

Evaluation of the Work of NGO Mosqoy Impact Assessment Peru, July - November 2015

Executive Summary

Introduction

The following evaluation has been carried out at the request of Canadian-Peruvian Non-Governmental Organization (NGO), Mosqoy, between July 2015 and November 2015. In 2015, Mosqoy decided to undertake an **internal and external evaluation**, to **better understand its organizational culture and operational and managerial practices**, as well as the **impact** it has on the beneficiaries of its programs: weavers and students from the Peruvian Andes, as well as North American participants in its programs. Moreover, it desired to **better understand the relationships between the organization and its partners**: students in Peru and Canada and the weavers from the partner communities. The present evaluation includes findings from the internal evaluation, which focused on the internal processes of the organizations (General Management Practice and Organizational Culture), but with a more specific focus on **impact assessment**. The primary purpose of this evaluation was to point to the organization's strengths and weaknesses, so it can preserve the positives, but also adjust its practices to face challenges and enhance its usefulness to its beneficiaries and the sustainability of its operations.

The evaluation offers an initial assessment of the work of Mosqoy's three programs: **the Andean Youth Program (AYP)**, **the Global Stewardship Program (GSP)**, and **the Q'ente Textile Community Program (Q'ente)**. The full evaluation results of it are presented in a longer document. The first section of that document focuses on the explanation of the **Research Design and Methodological Approach**; the second section introduces the reader to the **Problematic that** Mosqoy's programs aim to mitigate; the third section introduces the programs and their goals in **Program Descriptions and Framework**; the fourth section presents the **Logical Framework** of Mosqoy; the fifth section presents the **Findings** of the present research; and the sixth section, **Conclusion**, sums up the document and offers recommendations. This document, the **Executive Summary**, is a summarized version of the longer extended report.

Research Design and Methodological Approach

Scope and objectives

The ultimate objective of this evaluation is to assess the strengths and weaknesses of program implementation and the impact of program deliverables, and to study the potential for sustaining current activities in the future.

Objectives of the evaluation:

- To assess the effectiveness and efficiency of the planning and implementation of the programs and how closely in line they are with the organization's values;
- To examine the extent to which the work undertaken by Mosqoy has helped in better addressing the adverse effects of unsustainable tourism and development in the Peruvian Andes, the outcomes for the various stakeholders, and the programs' impact at large; and
- To draw conclusions regarding the programs' strengths and weaknesses, and to recommend alternatives that will help in strengthening the organizations and ensure sustainability of their activities.

Methodology

The evaluator examined the activities of Mosqoy's three programs. To evaluate the constellation of activities and outputs of the programs, the evaluator performed a number of tasks, including: **desk review; consultations and interviews with the Executive Director, staff, and key volunteers; and interviews with the beneficiaries (AYP students and alumni, relatives of AYP students and alumni, and weavers, both in group and individually).**

Brief Introduction to Mosqoy

Mosqoy is a non-governmental organization that works to promote the educational and cultural rights of indigenous Quechua communities in the Peruvian Andes. The organization provides "economic opportunities for communities of the region, while nurturing their threatened indigenous culture"¹. Its aim is to provide a hand-up, not a hand-out. Mosqoy does not want to inadvertently contribute to the dependency cycle with hand-outs or influence cultural traditions with its own beliefs of what is right². Mosqoy has three main programs: 1) the Andean Youth Program (AYP), which provides post-secondary educational opportunities for promising but marginalized youth of the remote communities that partner with the Q'ente Textile Community Program and from elsewhere in the Sacred Valley near Cusco; 2) the Q'ente Textile Community Program (officially registered as a British Columbia not-for-profit society under the name of Q'ente Textile Revitalization Society), which provides fair-trade outlets and capacity-building workshops for indigenous artisans to revitalize their culturally significant art form; and 3) the Global Stewardship Program (GSP), which educates Canadian youth on how to be responsible consumers and travelers.

¹ Mosqoy's website, November 2015

² Ashli Akins, TEDX talk, Victoria, Canada, 2013; also Ashli Akins interview, 12 August 2015, Skype.

Impact Assessment

Andean Youth Program

Andean Youth Program's goals:

- For the Andean Youth Program (AYP) to provide the possibility of education to ideally 10 incoming students per year;
- For the AYP students to become role models for the youth in their communities by setting an example to dream of and work towards brighter futures;
- To establish a larger base of professionals in the Sacred Valley, with the aim of fostering sustainable and improved living standards amongst impoverished families;
- To expand to offer scholarships to students in all of the weaving communities - for example, Mosqoy would like to work with a greater number of '*colegios*' (secondary schools) in Andean communities, particularly those which support the Q'ente Textile Community Program;
- To fund the AYP from various revenue streams, ideally from:
 - 25% Q'ente textile sales;
 - 25% Student sponsorships;
 - 25% Alumni funds; and
 - 25% Global Stewardship Program, which includes the funds raised by school clubs, events, etc.
- To establish Casa Mosqoy as a "home away from home";
- To build/purchase a permanent home for Mosqoy students in a central location in Cusco to create an ideal home-base for students and avoid rental fees³; and
- To benefit the students' families, as students are expected to give back a portion of their future income to assist the AYP, their communities, and by extension, their families.

The realization of Andean Youth Program's goals:

Establishing a larger base of professionals in the Sacred Valley, with the aims of fostering sustainable and improved living standards amongst impoverished families, and of AYP students becoming role models for the youth in their communities, setting an example to dream of and work towards brighter futures

AYP has successfully helped over 50 underprivileged indigenous youth graduate. The large majority of the interviewees said they most likely wouldn't be able to study, if it was not for the help of Mosqoy. The majority of the interviewed graduates are now employed in the fields of their choice, which contributes to the realization of the goal "establish a larger base of professionals in the Sacred Valley, with the aim of fostering sustainable and improved living standards amongst impoverished families".

³ Mosqoy's website, November 2015

Of the alumni interviewed, while not many now live in their communities, 25% have already helped their communities by teaching others in their communities through their new skills and knowledge, by starting a business in the Sacred Valley, or by raising their voices in local assemblies, which are arguably the most important way of influencing local decisions. 12.5% said they were starting to help their communities now and 25% said they are planning to do so in the near future. Parents of current students all said that they, and others in their communities, are expecting their children to return and help the communities.

All of the alumni interviewed also said they felt their leadership abilities improved while in Mosqoy, as did all of the current students, which they substantiated with examples.

Finally, all but one of the current students' relatives also noticed that their children have developed leadership abilities and all but one thought they were now more likely to stand up for their fellow citizens. The majority also noticed that the children had developed a host of other new skills and that they are now better communicators.

This again contributes to the realization of the goal “establish a larger base of professionals in the Sacred Valley, with the aim of fostering sustainable and improved living standards amongst impoverished families”. It also contributes to the goal of “AYP students becoming role models for the youth in their communities, setting an example to dream of and work towards brighter futures”.

Casa Mosqoy being “home away from home”

All of the alumni said living in Casa Mosqoy made them feel safe, cared for, inspired, and responsible. All but one said that they felt loved living in Casa Mosqoy. None said that they felt de-motivated living in the house. When asked for additional comments, one said they felt motivated to study, one said they got a lot of advice, one said they felt motivated and able to achieve what they wanted, one said they felt more motivation to keep going forward, and one said it was an experience of living in a group.

The current students answered in a similar vein, some pointing out that they were unhappy with the lack of tidiness and unity among the students, but mostly emphasizing that they lived like brothers and sisters and were feeling cared for and secure.

Finally, the relatives of the students also all believe their children are being adequately supported in Cusco and their fear levels have dropped over time, testifying to the fact that they trust the care their children are in.

All of these observations point to the fact that the goal of the Casa Mosqoy being a “home away from home” is being realized.

Diversifying the revenue streams: 25% from Q'ente, 25% from alumni donations, 25% from GSP and 25% from student sponsorships

In terms of the “revenue streams” goal, Q'ente is contributing to AYP, albeit only 10% of textile purchases annually, and GSP is not developed enough yet to contribute 25%. No students have given money to AYP yet. The goal is therefore not being realized. However, given the fact that these are very young people who are fresh out of post-secondary studies, and given that the clause stipulating that they contribute financially to AYP has only recently been added to the student contract, a fairer assessment of whether this goal has been achieved will have to be made in future years. Moreover, according to the staff of the organization, many alumni have volunteered for the organization over the years.

Continue to grow each year, providing the possibility of education to an increasing number of students

In 2012, due to the sharply increasing costs of private post-secondary education in Peru, the organization adjusted its strategy to reflect these changes. The original goal of the AYP was to “**continue to grow each year, providing the possibility of education to an increasing number of students (ideally, 20 per year)**”. The adjusted goal now states that the goal of the AYP is to provide the possibility of education to ideally 10 students per year (with 10 per year being achieved by 2017). Therefore, while the original goal has not been achieved, the reasoning behind the adjustment is sound since the prices of tuition have grown so fast and sharply (from around \$1000 to around \$3000 per year). In 2013, six students were admitted to the program; in 2014, three students; in 2015, five students; and in 2016, one student has been admitted to the program so far. AYP is therefore achieving its goal of providing the possibility of education to a substantial number of students that otherwise would not have the opportunity to study each year. There is an option of tuition-free education in Peru, but the public universities only accept a very small percent of those who apply for the positions. The indigenous youth with secondary education of lesser quality are even less likely than the rest to get those positions. Currently, three of the 13 Mosqoy students are studying in public universities, which is a big success for them.

Expanding to offer scholarships to students in all of our weaving communities

In recent years, AYP has been able to accept several students from Q’ente’s weaving communities into the program and has recently administered the entrance exam in all of the weaving communities. The goal of “expanding to offer scholarships to students in all of our weaving communities; for example, Mosqoy would like to work with a greater number of *colegios* (secondary schools) in Andean communities, particularly those which support Q’ente Textile Community Program” has therefore been achieved.

Benefitting the families of the students

Finally, all of the relatives of the students said that the way others in the community view them has improved since their children became a part of AYP. Some also mentioned that while before people in the community thought that education was useless and that the students would only do it for themselves and not help the community, they are now changing their minds. Several alumni and current students said they were contributing to their families’ budgets and were supporting their families through teaching what they learned at the institutes to the younger children. This shows that the goal of “benefitting the students’ families, as students are expected to give back a portion of their future income to assist the AYP, their communities, and by extension, their families” is being realized.

Q’ente Textile Community Program

Q’ente’s goals:

- To help revitalize the Quechua textile tradition for its artistic, cultural and historical value;
- To renew respect and pride for the Quechua culture, language and lifestyle;
- To act as a networking platform for textile and cultural revitalization projects in the Peruvian Andes;
- To encourage the transmission of traditional knowledge and reconnection of generations in Quechua communities;
- To aid in the stabilization of the economy in participating communities and bridge the gap in the commodity chain between producer and consumer;

- To foster international awareness of and compassion for issues faced by the developing world, international solidarity, and the value of indigenous traditions⁴; and
- To create conditions that would empower indigenous Quechua weavers, mostly women, to be able to have more of a say in decision-making and to contribute more actively to their own development and to the development of their communities.⁵

The realization of Q'ente Textile Community Program's goals:

Aiding in the stabilization of the economy in participating communities

In order for the women to be fully employed as weavers and significantly contribute to and help stabilize the economies of their communities, Q'ente estimated in its 10-year community plan that it would have to buy approximately \$4400 CAD worth of textiles per month. With the annual amount of Q'ente purchases being between \$10,000 and \$12,000, the organization is still far from achieving its goal. Nonetheless, Q'ente's income provides several weavers with the income necessary to keep their families above the extreme poverty line, which (indirectly) corresponds to Q'ente's goal of "aiding in the stabilization of the economy in participating communities", since stable and higher family incomes contribute to the overall stabilization of the local economies.

Engaging with the communities directly and giving them a "hand-up", rather than a "hand-out"

The weavers from Parobamba, who compared their Weaving Association that works with Q'ente with another one that does not, said that working with Q'ente was more stable. Moreover, weavers from Huaran that work with other organizations said that they felt closer to Q'ente because it showed interest in them by coming to them and talking to them directly. This seems to correspond to Q'ente's goal to "engage with the communities directly and to give them a "hand-up", rather than a "hand-out"

Revitalizing the weaving tradition for its artistic, cultural, and historical value in the communities it works with

In Cancha Cancha, Parobamba and Pitukiska, the establishment of the Weaving Associations, the textile orders from Q'ente, and the workshops on dyeing, weaving and spinning, which solidified weavers' knowledge of their art, did seem to revitalize the weaving tradition: the weavers say they weave more than before. They also felt the workshops were useful and that during the *encuentros* (reunions) with other weavers, they learned how to improve their art and sell it better. In Amaru and Huaran, the weaving tradition was quite strong already before Q'ente started working with the two communities. Nonetheless, in Amaru, the weavers said more young people weave now, and that this was partially because of the opportunities to sell textiles that Q'ente provided.

On the other hand, one of Q'ente's goals is for the weaving not to be seen as a purely commercial activity and for the weavers to relate to it as art. The results on this are mixed. In most cases, the weavers said they wove more when there were more orders and the reason that communities gave for preserving the dye plants was because tourists preferred natural dyes even though, in three communities, the weavers also said it was important to preserve them because it was their way of connecting to nature. In four communities, they said they still respected Mother Earth and in two, they still gave

⁴ Mosqoy's website, November 2015

⁵ Interview with Ashli Akins, 13 November 2015

offerings to it, though not in the form of textiles, as was the case in the past. Moreover, in two communities, the weavers said they preferred synthetic dyes themselves. In most communities, traditionally woven textiles are still worn, at least on special occasions, and in the case of three communities, they are still used for ceremonies. While it is impossible to know whether they would be less used if the weaving tradition were not commercially viable, it is at least possible that this is the case. Furthermore, even though the weavers did seem to value the commercial aspects of textiles a lot, there still seem to be some strong sentiments surrounding the tradition. For example, the weavers in Amaru said traditional wear was sacred and elegant and that it made them proud to wear it. Also, when asked what weaving meant to them, one weaver from Huaran said: “Weaving is our past-time, our work, our art, our life, that’s all we do and all we have – we will die weaving.”

In sum, it is difficult to state with any degree of certainty that Q’ente managed to “revitalize the weaving tradition for its artistic, cultural, and historical value in the communities it works with”, which is its main goal. However, what can be said is that the weaving tradition is certainly still alive in those communities, that the weavers feel pride for being members of the Weaving Associations, that the textiles are still made in a traditional way and with traditional dyes, and that it is at least possible that none of that would still be the case (to the extent that it is) if Q’ente was not working with these communities. While two of the Weaving Associations only sell their textiles to Q’ente, Q’ente’s income makes a difference to all of the communities, albeit small. It is conceivable that if that income and support were not there, the weavers may have stopped producing textiles in the traditional way, in favour of cheaper, synthetic alternatives for clothing and other ways of making money. It can also be said, with some degree of certainty, that Q’ente is on its way to achieving the goal of “renewing respect and pride for the Quechua culture, language, and lifestyle” to some extent and to varying degrees in different communities (although it definitely cannot be said that Q’ente is the only factor in this renewal and it is uncertain to what degree the pride was already there before Q’ente started working with the communities).

To add to that, especially in two communities, Cancha Cancha and Pitukiska, the Evangelical Church is gaining more cultural influence. While this is a speculation, based on the interviews and the evaluator’s observations, it seems at least possible that keeping a strong connection with the textile tradition is partially helping to keep the Quechua culture alive in those communities.

Creating conditions that would empower indigenous Quechua weavers, mostly women, to be able to have more of a say in decision-making and to contribute more actively to their own development and to the development of their communities

As evident from the UN’s report on discrimination against women, indigenous women in Peru are a particularly marginalized group, disproportionately prone to poverty, habitually excluded from decision-making and often in danger of violence. Their children, especially girls, are also disproportionately unlikely to continue schooling. A large majority of the weavers interviewed stated that they felt more self-confident, more secure and more able to contribute to decision-making because they had an income and were able to contribute something to the family budget. Q’ente, therefore, does seem to be achieving its goal of “creating conditions that would empower indigenous Quechua weavers, mostly women, to be able to have more of a say in decision-making and to contribute more actively to their own development and to the development of their communities”.

Encouraging the transmission of traditional knowledge and reconnection of generations in Quechua communities

In two communities, the youth were said to be weaving more, partially because of the opportunities Q’ente offers. In all of the communities, the majority of the youth still know how to weave. Moreover, students from Amaru, Cancha Cancha and Parobamba have participated in the AYP program, travelling to the other weaving communities and translating Quechua to Spanish and vice-versa. The transmission of traditional knowledge and reconnection of generations in Quechua communities is definitely encouraged in such cases. Moreover, other AYP students from other communities regularly come to the

weaving communities, learning from them and, in some cases, observing the weaving tradition live for the first time. Again, the traditional knowledge is transmitted in such cases and the generations reconnected, which corresponds to one of the goals of Q'ente.

Fostering international awareness and compassion for issues faced by the developing world, international solidarity, and the value of indigenous traditions

In March 2014, around 20 high-school students from Canada travelled to Peru. During their trip, they travelled to some of the weaving communities and met with the weavers. When one weaver, who was part of this exchange, was asked how she felt about it, she said the students were respectful and the whole experience was positive. Moreover, since Q'ente is one of the only NGOs that travels directly to the communities, its volunteers (and often their friends and members of other NGOs), who come from all over the world, are regularly exposed to the weavers' realities which undoubtedly fosters Q'ente's goal of "international awareness and compassion for issues faced by the developing world, international solidarity, and the value of indigenous traditions".

Acting as a networking platform for textile and cultural revitalization projects in the Peruvian Andes

Finally, the only Q'ente goal that does not seem to be realized yet is the goal to act "as a networking platform for textile and cultural revitalization projects in the Peruvian Andes". As a small social enterprise, aligned with the practice of empowered participatory development, which often takes a lot of time, Q'ente is still in its infancy as a business and as a program. It therefore is not in the position to be taking the lead in Cusco, where a lot of similar NGOs are more established and have more influence.

Global Stewardship Program

Due to time constraints, the evaluator has not been able to carry out interviews with four participants in the Global Stewardship Program (GSP) program. Further research needs to be done. The following section on the GSP is therefore based on the interview with the current manager⁶ and some of its volunteers and cannot be said to be an evaluation in the true sense of the word. Nonetheless, this section does give an overview of what the program has been able to achieve so far, what its strengths and weaknesses are, and what it is hoping to achieve in the future.

Achievements

Lectures and presentations: The GSP offers lectures, mentorship and workshops for student clubs, and tours to Peru for North American audiences who wish to learn more about topics related to Mosqoy's mission. The lectures are carried out by the Executive Director of Mosqoy, by Mosqoy volunteers, and occasionally by the Mosqoy Student Ambassadors from Peru, if they happen to be in Canada at the time. This non-exhaustive list includes some of the educational and other institutions that have requested the program's services so far. Each year, Mosqoy gives guest lectures in the Environmental Studies program at the University of Victoria in Canada. Moreover, guest lectures and presentations were held at the Battalion Park Elementary school in Alberta, the University of Fraser Valley, the Esquimalt High School, the Langley Fine Arts School, the First People's House on the University of Victoria Campus, Wade Davis' Anthropology class at the University of British Columbia in Canada, and at OUR Ecovillage (all in British Columbia, Canada). Mosqoy also gave a lecture for the Victoria Spinning and Weaving Guild in 2014 and at several textile fairs in Canada.

⁶ Interview with Rosa McBee, November 2015, Skype.

High-school tours to Peru: Moreover, the program successfully organized a tour for Canadian high-school students in March 2014, which will take place again in March 2016. The students explored ancient Incan ruins of Machu Picchu, the Maras salt flats, and the rural indigenous communities in the Sacred Valley, hiked into the Andean Mountains, did an inter-cultural exchange with the Mosqoy students in Peru and visited their families, and did a service-learning project (which they fundraised for, helping to renovate the Casa Mosqoy in which Peruvian Andean Youth Program students live during their stay in Cusco).

Ambassadorship program: Finally, so far, the GSP was able to offer semester-long stays in Canada to three Mosqoy alumni through the Ambassadorship program. The program was free for the alumni, apart from a small contribution they had to fundraise. The students attended English courses and a variety of other subjects at the University of Victoria, and experienced many opportunities to interact and connect with their Canadian peers. Student Ambassador Liaison volunteers helped provide support for the students.

The Ambassadorship program will welcome two new students to Canada in the winter/spring of 2016. When in Canada, the 2016 Ambassadors will participate in the university lectures Mosqoy volunteers give on topics of environmental sustainability, international human rights, social justice, social enterprise, language maintenance, responsible tourism, consumerism, etc. The Ambassadors will share how the presentation topics related to their life in the Andes. This will offer them the opportunity to network and to practice their English and presentation skills.

Strengths

The current strengths of the program, according to its manager, are that it has great public interest and support, particularly for the Ambassadorship program. The Ambassadorship program combines indigenous issues and international development, which are two topics that are widely popular in Canadian universities. The program's workshops and lectures are in high demand from universities and community centers in Canada. Moreover, the Ambassadorship program offers a unique facet to Mosqoy's fundraising, since Canadian donors can meet the Peruvian youth they had sponsored / are sponsoring. There is also a lot of interest in the tours program for high-school students. Currently, 20 students have signed up for a tour in March 2016. Overall, the GSP engages the community and youth and the response from the Canadian public has been very positive. Moreover, it is adaptable and is shaped by community partnerships and collaborations.

Weaknesses

The weaknesses, according to the manager, are that while the university student clubs have a lot of potential, the engagement is not strong. Moreover, the GSP management position is unpaid, which could lead to issues of retention, and when the program is dependent on community relationships, having frequent changes in leadership is not ideal. Moreover, it is a multifaceted program, which can be hard to keep organized by a volunteer who cannot dedicate him/herself to the program full-time.

Plans for the future

The program plans to shift its focus from university clubs to high-school clubs. Moreover, it sees large potential for the Peru tours for high-school students and for other segments of the population, and hopes to significantly expand the program in this direction. With funds from the tours, it is hoping to hire a part-time GSP manager in 2016 and to generate enough revenue to increase the position to a paid full-time position by 2020.

To increase its visibility and outreach, GSP is presently working to engage the University of Peace in Costa Rica to have three Masters students come to Peru every summer to do research and advocacy projects for Mosqoy and to produce materials that can then be used for marketing and educational tools in the GSP program.

GSP is also working to increase the indigenous cross-cultural exchange. The 2016 Ambassadors will do a number of presentations in indigenous community groups and classrooms in the spring of 2016. The program is currently collaborating with Langley Fine Arts School to offer an indigenous youth weekend retreat in April 2016 to the Mosqoy Ambassadors from Peru and the Canadian indigenous youth to foster an indigenous youth think-tank opportunity. In the same vein, the program is also raising funds for the Ambassadors to be able to do a two-week homestay in the First Nations' Tahltan Territory of northern British Columbia. Moreover, the GSP hopes to eventually start a scholarship fund for indigenous high-school students from British Columbia to be able to apply to go to Peru on the high-school tours.

Conclusion

Mosqoy overall: organization's defiance of criticism usually levied against participatory development programs

In terms of management and operations, Mosqoy has been able to achieve most of its initial goals. It is a well-established organization in both Canada and Peru (although Mosqoy Peru currently has a status of a civil association, not an NGO yet), which is mostly on track with the essentials of its management practice.

Moreover, Mosqoy's programs are grounded in detailed research, and are designed to holistically address the issues that affect the Sacred Valley's indigenous communities, by focusing on addressing the cycles that perpetuate their poverty and marginalization. By doing this, they avoid creating further disparities among different sectors of the population and help create conditions for the sustainable, autonomous and self-sufficient development of those communities. Mosqoy does this in a way that recognizes the agency of the weavers, of the indigenous students and of the indigenous communities. As evident from the interviews with the weavers, Mosqoy staff, and other NGOs, Mosqoy is one of the only NGOs in the Sacred Valley that engages directly with the female weavers. Its primary focus is to build capacity of the weavers to such an extent that they can be in charge of their own development. They also engage directly with the students, since most Mosqoy volunteers and the Resident Advisor live with the students supported by AYP, and the AYP manager spends the evening at the Casa Mosqoy several nights a week. The students are constantly involved in Mosqoy's activities, thus developing skills to potentially be able to take over the program at some point. Students are also encouraged to express their opinions about how Casa Mosqoy should be managed during weekly meetings.

This approach to development practice is in line with theories on participatory development, and empowered participatory development at that. Participatory development has become an increasingly accepted method of development practice and is employed by a variety of organizations. It is often presented as an alternative to mainstream "top-down" development.⁷ Empowerment participation is the approach to participatory development where primary stakeholders are considered capable and willing to initiate the process and take part in the development analysis. This leads to joint decision-

⁷ Mohan, G. (2008). 'Participatory Development'. *The Companion to Development Studies*. Hodder Education. p. 45.

making about what should be achieved and how. They are considered equal partners with an equal say in development decisions concerning their lives. Dialogue identifies and analyzes critical issues and an exchange of knowledge and experiences leads to solutions. Ownership and control of the process rests in the hands of the primary stakeholders.⁸

In its approach, Mosqoy also successfully challenges the common criticisms directed at participatory development projects: critics often suggest that participatory development projects fail to adequately address inequalities such as class, race⁹ and gender¹⁰. In trying to give voice to communities, development agencies and NGOs may connect only with elite members of a group, thereby re-enforcing local inequalities. In a similar vein, such projects have also been accused of enabling tokenism, where a few “hand-picked” local voices are allowed to speak as a “rubber stamp to prove... participatory credentials¹¹”. This view suggests that organizations only include local voices to improve their image, without really seeking to engage the population with which they are working. As explained above, Mosqoy’s staff and volunteers take it upon themselves to travel and hike to the communities each week, precisely to avoid this kind of reinforcement of local inequalities, by talking to the female weavers directly, in their own language.

When compared with traditional forms of development, participatory development is sometimes criticized for being costly and slow. A project may take longer if one has to engage, work, and come to a consensus with local communities¹². A project may also have higher start-up costs than traditional development¹³. In addition, participatory development is criticized for reaching a smaller population than traditional development. Community dialogue and development may initially involve only a few individuals, whereas traditional aid-based development initiatives may reach hundreds of people. These “charges” could certainly be levied against programs, such as Mosqoy’s, which in some ways, has only started to grow, after almost 10 years in existence. 2014 was the first year in which Mosqoy was able to hire full-time staff, get its first large corporate grant, and organize its first large textile-sales event, which brought in over \$7000. 2015 was the first year Q’ente was able to visit all of the communities every month and order increasingly large amounts of textiles from them. However, in the past 9 years, a solid foundation of mutual respect, understanding and ever-improved communication was built with the weaving communities, the students’ home communities, and the young people Mosqoy works with. As one weaver from the Huaran Weaving Association said: “They come regularly and even when they don’t order anything, we don’t feel disappointed; we still feel like Q’ente has an interest in us. We like that the staff and volunteers come to Huaran to meet us and we feel closer to Q’ente than to other organizations because of that. They want to help us sell our textiles. They want us to live better. They want to see us united.”

Finally, it is the evaluator’s view that the above findings from the most recent UN reports, which are summarized in the longer version of this report, also support the reasoning behind Mosqoy’s programs and show the need for such programs.

⁸ Tufte, Mefalopulos, Thomas, Paolo (2009). *Participatory communication a practical guide* ([Online-Ausg.] ed.). Washington, DC: World Bank, p. 5,6. [ISBN 978-0-8213-8010-9](https://doi.org/10.1017/9780821380109).

⁹ Mohan, G. (2007) “Participatory Development: From Epistemological Reversals to Active Citizenship”. *Geography Compass*, p. 784

¹⁰ Mohan, G. (2008). ‘Participatory Development’. *The Companion to Development Studies*. Hodder Education. p. 46.

¹¹ Mohan, G. (2008). ‘Participatory Development’. *The Companion to Development Studies*. Hodder Education. p. 48.

¹² Jennings, R. (2000). ‘Participatory Development as New Paradigm: The Transition of Development Professionalism’. *Community Based Reintegration and Rehabilitation in Post-Conflict Settings Conference*, p. 4.

¹³ Jennings, R. (2000). ‘Participatory Development as New Paradigm: The Transition of Development Professionalism’. *Community Based Reintegration and Rehabilitation in Post-Conflict Settings Conference*, p. 4.