Session 4: Project impacts on stakeholder empowerment
Facilitator: Andrew Bartlett

Participatory development projects in the Andes—looking for empowerment with Q-Methodology
Regula Züger

Often the assessment of development projects concentrates on the change of opportunities that result from the intervention. These opportunities may alter the person's potential reality, but they are not "empowering" unless they enter into that person's actual reality. But how can we measure that?

Q-Methodology as a science of subjectivity was proposed first (1935) by William Stephenson, a British Physicist/Psychologist. In the study reported here, the methodology was used in order to achieve better insight into the subjective nature of empowerment, which is often considered an important factor for poverty alleviation, even by the World Bank. The subjective reality of a person is a functional reality and it is often much more real than the external "objective" reality, because it is what people perceive and what makes up their life. Q-Methodology serves as a supplement to the strategies that emphasize the material world outside the individual. It allows individuals to express themselves with a minimum bias from externally imposed meanings. The highly subjective data obtained from the interviewees are subject to advanced quantitative analysis (factor analysis).

With Q-Methodology, people can be grouped into "factors" (groups of people) with similar functional realities. These groups show up like clusters in a multidimensional space. Previous research showed that normally persons do not easily change their mind (remain in the same factor over time). But the hypothesis of this study is that if people get "empowered" by an intervention of a project, their inner, subjective reality (their position in the space) must change. Empowerment of individuals should possibly be tracked as a shift from one factor to another and project participants are supposed to move more over time than non-participants do.

With empirical case studies, rural people in the Peruvian Andes are assessed before and after intervention of projects and such changes will be tracked. Pre-tests were made with CIP (International Potato Center) Farmer Field Schools in Peru in 2002/03, which ended up in a larger study with different projects in the same country. At this stage, there only exist "before-intervention" data, projects are still ongoing (FAO Farmer Field Schools near Huancayo and the Rural Sanitation Program SANBASUR near Cusco).

Q-Methodology as a science of subjectivity is a different and challenging approach to looking for theories. Q-Technique alone (one part of the Q-Methodology) can be an interesting instrument for many social-science research questions. In a workshop, the four principal steps of the technique can be explained and partially experienced (as a game):

- Q-Concourse: Universe of the theme to start working with, it refers to the volume of subjective communicability on a topic like "being poor," etc. (may be hundreds of slogans, statements, but also pictures, songs, comics, etc.)

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- Q-Samples: Most comprehensive sample (selection out of the concourse) that best stands for the different existing opinions or ideas on a subject
- Q-Sorting: The Q-Samples are submitted to the participants of a study for the Q-Sorting; participants rank-order the samples from agree to disagree, possibly following a normal distribution in order to avoid rankings only at both extremes
- Factor Analysis: The results (Q-Sorts) are submitted to factor analysis and rotated in order to distinguish different factors (groups of persons with similar functional realities).

Empowerment through technology: Gender dimensions in social capital build-up with implications for technology exchange
MCS Bantilan and R Padmaja

This paper explores how and to what extent women and men have benefited from the social capital build-up (referred to as the ability of men and women farmers to develop and use various kinds of social networks and the resources that become available through them) in technology uptake, and the role of women in this process. A case study on ICRISAT's Groundnut Production Technology (GPT) is presented, which systematically documents the process by which farmers—both men and women—as well as the whole community became empowered through the build-up of social capital, which facilitated access to resources, information and technology. The paper focuses on two main aspects—the role of social capital (through social networks) in technology adoption, and how build-up of social capital leads to improvements in the welfare of farmers and farming community, with a gender perspective.

Our evidence suggests that the technology uptake process was enhanced with the build-up of social capital, whereby the men and women from all class and caste groups came together to improve their livelihoods. Collective action was enhanced with the increased involvement and participation of women in technology uptake. Strong kinship ties were developed among diverse classes all over the village, including the landless tribal women who formed the major labor force for this technology. This build-up of social capital across social classes and gender through technology adoption and vice versa achieved sustainable impacts, especially in establishing gender equity.

The study highlighted that social networks played a crucial mediating role in the process of technology uptake. There were differences in the ways that social processes were used by men and women, because most of the time women did not use the formal networks directly. The build-up of social capital played an important role in influencing impacts from the technology because of the ways in which social networks and social relationships facilitated technology dissemination. Gender relations played a significant role in mediating the translation of economic benefits derived from technological uptake into individual well-being. Finally, the study concludes that establishing the network

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architecture—by an examination of the types of social networks that marginalized groups associate with, the networks that the powerful groups have access to, and the relationship between the two groups—will provide insights into the role of social networks and power relations in the village in ensuring any risk- and poverty-reducing impacts of particular programs/interventions.