

Feminist Alternatives to Development Online Discussion Report

April 2013

**A Synthesis of the Online Discussion on Feminist Alternatives to Development
(5th-6th December 2012)**

The Gender and Development Network

The Gender and Development Network (GADN) is a membership organisation made up of leading UK-based non-governmental organisations (NGO) staff, practitioners, consultants and academics working on gender, development and women's rights issues. GADN brings together members on thematic issues through working groups. The Development Alternatives working group is aiming to promote alternatives and solutions to current agendas and problems in women's rights and gender equality and development.

The Alternatives Project

The current focus and unprecedented level of apparent political commitment from donors on women and girls is a welcome opportunity for those promoting women's rights. However, it also presents a danger that we follow current political agendas rather than leading them.

The importance of the strategic needs of women and girls, and need for the transformation in gender power relations, has been widely recognised. Less has been done to translate these, and the many existing debates on feminist alternatives, into practical policy proposals.

GADN has initiated a project aimed at bridging the gap between current donor thinking and ways of developing policy and programmes on the one hand, and feminist visions of transformative change on the other. The first step has been to collate a variety of views on alternative visions.

A two day online discussion on feminist alternatives to development was held on 5th and 6th December 2012. The discussion was managed by a small team consisting of the freelance Project Manager, a co-facilitator, the GADN Coordinator and Director, and technical input and expertise from the Institute of Development Studies. The discussion generated a rich and wide-ranging debate about feminist visions of society and the changes needed to bring about those visions. This paper summarises the main themes emerging from this online discussion.

Methodology of the online discussion

Purpose of discussion

The purpose of the discussion was to:

- obtain a sense amongst one set of practitioners and academics as to what an alternative vision to development could look like, and how and where to re-engage our efforts towards this in the current climate
- identify concrete steps for policy makers to bridge the gap between current practice and furthering work on transformative change.

Participants and limitations

Given this is a relatively new area of work for GADN, and we are explicitly UK-based, feminists and gender experts from outside the membership were invited to join the discussion in order to widen the debate and build on the valuable experience of individuals and groups with a history of working on this issue.

The GADN Coordinator worked with the Project Manager to recruit participants from within and beyond the network to participate in the discussion. In total, 65 people participated – just over half of these were UK-based GADN members and the remainder included participants based in Africa, Asia and Latin America. (see Annex one).

While efforts were made to make the discussion as inclusive as possible, it still had clear limitations in that it took place in English and required access to a computer and the internet. Hence the views presented must be seen in this light - as one set of views from a particular audience within this movement.

Background Discussion paper

To inform the discussion, the GADN Coordinator conducted an initial literature review to identify existing feminist alternatives to development. The Project Manager consulted members of the GADN Working Group on Development Alternatives and other participants on the focus and boundaries for the discussion. This, together with the findings of the literature review, informed the development of a short discussion paper, which was circulated in advance to frame and stimulate the debate.

The discussion paper set out a framework of three key questions and a series of sub-questions, based on participant feedback:

(1) Discussion thread one: what kind of society do we want?

- What kind of society do we want?
- What characteristics, values and forms of organising do we consider to be valuable and worth aiming for?
- Given our different contexts, what binds us together?
- How can we reflect these different values in the organisation of such a society?

(2) Discussion thread two: what have we learned from existing work on alternative narratives and realities?

- What have we learnt from existing efforts to bring about transformational change? Which approaches are most effective?
- What alternatives are being articulated in different contexts (economic, political, social, cultural, formal, informal, local, national, regional and international etc.) and what examples do we have of these alternatives operating in practice?
- What steps and processes have been involved in turning these alternative narratives into realities?
- Are there examples of alternative models/structures/ways of organising society that already exist that we could learn from or draw upon?

(3) Discussion thread three: how do we need to do things differently to achieve the kind of society we would like?

- What practical implications does the learning from our experience in different contexts have for our work?
- How do we translate feminist knowledge and personal experience into shaping transformative policies and transforming institutions?
- What would a feminist/transformatory development policy or intervention look like, both in terms of our models of intervention and our ways of working?
- How can we reflect the values articulated in our vision in our methods of achieving change?

The three 'threads' ran concurrently during the 48-hour online discussion period, giving participants the opportunity to participate in different conversations. The nature of the discussion meant there was considerable overlap between and across the three threads.

In the next section of this paper the Project Manager (Ceri Hayes) draws out some of the main messages that emerged from across these three inter-connected threads.

Key findings

Common ground on global concerns

The diversity of the feminist movement presents a challenge when building feminist alternatives and participants were clear it is not possible or indeed desirable to design a blue-print or manifesto to which everyone is expected to adhere. At the same time they highlighted a number of common global concerns around which we can unite, including: an end to patriarchy; freedom from violence against women; an end to conflict; equitable access to land, resources and energy; the global economic crisis; the right to reproductive freedom and bodily integrity; a world where care work is truly valued and shared equally between women and men; where women exercise decision-making over their lives; and everyone has their basic needs for food, shelter and health care met.

Of these, the issues of care work, the impact of the financial crisis on women's lives and, above all, violence against women, were most frequently cited as common denominators in all societies – and priorities for collective feminist mobilisation and intervention:

'For me, the main issue is gender-based violence, in all its forms and targets. It is THE key indicator of the fact that our societies, all of them, are not free.'

'I deeply believe that we won't be able to talk about gender justice until care work is truly valued and shared equally between men and women.'

A number of participants underlined that collective responses are possible and necessary, but the most successful interventions are those that tailor responses to the specific context, whether that's at household, community or policy level. For instance, one individual cited the example of an intervention in the Kembatta region of Ethiopia that has led to a 90% reduction in cases of female genital mutilation. The intervention has been successful because the organisation in question, Kembatta Menti Gezima, listened to the needs of the community and provided comprehensive and tailored responses.

Values and characteristics of an alternative society

Many participants shared views around the values and characteristics they would like to see in an alternative society, with altruism and care for others at the top of most people's wish-lists:

'We need a culture where sharing responsibilities (including caring for others) is the norm, not the exception...This new society needs a new model of success that values non-economic achievements – including the work, time and skill involved in raising a family – and is underpinned by ethical and moral standards...It needs to embrace a holistic understanding of empowerment that is more about having choices and rights than being simply about having increased consumer power.'

'We must value those who are promoting the rights of others - sometimes at their own expense - and [recognise] that we can all act altruistically and for the good of the community or of others rather than in narrowly defined self-interest.'

The rejection of a 'society of individuals' driven by consumerism in favour of mutual responsibility and more equitable communities was a common thread through the posts. In this context, several contributors criticised mainstream development theory and practice for its emphasis on economic growth, at the expense of basic human rights and the well-being and protection of the environment.

There was a lot of emphasis on the importance of process – and the need to ensure that processes of constructing collective visions of alternatives are inclusive.

Participants said they also wanted to see a society underpinned by humility and compassion, respect for difference, human rights and a commitment to equity and equality.

Contributors were broadly in agreement that feminist alternatives to development must build on but go beyond existing critiques of neo-liberal capitalism and that a feminist vision must seek to transform all unequal power relations and challenge all forms of injustice, redistribute power, resources and wealth between countries and between rich and poor people, recognising that some of us stand to lose out e.g. many men would lose power and many women and men in the North would lose material wealth if the world's resources were distributed more evenly:

'Being equal in a world that is not free is ... better than nothing, but not the real thing! We need a more equal world not only to bring about gender equality but for global justice!'

Agree to Disagree

At the same time the discussion emphasised the need to respect difference and be prepared to agree to disagree when necessary:

'There are many great lessons about solidarity and working in coalition, in ways which allow us to dissent from each other on issues where we are different and have different priorities. We can't always expect to work with the same women and organisations - we need to respect each other's rights to disagree, sometimes vehemently, with each other.'

'We should stop looking for consensus and move collectively on our common grounds, and fight our corners on our divergent grounds.'

Posts about feminist issues in prostitution and about encounters between secular democratic feminist women and Islamic women in Tunisia both highlighted the need for feminists to find new ways of working together that respect different views and experiences.

One participant shared the example of women from across the political spectrum in Nicaragua coming together to develop a common agenda for change that they could all advance from their respective locations, to illustrate that it is possible to agree to disagree on differences. Given the diverse and highly contextual nature of feminist alternatives, the discussion highlighted the importance of understanding and listening to the rationale behind political differences.

While a lot of interventions cited the importance of involving men in struggles for gender justice, some questioned whether this should be a key priority suggesting further discussion is needed on the issue:

'Much as I think that gender constructs damage some men, and that some men are attempting to support change and should be encouraged, I think the issue is more problematic...For me this has been one of the issues where it's not always easy to raise your voice against the prevailing trend, but I sometimes wonder whether 'involving men' is really one of our top priorities.'

'Nothing about us without us.'

One of the overarching messages of the discussion was that feminist visions of society and alternatives to development need to be led by the voices and needs of the women they seek to serve. All too often, excluded groups and poor women and girls within those groups have no voice in their communities, nationally or internationally.

The trademark of any feminist approach to development should be that we listen to and are guided by these voices. This requires us to *'pay attention to how we design our methodologies for building our feminist vision in a more inclusive way that starts from the vision of the most excluded groups.'*

Some people expressed concern that all too often poor women and girls have no voice in development interventions and processes:

'Our greatest responsibility as women working in development is to give these women a voice to articulate their needs but also to feedback (perhaps negatively) on current development interventions without fear of repercussions.'

One participant suggested donors should only support feminist movements and organisations in the South that 'are popular, represent the grassroots, and are rooted in local culture and identity', but this idea was strongly rejected by another contributor who argued that *'many activists in Africa are not from dominant families, they come from enlightened families that wished for their girls to be educated...we should be careful not to exclude them, as this could lead to being patronising towards 'grassroots' women. All societies need intellectual elites. Feminism needs them too.'*

A role for Northern Advocates?

A number of Northern feminists expressed a desire to play a role by using their access to decision makers, and wanted to discuss how best to do this without dominating the agenda. Several suggested their role should be to leverage flexible, long-term funding for women's rights organisations in the South:

'Feminists in the North need to seek ways to secure and distribute resources to women's organisations globally in ways which challenge the current dominant development donor frames - with heavy conditionality, unrealistic reporting requirements, control over content, short term frames etc. This means long term, unrestricted funding, responding to locally defined needs and trusting in implementation.'

Participants expressed differing views on the role of northern development agencies and donors more generally, with some suggesting they should play an international advocacy role in shaping influential global processes (the post-2015 agenda and post-Busan development effectiveness agenda were cited as examples) - but *'only if they are committed to the principles and practices of inclusion and do not (even inadvertently) privilege northern perceptions of feminism and equality in their interactions.'*

One participant thought their main role should be to provide the right resources to *'support national and local processes led by, for and with national practitioners and activists'* and others felt that providing funds for women from diverse southern contexts to participate in international policy-making fora could provide a practical way for development agencies to ensure the voices of the most excluded are heard in these spaces.

However, not everyone agreed that the feminist movement should focus its efforts on engaging with and influencing Northern donors and policy-makers:

'Donors and policy-makers might not be the actors that will bring about real transformative change, as it might not be in their interest to address causes. Shouldn't we in that case strengthen movements that can stand up to these interests, movements that also attempt to improve the PROCESS?'

Funding sustainable movements for change

It was suggested that transformatory change has to start at the local level and women's rights organisations are uniquely placed to drive the systemic work needed to bring about shifts in women's power and status. This sort of change takes decades, yet many of these organisations struggle to secure the long-term, flexible core funds that they need to do their work.

'In my work ... with many donors, when we would propose even a five-year horizon for programmes or initiatives, our proposal would be greeted with horror. We've got to change that norm.'

There were numerous calls for increased funding for women's organisations to place money in the hands of groups that might not have access to other resources.

Several participants underlined the transformatory role that women's funds have played and continue to play in offering funding models that are *'value-driven, risk-taking, and life-affirming: listening to the voices of those who are most affected, being flexible to respect changes in context, building power with instead of power over.'*

Others cautioned that international NGOs must be self-critical of their own positioning in relation to local NGOs and ensure they do not compete for funds and advocacy space. It was also suggested feminists should accept that work on transformatory

agendas may sometimes require us to find ways to work from time to time without official donor funding.

Invest in political approaches

There was a strong sense that development interventions have become de-politicised and overly reliant on technical interventions driven by northern development agencies. Instead participants said they would like to see these agencies supporting *'locally-owned feminist agendas that are concerned with challenging the structures of power and privilege which cause women's lack of power.'*

Investing in political approaches would mean re-assessing development priorities and addressing the root causes of women's disempowerment:

'Development programming from a feminist perspective might be less concerned about providing resources (like cash) to women and girls and more concerned with challenging unequal gendered patterns of access to and control over resources. Or it might be concerned not only with getting women into politics but with transforming political institutions so that they are democratic, responsive and accountable, and uphold women's rights.'

Even the language used may need to be re-thought, as suggested by one participant who questioned the value of the word 'gender' because it is not easily translated into many languages, whereas talking about forms of power between different groups is.

Explore new ways of working collectively within and outside our movement/s

Many participants emphasised the importance of continuing to strengthen links with actors in other social movements working for greater equality and justice, including those outside the development sector such as feminists in the trade union movement:

'This will not only enable us to tackle the root causes of the problems we face on so many levels, but by sharing our ideas and visions, they will gradually become part of the fabric of social change, gain more currency amongst wider audiences and change the normative discourses that perpetuate inequality.'

They highlighted a range of actors engaged in articulating and practicing alternative development values with whom we need to engage, such as the groups of indigenous peoples and peasants setting out alternative ideas around the organisation of the economy in the context of Latin America. These groups are putting forward concepts, such as 'buen vivir' (or the good life), which have emerged from indigenous traditions, and promote the idea that well-being is only possible within a community and in harmony with nature.

Participants emphasised there are clear points of convergence between these ideas and the work being done by feminist economists to understand and value life's basic needs including care-giving and social relationships. Whilst working with these other

movements and political forces is not without challenges, there was a suggestion it would also bring opportunities for mutual learning, solidarity and alliances that may help to advance feminist visions of a more equal and just world.

Another message from the discussion was that we need to 'get out of our comfort zones' and try to find common ground with those actors who may be less sympathetic to some of our values, but who often hold the key to unlocking and transforming unequal power relations. For instance, we should find more ways to engage with religious and traditional leaders, given the influence of religious perspectives on social issues and gender norms.

Ways of working that reflect our values

Participants also called for consideration to be given to how we reflect our values in the way we work both within and outside the women's movement:

'One pathway to reflecting our own values is to find ways of truly and deeply listening to each other that enables us to vastly expand our understanding, our strategies and our partnerships. I've seen glimmers of this in different places, but would love for it to become the hallmark of what we, as feminists, bring to thinking and action on social justice.'

'Any vision of the future must include a new model for working collectively, gently, supportively toward the shared vision of achieving women's rights.'

One key message included paying attention to the way in which we build and maintain our feminist movement, including the need to: listen and learn from each other; exercise the 'freedom to fail' so we grow more supportive of learning from our mistakes; and be accountable to one other if we wish to be truly transformatory in the way we work.

The African Charter of Feminist principles was cited as an example of what a transformatory way of organising collectively might look like – this document recognises the need to set down *'explicit norms to mediate our conduct and the use of power with each other and within our organisations and movements.'*

Make time for healing and self-care

One of themes that generated most interest in thread two (what have we learned from existing work on alternative narratives and realities?) was the issue of self-care. Participants brought attention to the importance of finding ways for practitioners and women's human rights defenders to better integrate self-care and healing – at individual, collective and societal level - into the way we live and work.

'Healing is not possible through purely cerebral or political strategies like structural analysis and transformative policies, though these too are obviously critical. It requires

non-cognitive processes that reach within, that help people reconnect with each other and with the natural world at the level of FEELING.'

Concern was expressed that many of us rarely talk about or make time for processes that allow for recovery and healing and yet those promoting women's rights are affected, in different ways, by violence, conflict, hatred and natural disasters. The stress and pressure that this causes shapes our relationships to our work and lives. If we want to bring about transformatory change, we need to have enough energy and power and 'surface the ways in which these histories shape us' and invest time in healing as part of the political movement.

Participants felt that the women's rights movement is starting to take this issue more seriously, as evidenced by the dedicated Wellness Area at this year's AWID Forum (a global meeting of women's rights activists and gender equality advocates), and a growing number of articles and tools concerned with this issue (see appendix two for further details), but we need to find ways to ensure this sits at the heart of our work to build strategies for change.

A number of participants also linked this issue to the broader care agenda, with several touching on their personal experiences, of struggling to balance work and family responsibilities, to highlight on-going challenges in this area. This remains an area which needs addressing:

'For me, feminist transformation strategy must allow us to break down the barrier between our professional/paid/workplace lives and our personal/household/care giver lives - supporting each other never to feel guilty about the choices we make on where to devote our energies.'

Transformation at all levels

The discussion emphasised how the feminist rallying-cry the personal is political – and the need to align personal and political issues – still holds true and needs to be at the forefront of our efforts to deliver transformatory change.

'Translating our visions of justice into reality begins with us. We need to be in continual reflection and action on all of the ways in which we, in our personal lives, either help to challenge patriarchy and other forms of injustice or we help to maintain patriarchy and other forms of injustice. We need support in this reflection and action; we cannot and should not do this alone.'

This point was linked very closely to calls to invest in time and spaces for healing and for us all to consciously address and respond to *'the internalised oppression of the change-seekers, so that they are able to avoid reproducing the very power dynamics of the status quo they are acting again.'*

The discussion pointed to the need for a multi-faceted approach to change, which works at different levels. Transformatory change cannot happen if we focus solely on

formal structures and institutions, such as changing and influencing state policies. We also need to engage with and influence informal spaces, norms and structures, such as cultural and traditional practices and behaviours. For instance, a number of contributors highlighted the need to challenge the way the media portrays women as an urgent priority.

There was also a reminder that we need to 'learn from interventions, however small, that have contributed to social change at the micro-level – and value successes at the personal and community level.'

Learning from one another

The importance of learning was also a central theme throughout the discussion. One participant suggested establishing learning collaboratives *'within and across communities that stay engaged over 10 or 20 years on holistic strategies for institutional change and where we could be seriously mulling over what fails and what works in different contexts and circumstances.'*

Another highlighted the need for *'more examples of moments of change - not just the outcome, but the creative 'backwards and forwards' of discussions that result in new, exciting agendas and strategies that could not come about outside of those spaces. In this way we can inspire others to come together in similar ways, and to trust in the process.'*

Practical alternatives

Finally, many of the participants shared examples of alternative models, structures, ways of organising and lessons learned from turning alternative narratives into realities at different levels, although time limitations meant there was little room to draw out the detailed steps and processes that have been involved in turning these alternative narratives into realities. These included:

- **SEWA (Self-Employed Women's Association)**'s vision of a people's economy that 'doesn't seek to commodify absolutely everything in order to profit from it' but exists to serve people's needs. The organisation was created in Gujarat, India, in 1972, to establish a representative voice for women who lost their jobs when the cotton mills closed down. A key learning for SEWA members was that it's possible to challenge the power of existing institutions and structures by setting up alternative mechanisms when you see your needs are not being met. For instance, when the bank refused to advance credit to help with their business plans they set up their own bank.
- **The Duluth Model**, an evolving way of thinking about how a community can work together to end domestic violence, which helped to bring about a number of transformative changes in a community in Minnesota, USA, from prioritising the voices and experiences of women who experience domestic violence in the creation of policies and procedures, to taking the blame off the victim and placing accountability for abuse on the offender. This initiative highlighted the importance of comprehensive, context-specific interventions to tackle violence against women, although the

organisation also cautioned that gains can be lost overnight if they don't continue to push for changes to be sustained.

- The **Occupy** and **Indignados** movements, which have attempted to learn about real democracy and non-discrimination in practice from the bottom-up – and the challenges and opportunities engendered in this process, such as feelings of discontent and exclusion amongst feminists, ethnic minority and LGBT (Lesbian Gay Bisexual Transgender) in the Occupy movement on the one hand and the potential that such movements might hold for feminist movement building in the future.

- The story of transformation within an organisation, **Sisula Sonkhe**, a trade union network in South Africa, that changed its organisation from within by investing time in recovery and healing. They were able to become more gender equitable through healing when its women members could no longer tolerate the lack of gender equality in the union.

- **The Regional Learning Community**, a group of around 50 practitioners and activists working to transform masculinities to prevent gender-based violence and promote gender justice in East and Southeast Asia. The group have learned that translating their visions of gender justice into reality requires them to start with personal transformation and make sure they practice what they preach, to build strategic alliances between women's rights movements and other sectors of civil society and act collectively to bring about social change.

- A tiny NGO in the Indian Himalayas called the **Community Awareness Centre** that has used participatory methods to highlight the local impacts and causes of climate change, foster locally-owned solutions such as more sustainable use of forests and to promote women's role as community leaders, reminding us that change needs to happen at micro-level and not only the policy level.

- **Trade unions** representing care workers in Canada that have begun to think about collective bargaining differently since it became clear that the changes that the (mostly women) workers want in their relationship with their employers go beyond the traditional idea of valuing labour purely in terms of financial reward (wages). These care workers do not see their labour as production - and they are not prepared to withdraw it as part of the bargaining process - these women are not just concerned with negotiating higher wages, but they are also concerned with how the Union can help them to attain their employers' and also public 'respect'.

- Work by **BRIDGE** (Institute of Development Studies) to explore the barriers and opportunities that exist for collaborative work on gender both between and within different social movements. Key lessons emerging from this work include the importance of feminist solidarity and support in and across different social justice movements, with an example from women activists in the Via Campesina/CLOC movement in Latin America who have not only sought to raise the profile of gender within the movement's goals, but also to change behaviours and attitudes on gender, power and equality within the ranks of the movement.

- A **Dalit Women's Livelihood and Accountability Initiative** that enabled Dalit Women to challenge the Minister of Rural Development and other officials on patriarchal assumptions, such as the way that 'households' are defined in the Indian National Rural Employment Guarantee Action (NREGA) which discriminates against women, or the way that definitions and hierarchies related to what gets defined as work discriminates against women. And to extract commitments from these decision-makers

and bureaucrats, illustrating how crucial it is for diverse groups to be able to define their own realities and priorities.

Movement and vision-building needs space and time

There was a strong sense that the time and space for practitioners and activists to come together to build collective visions and to reflect on and challenge the status quo is considerably squeezed. Participants greatly valued this opportunity to step back from their day-to-day realities and question whether the changes we are advocating in our work are really stepping stones towards creating societies based on feminist values.

'What I find heartening is a positive sense of values that come through in this current discussion, and I feel that is really important to share and enjoy and feel proud of as the dominant values today are so opposing in many ways and it is hard to find space for these ways of thinking.'

The discussion underlined that building feminist alternatives to development is not simply a case of analysing and critiquing the current reality and the factors that have led us to this point. It is a far more complex process that involves listening to the voices of the most marginalised women, creating spaces to negotiate and dialogue, demanding accountability from each other, learning and exchanging, building solidarity and movements within and beyond our own social movements and taking actions based on mutual understanding and shared analysis. All of these processes take time and it's important to find and create more opportunities that will allow us to continue doing this in a meaningful way.

Next steps

The strong appreciation GADN received for facilitating this discussion adds weight to the network's desire to continue this piece of work and ensure that such space is created in the future.

The GADN working group is currently discussing next steps, before seeking further funding for the project. The Chairs of the group are working on a proposal with three stages. First, to bring together this paper and the literature review with a wider set of inputs including a broader literature review, engagement with existing debates and discussions, and interviews with thought leaders. Secondly, to use this material to provide an analysis and synthesise of the material and ideas available. Thirdly, then to translate some of these feminist visions into specific proposals that policy makers can implement, and produce a policy briefing.

Ceri Hayes, (Project Manager)

Nadja Dolata, Kanwal Ahluwalia, Catherine Klirodotakou (Co-Chairs of the Alternatives Working Group)

Annex One: List of participants

| Name | Organisation | GADN member (indicated by M) |
|--------------------------|--|---------------------------------|
| Alyson Brody | IDS | M |
| Alejandra Scampini | AWID | |
| Anne Hillar | Mama Cash | |
| Anne Quesney | Independent Consultant | M |
| Beryl Leach | Panos | M |
| Carol Wrenn | Concern | M |
| Caroline Green | Oxfam | M |
| Caroline Sweetman | Oxfam | M |
| Catherine | Womankind Worldwide | M |
| Ceri Hayes | Independent Consultant | M |
| Christine Oly | PADEAP | |
| Claudy Vouhe | Genre en Action | |
| David Kelleher | Gender at Work | |
| Dean Peacock | Sonke Gender Justice Network | |
| Deepa Joshi | Wageningen University | |
| Emily Epslen | Womankind Worldwide | M |
| Emily Wilson | Irise | |
| Fenella Porter | Lecturer and Consultant | |
| Gaia Gozzo | Governance Team Leader | M |
| Gina Vargas | Flora Tristán Center for Peruvian Women | |
| Heather Cole | IRC | M |
| Helen Derbyshire | Independent Consultant | M |
| Helen Dixon | Independent Consultant | M |
| Henrietta Miers | Gender Consultant | |
| Hope Chigudu | Co-Founder of the Zimbabwe Women's Resource Center and Network | |
| Jenevieve Mannell | LSE | M |
| Jenny Birchall | IDS | M |
| Jenny Birchall | IDS | M |
| Jessica Woodroffe | GADN | M |
| Joanne Sandler | Gender at Work | |
| Josephine Kamel Youssef | AWEPON (Africa Women Economic Policy Network) | |
| Kanwal Ahluwalia | Plan | M |
| Kate Lappin | APWLD | |
| Kaveri Sharma | Newham Asian Women's Project (Legal Advice Service Manager) | |
| Khamsavath Chanthavysouk | Partners for Prevention, UNDP South Asia | |
| Lata Narayanaswamy | Sheffield University | M |
| Laura Mitchell | | M |

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|-------------------------------|---|---|
| Lee Webster | Womankind | M |
| Marcos Nascimento | Independent | |
| Marilyn Thomson | Independent Consultant | M |
| Mike Bird | WIEGO | M |
| Nadia Firoz | IDS | M |
| Nadja Dolata | Save the Children | M |
| Naniz Zulminarni | Jass Associates | |
| Naureen Shameen | Women Living Under Muslim Laws | M |
| Oana Gusatu | Plan | M |
| Pamela Caro | CEDEM | |
| Paola Brambilla | IDS | M |
| Rachel Carter | Womankind Worldwide | M |
| Rachel Stokes | VSO | M |
| Rachel Tolhurst | Rachel Tolhurst | |
| Reetu Sogani | Independent | |
| Roselynn Musa | FEMNET | |
| Samrina Mir | Independent | |
| Soma Kishore Parthasarathy | Independent | |
| Srilatha Batliwala | AWID | |
| Tania Beard | Tostan (Senegal) | M |
| Tania Verdemato | Independent Consultant | M |
| Tina Wallace | University of Oxford | |
| Tolhurst, Rachel | Liverpool School of Tropical Medicine | |
| Val Cartei | Rape Crisis Centre | |
| Vicky Johnson | Brighton University | M |
| Virginia Lopez | CAWN | M |
| Wardarina | APWLD | |
| Yasmin Ghrawi | Women Living Under Muslim Laws (Communications and Advocacy Officer) | M |
| Zohra moosa | ActionAid | M |

Annex Two: Further Resources

(1) Articles

Economic alternatives

Alma Espino, Norma Sanchis. Diverse Development Models and Strategies, AWID publication <http://community.eldis.org/?233@@@.5b54e5d9/0!enclosure=.5b550f17>

AWID resource IDeA debate <http://www.awid.org/Library/IDeA-Debate-Articles-1>

UNICEF, Global Inequality: Beyond the Bottom Billion
http://www.unicef.org/socialpolicy/files/Global_Inequality.pdf

IDS research on poverty, inequality and well-being
<http://www.ids.ac.uk/idsresearch/poverty-inequality-and-wellbeing>

Feminist movement-building

Research by Mala Htun and Laurel Weldon that confirms feminist mobilisation in civil society is the single biggest factor for progressive policy change and implementation relating to violence against women:
http://polisci.unm.edu/common/documents/htun_apsa-article.pdf

The Guardian's Poverty Matters Blog 'Indian Sex Workers are a Shining Example of Women's Empowerment': <http://www.guardian.co.uk/global-development/poverty-matters/2012/jul/26/india-sex-workers-female-empowerment?INTCMP=SRCH>

The Weldon/Htun study which shows the link between autonomous feminist organising and policy change: http://polisci.unm.edu/common/documents/htun_apsa-article.pdf

Self-care and wellbeing

'What's the point of the revolution if we can't dance?' by Jane B Jane Barry and Jelena Dordevic: <http://www.awid.org/Library/What-s-the-Point-of-the-Revolution-if-We-Can-t-Dance>

AWID 'Witness, Self-Care and Security: Why this is important to Feminism':
<http://awid.org/eng/News-Analysis/Friday-Files/Wellness-Self-Care-and-Security-Why-this-is-Important-to-Feminism>

New Tactics 'Leading by Example' online discussion summary
<http://www.newtactics.org/en/dialogue/tactics-sustaining-well-being-and-security-defenders>

Steve Wineman, Trauma and Nonviolent Social Change:

<http://www.gis.net/~swineman/>

Capacitar techniques: <http://www.capacitar.org/>

Transforming movements and organisations

Stories 'Change is a Slow Dance" and "Writing from the Inside: Stories of Hope:'
<http://genderatwork.org/learning-centre>

BRIDGE Workshop on Gender and Social movements during 2012 AWID Forum (Shalmali Guttal describes some of the challenges that she's faced when trying to bring feminist visions to work on economic justice):
<http://www.youtube.com/watch?v=x3oO3ryHSgw&feature=plc>

Maxine Molyneux 1985 writing about the lessons coming out of Nicaragua about the difference between women's interests and women's gender interests - that is, the interests we share as females in a patriarchy:
[http://www.cedla.uva.nl/50_publications/pdf/OnlineArchive/29NewSocialMovements/pp-233-260\(Molyneux\).pdf](http://www.cedla.uva.nl/50_publications/pdf/OnlineArchive/29NewSocialMovements/pp-233-260(Molyneux).pdf)

(2) Concepts and models

The Duluth Model of transformative change to tackle violence against women:
<http://www.theduluthmodel.org>

Gayle Rubin's concept of 'the Charmed Circle', taken from her 1984 essay "Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality, in Carole Vance, ed., Pleasure and Danger, (Routledge & Kegan, Paul, 1984. Also reprinted in many other collections, including Abelove, H.; Barale, M. A.; Halperin, D. M.(eds), The Lesbian and Gay Studies Reader(New York: Routledge, 1994)
http://www.goodreads.com/book/show/603890.Pleasure_and_Danger

African Feminist Forum Charter: <http://www.africanfeministforum.com/the-charter-of-feminist-principles-for-african-feminists/>

(3) Organisations

Afriques Creatives: www.afriquescreatives.org

Half the Sky: www.halftheskymovement.org

World Pulse: www.worldpulse.com

GADN would like to thank the project team for the coordination of the discussion and this report.

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The Gender & Development Network (GADN) brings together expert NGOs, consultants, academics and individuals committed to working on gender, development and women's rights issues. Our vision is of a world where social justice and gender equality prevail and where all women and girls are able to realise their rights free from discrimination. Our goal is to ensure that international development policy and practice promotes gender equality and women's and girls' rights. Our role is to support our members by sharing information and expertise, to undertake and disseminate research, and to provide expert advice and comment on government policies and projects.

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Working groups

GADN brings together members working on thematic issues through working groups. The Development Alternatives working group is aiming to promote alternatives and solutions to current agendas and problems in women's rights and gender equality and development. This is done through identifying alternatives by seeking the views of women in the global south and through discussion and research, and developing a strategy for promoting these alternatives.

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