditions that many of us work in – where it’s illegal to organize, and dangerous to be visible – all too often we end up talking to ourselves (and sometimes to other human rights activists) and speaking in the words – the ‘jargon’ - of human rights or SOGIE rights that only other activists can understand or relate to. The problem with this is that it’s unlikely that talking to people who already agree with us, using language that most people outside of activist circles can’t relate to or understand, is going to be an effective way to challenge stigma related to sexual orientations and gender identities and expression in our countries.

But it leads us to a very sobering question about whether much of the advocacy work on our continent around SOGIE rights and well-being is having the effect that we want and need it to have: despite the enormous bravery and determination of activists, and despite the amount of creativity being invested in this work, all too often our messages are presented in a way that people outside of our SOGIE community don’t or won’t hear, and sometimes we may even be making people resist us more through the messages we choose.

We don’t say that lightly. We say it because we think that it’s possible to do things differently.

And to do this, we need to challenge a few assumptions

Here’s the very first assumption that we need to challenge in embarking on this journey: we need to recognise that campaigns and messages that have been developed and used successfully outside of our own countries are not going to work better (if at all!) than messages that we develop ourselves.

Often we use frames that are part of the global HR or Development consensus or that have been part of international campaigns (for example “Gay rights are human rights”)

Of course, it’s helpful to understand how our allies have won rights and freedoms for themselves in other parts of the world (or even won important victories in countries on our continent). And of course we can learn from those processes so that we don’t have to start from scratch. But it’s the tools that we need to use – not the content. And all too often we take and use the content and then we don’t build the essential skills that would allow us to develop our own ways of speaking about these issues in persuasive ways that can be effective in our communities. And because we are ‘importing’ content, we are not using messages that resonate with the people that we are trying to persuade.

The second assumption that we need to challenge in going forward on this journey is that: advocacy is not about finding the ‘perfect’ argument or message that will persuade everyone to think differently. It can’t be done. Rather, it’s about deciding who it is smart to talk to, and then work out what’s the most persuasive thing to say to those specific people.

So if you are ready to get started, the first step that needs to be taken in order to really use this manual is to talk to others in your organisation about why this could be a useful journey and to collectively take the decision to work on the process of developing messages that are relevant to your local context and to specific groups of people you wish to talk to – perhaps using this manual as a starting point as well as other resources that you may have from related processes in which you may have been involved.

In this manual, we ask two key questions: Who could we talk to in our wider communities that might be willing to listen to us? And what could we say to them to make them think (and hopefully act) differently towards us?

An example from Nigeria

Later on in the manual we show you how, through the process which we went through, the message testing in Nigeria showed us that the people we needed to persuade about SOGIE rights did NOT respond well to messages which had been framed in global terms but DID respond well to messages which talked to the issues that they had told us they thought were important.

The background is a vibrant pink. On the left side, there is a dark red silhouette of a hand with fingers spread. On the right side, there is a vertical column of five overlapping circles in dark grey, blue, orange, green, and yellow from top to bottom.

who

can we talk to?

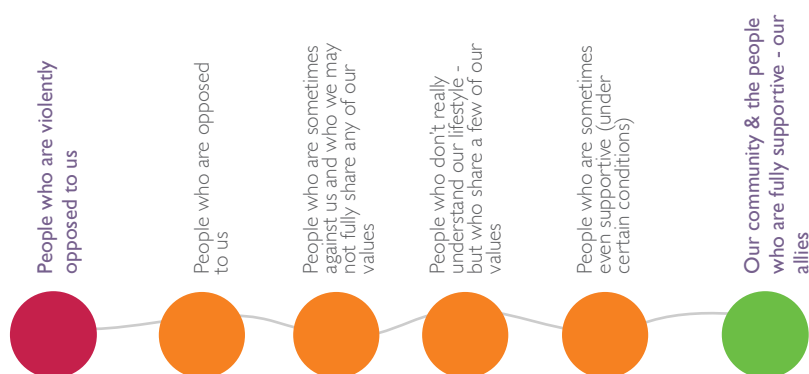
We think attitudes are a “way of thinking or feeling about something”. Or put differently, it’s the way that people look at things, it’s their point of view.



WHO CAN WE TALK TO?

In most cases (and unless you have a budget to do research into this) thinking about who we can talk to is largely intuitive – we have to go with our own experience and knowledge of the people who live in our wider community! We have to think about who has **attitudes** that suggest that they may be more open to hearing us.

As we said, we looked for people who are in the **moveable middle**... people whose attitudes may be shifted if we talk to them in the right way. The one thing we all agreed on (and you will have had this experience too!) is that there are some people whose attitudes to us, and the issues that are important to us as people with diverse sexual orientations and gender identities and expression, are never going to change... you all know who they are! And, of course, there are the people who are totally with us, who are part of the SOGIE community or who are our allies – they don’t need to have their attitudes changed. So we thought about our societies like this :



So it’s the people in between those two groups that we want to focus our messages on... the people who may not really understand us and are not yet ‘supportive’, but who might **become fully supportive** (or at least partly supportive) if we find the right way to talk to them and to encourage them to **question their attitudes**: the moveable middle in other words!

Who are the 'Movable Middle' in our context?

But – we know that movable middle is a difficult concept when we know that so many people in our countries oppose our message. So in this project we really looked for people whose own values sometimes create a conflict for them. For example, a mother who might believe in unconditional love for her child but has always believed that her religious beliefs or social/cultural traditions mean she should reject people with diverse sexual orientations and gender identities. These values might really clash if she discovers her own child is perhaps a lesbian or a trans person.

Sometimes these value conflicts cause people to pause and ask questions: this curiosity might make them open to hearing us and ultimately changing some of their attitudes. So this group of conflicted and curious are really important for us to identify as we can certainly begin by seeking to understand what could change their minds.

Research Ethics

In implementing this manual many of you may put your researcher cap on. So we thought it would be useful to highlight some key research ethics

- Truthfulness
- Confidentiality (so making sure that when we share the findings of the research we don't mention who said what).
- Informed consent (so we ask people permission to conduct the interview and say how we are going to use the findings).
- Respect the dignity of the person you are interviewing
- Be accountable for the research (and how it's used and shared)

So, let's talk about how you could get your knowledge and intuitive ideas about who the 'moveable middle' are – or maybe even who the conflicted and curious are - down on paper. To do this we need to understand the characteristics of the 'groups' of people that are in this 'movable middle.' These groups might be defined by their age, gender, language, religion, class, geographic location (urban/rural), education levels, job types, marital status, access to social media, or even whether they have experienced discrimination, etcetera (also knowing that these groups are usually a combination of these things).

1

Partner organisations talked about it within the organisation and with allies and considered: Who could we persuade? Who may be willing to hear something about and from us? Do we have experiences where some people are easier to talk to than others? Who are these 'some people'?

2

We took it a bit further and looked at how the media (mainstream and social) talks about issues related to sexual orientations and gender identities and expression – and who and how people respond to this

3

And we just talked to people – we did this in our project, and researchers spoke to friends and family, to people in taxis and in queues at the market.

4

And finally, we brought this information together to identify who the groups that might be "conflicted and curious" are so that it's possible to find out more about their values and attitudes and test our assumptions

You could do some, or all, of these activities, but however you go about it, the point is to get a list of who you think may be the groups that fall into the 'moveable middle' or the 'conflicted and curious.' Perhaps you could have a discussion in your organisation and capture your ideas for the movable middle in the table we provide below, or maybe just develop a list. Then when you have completed the other activities (the media scan or if you went out and talked to people) you could then update your table or list. What is important is to write these down somewhere! Because that is what you need to develop -an understanding of who the groups are with whom you may share some values and who you may be able to persuade to change their minds (and hearts) about people with diverse sexual orientations and gender identities.

Let's have a look at these activities in more detail...

The main starting point in your organisational discussion could be who in the community has been less hostile to us? Who has ever listened carefully to us, and even if they have not completely supported us, they might have at least not completely shut us out? Who might be open to change? Who might feel some inner conflict in how they relate to the SOGIE community? Then think about 'those people' – how old are they? Are they mainly men or women? How educated are they? What kind of job do they have? Are they very religious? Where do they live (urban/rural), Are they married? Do they have access to social media? Have they experienced discrimination? Etcetera.

In the table below list the kinds of groups of people:

Description of the movable middle (conflicted and curious) groups you have identified (indicate the details of the groups:	Why do you think they are 'moveable'?	How could you reach them / communicate with them



AS AN EXAMPLE, in Mozambique the team identified the following groups in their organisational discussion:

EXAMPLE

Description of the movable middle (conflicted and curious) groups you have identified (indicate the details of the groups:	Why do you think they are 'moveable' or 'conflicted and curious'?	How could you reach them / communicate with them
Believers from moderate churches (education and employed men who live in the city)	Their churches are moderate and teach them compassion and to not judge people.	Maybe through their pastors? Or inviting them to a discussion through their church.
University students (men and women, young, exposed to social media and in higher education)	They are learning about new things and are exposed to new cultures and change all the time.	At the university through putting up notices or through student clubs
Women in the community (single mothers, fairly young, lives in the city, not very religious)	They have also experienced discrimination and what it feels like to be slightly outside mainstream community.	Asking people informally in the community to talk

2.

SCANNING THE MEDIA



This activity is about seeing what is said about people with diverse sexual orientations and gender identities and expression in the local media in your country. It is also about understanding how people respond to this. So, if there is an article in the paper about people with diverse sexual orientations and gender identities and expression: who is the article targeting (so who usually reads this form of media) and what tone does the article take? Are there people quoted in these articles that are from outside the SOGIE community and how do different groups respond to the issues being raised in the article – are some more open than others? Does anyone (outside of the SOGIE community) write letters to the editor saying maybe we could think about the issue in a different way? Similarly, with radio shows – who is responding and in what way? And do we see any responses that suggest that the person is not sure that rejecting members of the SOGIE community is the right thing to do?

We know though from the country searches that our country partners did not easily find articles that captured the views of the conflicted and curious: instead many of the articles that were found focused only on negative views. This challenge may require a search of different forms of media so that the views of individuals who we might be able to shift are found.

Of course, nowhere are reactions easier to track than on social media. Twitter feeds, Facebook pages and Instagram accounts: these all provide essential material for observing social attitudes. However, its useful to remember that expressions on social media are often more extreme than people's actual attitudes and that access to social media is limited for the vast majority of people living on the continent. Social media tends to polarize debates and give extreme attitudes more visibility than they represent. It can also be difficult to understand who is responding to different issues and in what way: You might need to start the debate yourself, and see how people respond as a way of testing your messages and in this way build your picture of who appears to be responding to your messages with curiosity. We will talk more about this methodology later.



tools

You can use this tool to capture your analysis:

Where we found the article or item (name of paper, radio or TV programme, Facebook page etc)	Date	What was the general message of the article or item?	Who (which group) was the article or item aimed at (target readership, listenership)	Was there any response to the article or item which could be seen as positive towards the people with diverse sexual orientations and gender identities? Please describe and say from whom (which group)	What are some of the characteristics of this group?

3. CONDUCTING SHORT, INFORMAL INTERVIEWS

As part of our research process, some of our researchers tried to speak to people who were different to 'us' and to each other, so made an effort to chat to people who are older and younger; people from different socio-economic classes, people with different religious and social views. Other researchers identified specific groups of people that they wished to speak to and found individuals from these groups who they could engage. Some researchers also had discussions with academics or people in the media to hear their views.

When we spoke to people we asked some simple questions about attitudes to gender, sexuality and family in a form of a discussion. Our research team, based on experience and reading, developed a list of the kinds of questions that we could ask about each theme. These were chosen so that we could develop an understanding as to which groups of people are more open than others.

When we asked these questions, it wasn't a formal interview – instead we asked the questions in a more informal way, and some we did not ask at all. Some may be more useful than others depending on who you are talking to and the kinds of responses they give you. So, these questions should very much be seen as a guide to use if you are undertaking this activity:

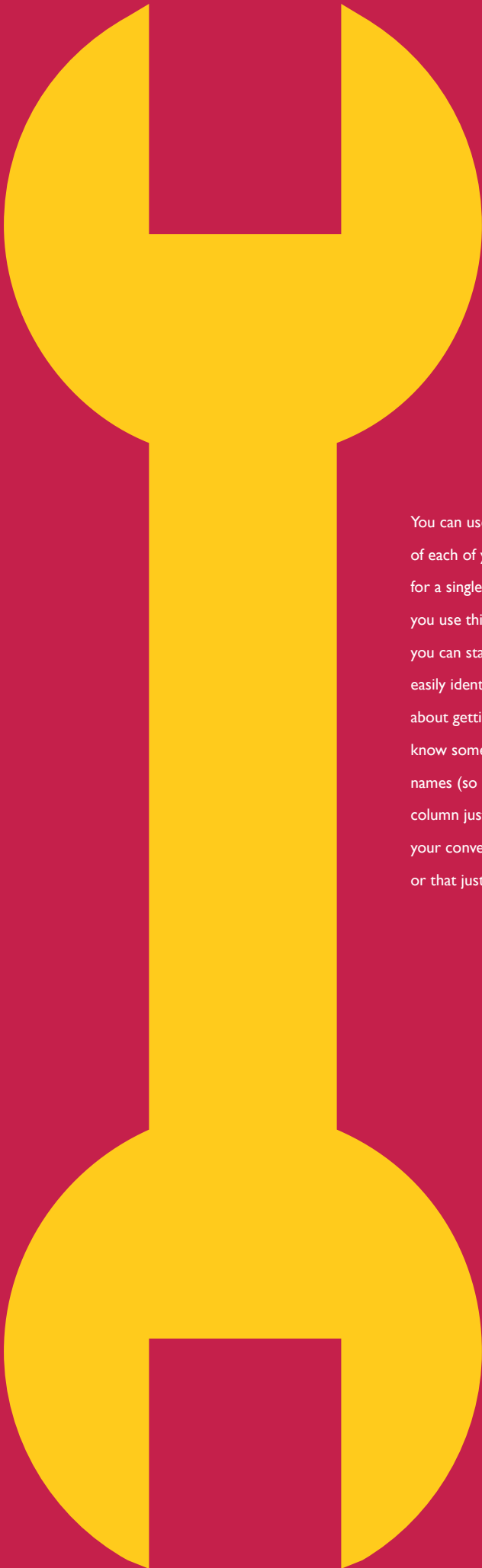
EXAMPLE

Gender	Sexuality	Family
<input type="checkbox"/> Are there strong ideas about what is appropriate for men and women to do? What are the most visible and obvious examples of these? What are some less obvious ones?	<input type="checkbox"/> Are there strong ideas about what is right and wrong in terms of people's "sexuality"? What are they? Do they differ for men and women? Across age and geography?	<input type="checkbox"/> How important is "family"? How do you 'know' that?
<input type="checkbox"/> How do people 'express' their gender identity? What rules are there about how to dress, how (and when) to speak, and about what issues? Where men and women can go in public? What they can and can't do in their home?	<input type="checkbox"/> What happens when people don't conform?	<input type="checkbox"/> Who is included in "family"?
<input type="checkbox"/> How do kids learn about gender rules (norms and values)? What happens when people don't conform to them?	<input type="checkbox"/> How do kids learn about sex?	<input type="checkbox"/> How important are children to "family"?
<input type="checkbox"/> Have those norms and values changed over time? In what ways? What do you think has driven that change?	<input type="checkbox"/> Are there different rules for men and women with regards to sex?	<input type="checkbox"/> What are some of the gaps between what people think about family, how family is portrayed in the media, and what actually happens in real life?
<input type="checkbox"/> Do these issues differ across age, class, geography, ethnic groups etc? In what ways? Why do you think that is the case?		<input type="checkbox"/> How important is "marriage"? What are the strong ideas about marriage (when should it happen, what's a 'good marriage')?

We began by using these interviews to help us understand more about how the issues of gender, sexuality and family are broadly understood in our countries and communities – this is useful when we think about the attitudes of people generally and then begin to refine our thinking to consider who we can engage further.

Having reflected on how the issues of gender, sexuality and family are understood in our country we went back to each individual interview so that we could explore whether there are any trends emerging in terms of which groups of people appear to be more open about issues of gender, sexuality and family – are they mostly men or women? Are they generally younger or older? Do they generally come from one or other language grouping? Do they have a particular kind of job?

who



You can use this next table to capture the results of each of your interviews (so each row would be for a single interview). The reason why we suggest you use this form to capture the information is that you can start looking down the columns and more easily identify the patterns. Don't be too concerned about getting all the details exact, and if you don't know something then just say that. Just use first names (so no identification can be made). In the last column just record one of the points made during your conversation that you found really interesting or that just made you curious.

who



tools

Name	Gender and Sexuality	Age	Religion	Level of Education	Language	Area of discussion (family, sexuality, gender)	Most interesting point made





As an example, let's look at some of the responses that our researcher in Zambia came up with when she did these interviews:

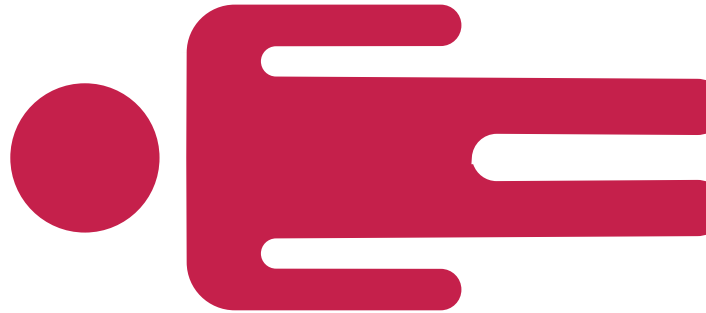
EXAMPLE

Name	Gender and Sexuality	Age	Religion	Level of Education	Language	Area of discussion (family, sexuality, gender)	Most interesting point made
Emmanuel	Male and heterosexual	25 years	Very religious	4th year University student	English	Sexuality	Christians must not condone homosexuality but must find ways to help the person to change, not encourage them to continue being homosexuals.
Hlalani	Male and heterosexual	37 years	Very religious	University degree	English	Gender	I first heard of transpersons and intersex persons on television and I was so confused, so I started reading about them. My first impression was where do such people come from? Can such people be born from normal human beings? Did God create such People. I had so many questions. I then took an interest in researching about them.
Mutale	Female and heterosexual	35 years	Moderately religious	Diploma holder	English	Gender/ family	Many men are intimidated by women, so they end up competing with them for everything. This also happens in some marriages. Instead of working together, it becomes a competition between spouses.
Harriet	Female	23 years	Moderately religious	Final year student in a Diploma course	English	Gender	The increase in the number of women stabbing their husbands to death is because the parties have abandoned the Zambian culture of resolving disputes through dialogue between families and many don't follow the culture of going through marriage lessons that prepare them for how to handle difficulties in marriages.

4.

WHO ARE THE GROUPS WE ARE GOING TO WORK WITH?

Once we had collected all of this information - from the discussions that were held in organisations, the information from the media articles and the responses we received in the short interviews – we sat down as a group and analysed it in order to understand who the conflicted and curious are in each country. The table below shows the groups that were identified as the conflicted and curious in each country:



EXAMPLE

Cameroon	Mozambique	Nigeria	Zambia
<p><i>Group One:</i> male graduate students from Yaoundé University Faculty of Education. These were men mostly in their 30s and 40s, who are full-time teachers and studying part-time. They were urban, middle-class, and came from a range of ethnic groups.</p>	<p><i>Group One:</i> young men and women from moderate churches. Age was not set as a factor but all members of the group were between 18 to 30 years of age.</p>	<p><i>Group One:</i> Married women, aged between 28 and 60, with children who reside in Festac district of Lagos. Socio-economically, the district has a large population of large scale business men and women as well as retailers. This meant the majority of the group have relatives in UK/USA and travel regularly (or at least know people who travel outside of Nigeria regularly).</p>	<p><i>Group One:</i> female law students, studying full-time at the University of Zambia. These were young, well educated women, mostly from the middle class across a range of ethnic groups.</p>
<p><i>Group Two:</i> female graduate students from Yaoundé University Faculty of Education. These were women, mostly in their 30s, who are full-time teachers and studying part-time. They were urban, middle-class, and came from a range of ethnic groups.</p>	<p><i>Group Two:</i> university students were convened. These participants were both men and women and were typically studying sociology, law and environmental sciences. The target group for this focus group was younger people (between the ages of 18 – 21 years of age) though one student was slightly older (40 years of age) and was allowed to participate in these processes.</p>	<p><i>Group Two:</i> Muslim men, mostly young, from Mushin, Ogba, Ikeja LGA, Lagos. There was an active, albeit informal, attempt to seek out 'moderate' men who might be more open to progressive ideas about SOGIE.</p>	<p><i>Group Two:</i> female professionals. These were highly educated middle-aged women, with children, who hold senior professional positions (business women, lawyers, doctors, academics etc).</p>
<p><i>Group Three:</i> women who participate in 'tontines'. Tontines are local community friendship and business groups that are popular in Cameroon, particularly in and around market places. These were middle aged women, largely self-employed, and a cross section of religious and ethnic groups.</p>	<p><i>Group Three:</i> this group of women were based in one community. The women that were targeted for this focus group were young (between the ages of 21 and 26 years of age) and were all understood to be moderately religious.</p>	<p><i>Group Three:</i> Young, middle-class/ wealthy, well-educated men and women who reside within Lekki and its environs under Lagos Island LGA, Lagos. All single. Almost every Lagosian aspires to own properties or live on the island as it is associated with the wealthy.</p>	<p><i>Group Three:</i> young Christian men. These were men, mostly in their 20s, who regularly attend a 'moderate' church.</p>

And now we that we have decided who we are going to talk to we need to decide what we are going to say...

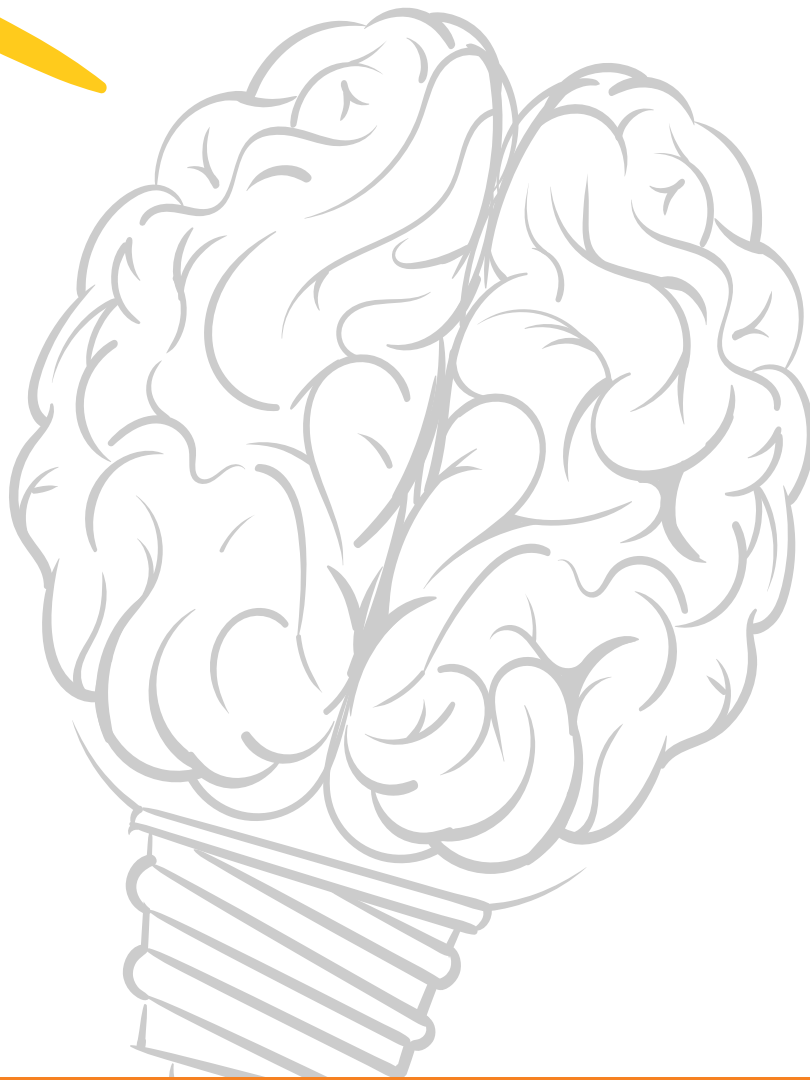


what

could we say to people to explore their values further?

Values are the really deep things – the things that fundamentally drive people’s lives, what people care about most, what conditions people’s existence.

Our values are one of the things that underpin our attitudes: for example, many of us hold as a value that we should be respectful. And that value reflects in our attitude with older people: we listen to their views and we are patient, and maybe we have a special term that we use when we speak to an older person. Respect is a great value – as that’s really what we are looking for – to be treated with respect as people. To be treated as a human.



WHAT CAN WE SAY TO PEOPLE?

Right – so we realised that we had a broad idea of who the ‘conflicted and curious’ are in our countries and how we might reach them. We also had some ideas about their attitudes and who might be part of the conflicted and curious. But we knew that we really needed to test whether our assumptions held and gather more information if we were going to get our messages spot on. Specifically, we needed to understand in a LOT more detail what values underpinned the attitudes of these ‘conflicted and curious.’

Understanding these values is really important as this allows us to see what values we may share: for example many people in our countries believe that ‘not hurting others’ and ‘being respectful and courteous’ are important values (and we think so too!). Many people in our country also feel that ‘honesty’ and ‘being generous with what you have’ are important values (and again– we think so too!).

These shared values are what we have to work on when we develop the messages for our campaigns: what makes us the same rather than what makes us different? And how do we encourage people to think about their

attitudes? How do we get people to remember their values and think about what that means for their attitudes about and towards people with diverse sexual orientations and gender identities and expression?

So we wanted to talk to these groups about values, and we wanted to see what values they hold and to explore where they may experience ‘conflicts’ around their values and attitudes – so where we could generate curiosity. And so we decided to ASK the people that we had begun to identify – in our previous step – as conflicted and curious....

To find this out we considered where we could find individuals from the groups we had identified and also thought about how best to approach these individuals. We decided to conduct Focus Group discussions with the ‘conflicted and curious’ groups that we had identified. Focus groups may not be possible in your case, due to safety or cost issues, or something similar, and so you may choose to rather have more conversations with individuals or perhaps talk to people in informal groups. What we have given you is a technique that worked (for us) to surface values – how that technique is implemented can be different in different contexts.

A word on timing for this process – one of our partners noted that levels of stigmatisation and discrimination were particularly high in their country at the time of doing the research (because of a major issue regarding a transwoman which had been splashed all over the media). She was worried that people’s views were more extreme than they had been a year ago and initially felt that doing this research at another point in time might allow them to identify additional groups in the movable middle. Eventually though the organisation decided to go ahead with the focus groups and the organisation was able to identify a few groups they will be able to work with. You will have to decide for yourselves regarding timing....

1

We tried to understand in more detail what values underpinned their attitudes. We did this by looking at national values (the values that the country as a whole might hold) and then their personal values. We were looking for values, which might overlap with ours.

2

We then looked at discrimination generally, and discrimination against people with diverse sexual orientations and gender identities and expression specifically, to understand what their views on discrimination might be, and whether there were any ‘gaps’ to persuade them to change their attitudes

3

And then we analysed the results....

I.

WHAT VALUES UNDERPIN THESE GROUPS’ ATTITUDES?

Once we had decided that we would run focus groups we then had to think about how we could introduce this discussion to the members of our ‘conflicted and curious’ groups in a way that would allow us to talk about values and then consider how these values inform their attitudes to people with diverse sexual orientations and gender identities and expression.

We wanted to start more broadly so that by the time we discussed sexual orientations and gender identities and expression – the members of the group would feel comfortable and safe enough in the group to talk openly and honestly.

To do this we gave all of the participants in the Focus Groups a list and asked each participant to choose the “3 (three) top values that you think our government needs to have in order for the country to succeed in the future. Don’t worry about whether you think the government currently HAS those values, focus on what you think is NEEDED for SUCCESS.”

Sometimes people feel a CONFLICT between the national values in their country and their own personal values and it is often between these two sets of values that spaces emerge, and that people become (what we have termed) curious.

what

This is the list of national or social values that we gave participants in the group (and we said that they could write in any others):

NATIONAL VALUES

- Acting in obedience to God's wishes
- Treating everyone equally, regardless of their backgrounds
- Being honest and stopping corruption
- Following the rule of law and respecting those who enforce it
- Securing our borders and keeping us safe
- Making the economy work successfully
- Being nonviolent
- Being democratic
- Ensuring that people and opposition parties can express their opinions
- Ensuring that all people are treated fairly and with respect
- Ensuring that people can be free to be themselves
- Protecting everyone's human rights
- Standing up to outside pressure and interference
- Focusing on development, including creating good jobs and a strong economy
- Catching and punishing criminals



Examples of the kinds of responses we received in focus groups when discussing national values:

EXAMPLE

In **Nigeria** they recorded that the 3 values that were mentioned the most by the members of all three focus groups were:

Values	FDG1	FDG2	FDG3
Obedience to God's wishes	10	10	10
Treating everyone equally	0	3	4
Being honest, stopping corruption	5	1	3

And in Zambia: A member of the Zambian focus group commenting on the national value that she was most proud about said, "I was going to say the fact that we are generally very friendly and helpful people. You can stop by the roadside if you are lost and ask someone for directions and even if they don't know, they will attempt to direct you".

Another participant in a Zambian focus group stated that, "we really appreciate our culture. We really boast about diversity of culture".



In the next part of the focus group we asked the groups to think about what makes each of us special and unique! This time we gave participants a list of personal values, and asked them to list the five that were the most important to them, that came closest to the values in their own lives (and again, they could add to this list if they wanted to).

These were the personal values that we gave to the Focus Group members:

PERSONAL VALUES

- Not hurting others and standing up for those who can't stand up for themselves
- Being respectful and courteous in your interactions
- Volunteering time and skills in the community
- Being generous with what you have
- Being honest with others
- Loving God with a whole heart and serve Him
- Living in obedience to God's wishes
- Being kind
- Seeking out ways in which to help people in need
- Treating everyone equally, regardless of their backgrounds
- Being open-minded to new things
- Following the law and respecting those who enforce it
- Working hard for success
- Showing compassion to those in need
- Treating others as one would like to be treated
- Continually learning and growing intellectually

what

There may be other values that could be included in such a list or it's possible to just ask participants about their values – we started with a list as we have found that often people are unsure of how to respond to an open question. This list really got people engaged in the discussion about values and what was important to people in the groups.

EXAMPLE

As an example of how participants responded to these values: in the Nigerian focus groups participants “voted” on the personal values that are most important to them. The personal values that all members of the focus groups “voted” as being particularly important - in all 3 focus groups - include:

Not hurting others and standing up for those who can't stand up for themselves	10	10	10
Being respectful and courteous in your interactions	10	10	10
Being honest with others	10	10	10
Following the law	10	10	10
Working hard for success	10	10	10
Continuing learning and growing intellectually	10	10	10
Being modest in your relations with others	10	10	10
Always doing your best	10	10	10
Being careful with money and trying to save for the future	10	10	10
Finding opportunities to express your ideas and creativity	10	10	10
Being free to be who you are	10	10	10
Looking after and contributing to your family	10	10	10
Looking on the bright side of things and hoping for the best	10	10	10

One participant from the Nigerian focus group explained why they selected certain values indicating that, “Now as a person, morally speaking, I do not support homosexuality, I will not come out and carry the banner of homosexuality. I do not subscribe to the fact of arresting people because they practice what they choose to practice but me personally will I support it. I am not homophobic. Just because I believe something is not right does not mean is not right for everybody. That is not me respecting people’s option, that is me trying to impose my view on other people. In a country of million people, you cannot judge people based on your personal believe. You will not make any objective decision. And it is not going to be fair”.

Another participant in the same focus group said that, “I will not participate in beating homosexuals, but we have to understand this, the word acceptance does not necessarily mean that we as a whole accepted it. We are just coming to realise that these things are happening and is increasing every day”.

2.

UNPACKING DISCRIMINATION

Our next task in the Focus Groups was to explore existing narratives related to discrimination, and to identify key groups in the country that experience discrimination. We found that it was helpful to focus on discrimination generally and then go into the discussion on people with diverse sexual orientations and gender identities and expression.

We spoke about **what kinds of discrimination exists in our countries**, if anyone has been discriminated against how this feels, whether it is possible to be both a perpetrator of discrimination and a victim of it and a range of issues around this.

When reflecting on the process a respondent from one of the partner organisations commented on the value of the focus group discussion and indicated that, "People said that the research process had been thought provoking and insightful". (Zambia)

EXAMPLE

Participants in the focus groups were very responsive to this question. Some examples of the responses given in the focus groups are:

- Participants in the focus group in Mozambique highlighted different forms of stigma and discrimination that they had experienced and heard about. Some participants commented that albinos are discriminated against – they commented that to address this albinism is taught at primary school, in third grade. In Nigeria they spoke more of the level of discrimination against people with disabilities.
- A participant in Zambia observed that, "as a woman yes, as a woman I have been discriminated against and there's a certain stigma where people feel you are not smart enough as a woman, there are certain laws and traditions that are out on women. Yes, I definitely have that. I have...because of the family that I come from that uhm champions women, it's not really been as extreme as some of the things I have seen from other people. I can say from a scale from 1 to 10, it has to be probably a 5 or a 6".

We then raised the issue of discrimination against people with diverse sexual orientations and gender identities and expression. We did this by using newspaper articles describing incidents of discrimination against people with diverse sexual orientations and gender identities and expression in each country (i.e. each set of Focus Groups had different newspaper reports that were specific to their country). And we asked people what they thought about these articles and we tried to find the value conflicts. For example, if the article was about someone getting assaulted, and everyone had been talking about the need to avoid violence we asked whether this was not an issue?

EXAMPLE

*For example in Zambia the researcher showed the focus group an article from the *Zambian Analyst* entitled "Investigation Reveals Zambia's 600 Homosexuals Living in Fear by Pau Shalala". Some responses to this article included that, "it is saddening that some people are not free to be who they are in their own home country, where they should ordinarily be allowed to express themselves" and another participant commented that, "it is quite frightening in the sense that people are living in fear and secrecy..."*

And then we handed out some campaign materials that draw attention to the stigma and discrimination that people with diverse sexual orientations and gender identities and expression face in our country and ways in which they are trying to challenge this discrimination. This might have been a poster, a radio clipping or even a video. We made sure that the material we showed people was from a country in the African continent and mostly from the country in which the focus group was being held so that it was material people could relate most directly to.

We then used that material to also ask probing questions about what the Focus Group participants thought about it and if there was value in sharing more widely? If they felt that it would help to change attitudes towards people with diverse sexual orientations and gender identities and expression or what they thought might be a better way of communicating these messages.

Reflecting on this process, partners observed that its important to make sure that the pictures are not explicit in order not to offend people and block all conversation.

3.

ANALYSING THE RESULTS

And then our final exercise was to capture and analyse the discussions from the Focus Groups in a way that made our analysis easier. These focus groups produced some fascinating results – we have shared some of these voices as part of this manual.

We wrote up the focus groups in a way that tried to capture the words that people had used in the groups. This was important so that we could really take into account not just the values and attitudes of people within the groups but also the language that people use and the language that people feel would most effectively assist to change attitudes.



TOOLS

We used a table where researchers could capture the summary of the focus groups. Like with the other tools we have provided you may or may not find this useful to use but we offer it here as one way of capturing all the information you have collected.

	FG1	FG2	FG3
What were the most common words used to describe what is special and unique about their country?			
What were the most common words used to describe what made people proud about their country?			
What were the most common words used to describe things that upset people or that they wished they could change?			

You could also use this table to capture some of your findings from this discussion about discrimination:

	FG1	FG2	FG3
What were the most common words used to define discrimination			
What were the most common words used to define stigma			
What were the most common explanations used to explain why stigma and discrimination happen?			
What were the groups identified as experiencing a lot of discrimination and stigma			
What were some of the reasons given for this (put in brackets if that reason was associated with a particular group)			
Who do you hear stigmatizing messages from (again, put in brackets the group that they most often describe in these messages)			
What were the most common words / phrases used to describe people's concerns about stigma and discrimination			
What examples did participants give of the harm that discrimination and stigma can cause?			
Did participants think discrimination is always harmful ?			
If participants sometimes felt that discrimination and stigma can be fair or even a 'good thing' – please describe the examples people gave			

what

Finally, we had a discussion about what this information told us about this 'movable middle:' Who had emerged most strongly in the groups as 'conflicted and curious'? What did we now understand about their values? And do they share any values with us?

During our discussions we realised that many people in these focus groups share some of our values. And the fact that we share some values is great. Because actually, we realised that although our attitudes may differ from the

people we are trying to persuade, at least some of our underlying values are the same.

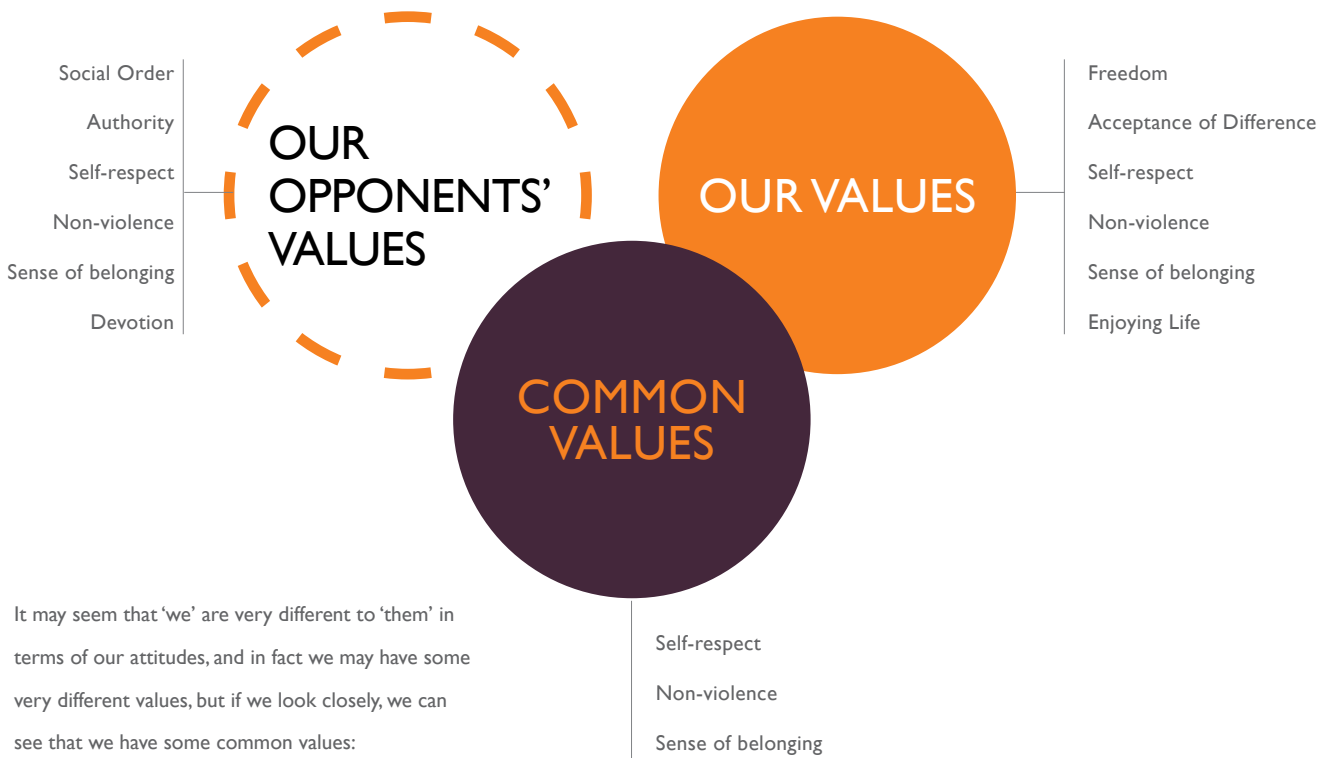
This is important as the people who share many of our values may be easier to reach than those who share very few – or even none – of our values. The reason that we may be able to persuade the 'moveable middle' or the 'conflicted and curious' to think (and act) in a different way about SOGIE issues is because we share certain values.

EXAMPLE

As an example of what we found out about the values we share: in one of our first activities – when we talked to people more informally in Zambia - we saw that a number of individuals in this group recognised that there has been a change in relationships in the country and specifically in the roles that men and women play and in how they interact (though they had very different explanations for this!).

Within this example, we saw that one young woman who had a university education commented that challenges emerge, “because the parties have abandoned the Zambian culture of resolving disputes through dialogue” rather than through violence. This suggested that for her, the value of non-violence is one that is important.

So, in the focus group we spoke to more individuals within this group - women with university education, who are less than 30 years old and who are moderately religious – to check if our assumption that they might be more open is true and to understand more about their values – and which ones are closer to ours. During the focus group we discovered that 'their' values and 'our' values, looked like this:



It may seem that 'we' are very different to 'them' in terms of our attitudes, and in fact we may have some very different values, but if we look closely, we can see that we have some common values:

So when we are thinking through ways to change attitudes we need to think about these shared values of self-respect, a sense of belonging and non-violence, and see how we can build these into the messages in order to make those messages more effective in persuading people! In the example above, if we want to persuade women with university education who are less than 30 years old and who are moderately religious, we need to frame our messages around these three values and NOT around our values of freedom and enjoying life, because that group doesn't necessarily think that those things are important.

And now we have a LOT of information and ideas about what we can say to people, we need to think about what this means for the kind of messages we should develop....

how

can we develop the messages on these shared values?

PRINCIPLES THAT GUIDED OUR WORK

Below are the 'guiding principles' that we used to help us make decisions about how we would approach this project.

- A commitment to ensuring strong participation and the inclusion of diverse views and experiences (including, but not limited to, the participation of SOGIE persons and organisations).
- Relevant to a range of people (including possible allies)
- Encourages equity, fairness and non-discrimination
- Transparent, non-judgmental and reasonable
- Promotes dignity and respect for rights and opinions of others
- Informed by people's knowledge (suggesting an emphasis on starting where people are at, active listening and alert/conscious of the environment),
- Values are the foundation of this work carrying with it a commitment to not cause harm to others, This includes thinking carefully about the ideas and wording of messages, so that we did not reinforce negative stereotypes.
- Ambitious with respect to what the project can achieve whilst recognizing limitations
- Informed by Human Rights principles (not discourse)
- Creating a safe and respectful space to speak about issues that many people regard as sensitive and private.

Please think about the guiding principles that you would like to use.

HOW CAN WE DEVELOP THE MESSAGES BASED ON THESE SHARED VALUES?

The next step was to reflect on what had come out of the focus groups and consider the implications of this for the kinds of messages that would be useful. We did this by going through the following activities:

1

We spent some time working out what 'principles' would underpin our messages

2

And then we worked on developing the messages themselves

1.

KEY PRINCIPLES UNDERPINNING OUR MESSAGES

Before we began to craft our messages we thought about what the principles are that guide our work so that we could make sure that our messages are developed in a way that is consistent with our principles.

These principles are important in guiding the kinds of messages you develop. For example our principle of 'relevance' and 'starting where people are at' reminds us that we do this work in a context (how people currently view the issues of sexuality and gender). But we don't want a message that, for example, reinforces traditional gender stereotypes even though we know that many people hold these beliefs because we are also committed to ensuring that when we develop our messages we don't harm others.

This discussion was important as it helped us to consider ways to balance the importance of framing these messages within the values that emerged without playing into – or reinforcing - harmful narratives that widely exist.

When balancing these frames, an issue that we had to grapple with, is that with this "message testing" we are trying to find an effective way to connect with people who may currently disagree with us, but whom we think might be open to changing. What we are looking for is the best way to talk about that issue, to a specific group of people. Finding language that is accessible to particular groups does not mean we change what we believe in and what we want to achieve, that never changes.

For example if privacy is chosen as a key value (and this did emerge in Cameroon as discussed below) then we need to make sure we emphasise that we can only talk about private lives if this is about consensual sex because if you say private it can allow harm if not linked to consent. This related closely to the tension around the value of choice (a value that emerged strongly in Mozambique also discussed below): so while it may be important to affirm the rights of an individual to make choices this needs to be carefully managed so that it does not feed into the narrative that you can convert people.

Balancing these frames is not always easy and through this project we really worked hard to make sure we developed messages that were consistent with local values, the language used in the country and wider country context whilst continually going back to these principles.

We want to underline this point because finding ways to share our messages in ways that bring about change is the core of this project but when we introduced a "human rights frame" into one of the messages to test response, we found this to be one of the least effective ways in which to engage with people. This doesn't mean that we don't think human rights are important, or that they shouldn't inform the work that we do, or our understanding of what we are trying to achieve. All it means is that using the term "human rights" or simply saying "gay rights are human rights," when we are doing advocacy or outreach, is unlikely to be effective at changing people's minds.

EXAMPLE

As an example of the importance of principles when we develop our messages is provided below:

Earlier in this manual we talked about how we had asked people about their views on gender, sexuality and family (Step 2) Sadly we were not that surprised that lots of harmful stereotypes emerged in this process.

It may be interesting for you to review an example of the analysis that was completed in Nigeria; this is based on the short interviews undertaken, the review of the media that was conducted and the discussions that were held within the country. The importance of understanding this context as well as holding our principles in developing our messages is then discussed below this example:

Key Concept	Traditional / Dominant Social Norms	Some examples of how these are expressed and where	Emerging/Alternative social norms	Examples of how these are expressed and by whom	Oppositional social norms
Gender	1. Men are more powerful and important than women	In public media, much greater focus on men, especially men in authority. In rural areas social life reinforces these ideas.	Women are equal to men	NGO campaigns and women's magazines and tv programs.	Gender fluidity
	2. Male child are more preferable than female ^{1 2}	In social gatherings, family meetings and portrayed in Nollywood movies	More educated, well-travelled and exposed males with only female children appear to be comfortable about having only female children	Social interactions	None easily identified
	3. Unmarried young adults are often pressured to get married but more pressure is on females to marry before the age of 30 years after which it becomes prayers points in churches against delayed marriage	During family gatherings, social gatherings especially wedding receptions and in churches	Older educated and well-travelled spinsters are boldly adopting	Not really reported out there. Findings based on personal engagements and discussions with friends and acquaintances	None identified
	4. Property/inheritance deemed the sole right of a male.	Discussed in the media, portrayed in Nollywood movies	Women have same rights as men.	Social campaigns by NGOs, female policy makers flagging the issues	Laws are being sponsored to ensure women have inheritance rights ³ Women in the northern zone resisting the prospect of the law being passed ⁴
	5. Home training as first level of cultural integration for children	Social gatherings, media, movies, newspaper articles	Children have rights, the best interest of a child must is should come first.	The Child Rights Act exist, and mechanisms have been established to facilitate implementation but not all state actors are committed to it	Enforcement of the CHILD Rights Acts: formation of Child Protection Network to checkmate child abuse and corporal punishment
	6. Women's access to social and economic infrastructures	Single mothers/widows and unmarried ladies are often stressed to find accommodation and access loans	Affirmative action is being highlighted across levels	Churches, media, government policies, CSOs	Affirmative action

EXAMPLE Continued...

Key Concept	Traditional / Dominant Social Norms	Some examples of how these are expressed and where	Emerging/Alternative social norms	Examples of how these are expressed and by whom	Oppositional social norms
Sexuality	1. Premium on virginity for females ⁵⁶ and not males	Discussed in churches, the media, social gatherings	Enforcement of women's and children's rights for minors	Advocacy campaigns by NGOs, mini-series on the web, Newspaper articles	Not noticeable to warrant documentation however one cannot ignore the volume of females involved in sex work as brothel based and non-brothel-based sex workers. There is an association of female sex workers in existence with a national office and some state offices
	2. Homosexuality is as a result of western influence on traditional norms and values	Discussed in the media, public gathering and churches	LGBT are humans with equal rights as perceived heterosexuals	Advocacy campaigns by NGOs, mini-series on the web, Newspaper articles	Gender fluidity
	3. Sexuality discussions still a closet issue for older generation	Newspaper articles and public health reports	Sexuality education for prevention of HIV prevention	Media, NGO outreaches, newspaper articles	Articles on sexual intimacies including use of sex toys
	4. Sex work is not limited to females alone.	Mapping reports	Programs serving LGBT community	Researchers and public health programmers	Establishment of gay clubs and community safe places
	5. Pretensions around sexuality issues in the society	In hushed tones	None	Remains a taboo that can't be openly discussed	Open discuss on dynamics of sexuality within and without legal relationships which includes anal sex between male and females
Family	1. Large family size	Social gatherings, movies, media articles	Reduced number of children	Advice from public health practitioners, policy makers, family planning media campaigns	Reduction in family size and more attention to nuclear family though mainly informed by straggling economic situations
	2 Women are expected to be subservience	Deferment to husband or partners during decision making discusses in family setting and social gathering	This issue is two pronged: 1- Decision making- A few have started seeing marriage as a partnership and not as master-slave relationship hence consults wife before decisions are made 2- In event of domestic violence or extramarital affairs, the woman is expected to absorb and condone so that her marriage does not fail.	Media reportage Movies	Policy and actions gender-based violence spearheaded by CSOs and bought into by government.

EXAMPLE Continued...

Key Concept	Traditional / Dominant Social Norms	Some examples of how these are expressed and where	Emerging/Alternative social norms	Examples of how these are expressed and by whom	Oppositional social norms
	3 Family expectations on male children	Male children are prioritized when it comes to education and other benefits	What a man can do a woman can better: Promotion of girl child education and support for entrepreneurship	Discussed in the media, CSOs promoting women empowerment Portrayed in movies	Few families with female only children as well as mix gender children make it a point of duty to highlight the achievements of their female children
	4 Female children seen as economic investment as per dowry and other marriage rites	Exorbitant bride price and marriage rites requirements demanded by prospective bride's family. The more educated the female the higher the bride price in some cultures	Regularization of bride prices in the south east	Government policy	The Yoruba culture does not demand exorbitant bride price and often the bride price is returned to the groom's family
	5 Family posterity and honour must be upheld- behaviour of female children and sexuality of male child	Pressure by in-laws for couples to i-reproduce ii-have male child/ children Females are encouraged to remain chaste with children out of wedlock is frowned upon Social gatherings Media discusses	IVF which encourages sex selection is utilized More educated parents speaking to their children on sex education	Recommendations by family and friends	Promotional message on sex of an individual does not guarantee economic success being put out Practice safe sex to avoid unplanned pregnancy and unsafe abortions Adoption and surrogacy

¹ https://www.youtube.com/watch?v=k9srw0_j-V4-

² <http://genderandme.blogspot.com.ng/2009/03/male-child-preference-syndrom.html>

³ <http://www.thelawyerschronicle.com/the-law-of-inheritance-in-nigeria/>

⁴ <https://www.vanguardngr.com/2016/12/sultan-rejects-bill-seeking-equal-inheritance-men-women/>,

<https://www.dailytrust.com.ng/news/islamic-forum/muslim-women-group-backs-sultan-on-inheritance-bill/179984.html>

⁵ <http://www.latestnigeriannews.com/news/4885660/my-father-has-been-testing-my-virginity-every-year-nigerian-girl-cries-out.html>

⁶ <http://allafrica.com/stories/201701160654.html>

We can see from this example that the people interviewed held many harmful stereotypes – many of these can harm women and girls some even harm men and boys.

During this project, one of the messages we developed was about a lesbian woman³ who worked and gave money to her family – this message was not well received, and it emerged that this was in part rejected because many people did not think a woman should be working at all! So we confronted a double stereotype – many people did not think a woman should work and they rejected the message because it spoke of lesbians being accepted.

We know that in our work we want to develop messages that challenge stereotypes that are harmful to us as the SOGIE community. This example highlights the ways in which we need to think about the messages we develop within the context of the different stereotypes that exist in our worlds **because we need to make sure that when we develop our messages we do not perpetuate any harmful stereotypes**

2.

DEVELOPING THE MESSAGES

Having established the principles that would guide us in our message development process and reminding ourselves of the context in which we are working - and in particular the perceptions that people have about gender, sexuality and families - we then turned to our notes about the key values that came out of the focus groups.

We did this because we recognised that in shaping our messages we should not try to change people's values but instead we should aim to use the values that people already hold and then through our messages try and REDIRECT their energy towards a positive attitude.

EXAMPLE

Based on this we identified the key values in each country. In Zambia a key value was courtesy (and being polite) and dignity, love and believing in god; in Nigeria it was about rights to education and health and addressing poverty and the value of emotional connections, in Mozambique it was about the importance of choice and the right to make decisions that do not harm others. Religion was also important in Nigeria though many spoke of the importance of not bringing religious beliefs into law. Interestingly in Cameroon many of the same values were chosen across the focus groups including treating others as you would like to be treated, private life (privacy) and the importance of dealing with injustice (violence must stop – rather find other solutions). Cameroon also found though that there was a strong gender difference in the selection of values. For example, more women insisted on the value of “being honest, stopping corruption”; men didn't choose that although they denounced it. They rather called first on the “obedience to god's wishes”.

LEARNING FROM OTHER PROJECTS

Here we had the good fortune of being able to learn from the KPReach programme which had completed research on messaging. Their research highlighted the, “potential to show the good in people and provide an opportunity to tell positive stories. This approach was contrasted with the common tendency to speak negatively about others. It was noted that people were accustomed to hearing bad stories, and that it was therefore important to share positive stories. Hearing stories that move from bad to good is encouraging and stories are especially useful for promoting empathy between people, bring about understanding of commonality, and supporting dialogue instead of allowing differences to keep people apart.

Stories have the potential to motivate change by showing how others address similar situations. Specifically, stories offer scenarios that provide insight into solutions. Furthermore, stories have the capacity to reveal that culture is dynamic and people should be open to change”. (KP Reach reducing Stigma and Discrimination towards LGBTI and Sex workers in Southern Africa, 2017)

We then thought about short messages that would build on the values (keeping in mind the context and our principles): we tried to keep the message simple and looked at ways that we could make the message personal. We also focused on ways to ensure that the message emphasised the change journey and that we framed the message positively.

Exactly how you craft the message will depend on what came out of the focus group and your context (the language that people prefer in your country – formal or chatty, talking directly to the person or talking about something and so on).

The focus groups also guided us in our selection of the frames and language to use

As can be seen in the messages below – this led to some terms being used in some of the countries and not in others: for example whilst Cameroon spoke

of “men who are feminine” in Nigeria it was agreed to talk about “a man who identifies as a woman”.

In the example of Mozambique a strong emphasis was placed on choice so the messages gave greater prominence to this value, whilst in countries like Nigeria the emphasis was slightly different and so we used the expression “it's no one's fault”.

We know that some parts of these messages may sound unacceptable to us, as advocates, like for example “it's no one's fault.” But – having done all this research to understand where people are, that is, their current beliefs and attitudes – we tried to craft the messages within the frame and in the language that people used rather than in terms of our own framing and language. Of course – and this is where we had to think hard – our principles remind us that we should not reinforce negative stereotypes either. This is a very thin and touchy line to walk on.

how

It is also important to consider whether there are legal issues relating to the answer and that we think carefully about framing questions in a manner that avoids asking anyone a question that will compromise them legally (both because of ethical considerations and because people are then unlikely to answer in an open way)..

Because some of the values emphasised were distinct to each country and others overlapped, we decided that we would develop messages that spoke to the values that had emerged as most important in each country context – but that as it was a cross country study would also test certain messages across countries to understand the way in which people in different countries respond to similar messaging (though as you will see below even then we had to make changes to the language to make sure the language used in each country would make sense to people in this context).

In addition to the country specific messages we also included a message using “human rights language” as this has been so dominant in our messaging, so we thought it would be important to test.

In one case we also split the message so we could test how people responded to the different parts of the message: so we began by asking about the message, “If someone is in need, and I could help them I would. I would help a homosexual person’ and we then asked about the first part of the message and then the second to understand the different responses (the results of this is provided in the example of Nigeria in the next section).

Based on this process the following messages were developed:



EXAMPLE

<p>In Cameroon:</p> <ol style="list-style-type: none"> 1. Life is hard. I think everyone should have dignity and access to health and education. I think homosexuals should also have this. 2. I have heard about two adult men who live together and love each other. They don't harm anyone. What they do behind closed doors is their business. 3. My neighbour's daughter works hard and contributes money to the family. She is a lesbian. My neighbour accepts her. I think this is good. 4. I have heard that there are some men who are just very feminine. Who feel like women from the time they are born. You can't do anything about that. It's no-one's fault. 5. If someone is in need, and I could help them I would. I would help a homosexual person in need as well. 6. Globally there are human rights that apply to all. I think this should apply in Cameroon. It should also apply to homosexuals. 	<p>In Mozambique:</p> <ol style="list-style-type: none"> 1. Life is hard. I think everyone should have dignity and access to health and education. I think homosexuals should also have this. 2. I'm proud that people in Mozambique are courteous. I think we should also be courteous to gay men & treat everyone with respect 3. I have heard about two adult men who live together and love each other. They don't harm anyone. What they do behind closed doors is their own decision. 4. My neighbour's daughter works hard and contributes money to the family. She is a lesbian. My neighbour accepts her. I think this is good. 5. I know men who identify as women. They have felt like women since birth. I think this is their choice." 6. If someone is in need, and I could help them I would. I would help a person in a same sex relationship in need as well. 7. Globally there are human rights that apply to all. I think this should apply in Mozambique. It should also apply to those in same sex relationships.
<p>In Nigeria:</p> <ol style="list-style-type: none"> 1. Everyone should have dignity, access to health + education. People in same sex relationships should have this also. 2. We should also be courteous to gay men & treat everyone with respect 3. What two adult men who live together & love each other do behind closed doors is their business 4. Lesbians should be accepted so long they don't harm any one 5. Nothing should be done, and it is no one's fault if a man who identifies as a woman and he has felt like a woman since birth 6. To help someone in need and as well as person in a same sex relationship in need 7. Global human rights that apply to all should apply in Nigeria 	<p>In Zambia:</p> <ol style="list-style-type: none"> 1. Life is hard. I think everyone should have dignity and access to health and education. I think homosexuals should also have this. 2. I have heard about two adult men who live together and love each other. They don't harm anyone. What they do behind closed doors is their business. 3. My neighbour's daughter works hard and contributes money to the family. She is a lesbian. My neighbour accepts her. I think this is good. 4. I have heard that there are some men who are just very feminine. Who feel like women from the time they are born. You can't do anything about that. It's no-one's fault. 5. If someone is in need, and I could help them I would. I would help a homosexual person in need as well. 6. Globally there are human rights that apply to all. I think this should apply in Zambia. It should also apply to homosexuals.

We have the key messages! Now let's do one last check to test whether these are the right messages and which messages appear to be most effective



which

will be the most effective message to use?



WHICH WILL BE THE MOST EFFECTIVE MESSAGES TO USE?

There are different ways to test the messages and these may depend on the way in which you prefer to communicate, the resources you have available and the safety and security issues in your country.

Start by thinking about who your messages are targeting and think about whether you want to test the message widely to see if you are right that the message will resonate with the particular group of people you had imagined would relate to the message or if you want to only test the messages with the intended target group?

Non-profits often argue that they can't afford to test their messages. We argue that they can't afford not to. It's like buying a car and forgoing insurance. If you have the money to run a campaign, spend the money to ensure it'll be effective. If your budget is thinner than single-ply toilet paper, even a quick-and-dirty test is better than nothing. If you have to, run your [idea] by your brother-in-law Alternatively, knock on the doors of a few neighbours, or show your [idea] to random strangers at the local [market]. Even these basic techniques can help you identify red flags and fine-tune your message. – LGBTQMap campaign guidelines

We are suggesting that there are four main ways that you can test the messages that you have developed, but as the quote in the box suggests, just make sure that you do some testing, no matter how simple! Note that you can also use a combination of methods to deepen your findings!

- 1 We conducted in-depth interviews where the issues were probed in greater detail (these are often done by a qualified researcher but if that's not possible it can also be an opportunity for members of the organisation to build research skills – remembering the research ethics we spoke of earlier in the manual).
- 2 In one case we also used a household survey – these are generally run by research organisations
- 3 In another case we conducted an electronic survey (using cell phone or e-mail). Again, this would generally be done by a research organisation, but you can do it yourself using online survey tools (generally for e-mail surveys)
- 4 Or you can have informal discussions with the group you have defined as the 'conflicted and curious'. This may be less 'scientific' than the methods described above but – as we saw with the informal interviews done in this process – can certainly reveal some rich findings!

MAKING A CHOICE ABOUT METHODOLOGIES

The method (or methods) that you select will largely depend on safety issues as well as the resources and skills that you have access to – for example, a household survey can ensure you get a wide sample, but it may be expensive, and researchers may not feel safe asking questions about sexual orientation and gender identity issues in people's homes.

Using cell phones to send out messages may be a good way of getting the message out widely and will be safer for researchers – but in some countries these messages are checked by a regulatory body who may not allow the messages to be sent out (we had that problem in Nigeria). E-mailed surveys depend on people having regular access to the internet. And both of these mean that you have to get access to a database of contact details, which may be tricky unless you use a research organisation which has access to this kind of information.

In-depth interviews could provide you with a much greater understanding of how people are responding to the messages, but it is likely that you will only be able to complete a limited number of interviews because of costs and the practicalities of finding the right people to interview. Informal interviews can also work, and it could be easier to reach a greater number of people than with in depth interviews and this method is certainly cheaper. However, the challenge associated with finding the right people is also a factor with this approach and safety would also need to be carefully considered when using this approach.

Some examples of the way we went about testing messages, and the responses we received when we tested the messages are provided below.

tools

1. IN-DEPTH INTERVIEWS

Our researchers and partners in Cameroon and in Zambia conducted in-depth interviews to test the messages they had developed – in Cameroon these interviews were conducted in groups and in Zambia they were conducted as one-on-one in-depth interviews. These interviews were conducted with individuals we had identified as the “conflicted and curious” and really focused on testing our assumptions, understanding responses to the messages we had developed and establishing which messages worked best and why.

EXAMPLE

In Cameroon, the researchers planned and scheduled a set of interviews with 30 pre-identified individuals from three target groups (10 police officers, 10 taxi drivers and 10 sales people – people selling soft drinks and other small goods from small shops). It was decided to conduct interviews with individuals from these target groups, as they are “everyday people” that the SOGIE community encounters as they go about their daily business. People committed to come to interviews, but a good half of the people didn't turn up at the venue. The team adapted by reaching out to more people directly on the spot (in police stations, at the central market place and at taxi stations). People were recruited to participate in a study on discrimination, without mentioning homosexuality.

EXAMPLE Continued...

In each interview the individual was taken through a general discussion on discrimination and stigma, and then a discussion on homosexuality. Finally, each person was presented with the messages that had been developed for Cameroon, and were asked how they responded to them.

In Zambia our community partner organisation (TBZ) chose to undertake in-depth interviews. They recruited a researcher who completed 20 interviews with participants drawn from the following groups; women in the corporate world, women students, persons from the religious sector, persons from the media, persons from law enforcement, people from the health sector and youths – all of these groups had previously been identified as being in the 'moveable middle'. All respondents were contacted via telephone i.e. phone calls and WhatsApp Messenger. Data was collected through one on one key informant interviews and through phone conversations, which were recorded and later transcribed.

We have included here part of a transcript from one of the interviews, which illustrates the extent to which different messages worked more or less with respondents:

Question (Q): so I will read the first one and if I need to read it again please let me know. So the first one says, life is hard, I think everyone should have dignity and access to health and education. I think homosexuals should also have this. Should I read it again?

Answer (A): no, it is straight forward. Homosexuals yes! They are entitled to health services and education...

Q: okay. So the second statement says I have heard about two adult men who live together and love each other. They don't harm anyone. What they do behind closed doors is their business. Do you agree with that...?

A: that is wrong...

Q: or disagree?

A: I don't agree...

Q: Why do you disagree?

A: the judge on what you are doing in secret, does exist and for me as a believer, it's God. You cannot keep a secret from God, you can't.

Q: okay. The next statement reads, I know a man who identifies as a woman. He has felt like a woman since birth. You can't do anything about it. It's no one's fault.

A: it's not true

Q: do you agree or disagree?

A: it's not true.

Q: yes?

A: we know of people who have had such orientations but have changed! It is possible to change...

Q: okay

A: it's not true that it can be scientifically straight-jacketed that if someone has got this orientation they cannot change that... I don't believe in that...

Q: okay. So the next statement says, if someone is in need, and I could help them, I would. I would help a homosexual person in need as well. Do you agree or disagree with this statement?

A: I agree depending on that need...on what that need is...because his need might be sexual; I can't satisfy that. But in terms of needs that are life supporting for example, social factors, yes of course! They are entitled to employment...they are entitled to... whatever need they have I can, except the sexual orientation...

Q: okay. So the last statement reads, globally, there are human rights that apply to all. I think this should apply in Zambia. It should also apply to homosexuals. Do you agree or disagree with that?

A: rights...

Q: yes

A: human rights as to their orientation?

Q: just human rights in general

A: human rights in general yes...they are entitled because they are human beings. Except where they consider their sexual orientation as also a human right, that one I don't agree with it...

This transcript – as well as the transcript of the other interviews – provided the organisation with a greater understanding of the way in which people understood the issue of discrimination generally and specifically with respect to the people with diverse sexual orientations and gender identities. The interviews also helped the organisation to understand which messages people were more open to.

A respondent from our partner in Nigeria was stunned by the high esteem in which respondents held basic human rights values, for everybody except sexual and gender minorities: "I always find it bizarre when people think that everyone EXCEPT LGB people should have access to rights. It makes me feel that people don't understand what human rights actually are – they (human rights) can't ever be qualified.

which

EXAMPLE Continued...

So in this example it can be seen that the respondent offered that the message “life is hard, I think everyone should have dignity and access to health and education. I think homosexuals should also have this” and “if someone is in need, and I could help them, I would. I would help a homosexual person in need as well”. However the transcript shows that the respondent had a negative response to messages such as “I have heard about two adult men who live together and love each other. They don’t harm anyone. What they do behind closed doors is their business” and “globally, there are human rights that apply to all. I think this should apply in Zambia. It should also apply to homosexuals with respondents arguing strongly that sexual orientation is not a human right.

In Nigeria, the research organisation conducted 15 short interviews to complement the household survey (which is discussed in more detail below). The researchers undertook these interviews with those participants who the researchers observed as more vocal, free and friendly during the household survey that they had conducted. These interviews allowed us to also develop a greater understanding of the messages, which the conflicted and curious group related best to – and of course why.

In conducting these interviews, the researcher explained to the individuals being interviewed that the interview is confidential and

that no-one will know what any individual has said. Also, people’s comfort and safety were emphasised so that they could feel free to share their true opinions. The interviewer mentioned as well that the names of respondents would not appear on the report of this exercise so as to encourage the respondents to provide their honest views. It was also clearly explained to the respondents that phone numbers of the respondents requested were only to authenticate the responses. Respondents were encouraged to feel free to ask questions if they did not understand anything.

The respondents interviewed were mainly practicing Christians and Muslims and were from different ethnic origins but the majority were of Yoruba and Igbo ethnicity. The research team found that even though individuals had been selected because they had been “free and friendly” many interviewees were infuriated by the same sex questions and their responses became a bit aggressive from their initial more relaxed manner. A high number of the people declined to respond due to the sensitivity of the questions while others demanded payment or incentives. Nevertheless, the responses received to different questions provided some useful insights about which messages were better received than others: as well as about which aspects of the message people were willing to hear and which aspects they would not engage with at all.

Some examples of the responses received to these questions:

<p>Globally there are human rights that apply to all. I think this should apply in Nigeria. It should also apply to homosexuals.</p>	<ol style="list-style-type: none"> 1. No, we do not need such laws in this country 2. No, that will further spoil our country 3. No. 4. No, we have our own rules and regulations 5. I don't care 6. It should not apply to Nigeria 7. No, no, no, please 8. If they choose to. 9. Human rights or laws are made for a society with culture and beliefs. Cultures are different, o it should consider the culture of people, right to 10. No with passion 11. Nigeria should not try it at all. 12. No, Nigeria should not. 13. No, not here in Nigeria 14. no human right for homosexuality. 15. No. Nigeria law against homosexuality now is not enough.
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EXAMPLE Continued...

Interestingly though (and this really echoed the findings in the household survey discussed below) the responses were more positive to the message that had been specifically crafted around the values that had emerged in the Nigerian focus group in terms of the need to address poverty and that everyone should have education:

Life is hard. I think everyone should have dignity and access to health and education. I think homosexuals should also have this.

1. Well I think every human being should have access to healthcare. They need more counselling through education. But for dignity, I disagree because there is nothing dignifying about homosexuality.
2. My answer is no. if they mingle with other people, they will begin to corrupt them
3. Frantically, no
4. Yes, they are humans too.
5. No
6. Everyone should have access to healthcare and education.
7. Yes
8. yes of course
9. I don't condole this but I feel everyone is entitled to healthcare and education but dignity is a different ball game; There is no way you can be doing something that is generally unacceptable to a society you belong and expect to be treated with dignity. Everybody is part of a society governed by laws influenced by the culture of that society.
10. No, which right? Which dignity? They can have access to education and healthcare.
11. Capital no
12. Yes for healthcare; Yes for education (design their own curriculum); No to dignity
13. No, they are negative influence
14. I agree I think they should have access to health and education but be treated with dignity is a no.
15. No, I don't agree they will influence the other people around them

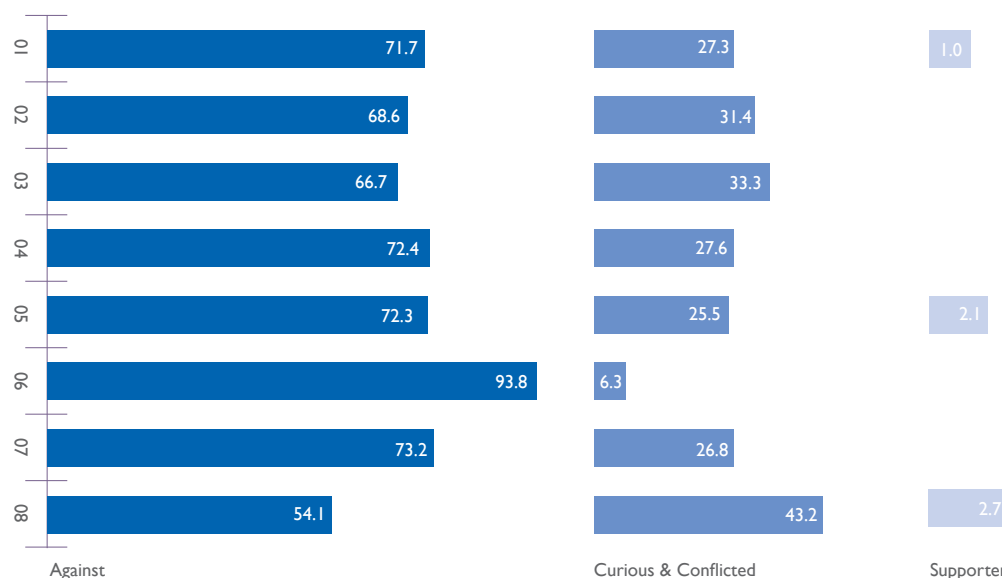
EXAMPLE

In Nigeria the community partner (TIERS) also chose to do a household survey (as mentioned above). TIERS brought in an organisation to do this research: they interviewed a total of 150 persons that were randomly selected to participate in the household survey. Most respondents were found in their offices, business centres and in some major streets in Lagos State. A face-to-face method of interview was adopted using a smart phone as a capturing device. The researchers were asked to familiarize themselves with the respondents by engaging the person for 2 to 5 minutes with an interesting discussion on any topics just to

create a good atmosphere for the main interviews. Respondents' responses were captured electrically using Computer Assisted Personal Interview (CAPI) devices.

The wider survey approach allowed us to further test our assumptions about who the conflicted and curious are (as shown below):

Category of Respondents by Demographic Characteristics



This figure demonstrates the proportion of respondents who are totally against, or not in any way in support of messages that “preaches” against stigmatization and discrimination of same sex relationship. It also illustrates the percentage of respondents who are curious and conflicted and therefore more open to the messages. The table also highlighted those that are in total support.

It shows that more women respondents (31.4% of 51 respondents) are curious and conflicted than their male counterpart with 27.3 percent of 99 respondents. Respondents who are less than 30 years (33.3% out of 45 respondents) are more positive in proportion compared to the other age groups 30-39 and 40 years above with 25% of 58 respondents and 27.7% of 47 respondents respectively. It was also observed a higher number of the respondents who are curious and conflicted had secondary education (43.2% of 97 respondents) than those with university certificate (26.8% of 37 respondents). This helped to confirm our initial assumptions of who the curious and conflicted are in Nigeria.

We were also really interested to see that the messages that had been developed in response to the values that emerged in Nigeria were those that received the most positive responses.

- The study found that the majority (81.4% of 43) of the respondents who could be termed “curious and conflicted” supported the message, “To help a person in a same sex relationship in need). This was followed by the message, “To help someone in need and as well as person in a same sex relationship in need also” was supported by 76.7% of the respondents.
- The least supported messages are “What two adult men who live together and love each other do behind closed doors is their business”, “Lesbian should be accepted so long they don’t harm anyone: and “Global human rights that apply to all should apply in Nigeria” with 9.3%, 7% and 4.7% respectively.

This process helped the organisation to understand which messages worked more effectively.

3. ELECTRONIC SURVEYS

When we started the project, we had originally thought that we would use electronic surveys distributed via cell phone to test the messages in all of the countries in which we operated. However, working with our partners, we identified challenges with this approach in three of the four countries, and ended up only doing the electronic survey in Mozambique.

RESEARCH CHALLENGES

- In Cameroon, security issues were identified as mitigating against the use of cell phone surveys. First because the government has got strong laws on monitoring electronic communications and would probably have opposed the survey in the first place. Secondly because messages could be “falling into the wrong hands”, specifically children (who extensively use their parents’ phones and could therefore easily read the messages). This would definitely have created a big scandal.
- In Nigeria, we ran into difficulties with the media regulator, who flagged some of the questions in the survey because of a concern about the legislation and whether these questions were in violation of Same-Sex Marriage Prohibition Act and specifically clauses about “a person or group of persons that witness”; This meant that whilst we could continue with the survey we would not have been able to test the messages we had developed (though as illustrated above, we were able to find alternate ways to survey the messages we had developed).
- In Zambia we recognised that the legal environment would not allow such a survey to be administered: there were also real concerns that widely sending out messages talking about diverse sexual orientations and gender identities and expression might in fact result in a backlash given the current environment and levels of violence and repression.

However, in Mozambique we were able to go ahead with the cell phone survey. We were really excited about being able to explore the use of this approach to testing the messages that had been developed because this approach has many advantages: they can be done very cheaply, so the scale can be much greater; they can be very targeted using a variety of demographic and geographic variables, so that a small sample can be modelled up to be nationally representative; they can be anonymous (if done in a particular way); they are very quick and the results can be provided in a week or less.

Of course, there are also some major drawbacks. The major one relates to the difficulties in using this approach in countries where there are repressive laws and high levels of discrimination (as mentioned before we could not use this approach in the other 3 countries). The other challenge at present is that, currently the most affordable technology is set up so that no question can be more than 140 characters, so it is hard to do any nuanced work. Also, people without access to a cell phone will be excluded, which has possible implications for excluding the most marginalized communities.

We worked with Geo-Poll a US based telephonic survey company with extensive capacity across the continent, including offices in

South Africa and Nigeria. Our team worked primarily through the South African office. Working with GeoPoll and activists in Mozambique we managed to ensure that the messages identified as most compelling through the work there, were captured in 140 characters. A great deal of attention was paid to ensuring that the language that we used would clearly indicate that we were asking about people with diverse sexual orientation and gender identities and expression in a manner that – we hoped - would not be offensive.

We agreed that our focus area would be Maputo, and that the study would be representative of the city in terms of gender and age, so that we could make inferences from the sample to the larger city. In terms of demographic variables we included questions on education, religion, socio-economic status, and access to media and social media.

Once we had this frame, we piloted the survey with 62 initial respondents (the full study was to have 400). The results were so surprising that we halted the study to make sure that we had complete accuracy on the survey instrument and no biases in the sampling! What made us ‘concerned’ about the accuracy of the results from Mozambique was that they were the total opposite of all the other countries participating in the study!

In the other three countries there was a very clear trend of the vast majority of participants opposing same sex relationships. This was not the case in Mozambique – as shown by the results in the table below:

Statement	Percentage in AGREEMENT
Life is hard. Everyone should have dignity and access to health services. People in same sex relationships should have this also.	82 percent
I'm proud that people in Mozambique are courteous. I think we should also be courteous to gay men.	90 percent
I know two adult men who live together and love one another. They do no harm. What they do behind closed doors is their own decision.	86 percent
My neighbor's daughter works hard. She is a lesbian and my neighbor accepts her. I think it's good.	76 percent
I know men who identify as women. They have felt like women since birth. I think this is their choice.	72 percent
I would help a person in same-sex relationship in need.	83 percent
There are global human rights that apply to all. They should apply in Mozambique. They should apply to those in same sex relationships.	78 percent

The purpose of this project was to explore various methodologies, and the insights they provide for advocacy and campaigning work. Clearly these results are interesting and demonstrate the value of using such an approach.

But having seen these results we wanted to find out more about why Mozambique has such a different profile, what implications this has for advocacy work, and the extent to which the excellent

advocacy work that Lambda has been employing for more than a decade has had.

Finding out this more nuanced information is where in-depth interviews are so valuable, and whilst some of these questions we were interested to understand fall outside of the scope of this project we were able to conduct some informal interviews (discussed below), which gave us further insights into these results.

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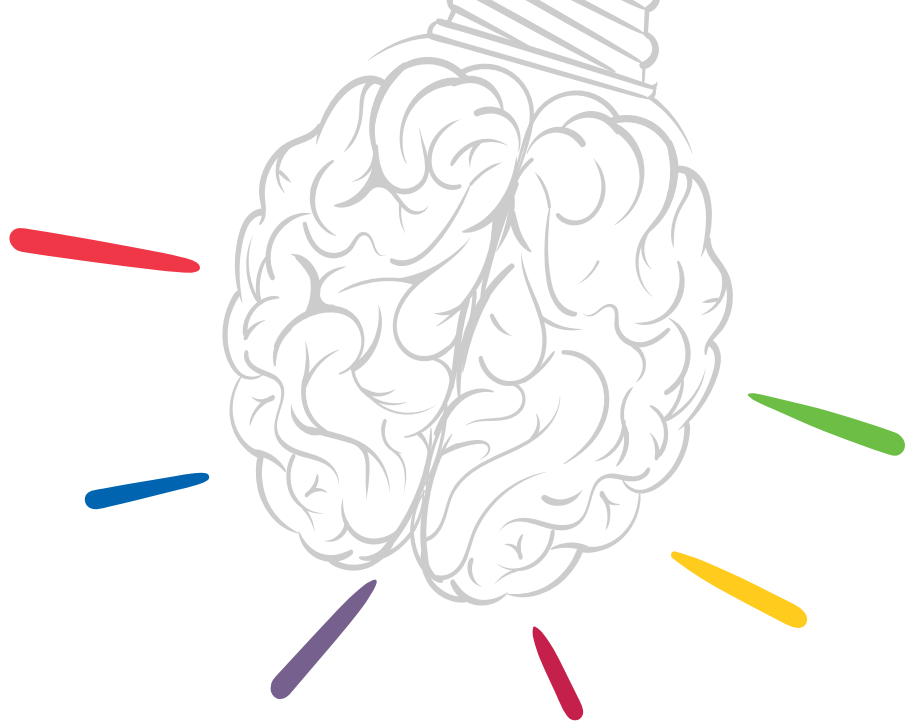
INFORMAL INTERVIEWS

We may want to test our message and not have the resources to employ a researcher. So we may choose to undertake shorter and less formal interviews (like the ones we started with at the beginning of this process where we had conversations with friends and family and people in our neighbourhood). Informal interviews are sometimes called 'discovery interviews' and are more like a 'guided conversation' than a strict structured interview.

These informal interviews don't really use a formal interview schedule but are likely to have key points you want to talk about (here it would be a conversation about the values that we had found in order to test how people respond to these – based on their response you might not cover all the messages

The value of this approach is that its more flexible and the respondent can talk in some depth, choosing their own words. This helps the researcher develop a real sense of a person's understanding of a situation. It's also useful as it gives the interviewer the chance to probe for a deeper understanding, ask for clarification and allow the interviewee to steer the direction of the interview etc.

It does though take up some time to analyse everything that comes out of these conversations and so it's important to allocate some time to review what's come out of all the interviews and consider what this means for the messages you move forward with.



The value of this approach is shown in the example of Mozambique: as indicated above we had completed surveys in Mozambique but we wanted to understand the results in a little more depth, especially because the results were so different from other countries. What we found in the informal interviews was that:

Many of the people we spoke to did not agree with same sex relationships – however what we found was that even where people did not agree they generally felt that this did not justify discrimination with some individuals commenting that, “nothing justifies stigma and discrimination” and that its important that people are able to make their own choices (this was consistent with the key value that had emerged in Mozambique, which related to the importance of choice).

For example, some individuals who we spoke to were fairly religious and they indicated that they felt that homosexuality does not make sense because “we guide our lives by observing religious values and teaching.” Yet these same individuals commented that they agreed with the statement, “Life is hard. I think everyone should have dignity and access to health and education. I think homosexuals should also have this” explaining that, “we are all human beings and as such we have rights”. Similarly a group of students commented that, “As human they should have the same opportunities and rights and not be isolated from the society.”

Finally, what was interesting from these conversations is that a few of the respondents observed that they had never discussed issues of discrimination before: some suggested that this had therefore not been an easy conversation but many valued the chance to reflect on these issues and understand these issues better.



TOOLS

We are clear on what we need to say to who in order to get them to change. So we need to decide where and how we are going to use these messages

One of our partners indicated that, by going through this process, he had come to realise that "Changing laws tends to be the major focus of our work, but it is so much about changing attitudes. There has been a lack of focus on social change yet the laws will change themselves if people's attitudes change."

where

can we use these messages?

AND NOW? WHERE CAN WE USE THESE MESSAGES?

So this has been our story so far. Of course, it should not end here. Even with clarity on the values that you want to mobilise in your campaign, and the overall message, there are still several things to elaborate on before you have a full campaign message: What images will you use? Will you use metaphors? Whose stories will you tell? and how will you tell them? Will your model change journeys?

And that's only a few of the key questions!

And then of course, there is the essential question of HOW you will deliver the message: what spokespeople will you put forward? what channels will you use to reach your target? Will you do "hard campaigning", i.e. do you want to "be the message"? or will you go "soft campaigning", i.e. "be the conversation"?

Finally, as you move into implementation it will be useful to consider how to evaluate the changes that you are contributing towards: Consider whether and how WE HAVE BEEN ABLE TO SHIFT PEOPLE – has there been a change. So, maybe you work through this manual now, and develop core messages, and then in a year's time you go through the exercise again, and see if you have had any effect in changing the minds of the people that you targeted in the campaigns. So this manual (and the process described in it) is both about planning as well as evaluating if you are gaining traction.

All these points are essential. As said before, they were not part of this first "season" of the project. We are working hard to get season two off the ground.

Ready for more? We are!

Information

If you would like any further information about this project or the tools that we use, please e-mail us on SOGIEMessageTesting@singizi.co.za. And have a look at the following websites if you want to know more about messaging and SOGIE campaigning generally:

Sogicampaigns.org
publicinterest.org.uk
storybasedstrategy.org
frameworksinstitute.org
lgbtmap.org
behaviourchange.org.uk
beautifultrouble.org
newtactics.org
thechangeagency.org

