

## *Milestones on the road to Casablanca III*

*A note prepared by Devaki jain and Shubha Chacko*

*Sept 10 2008*

The meeting that will be held in Casablanca Oct 24 -26 will be **the third meeting** of the Casablanca group, though there have been smaller interfaces of members of the group in other places at other times .[See below annexe two for the small ones] This note is being circulated to reveal that there has been a long [in this case 8 years ] of processes, of consultations, of pledges from a wide assorted range of people and gatherings to wards such a reflection . This is not an idea that has dropped down from above but has come from the “crowd”

### **1 The first ripple**

**June 9<sup>th</sup> 2000 in New York**, at the opening session of the CONGO Conference, of the Beijing +5 (or the UNGASS Session) where Devaki Jain had said half-jokingly that while,

*‘Buotros- Buotros Ghali, a former Secretary-General of the United Nations had put together a group of ten wise men to advise them I suggest that **the UN puts together a council of ten wise women.** This council or forum then could turn itself and thereby the women’s movement into the most powerful lobby for social justice.’*

She proposed then that

*‘These women **should pick up the messages that are coming from the revolutions, the rebellions, the grassroots people’s movement, all the wonderful knowledge and information, and the real action that is revealed by women and from that knowledge , design a document and an agenda.** Then the governments and the UN should be asked to adopt this agenda; it would be our agenda and the UN and countries could respond to it. .*

*She argued that this in a way demeans us because then we become little more than monitors of the government.’ and added, that **‘the efforts of the Ten Wise Women would be at the intellectual level to recast theories of knowledge, of strategies, - and draw a PLATFORM of proposals drawn out of the material from women’s struggles. That platform would be like harvesting of women’s own experience of change and making of changes.’**(Quoted from a paper presented at CONGO opening session June 2000, New York , called Women’s Conference Journeys.)*

The idea was enthusiastically welcomed by the large audience of women’s groups from all over the world . A few leading women from the assembly, such as Farida Allaghi of the Arab and others wanted to translate the idea into a reality , so several small meetings were called in New York at on the sides of the UNGASS as well as again in September during the Millenium Summit.

The zest for reversing the process towards a women’s conference, namely preparing “OUR “ document , and then negotiating it, could not be contained. Everyone who heard about it thought it was a brilliant idea and would also give the women’s

movement an opportunity to build a positive platform ,to articulate their vision for the world,.

Those who met were Noeleen Heyzer ,Rounaq Jahan, Bisi Adeleye-Fayemi, Thelma Awori ,Hilkka Pietilla ,Mahnaz Afkhami, Nafis Sadik.,Thoraiya Obaid , amongst others. A backgrounder for the next meeting which was held in Kampala in July 2002 was prepared by Mahnaz Afkami

The main objective of this process , it was suggested , was to explore the ‘idea of revisiting the women's movement from the perspective of the women of the South.’ And, to ‘rethink the movement's premises in ways that are more inclusive, more grassroots-oriented, more culturally relevant and nuanced, and more apt to appeal to a large segment of the world's population than West-focused and initiated efforts of the past that were shaped primarily by the experience of the women of the developed world.’ (From Mahnaz’s Afkhami’s note)

‘The women of the world should come together and create a forum, which is outside the United Nations, which is outside the conventional spaces ... a space that they would own and that will allow new ideas to move forward.’ (Devaki Jain)

## **2.First milestone**

### **Kampala on the side of the World Congress of Women 2002**

Since many of the persons who were in New York were converging in Kampala at the World Womens Congress, a meeting was called in Kampala. Again Noleen Heyzer, Nafis Sadik, Hilkka Pietila, Thelma Awori, Bisi from the New York meetings were there, but some more joined (See participants list as annexe) of Ten Wise Women, [ this term was dropped as too presumptuous and too exclusionary] of ‘*women who have a track record working both in international field in the world women’s movement, as well as, in relation to the UN, to think about what sorts of strategies, what kind of retrospective, what kind of future alliances are needed. To think what kind of big issues we should take up and then, decide whether that is the way we will go towards a conference or it is something we need for ourselves.*’ (From the note circulated in calling the meeting)

A small report of this meeting was prepared and circulated at the Beijing plus 10 as well as other gatherings such as AWID , IFFAE, over the years (<http://www.choike.org/documentos/kampala%202002.pdf>.)

Some of the outcomes of those conversations were

#### ***Identifying the Challenges***

It was identified that the challenges that confront the women’s movement are both internal, and external and identifying these as well as how the movement responds to these challenges is critical.

### *External challenges*

- changing nature of the State and
- the questions globalisation poses;
- including the attendant problems like the increasing fragmentation of societies,
- the higher rates of inequality and growing poverty.

These were the issues that the women's movement or the *internal challenges* that have to be grappled with.

A discussion of these issues lead to questions about

- the reliance on the State and the UN. This is problematic, but
- what are the other viable options in today's context? So the question arose
- what should the arena be?
- How, and in what direction should we be mobilising our energies.

This is especially relevant now that the UN and the State are losing their power due to globalisation. It was suggested that the challenges and the gains made have to be delineated. It was necessary to define Women's Global Agenda and work towards Revitalizing the Women's Movement

Could women generate a world wide campaign? Reference were made to other such other campaigns like the Jubilee 2000 (on debt cancellation) or the breast- milk one (anti- Nestles) We struggled with questions such as

- What is the Campaign?
- On what theme? Or idea? Or demand?
- What do the world's women want?

**Ideas** that emerged for the campaign were to emphasise thinking in terms of '*personhood*' and '*rights*' This seemed to be the common thread linking everything together

- Valuing Women as full human beings with accorded complete rights.
- Powerlessness defined as not being heard, feeling invisible

Plans were made for

- A more substantive meeting where many others could be included and in consultation with Mahnaz Afkhami and Farida Allaghi and Thoraya Obaid
- Preparing some review papers to identify focus. Some of those who volunteered were
  - An assessment paper on Africa with input from other women by Zene Tadesse,
  - A paper about hegemony, domination and control. Thelma Aowri
  - Responses to poverty: a feminist analysis Devaki Jain
  - Finish experience of eradicating poverty Hilikka Pietala
  - Patriarchy as the 'enemy' Sara Longwe
  - Black Women and Human Rights Stanlie James

It was decided that Bisi Adeleye Fayemi and Aster Zaoude would finalise the proposal. It was to provide a forward-looking agenda for women based on a reflection on past experiences, good practices and new challenges. Strategies like having it endorsed by key women in the UN and outside and hence engaging in a dialogue with international NGOs and individuals i.e. FEMNET, AAWORD, WEDO, WICEJ, ISIS AWID, and other eminent advocates were considered.

But once again it was jinxed because the person who had accepted the responsibility to take it forward, Bisi was caught in personal challenges

#### 4. Second milestone

The book *Women, Development and the United Nations: A Sixty Year Quest for Justice* –the knowledge and constituency it created and leads it gave ..

This book was part of a project called the intellectual history of the UN, where a series of 14 books directed by three eminent male economists were to be produced (see website [www.unhistory.org](http://www.unhistory.org)) Devaki Jain, was invited to do the gender history.

One of the aspect of the experience of writing the book which differentiated it from most of the other volumes in the series, (except perhaps the human rights book), is the fact that the subject was people-centric, women. The process of writing the book in itself was one that involved the vibrant and complex women's movement, in both helpful and difficulty-creating ways .

Helpful, in that a range of scholars, practitioners, professionals and activists offered knowledge with enthusiasm – books essays and even internal evaluation reports where there were gaps in factual history. (*Please see acknowledgements of book*) However the difficulty was in that “every woman”, had a view point, a theme, an interest, an incident or person that she felt had to be in this book. In that sense the number of stakeholders was large. The result was both exhilarating , to know that the women's movement worldwide was alive and vigorous and interested in the book, and exhausting as the inputs of knowledge and critique was never ending

However what was distressing was to notice that much of the energy of women, generally i.e. across the usual divides of north south and others, was spent in rejecting or circumventing and invalidating or overpowering the ideas that were implanted by the mainstream discourse .. perceptions of what was woman , what were her own views on issues had to be fought for, in each topic chosen by the UN for highlighting , such as population, (Helvi Sipilä) culture, health , environment (Bella Abzug) and of course employment and development (Devaki Jain /Noeleen Heyzer /Dawn/NAM) .

Despite sixty years of revealing that there were issues both negative namely subjugation and invisibility as well as creativity in fostering peace and justice; the hard rock of male supremacy has not been cracked There fore neither was the *quality* nor the *validity, of the idea* adequate

An additional cause for anger and distress was that none of the authors of the other volumes been given guidelines, nor did they consider the need to gender their

reinvoking of history Therefore the entire burden of the gendering of all themes rested with this one volume.

This kind of exclusion or the presence of patriarchy or the lack of awareness of what are called modern issues, by male scholars who wrote the other books in the series and how the directors of the project reacted to the critique of this neglect by womens groups, revealed again the entrenched intellectual arrogance of men.

Further , references , defining moments in History, intellectual fires flames lighthouses, were throughout identified with the North – knowledge was Eurocentric and androcentric .

The fact that as the North was engaged with post war issues and the Marshall Plan, the South heard a different rhythm of liberation, socialism, and exciting experiments with government. The birth and spread of these ideas, with the naming of their origins is not given the same position in the recounting of the “mainstream” history and periodicity that set the format for most texts, sadly including the one about women. The past has to be viewed as “a contested and colonized terrain”.

Another deep concern that emerged was the noticeable disjunction between the visibility, articulation, collective efforts and knowledge conduiting that the world wide women’s movement have been able to achieve, a true revolution in terms of the consciousness of an issue and the building of a constituency; and the reality on the ground, and the increasing distress on the ground that women are facing, especially those caught in economic and social deprivation spaces .

This disjunction , noticed by several other feminists , needed attention, analysis and remedial measure, and this had also been the concern of the previous get to gethers since 2000 and earlier .

During one such discussion on the book , Sakiko Fukuda Parr who at that time was on the faculty at the Kennedy School of Government at Harvard University, felt the **book should be followed up with a reflection on what it revealed and that the time was ripe for a brainstorming on the women and development discourse and frameworks.**

## 5. Third milestone

### **Devaki’s meeting Fatema Mernissi in Rabat 2003**

Fatema invites Devaki to hold a meeting in Morocco, in partnership with the Caravan Civique where Africans and Asians could meet to address the serious issues of the world .She emphasised the need for building peace, and the role women have played and need to play in building peace, and so when the idea materialised , she gave a name to the process *Women Weave Peace into Globalisation (see Fatema Mernissi’s website [www.mernissi.net](http://www.mernissi.net))*

Fatema Mernissi spoke of the purpose of knowledge whether in terms of the homebased workers – the Berber women who weave carpets –or the liberating impact of the internet on Arab women, and simultaneously her political stand on the

overarching power of the North, and her own strong efforts in undermining those perceptions. It appeared to resonate the discomfort that had been generated during the process of writing the UN history book, on the exclusion of the presence of women, in the UN history collection, but also the overwhelming pressure of Eurocentrism as the centre of all intellectual creativity .

Fatema was engaged in writing a book but through intense activism, on the impact of globalisation on traditional sources of livelihood , as well as on the skill and self worth and heritage of communities . Her subject were the Berber women carpet weavers who lived in the Atlas Mountains.. These women are also the store house of wisdom; cultural history, spirituality knowledge. Along with a remarkable informal group called the Caravan Civique, she was engaged in recording their knowledge , while simultaneously enabling them to market their products through the modern technology of internet marketing . The Caravan has in it a mix of weavers, artists, activists, academics, art gallery owners, publishers and others. And Fatema's research and book, which is a cultural and socio-anthropological history of the women carpet weavers of the Atlas mountains. seems to speak to the "soul wounds" that the indigenous people speak of as what 'development' has done to them. And at the same time show that it is possible to bridge the conventional divides in dialogue.

The women carpet weavers, along with intellectuals like Fatema, envisioned the kind of society they want to build, but are overwhelmed and often overpowered by the increasing mechanisation of carpet making, and the inroads into their homes by the ethic of money making, the enticement of the so-called modern world.

Fatema had also prepared cards with calligraphy , calling attention to the radical thinking of citizens of that part of the world, the Arab region, apart from lectures and essays on politics, and culture, such as the essay *The Cowboy or Sindbad - Who Will be the Globalization Winner?* And *Digital Scheherazades: Emergence of Women as Smart Players in an Arab Gulf Investing in Economic Nomadism*

## **6 Fourth Milestone**

### **The round table in Casablanca, Jan 12<sup>th</sup> to 15<sup>th</sup> 2007**

Twelve women from different countries[ see annexe for list ] including India, South Africa, the Philippines, Turkey, Zimbabwe, and Morocco, plus invited observers from several countries met at Casablanca, 12 -15 January 2007 One of the major advantages or characteristics of this particular meeting was its location - not only in North Africa and in a country that is part of what is called the "Arab and Islamic world" which is a misnomer, but also the association with Fatema Mernissi and the Caravan Civique an informal network.

Starting the journey from Morocco, could shift the perceptions about the region , as being tormented by female exclusion , fundamentalism , with preoccupations with the veil and the fatwa, into being perceived as the intellectual fountainhead for the international women's movement. .

The agenda was to move beyond the Beijing Platform for Action and the Millennium Development Goals.

While understanding that these two international documents have played a critical role in making the issue of gender visible and offering frameworks to gauge progress; the fact also is that the globe has changed in significant ways - in its politics and its economics, its landscapes of institutions and laws, and its approaches and ideologies to transformation since Beijing (1995) and more dramatically since the opening of this 21st century.

Therefore the brief at the Casablanca meeting was to take note of the current scenario and develop a new framework

The questions that were addressed were

1. If we are to replace the headlines or format for programming and for monitoring from the BPFA 10 points or the MDG, what would they be
2. Can we capture an idea, something like Gandhiji's fistful of salt( The Salt Satyagraha of 1930 was a non-violent struggle for freedom from colonial rule, on a countrywide scale. The mode was a long march on foot to the sea front where salt is manufactured, where Gandhi picked up a fistful of salt , to rebel against the salt tax , symbolic of civil disobedience , a form of rebellion) which turned around imperialism, that is a pole to unite around –to show that the women's movement stands for something. i. e a purpose, a preoccupation, an agenda that could be a challenge to global politics from a global voice, that of women?

This seemed to be a continuum of the questions we were asking of ourselves in Kampala

Prior to the meeting in Casablanca meeting we [Devaki and Shubha] had initiated a process as a lead up to the meeting so that we get to know and speak to each other prior to the actual physical meeting taking place. Some of the process steps were

a. Profiles:

In a bid to increase the familiarity of the participants with each other prior to the actual meeting a photo gallery with a brief bio of each of the participants was created and circulated

b. Bulletins:

In order to collectively build the agenda for the meeting and to bring about cohesion in the group – a number of bulletins were prepared and circulated prior to the meeting. These drew the common concerns and themes that the participants were engaged with and showed the areas of convergence. Participants were able to respond to the bulletins and also raise other issues

c. Circulation of papers:

A number of key papers by the invitees as well as other relevant papers were collated and circulated well-ahead of time. This facilitated the participants again to become aware of the issues and the work of the other members of the group. It also helped the dialogue at the meeting itself to be more grounded

d. Review of literature

To ensure that there is a knowledge base which serves as a foundation for the discussion, a selective literature review of over 100 documents on the theme of the meeting – Women, Weave Peace into Globalisation was prepared. This outlined the debates that took place on each of these issues.

One of the frameworks that emerged after the two day meeting in Casablanca, was to hang the facts and analysis and evaluation, under the broad themes of

***Women, Water and Wealth: Getting the Fundamentals Right*** shifting away from goals such as gender equality, mainstreaming gender etc.

**Entry points for these Headings or Poles:**

- Women's work and macroeconomics: To make women's contribution to the economies visible, how to re-shift the risk from the poor women's shoulders, how to change macroeconomic decisions in favour for women's well-being. ... to build the women's movement, into the principal actor, the global political force.
- The privatisation of basic needs worldwide: For example of water, was one of the punishing aspects of the new economics. So Water became a symbol for assessing and replacing the idea of privatization of basics.. Water privatisation in less developed countries is spreading with disastrous effects on the life of women. Could such policies be seen as a crime against humanity? And taken to the International Criminal Court?
- Wealth captures many elements of the economic domain, - the rising inequality in wealth and incomes in the world, the ownership of assets, the corporate power replacing the state ... and focuses on inequality

It was argued that the Fundamentals – that the basics had to be set right. The phrase *Getting the fundamental right* was also a dig at the neo-liberal economists who are stuck with narrow policy reasoning. The other side of the argument was beside getting the fundamentals right we also need to get the fundamentalists out.

At the meeting we launched a website [www.casablanca-dream.net](http://www.casablanca-dream.net) as a tool that will facilitate follow-up, participation, consolidation and resource sharing.

Some considerations **regarding the political economy** which emerged are

In designing the preparation for future conferences (women's and others), **to draw upon the knowledge** on women workers in export oriented areas, be they, special export oriented industrial estates or even outsourcing, BPO's and migration., thus taking note of the current location of woman in the political economy of the globe, the nature of their work, the conditions of their work, the contribution of their work and then consider international legal covenants, which will enable them to avail of the opportunity without being in any way 'injured'.

To give value to **women's non monetised work**. Developing measures which would bring in women's "real" contribution. Giving visibility to women's contribution was

an important suggestion and therefore again, a proposal that the UN system of national accounts needs to be recast.

The new increasing **female migration** has been highlighted by many documents,<sup>1</sup> but as argued in Devaki Jain's paper for the NAM Summit, it would be a pioneering step and an important one for the South countries to consider drafting a **self governing covenant** between the South countries, which would offer a certain kind of protection to women and girls who are migrating from one South country to another.

Regarding **Institutional spaces** Some consideration could be given to the following *two institutions*.

One, the **Bureaus of Women Affairs**. These bureaucratic structures which include several other institutions allied to them, like Commissions on Women, have to some extent, been overtaken by the overall thrust of the global political economy. They are still engaged with protective legislation under the welfaristic mode, while their constituency, namely women, have moved from being objects of welfare, even though that still persists, into becoming major economic agents, but vulnerable. There is need to reconstruct the "women support" spaces, with more emphasis on self generated collective voice, as done eg by SAWID (South African Women In Dialogue <http://www.sawid.co.za/>)

To see how far international law, especially since the setting up of the **International Criminal Court**; could also be used to in some sense, to 'call attention or punish crimes against humanity, including crimes against **the poor and crimes against the environment**'. A build up can be made just as the South countries made a build up into WTO the Doha round etc. to see how far corporates and governments which are targeting environment and within it those who are impoverished can be brought to book under crimes against humanity..

Regarding **fashioning new spaces**

To follow a similar process in negotiating the relationship between women workers and the multinationals corporations as is done in the case of the bargaining and negotiations between countries, for regional cooperation or trade agreements or political agendas, or which is undertaken for agricultural products and other issues. It is important for the South countries to form a **consolidated front**, in dealing with MNCs –rather than that they deal with individual countries. A broad based front would prevent exploitation and enhances opportunities.

Again, the debtor's forum which was proposed by the South Commission as a form of offering a front, a club which can be built on solidarity for negotiating debt – can be recalled on other issues . Similarly, there can be a South-centred

club for negotiating the movement of the international capital for the creation of products and services.

For the South countries to together **pressure global institutions** that have direct influence on national decision-making on vital issues such as privatization of water .

To provide **unencumbered, non institutional space** for local women's groups to engage with each other in dialogue across difference, in order to propose a unified set of advise and advisories to national governments. The institutionalization of what is called the civil society into registered NGOs, international NGOs, the NGO as an actor, was examined critically by the group. Dialogue across difference, spaces for grassroots women to engage with others and create a solidarity front where the consensus emerges through dialogue was seen as one more shift from the traditional separation of institutions into government and non-government. This would make way for the 'women's movement' to be involved in all the major conferences, critically, on behalf of their less privileged sisters, whether trapped in poverty or trapped in conflict situations.

To institute, **a women's advisory check** rather like the like the environmental clearance that is now mandatory for major projects, but the women's check has to be very specifically from the point of view of women in deprivation. In other words, the social category has to be identified, since women were not homogenous category.

As we left Casablanca all the participants pledged that they would carry the ideas wherever possible through papers, lectures etc.

## **7. The fifth milestone.**

### **Istanbul 20th and 26th July 2007**

The intersection of the Casablanca group with the Gender and Macro International Working Group (GEM-IWG) at the 8th International Conference on Engendering Macroeconomics and International Economics .

There were two main agenda points for attending the conference.

1. A reassembling of the Casablanca group (including those who were virtual participants) to move forward in terms of
2. An intersection of the Casablanca agenda with the economists discourse with both enriching each other

The issues that the conference revolved around were wide ranging - from employment-guarantee schemes to time-use studies to gender budgeting. The presentations and intervention too were mixed –from broad overviews, to case studies, to experience of practitioners. Networks shared information about themselves, and

NGOs spoke on their work at the grassroots. The conference also allowed for space for informal conversations and sharings.

The Casablanca group had a fair amount of opportunity to share the process and meaning of the Casablanca meeting: There was one panel devoted exclusively to the Casablanca vision under the theme of *Towards a Humane and Just World*. Here we argued that what we need are world class ideas. New formulations. We argued that given the shifts in the scenario we need to shift our way of thinking from *action following theory, to theory arising out of action, what we have learnt*.

The Casablanca meeting showed us that in this “new” feminist economics we need to include

- Justice (both in the sense of economic justice, as well in the legal sense)
- Explore the concept of political justice
- The need to include cultural deprivation into notions of deprivation
- Rewrite “measures” and indicators that are used to compute progress
- Redefine poverty eg defined through water deprivation “Water poverty”, “food deprivation”, “hunger poverty” and move away from a dollar a day and PRSPS
- Bring in unpaid work not as satellite account but within in the national accounts to prove that women’s contribution makes a difference
- Reconstitute the idea of modernisation and such “goals” with new content
- Reclaim the State

The Istanbul meeting served as an opportunity to allow two different initiatives to strengthen each other, for the Casablanca process to move one step forward and for a deeper and clearer articulation of the Casablanca quest as well as to draw new participants in and have new organizations and networks show interest to partner with the Casablanca group.

We outlined some of challenges/crises that we face as

- Crisis of inequality ,between classes, countries, gender, ethnic groups , and rural and urban populations
- Crisis of poverty in which people are deprived of basic goods and services, even in the midst of rapid growth, and women experience different and deeper forms of poverty than men.
- Crisis of care, in which there is an increase in demands for care as a result of the increasing prevalence of diseases, and of the aging population, while simultaneously time for care is squeezed by demands on women to increase their participation in paid work.
- Crisis of the environment arising from the unsustainable life styles of the North and increasingly, also of the South
- Crisis in the labour and livelihoods owing to the increasing riskiness of economics and precariousness of work
- Crisis in culture – Where culture is used to oppress rather than liberate, and there is pressure for marketisation and homogenization of culture
- Crisis in finance for development ( inadequate taxation, inadequate international transfers, overrestrictive fiscal space

- Crisis of governance: where the state has been exclusive rather than inclusive, and works for few rather than all: a state that has become an institution of dominance and control rather than of service : as state that has shifted the risk to individuals specifically on to women

And in seeking out ways of meeting these challenges

The group would attempt to build a or arrive at what could be called a feminist sustainable development model drawing on women's knowledge (gained from their life experiences and produced from their standpoint) to save the world

- Reimagining modernisation . Moving from expansion of private consumption to expansion of sustainable social consumption, through varieties of social investment and better finance development and wider fiscal space.
- Reimagining measures . Integrating unpaid work into national accounts  
Deprivation and poverty
- Reimagining knowledge Validating and liberating indigenous knowledge – it now captured and appropriate
- Reimagining work including reconciliation of Productive and Reproductive .and Labour Standards – Cambodia as an example
- Reimagining Distribution and Redistribution
- Reimagining social protections
- Reimagining the State – Also in light of issues of global governance and building democratic institutions at all levels
- Reimagining Justice: To reemphasise economic and socialrights and include poverty as a violation by the state of their Obligation to Human Rights
- Reimagining Identity
- Reimagining of Security

Right through this reconstruction and reimagining we would bring in illustration from national experience which have begun to make the kinds of innovation needed such as Cambodia( labour standards) Morocco,(solar energy)etc. but also voices, stories experiences in social mobilization for transformation. Experiences and voices of women would be the critical knowledge from which the reimagining would take place and there would be a section on reimagining the women's movement

### **Moving the message forward :**

Subsequently the thinking has been flagged into various arenas. These include

1. Multilateral spaces such as the Non-Aligned Movement,) the NAM Institute for the Empowerment of Women,( <http://www.niew.gov.my/>) United National Development Programme,([www.undp.org](http://www.undp.org)) India-Brazil- South Africa (IBSA) ([www.ibsa-trilateral.org](http://www.ibsa-trilateral.org)) and South Centre ([www.southcentre.org](http://www.southcentre.org)) and Inter Parliamentary Union ([www.ipu.org/](http://www.ipu.org/))
2. NGO networks such as Society for International Development ([www.sidint.org](http://www.sidint.org)) and the World Congress of Rural Women. ([www.nda.agric.za/docs/WCRW](http://www.nda.agric.za/docs/WCRW))
3. Other networks such as The International Working Group on Gender, Macroeconomics and International Economics- GEM-IWG,([www.econ.utah.edu/genmac](http://www.econ.utah.edu/genmac)) The African Women's Millennium Initiative on Poverty and Human Rights AWOMI ([www.awomi.org](http://www.awomi.org)) and South African Women In Dialogue (SAWID) are partners in this endeavour

**Casablanca III then is the culmination or one step more in a long process that started in 2000, and whose quest and responses have been resonated in several large and small spaces.**

## Annex I

### Participants at the Kampala Consultation

Devaki Jain *Feminist Economist and Former Member of the South Commission*  
Noeleen Hayzer *Executive Director of UNIFEM*  
Nafis Sadik *former head of the United Nations Population Fund (UNFPA).*  
Laketch Diaresse *Chief, Africa Section of the UNIFEM*  
Zene Tadessa *founding member of the Association of African Women for Research and Development*  
Margaret Snyder *Founding Director, (UNIFEM)*  
Aster Zaoude *Gender Focal Point and Adviser UNDP New York*  
Stanlie James *Professor in the Afro-American Studies Department University of Wisconsin, Madison*  
Hilkka Pietala *Scholar and Honorary President of The World Federation of United Nations Associations*  
Bisi Adeleye Fayemi *International Women's Health Coalition and board member, co-founder and Executive Director of the African Women's Development Fund*  
Thelma Awori *Head of UNDP's Africa Bureau,*  
Sakuntala Narasimhan *Feminist columnist-writer with nine books to her credit*  
Sara Longwe *Chair of FEMNET, the African Women's Development and Communications Network*  
Rhoda Reddock *Head of the Department Centre for Gender and Development Studies University of the West Indies at St. Augustine*  
Eudine Barriteau *Professor of Gender and Public Policy University of the West Indies,*  
Shubha Chacko RA to Devaki Jain

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### List of Participants at the Casablanca Meeting Jan 12th -15th 2007

1. Zanele Mbeki
2. Fatema Mernissi
3. Devaki Jain
4. Nafis Sadik
5. Nilufer Cagatay
6. Solita Monsod
7. Hope Chigudu
8. Navi Pillay
9. Nombinso Gasas
10. Yassine Fall
11. Jael Silliman
12. Najia Elboudali
13. Shubha Chacko
14. Edite Kroll
15. Heike Staff

#### Virtual Participants

1. Diane Elson

2. Marta Nunez
3. Lourdes Beneria
4. Lourdes Arizpe
5. Amrita Basu
6. Elizabeth Jelin
7. Hiroko Hara
8. Sakiko Fukkuda Parr
9. Shahra Razavi
10. Pat Macfadden
11. Renana Jhabvala
12. Noeleen Heyzer
13. Carmen Diane Deere
14. Radhika Coomarswamy
15. Kavita Ramdas
16. Sylvia Borren

**Participants at the Istanbul regrouping**

1. Devaki Jain
2. Zanele Mbeki
3. Solita Collas Monsod
4. Nomboniso Gasa
5. Yassine Fall
6. Diane Elson
7. Lourdes Beneria
8. Nilufer Cagatay
9. Shubha Chacko
10. Fatma Abdullahi of Awomi

Others such as Navi Pillay and Nafis Sadik had sent inputs for the meeting

## Annex II

### **Some other spaces which provided opportunities for some of the Casablanca group to meet**

- a. **UNDP:** The Expert Group Meetings convened by the Gender Unit of UNDP on Poverty and Gender; and on Democratic Governance had invited Hope Chigudu and Devaki Jain.
- b. Later at Essex University on Gender Equality, Economic Growth and Poverty Reduction with partnership with Diane Elson. At this point Devaki Jain shared the idea of the Casablanca quest with Winnie Byanyima, Director of UNDP Gender Team Winnie Byanyima has responded positively and
- c. **World Congress of Rural Women:** The presentation by Devaki Jain and Yassine Fall both highlighted the Casablanca message to this audience
- d. **Society for International Development:** At the South Asian Conference the paper that Devaki Jain and Shubha Chacko wrote again flagged the Casablanca message and SID has offered to support it to take it further. This needs to be followed up
- e. **International Seminar on Mainstreaming Studies** Two members of the Casablanca group Solita Collas Monsod along with Devaki Jain attended this in Goa on 24<sup>th</sup> and 25<sup>th</sup> of May 2007. Here the how unpaid work is being “counted” and how national accounts are being restructured with those values for quite a number of years in the Philippine
- f. **Visit of Judge Navi Pillay** in November 2007 in Bangalore At this meeting of Navi Pillay with Devaki Jain and Shubha Chacko some of the ideas vis-à-vis the use of legal instruments, institutions and “macrojudiciary” spaces to promote new ways of exploring the concept of justice – especially in the context of the current neoliberal agenda
- g. **Visiting Faculty** Diane Elson visited Bangalore for a month as a visiting faculty at the *National Institute of Advanced Studies* . During this time Diane Elson, Devaki Jain and Shubha Chacko the formal proposal was prepared for UNDP to support the Casablanca II colloquium

### **Other Places where the Casablanca Agenda has been flagged**

- h. **Non-Aligned Movement:** Devaki Jain met with the Ambassadors of the NAM Troika and has been able to bring in the agenda of Casablanca that the focus for women of the South is to bring back issues of Economic Development and their location in the economic sphere and the protection of those rights. The suggestion to take up the theme “Women’s Work and South-South Cooperation” as the theme of the proposed NAM Ministerial Meeting has met with a favourable

response. She has received support from the Indian government on this. The idea that India hosts the meeting has been mooted but this decision is left to the Indian Government.

- i. **The NAM Institute for the Empowerment of Women:** Devaki Jain has been recommended to it by the govt. of India. While the final decision on this by the institute is awaited, this will offer an opportunity to strengthen the research and knowledge base of NAM vis-à-vis women and can become a channel to allow the “advise” of the women’s movement into the NAM space
- j. **UNDP organised** Engendering MDG-based National Development Planning A Global Learning Workshop Financing and the Fiscal Space Debates Integrating MDG’s in macroeconomic frameworks – promoting gender-equitable economic policies. A paper called *Can the dollar do it all?* 3-5 December 2007 at Paro, Bhutan. Where Devaki Jain met Winnie Byanyima and the idea of taking the Casablanca process further got crystallised
- k. ‘Can global civil society do more’ meeting **organised by Oxfam Novib**, 1<sup>st</sup> February 2008, the Hague, Netherlands where Devaki was able to also renew her ties with and update Sylvia Borren on the Casablanca quest
- l. Initiator and Core Member of the **Feminist Economic Group** as a Advisory Body to the Planning Commission of the Indian Government and making a final presentation to the Planning Commission August 2007
- m. Meeting of the Committee of Feminist Economists with **Dr. Noeleen Heyzer, Under Secretary-General of the United Nations and Executive Secretary of UNESCAP** and Ms. Syeda Hameed, Member, Planning Commission 26th March 2008
- n. Workshop in Helsinki organized by the **United Nations Intellectual History Project** in cooperation with the, Finnish Ministry for Foreign Affairs Session on my book “Women, Development, and the UN”, on 24<sup>th</sup> and 25<sup>th</sup> April, 2008 at Helsinki
- o. Between April 22<sup>nd</sup> and May 2<sup>nd</sup>, seminars in **Helsinki, Oslo and Oxford**. A public lecture at the University of Helsinki. Oslo two seminars, one specifically to people from the foreign ministry who are engaged in development and some of the leading NGOs and the other at the Institute for International Affairs At Oxford, International Centre for Gender Studies attached to the Queen Elizabeth House, seminar on ‘*How women do development: feminist economists influenced the eleventh plan in India*’
- p. **IDRC’s** South Asian workshop on Decentralization and Women’s Rights held in Nepal August 2008
- q. Seminar on *Gender And Households In The Perspective Policy Makers* 20, 21 Feb 2008, Calcutta