

Feminist Influencing Basket of Resources

Meet Our Curators



Hello! I'm Rukia. Fierce feminist sister, ally, and comrade to many. As an African feminist activist, I am committed to anti-oppression work toward our collective care and wellbeing. My organising centre's a worker class struggle, I believe in the power of those most disenfranchised to lead the fight toward lived freedom for all. I have held Head of Programmes, Head of Operations and Executive Director positions across social justice sectors both in South Africa and internationally. Over the past 25 years I have been part of co-creating or standing in solidarity with many social justice movements and multi-stakeholder civil society platforms across Africa, Southeast Asia, Latin America and Eastern Europe. Holding a feminist political economy analysis, my work has most directly involved Access to Health for All, Health Financing, Ending structural and intimate partner violence, Dignified work for women, Care, Food Sovereignty, Women's Land Rights and Climate Justice. As an experienced facilitator another joy is developing learning resources - such as this beautiful Feminist Influencing Basket of Resources, we have weaved together with many gentle souls for You. I'm currently the Unit Manager: Championing Civic Space with Oxfam (Novib) where you can find me at rukia.cornelius@oxfamnovib.nl and LinkedIn.



Hello! I'm Isabel Crabtree-Condor. I'm a creative activist at heart, a cultural connector and bridge builder with British-Peruvian roots. As an influencing advisor and strategist on climate justice at Oxfam, I work with movements, alliances and activists to shape narratives, campaigns and influencing strategies on climate justice. I connect across different cultures, generations, languages and areas of work to support people and recognise the power of their own knowledge and know-how. I'm a trained political economist, and my work over the past 15 years spans working with communities fighting for their land rights in Uganda and Honduras to the UK House of Lords working on recovery of stolen assets in the wake of the Arab Spring. I'm the curator of Narrative Power and Collective Action: Conversations with people working to change narratives for social good – Vol 1 and Vol 2, an anthology that explores different ways of knowing and doing narrative work for social justice. It has been so beautiful to work with everyone who has shared their knowledge, approaches, tactics, tools, their baskets with us so that we can weave something that can be useful for many, many more people. We hope that you find in here practices, exercises, small and large to help you to take a look at systems through a power lens and ask yourselves and those you work with and for, what power system are we going to interrupt today? How can we do that collectively with others and how can healing, power, narratives and collective action be a part of that journey. Feel free to get in touch with me on LinkedIn.



I am Mela Chiponda, an African Ecofeminist land defender whose environmental and climate justice work within the extractives sector stretches over 20 years of defending lands, territories and women's dignity and human rights. Currently, I am the Director at the Shine Collab. I have been working with the African Women's Development and Communications Network as the Climate and Gender Advisor, and with New York University's Bernstein Institute for Human Rights. As a movement builder with expertise to use liberating popular education to build collective knowledge and consciousness with climate justice activists, environmental rights activists and women land defenders across Africa, my work is embedded in participatory action-oriented methodologies that bring out women, indigenous groups and marginalised communities' experiences, stories and struggles, to contribute towards their emancipation and liberation. I have a PhD in Development Studies and various post-graduate qualifications and achievements. I have authored and co-authored several publications which include research papers and policy briefs within the gender, climate change and agriculture sectors. You can find me at chipondamel@gmail.com.

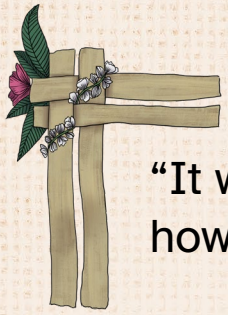
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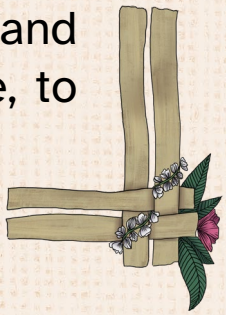
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Veshalini Naidu is a multidisciplinary artist who merges poetry, visual arts and theatre in their response to gender, sexuality and race in Malaysia. They design for advocacy groups and non-profits such as Amnesty International, Urgent Action Fund, and Women's Fund Asia. They were artist in residence under the 2020 Jackman Goldwasser Residency at Hyde Park Art Center, Chicago for their queer watercolour series, Skin & Flowers. You can learn more about their work on their website, veshalininaidu.com.



“It was really about my learning about the power of love and how to connect, to draw courage and be insubordinate, to injustice and to systems of injustice.”

Pregs Govender, Author and Feminist.



Note of Caution

Whether you are an organiser, a facilitator or a participant, this Feminist Influencing Basket of Resources will guide you through proven tools and exercises. This should not replace the advice of a healthcare or counselling professional. The following pages have been made with utmost care, compassion and love as the foremost considerations. Nevertheless, some topics and hands-on activities may be particularly emotionally intense and distressing for those of you who need to heal from traumatic and/or life-changing events. Should you feel triggered or overwhelmed, we encourage you to seek counselling support. This particularly applies to frontline facilitators and organisers. We strongly encourage you to make your own personal wellbeing a priority. For example taking a moment to reflect on what has been shared after a session or a workshop and taking care of yourself is essential. Such self-care practice not only benefits facilitators but also participants and the entire movements.

Stay Connected

Feminist Influencing Basket of Resources

Executive Summary



"The Baskets are not empty. They are full of their makers, their stories, their thoughts while making. All of the thoughts jump out of the baskets onto all of us"

Aunty Verna Nichols - Advancing reconciliation through her Art, Basket Weaver - Tasmania



Weaving: The ancient craft of weaving tightly together local vegetation with our hands and hearts into vessels to hold sustenance, water, utensils, or carrying each other. Carrying generations of rituals, spiritual connections, languages, networks of knowledge and stories.

The Feminist Influencing Basket of Resources emerges as the world continues to burn with multiple and protracted crises and conflicts (economic deprivation, war, climate change).

This Feminist Influencing Basket brings in a transformative feminist approach to influencing by challenging the status quo in small and big ways. It does this by disrupting power and privilege, and bringing in radical healing, love, and care, to shift dominant narratives and strengthen our movements. It draws on Oxfam's work on "The Principles of Feminist Influencing" and other Oxfam and publications that are intended to build feminist ways of working within the organisation, its partners, friends, and allies. Several activities in this resource promote and foster feminist popular education and collective analysis to transform both the individual and the collective by creating a "unique bigger us". In this way, individual struggles are connected to the collective struggle for liberation.

The resource is based on the premise that feminist spaces expose, analyse and confront negative dominant power. Activities that help us to confront dominant power require due care to be taken so that the emotional and psychological wellbeing of participants is adequately held. The tools and activities, unfold and can be made smaller or bigger. The activities set out what can be done, why and how, but leaves participants free to adapt it to their culturally and socially appropriate context.

Using this resource strengthens our influencing as we pursue the change that we want to see in the world. As parts of our efforts to bring about transformative change, we hope that our advocacy efforts, campaigns and influencing processes are sensitive to the realities of women, gender non-binary people, marginalised or silenced groups. Through this resource, we support folks to explore and dismantle the commonly held notions around knowledge, honour the practices and processes for healing and create communities of care in the spaces where we work and organise.

We have woven this Feminist Influencing Basket of Resources together. Taking fibres we thought were important and cross-weaving them over and between each other to create something that stands on its own. The basket can be taken as it is, or it can be used as a pattern to weave your own basket of feminist influencing. By using popular education feminist exercises, we hope to make real and tangible how power operates, how intersectionality can strengthen our advocacy and how narrative power can be built through our collective actions.

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Introduction

Oxfam Novib in collaboration has developed a Feminist Influencing Basket of Resources, compiling adaptable activities and tactics that we hope will be used worldwide.

We live in a time where multiple crises intertwine, their causes and processes are bound together to create compounded effects, which impact us all, but not equally. For example, the Covid 19 pandemic was also a moment of connecting many crises together, the climate crisis, the cost-of-living crisis, the food system crisis, crisis of disconnection from nature to name a few. These crises are also an opportunity, because they give us the space to see the systems of oppression buckling or not-functioning or working for the benefit of the few. However, the powerful systems of oppression that were shaken by the pandemic, have regained their footing and its back to 'business as usual'.

In response to our changing world, the resource will be a go-to guide on ways of working and engaging at various levels using an intersectional, feminist, participatory approach, where women, gender non-binary and marginalised or silenced groups can:

- Unpack power dynamics through personal and collective reflection, learning and action to strengthen collective power.
- Propose an ethic of care through practical feminist rituals for safety, wellbeing, vulnerability, and creation of safe spaces.
- Enhance feminist narratives in joint actions to create "a bigger us".
- Design practical feminist influencing strategies and actions.
- Use feminist, participatory monitoring, evaluation, and action learning.

By using the Feminist Influencing Basket folks will make visible the many systems of oppression, understand how they reinforce and support each other, and strengthen strategies to challenge them together.

Rupa Marya and Raj Patel write that our bodies are inflamed, societies are inflamed and the world is inflamed. Whether it be trouble breathing, headaches, insomnia, ulcers, difficulty with memory, weight fluctuations. Inflammation accompanies almost every disease in the world: cancer, inflammatory bowel syndrome, depression. Our bodies are part of a society that is inflamed and consequently a planet that is inflamed. We see rising sea levels, raging forest fires, floods. This why healing is a systemic approach to oppression and exploitation. This is what Indigenous Peoples have been showing us for centuries, as part of ongoing resistance to the destruction of their ways

of life and the planet.

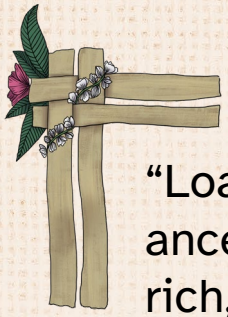
We are also witnessing an increased policing of bodies and policing of agency. We feel a sense of helplessness, yet at the same time hope lives on as solidarity emerges. The militarised systems of state oppression and destruction, yet, what is the alternative? ***'Love as a weapon of mass construction'* - Assata Shakur.** We need to embody new ways of being and doing, and power-with to resist the system in small and big ways. This basket is an offering into that context.

The multiple crises that the world faces which are unjustly impacting the global majority call for solidarity and broader strategic engagement. We need this to counter false narratives and promote solutions in a structural and feminist way. Systems of oppression and liberation are alive in all of us because we are not disconnected from the world we live in. The basket includes resources for collective analyses of those conditions for liberation and transformation. The Feminist Basket holds exercises that help us to bring these ideas to life in our influencing, narratives, movement, policy work.

The basket has activities that focus on the individual, and on the collective based on the personal being political. It allows for a process of unlearning and learning because it includes exercises for self-reflection as it brings to question issues of power and privilege. Transformative changes, that take place at the level of the individual and collective, need to be handled with utmost care to allow for a process of healing. The reason we centre radical collective and individual healing in the resource is because we know that many activists and social justice organisers are impacted by oppression in very real ways. As such, healing spaces are needed to hold unresolved historical trauma, deep anger, and rage that builds up, is cumulative, and which creates deep wounds and intense grief. To that end, there are exercises that are intended for radical healing and care.

The use of the resource should lead to the development of an influencing framework and strategy.

Note of caution: The curators of this resource strongly recommend having someone who is knowledgeable about how to support individuals who may be triggered during sessions. The resource is not prescriptive on the activities as it is designed in a way that allows for users to adapt to the context as appropriate because of the cultural, political, and economic contexts.



“Loading the feminist basket with the gifts from our ancestors, forbearers and other change-makers has been a rich, emotional journey of learning, unlearning, questioning and decolonising my conditioned self and what I was holding onto as knowledge.”

Mela Chiponda

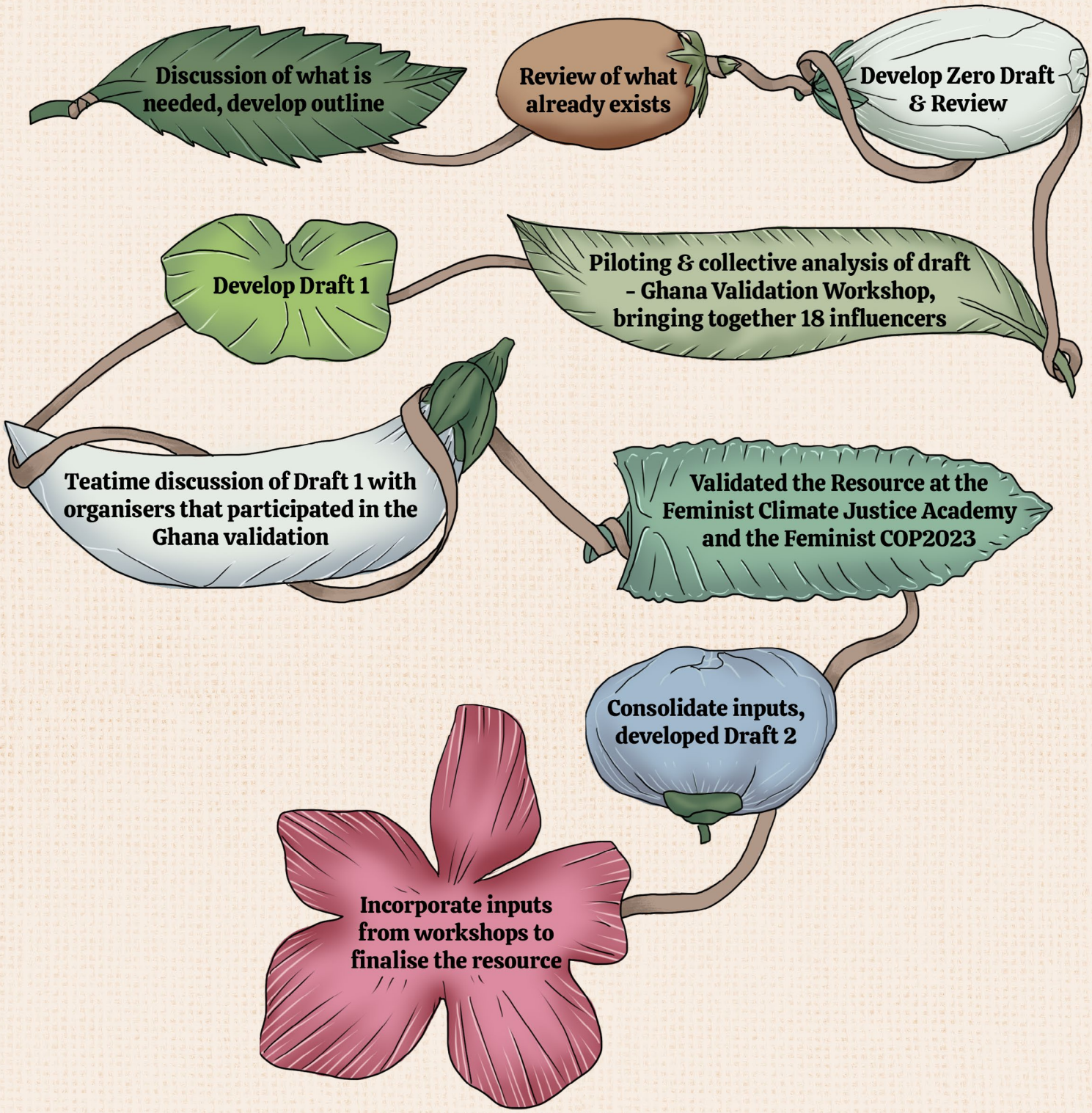


Sharing our Feminist Influencing Basket of Resources

We have been collectively weaving the Feminist Influencing Basket of Resources. Honouring the work done by powerful movements, groups and organisations within the feminist collective. It started with critical questions such as: Why existing influencing strategies are not speaking to most women, gender non-binary people and other marginalised or silenced groups? How can we employ feminist principles in the influencing processes? How do we ensure that the influencing process is not a once-off event that is extractive, exhaustive, and harmful to the groups that it intends to serve? How can the development of the influencing strategy and process be done in a way that centres radical healing, and care? How can we align our feminist principles into feminist collective action and influencing?

This resource is not prescriptive and does not seek to extract knowledge and information from any of its users but moves away from the traditional way of strategy development through deconstructing the power dynamics between who is ‘the knower’, ‘the producer’ and who is ‘the consumer’ of knowledge.

This resource honours and acknowledges the lived experiences and ways of knowing of all participants in all the activities. It does that by moving away from hierarchical processes that places some individuals on top of others, e.g. moving away from making communities perpetual ‘consumers’ of knowledge and processes that come from NGOs and other institutions. In this spirit, the journey of weaving this resource has been deeply personal and consultative, discussing and validating as we go, as outlined.


Discussion of what is needed, develop outline
Review of what already exists
Develop Zero Draft & Review
Develop Draft 1
Piloting & collective analysis of draft - Ghana Validation Workshop, bringing together 18 influencers
Teatime discussion of Draft 1 with organisers that participated in the Ghana validation
Validated the Resource at the Feminist Climate Justice Academy and the Feminist COP2023
Consolidate inputs, developed Draft 2
Incorporate inputs from workshops to finalise the resource



"We must remember this basket of resources is intended as a process, a journey. That it's not intended for a quick fix or a short road to dismantling power. Often you might have to go through for example 'The Power Walk' activity a few times for a deeper understanding of power, privilege, and positionality to resonate."

Rukia Cornelius

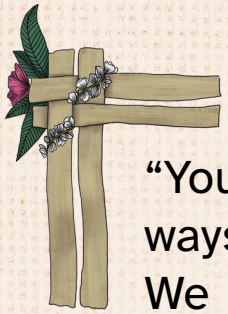


The primary users of this basket are:

- Organisers and Activists working in and/or with social justice NGOs, Community-based organisations, groups and movements
- Climate and Environmental Justice activists seeking to influence attitude, social norms and policies/ laws
- Organisers in feminist movements, organisations and groups
- Human Rights Defenders and Gender Justice Activists

The activities seek to strengthen intersectional movements that not only focus on the changing of laws and policies but also uphold the importance of healing and narratives in the process of pushing for the desired change. Activists and social justice organisers face persecution, prosecution, and other forms of violence to silence them. Part of that violence is structural in nature, implying that it is hidden inside the political, cultural, economic and social institutions. This violence does not only impact the bodies of the activists and social justice advocates but their minds, spirits and emotions too. This is why this basket is less focused on developing strategies and plans to change the laws and policies but on enabling its users to understand power and privilege dynamics. Its goal is to dismantle dominant power and build the people's power.

Advice to get the best out of the use of the resource: The tools and activities in the Feminist Influencing Basket of Resources are not written in stone, and neither is it a must that all the activities should be used at the same time. Users should work together with the participants to decide which tools can be used, depending on the cultural, political, and social context of the users. Therefore, the tools can be adapted or modified to suit the intentions of the users.



“You are on a path to unlearn many ideas, ways of doing, ways of being, ways of knowing that you have held to be true. We are not outside of the systems of oppression that we are seeking to transform. Explore how these resources can power up your ability to act collectively for mutual liberation, explore how they can help you question power, dismantle power and build new forms of power with others.”

Isabel Crabtree-Condor



This basket is a resource intended to support reflection and inspire action. It aims to transform influencers and the way they engage with various groups, at both personal and professional levels. The tools and exercises should support the personal well-being of the user by bringing in an awareness of the need to de-stress and remain grounded, and at the same time connect the personal to the whole political space in which they are working.

The resource brings a human element to the influencing process by creating space for connecting with self and others. Influencing social change is an ongoing process that is reflected in the way we shape narratives through our stories, our messages, and through the way we care for ourselves, and for others. Its also reflected in the way we relate to power, that is, the power that we have, the power within us, the power others have, and the power institutions have. The resource seeks to influence the way we influence, in addition to supporting the development of influencing plans. Because ‘the how’ matters.

Throughout this resource the curators resist mainstream facilitation, leaning intentionally into lived realities and popular education methodologies. In the research to develop the feminist influencing basket, we have come across a plethora of deeply thoughtful tried and tested resources and methodologies that are inspiring, which the user can find listed in Annex at the end of this resource. One such resource you will find there that we would like to uplift is the Beautiful Trouble toolbox who’s values resonate deeply with the basket: “**WE BELIEVE** in people power and the game-changing role that creativity, humour, joy, and mischief can play in the struggle for a better world.”

The next part of this resource takes you to the critical process of facilitation. It seeks to address some of the key issues that many facilitators struggle with. This includes exploring why we are often good at saying feminist principles, but not yet holding the knowledge to enact this in our actions; Why participation is low; Why we are failing to connect with the people we are working with; or why the connection stays at a

superficial level. Trust and community building are addressed as critical components of working in collectives. Because this resource is aimed at influencers working with individuals and collectives we explore first how to create safe (as possible) spaces to have courageous conversations. That is because these are the foundation for exploring power, challenging it and transforming it.



PART 1

Designing The Pattern

Choosing Feminist Facilitation

As we cannot be neutral in the face of injustice. Toxic power and negative masculinities may play out in our spaces, feminist facilitation endeavours to convene in a way that values participants' time, energy, knowledge, realities and lived experiences. While we hope that we also supporting self- and group- consciousness of power and hierarchies.

Working in this way has its roots in popular education. Popular education is a participatory approach to political learning. Through which people critically examine their lives, contexts, the issues that matter most to them to develop and shape relevant strategies for action.[1]

Feminist facilitation focuses on building a community and nurturing trust. Community and trust are vital for assembling a collective or movement that is capable of upholding equitable power relations, while honouring and recognising diversity and inclusiveness. There is always some justification for holding facilitators responsible. Facilitators and participants are after all in a dynamic relationship. Yet, the conventional facilitation practices have neither adapted to the participants realities nor designed to shift and redistribute inclusive power in a way that allows participants to create and learn together.

The following activities ensure that everyone fully participates. The facilitator should acknowledge that everything said by a participant is valid, especially if it is very personal. This is founded on what has been mentioned about that the personal is political, and that non-participation of some individuals is caused by internalised oppression through interaction with the social system and intersecting inequalities.

Monitoring Evaluation Accountability and Learning (MEAL) is an integral part of feminist influencing. The knowledge created should be participatory, accessible, and useful to those who rightly own it. Many projects and campaigns deal with complex issues where change takes time and does not always move forward as intended.

Accounting for the reality of how change happens - including backlash where power was challenged - is important but not always fully understood or appreciated. The more thorough we are about our monitoring change systems the more effective our influencing for change will be. In Part 7: Feminist MEAL we outline tactics and tools for programs, partners, and participants to actively engage in MEAL design and implementation. We encourage you to spend quality time immersing, understanding and utilising Part 7 at the beginning of designing your influencing strategies and campaigns and throughout the implementation.

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1 Just Associates "Feminist Popular Education". Available at: https://justassociates.org/what-we-do/feminist-popular-education/

Creating The Conditions For Care And Participation

There could be a lot more reasons but a big one determining who is able to fully and meaningfully participate relates to power and privilege.

Feminist facilitation should ensure everyone meaningfully participates, but several reasons could hinder people's participation, such as:

- Apprehensive of talking in a group situation
- New to sharing your lived experiences
- Feeling not knowledgeable
- Intimidated by others in the group who may have more education or social status
- Low self-esteem and lessening your own abilities
- Not speaking and/or understanding a particular language
- Finding it difficult to express your thoughts in a group context
- Not feeling free to speak in front of men and/or older people
- Silenced by the voices of dominant people within a group

This means that, due to a range of oppressions which can intersect, interact and which take away people's human dignity, people such as women and those marginalised based on race, ethnicity, gender, migration or displacement, or refugee status, may find it difficult to participate in processes. Including participating in tailor-made collective learning.

Care and community should be central to the way we plan, organise and facilitate our spaces. The first step in building a community of care is to ensure that we do not reproduce the same system and structures of power that we are challenging. Looking at the issue of participation is critical. Because meaningful and collective participation in a group, or movement, is at the core of feminist influencing.

To that end we:

- question gender biases in individualistic approaches to ways of facilitation, where the facilitator takes over the whole process and present themselves as omniscient;

- commit based on thorough and impassioned consideration of care for self and others;

- provide a starting point for understanding and addressing the material, emotional and psychological conditions that create insecurity for women, racialised groups, indigenous groups, youths and the LGBTIQ+;

- look at care ethics and security as inextricably linked during the influencing process;

- prioritise Feminist values and principles at any given situation throughout all processes based on relationships of care and support;

- acknowledge that the resource can be refined and elaborated to suit our particular situations and contexts.

- commit to flourishing and growth of individuals whilst acknowledging our interconnectedness and interdependence.

Activity 1: Speed Dating

Purpose: Creating a sharing and trustworthy space by getting participants to know each other.

Credit: Session Lab

Preparation:

- Your watch is ready to keep track of time.
- All participants have name tags or masking tape with their names on, placed in a visible position.
- A big room with a lot of space is available to fit all participants.
- Prepare conversation starters relevant for participants and context (e.g. name, favourite meal, what inspires them, hobbies, etc.).

Duration: +/- 3 minutes per round depending on the size of your group and number of rounds

Materials: • A watch • Paper tape/name badges • Markers • Flipchart or board

Process:

Step 1: Divide participants in two groups. They must create 2 circles, one inside the other. The first group makes a circle that is facing outwards and the second group creates a second circle around the first group. Every participant has someone opposite to them. Make sure that participants understand which circle is supposed to move and set the direction of the rotation (to the left).

Step 2: Break the ice by telling participants to cover in every round some basic topics (e.g. name, favourite meal or recipe, what inspires them, hobbies, etc. They need to be the same for each round) to make them start sharing. After the topic is done, they can talk about anything else they want to.

Step 3: Each round lasts 3 minutes, make a signal so the outer circle moves one position to the left.

Activity 2: Meaning Of My Name And What My Name Means To Me?

Purpose: Getting participants to know one another by reflecting on their names and their meanings.

Credit: Feminist Movement – as shared by Pregs Govender

Duration: +/- 30 minutes depending on the size of the group

Materials: None needed

Process:

Step 1: Facilitator starts by sharing his/her name, its meaning and more specifically "What your name means to you?", and by which name would he/she like to be referred to.

Step 2: Going in a circle, encourages each participant to share the same. Even if participants don't know the meaning of their names, they can reflect on what it has meant to them in their lives.

Activity 3: Relating To One Another

Rose And Thorns

Purpose: Sharing how we are feeling

Credit: Feminist Movement, as shared by Mela Chiponda

Preparation: A person may say, “I feel tired”, or “My cat is sick and I am really worried”, for their low-stakes thorn and it is absolutely fine. It does not have to be something to do with the space or the group because it is assisting other participants and the facilitator to understand the participants more, and why they may be feeling excited about or low.

Duration: +/- 20 mins

Materials: None

Process:

Step 1: The facilitator and group members will take turns to share one rose, which is something positive, and one thorn which is something negative.

Step 2: Every person should take 1-2 minutes.

The Snowball Toss

(can use another context-relevant term to replace “snowball” e.g. water balloon)

Purpose: Facilitator keeps it light and finds a topic or thematic that resonates with all. This activity is meant to be light, fun and filled with laughter and even screaming. Participants are encouraged to discuss the thematic (answers) to relate to one another, or they may choose not to discuss. The facilitator can decide this based on reading the room.

Credit: Feminist Movement, as shared by Mela Chiponda

Duration: +/- 30 minutes

Materials: • Paper • Pen

Process:

Step 1: Everyone is given a paper and a pen to write down for example: What is your pet peeve[2] or every day thing or your favourite food. They do not need to write their names on the pieces of paper.

Step 2: They should crumple the pieces of paper into small paper balls and stand in a circle. The participants are supposed to throw their paper balls in a mock snowball fight for 2 minutes.

Step 3: When they are done, they pick the paper balls and read aloud.

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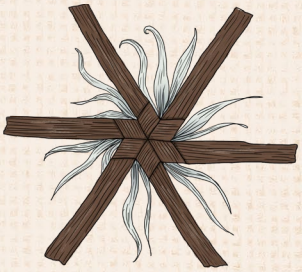
2 A pet peeve is “something that a particular person finds especially annoying”.

Creating Safe(r) Spaces

In our work, we are called on to lead and participate in conversations that give space to complex social justice issues. These conversations require being bold, open to sharing own experiences, having your point of view challenged and practicing active listening. But they could also be stressful, triggering, or awkward. However, they can have the greatest impact, if held thoughtfully. As facilitators we can do this by increasing our own understanding and awareness and by shifting negative norms and behaviours that show up in collective spaces.

Workshops or facilitated processes are the perfect setting to foster courageous conversations, encouraging participants to step out of their biases and comfort zone, and recognise the systems that underpin someone's views or behaviour.

Activity 1: Agreeing The Commitments We Make To One Another



Important starting point: Develop a set of commitments we make to one another. The facilitator can start by jotting down two or three commitments to get the participants going. Check out the list of suggested commitments below to build on.

We commit to:

- Engage with honesty, open-mindedness, and vulnerability.
- Talk about race, gender identity or any other topic without excessive fear of being labelled racist, biased or bigoted, to avoid blaming or being blamed, and discounting or invalidating the experiences and feelings of others.
- Stay engaged by focusing on the conversation topic or exercise at hand.
- Value everyone's thoughts and assume good intentions.
- Speak from your own experience and use "I" statements, i.e. "I think", "I feel", "I believe", or "I want".

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3 http://www.polkdecat.com/Toolkit%20for%20Courageous%20Conversations.pdf

- Be aware of non-verbal communication.
- Think about what you want others to know before speaking. How can they best hear you?
- Mistakes are part of success. Don't be overly cautious about being politically correct – this is a learning process.
- Disagree respectfully.
- Listen without thinking about how you are going to respond. Try to understand where another person is coming from as best you can.
- Honor Confidentiality - What is shared here, stays here.
- Expect and Accept Non-closure.

Many resources and toolkits are available to delve deeper into how to hold courageous conversations. We encourage users of the Feminist Influencing Basket of Resources to further read and interrogate the offerings out there. The work that we are familiar with are the work of Gender at Work and nni Dialogue.

Activity 2: Opening And Closing Rituals

Purpose: Safe-as-possible spaces enable individuals to feel they can bring their "full selves" and engage in open conversation and mutual learning. Creating the conditions for safe-as-possible space requires attention to physical, emotional and political safety. In such spaces we can speak our truth, share stories about our lives, question taboos, and discuss sensitive topics without fear or shame. It requires awareness and mitigation of any risks (e.g. security, confidentiality, surveillance) that come with activism and or exist in the context.[4]

Conditions for Safe as Possible Spaces

The space needs to be cozy, private and welcoming. Natural light and windows are ideal. Sitting in a circle can help avoid or interrupt power dynamics. Get rid of tables or desks.

Creating agreements among those in the space helps define safety—including confidentiality, consent, respectful communication and dealing with emotion in the space. Participants must trust that they can speak freely, and that what they share will remain completely confidential unless by consent.

Fostering safe space often includes relaxation, artistic expression, dance, ritual, laughter, and other elements to support activists dealing with stress, fear, and violence in their contexts.

Integrating the heart, mind, and body supports well-being and allows different experiences and ways of knowing into the conversation. Structuring conversations about difficult topics fosters multiple perspectives to surface and deeper discussions. Everyone should feel that their voices and experiences matter, and that collectively they are engaged in a process that will strengthen their ability to stand in solidarity and mobilise for change. Setting up safe-as-possible spaces should start prior to the physical workshop. At each step, you are sending a message to the workshop participants that they are respected and valued.

Credit: Rukia Cornelius, Capacitar International, Just Associates We Rise Toolkit.

Duration: Dependent on Rituals/On Day One plan for 1 hour

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4 https://werise-toolkit.org/en/system/tdf/pdf/tools/creating-a-safe-space.pdf?file=1&force=

Materials: • Flipchart Paper or Board • Chalk/Markers • Candles • Water (depending on the ritual) • Flowers

Process:

Step 1: Beforehand, ask participants to bring a meaningful object for them to use in their introductions.

Step 2: Ask participants what rituals they perform in their daily lives, if any. Provide examples to stimulate sharing, such as lighting a candle, a moment of silence, or singing. Request whether one of the participants would like to lead the group in sharing their ritual. You can do this in rotation, taking turns to lead the opening and closing daily ritual.

Step 3: Introduce yourself and share with the group the object(s) you have brought, explaining why it may have meaning for you personally/professionally. Use some cloth at the centre of the room to collect the items. Once you have presented yourself, ask participants to follow.

Step 4: Ask participants to share what their idea of a safe space is. What would make them feel safer in the space? What are the principles that will enable the space to be safe? (20 minutes)

Note to Facilitators: In large groups, appoint a pair of people each day who act as Support People (i.e. If participants have a specific need and don't want to say it in the group, they can connect with the Support People).

Step 5: Split the participants in groups for a discussion and agreement on consent with regards to photos, voice and how to be comfortable to be quoted. If there is a social media strategy for the event/workshop, this should be specifically discussed (10 minutes).

Step 6: Re-visit the object(s) offered in the introduction and ask participants to talk about the shifts from what they brought into the space and what they now take out.

Active Listening And Learning

There is an enormous difference between hearing words and active listening. Active listening is a critical skill to make the other person feel heard and valued. This skill is the foundation of a successful conversation and building trust in any setting.

Facilitators, however, should make a concrete effort to build those skills, including:

- Being fully present in the conversation
- Showing interest by practicing eye contact
- Noticing (and using) non-verbal cues
- Asking open-ended questions to encourage further responses
- Paraphrasing and reflecting back what has been said
- Listening to understand rather than to respond
- Withholding judgement and advice

Activity 1: The Art Of Listening



"The most important thing in communication is hearing what isn't said"

Peter Drucker



Purpose: Conflicts are exacerbated by poor communication. Active listening skills help helps people express themselves more clearly, listen more attentively and avoid misunderstandings that lead to conflicts.

Credit: Adapted from Training for Transformation, a Handbook for community workers and JUST Associates WERise Toolkit.

Duration: 1 hour

Materials: • Flip chart • Coloured markers • Masking tape • Handout with guiding questions

Process:

Step 1: In Plenary, introduce the purpose of the exercise and the steps.

Note to Facilitators: As a facilitator, you might want to include some of the following points: Listening carefully and interpreting meaning effectively are critical communication skills to prevent conflicts, while promoting confidence, trust and encourage solidarity. They can also improve decision-making and conflict management by encouraging ideas to be expressed with clarity and mutual understanding. Yet most people are not good listeners. Too often we are more focused on what we are going to say next and on our own viewpoints than in paying close attention to the other person's opinions. This stifles critical understanding, learning and thoughtful action.

Step 2: In Pairs, Have participants divide in pairs with the person next to them before describing the process:

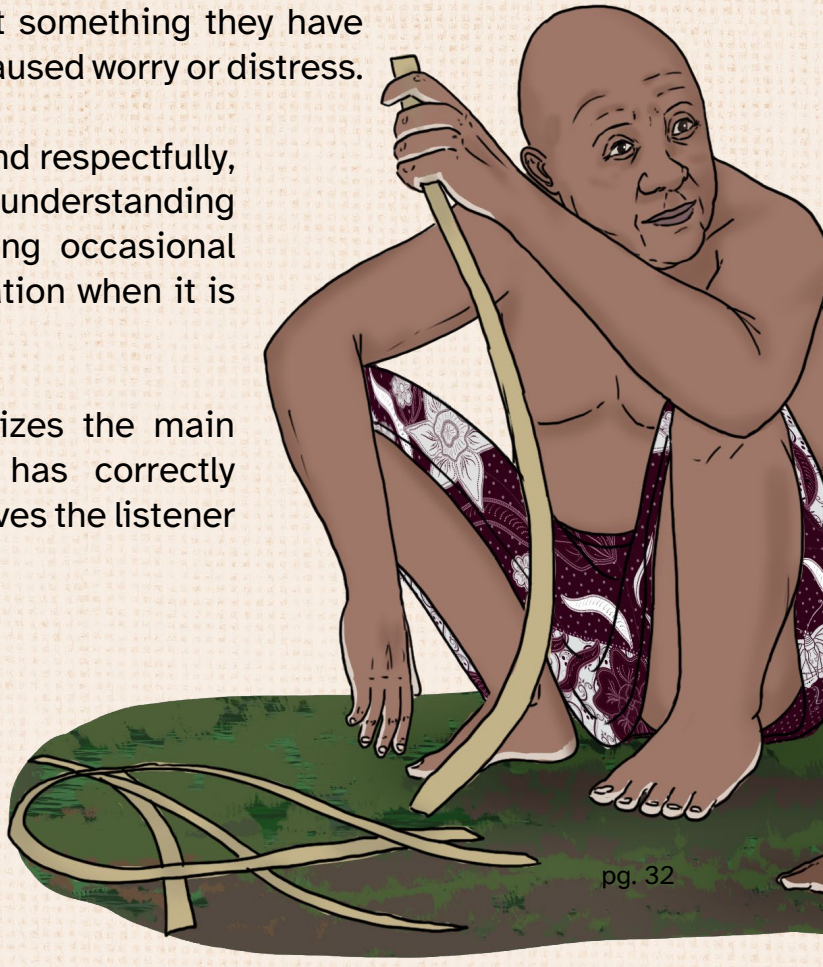
Each person will get a chance to talk, listen and ask questions.

Everyone gets five minutes to talk about something they have accomplished that was challenging and caused worry or distress.

The listener's job is to listen attentively and respectfully, to express interest, to clarify their own understanding of what their partner is saying by asking occasional questions and to probe for more information when it is needed.

After five minutes, the listener synthesizes the main points and asks the speaker if she has correctly interpreted what was said. The speaker gives the listener quick feedback on whether her summary reflected what was said. Then roles are reversed and the process is repeated.

*Ask everyone to take a minute to think of an accomplishment that was



challenging and stressful, have the participants jot it down.

Note to Facilitator: Provide a handout and reviews some of the guiding questions to help people think about the kinds of questions they may want to ask when they are listeners.

Step 3: Back In Plenary, ask what participants learned from the conversation and about their own active listening skills. Write down the main ideas on the flip chart (if possible, with the help of participants):

Q What was the most difficult aspect of being an active listener?

Q What was most satisfying for the speakers?

Q What was most useful and least useful for the listener and for the speaker?

Step 4: Ask participants to think of an ideal situation when they are speaking with another person. Q How would you like the listener to react and behave?

- Jot down on the flip chart a list of answers regarding desirable behaviours.
- Now ask participants to think about: We usually have opinions about what other people share with us and want to give “advice” before the other person asks for it, when sometimes the other person just needs to express herself.

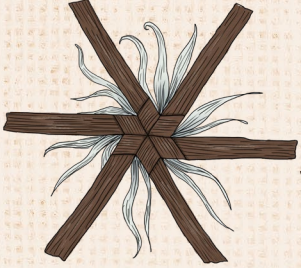


Q When talking to another person, do we generally hear or listen to what she is saying? What’s the difference between listening and hearing?

Q Why is this difference important?

Q What changes could we make to deepen our listening abilities?

Step 5: Summarise the ideas and emphasise that active listening and communication vary by culture, personal experiences and gender. For instance, eye contact is considered as an expression of interest and connection while in other places it may be seen as disrespectful.



Activity 2: The Learning Process – Setting Up A Learning Environment

Purpose: Often when you ask people what they know, they first think of the things they have been taught in a classroom. This exercise will help people look at what and how they have learnt. By examining one's own way of learning, one can see how others learn and what conditions are important for learning.

Credit: Adapted from Training for Transformation, a Handbook for community workers

Duration: 1 ½ hours

Materials: • Flipchart Paper or Board • Chalk/Markers

Process:

Step 1: Explain the Purpose of the session before giving each person a piece of paper and asking them to answer the following questions:

1) List 3 things that you have learnt outside of school, that are important to you and affect your daily life.

2) Choose one of them and think through the whole process of how you learnt it. (The following questions the facilitator writes on a flipchart or board or somewhere for all participants to see).

- Why did you learn it?
- Who helped you learn it?
- What was the relationship between you and the person who helped you?
- What was the situation or context in which you learnt it?
- Can you remember anything that made your learning easier or more difficult?

Step 2: Each person writes for 5 or 10 minutes (NOTE: if participants aren't able to write their responses. Ask them to sit quietly reflecting on the questions and prepare for sharing back verbally).

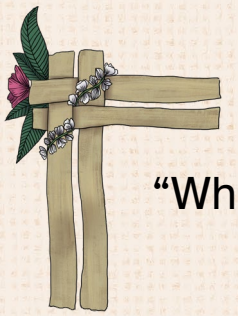
Step 3: Ask participants to share back in groups (preferably groups of 3).

Step 4: In plenary, ask which groups feel comfortable to share back to the bigger group. As facilitator ensure the following is reflected on:

- What they learnt?
- How they learnt?
- What helped them to learn?

Step 5: Summarise the points made by the group and includes the value of our lived experience and wider experience that we learnt from our peers.

Activity 3: “Planting” Your Tree Of Hope



“When we plant a tree... we plant hope”

Professor Wangari Maathai



Purpose: This can be done as a solo activity or as a group activity. To share showcase the root structure that supports you or the group and the shoots or limbs that represent the hopes and dreams you, or the groups you are branching out toward in your life, event, organising, strategizing, campaigning. The tree of hope allows you to celebrate what people bring to the space, what strengths they have, their dreams or expectations, in their journey towards healing and justice.

Credit: Roots and Shoots

Duration: 1 hour

Materials: Post-it notes • Flip Chart and Crayons

Process:

Step 1: Ask participants to choose what kind of tree they will draw and describe it. Think about what trees have special meaning to you, what climate your tree is from, and if it’s evergreen, fruit bearing, or seasonal.

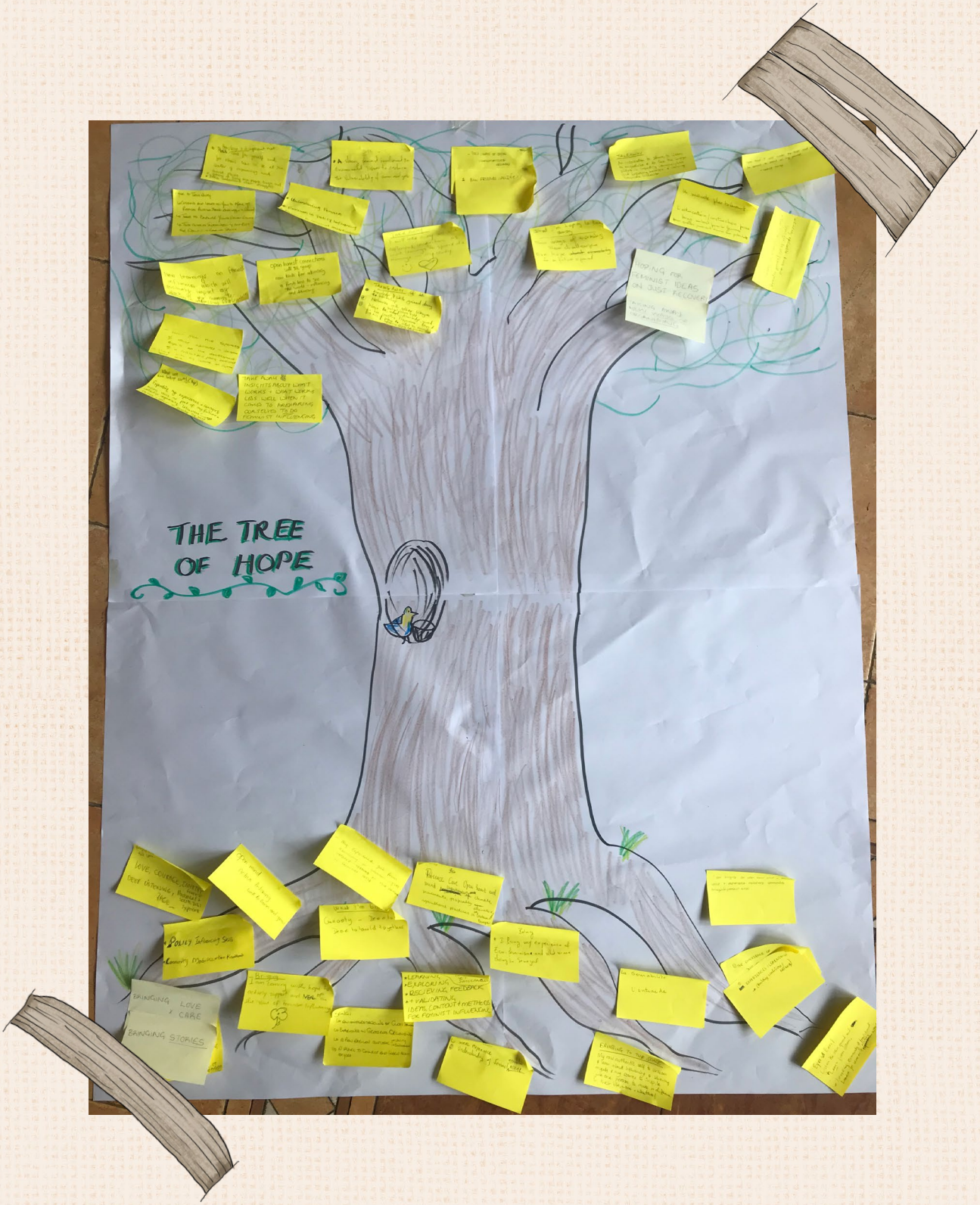
Step 2: Participants list their roots, i.e. the things, foundational experiences, or people that support or inspire them. The things which keep them grounded and strong.

Step 3: Participants list their shoots, i.e. the things they’re passionate about or want to explore more, their expectations, their dreams.

Step 4: Trees give fruits, must thus imagine what you are bringing with you into the space. Appreciate the many gifts you have and what you will be generously sharing with others just as trees generously share their numerous gifts with us.

Step 5: The leaves from the trees and/or the pollen detach from the tree and are blown by the wind. Let us think about what we would like to take away with us from this process and the upcoming meetings.

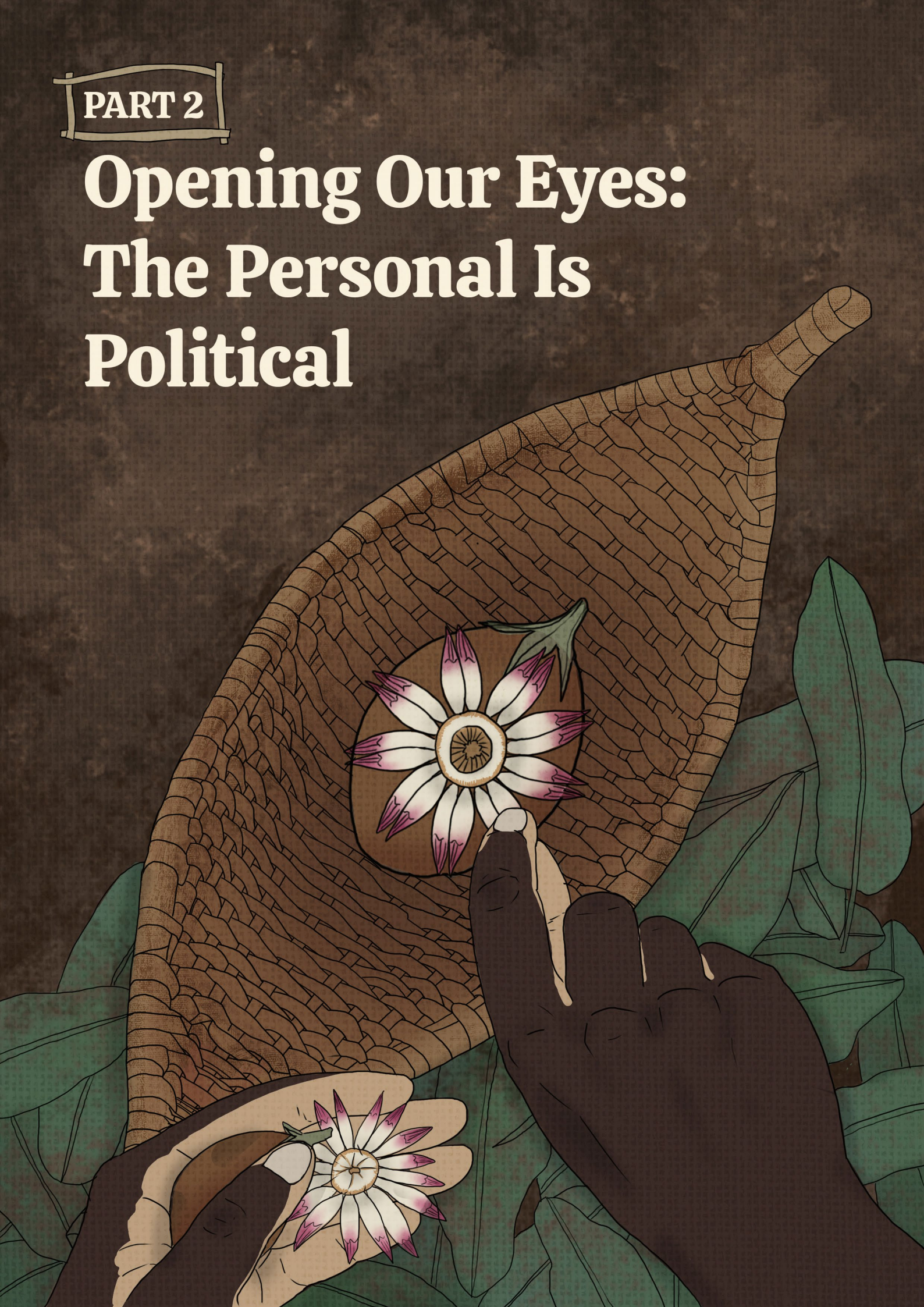
Step 6: Participants share back in plenary with one another.



[Caption: A flip chart tree of hope with what grounds us and what our hopes are for the workshops, strategy, etc]

PART 2

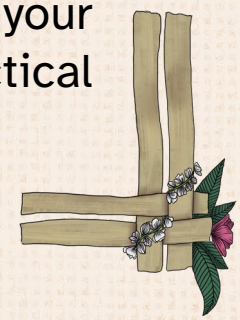
Opening Our Eyes: The Personal Is Political





“Activism is engaging in healing work. It means putting our hands in the dough and not merely thinking or talking about making tortillas. It means creating spaces and times for healing to happen, to nourish the soul . . . It’s frustrating when healing doesn’t happen immediately. Some of us choose to slow down the healing work or choose not to heal because we’ve become familiar and comfortable with our wounds. We may be afraid that our entire life will change if we heal. And it will . . . plunge your hands into the mess, plunge your hands en la masa (into the dough), into embodied practical material spiritual political acts.”

Gloria Anzaldúa

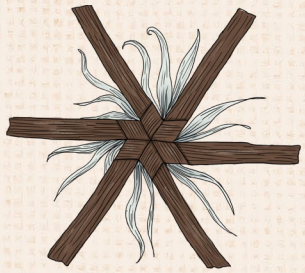


Our core feminist mantra is that the “personal is political”: deep gendered inequalities, violence, discrimination experienced in our personal lives, with our families, in our homes are not “our fault”, nor an individual problem. Instead, it raises our critical consciousness and understanding that what we experience is part of a dehumanised system, made of power relationships.

For example, we look at gender-based violence (GBV) and how societal attitudes have been shaped by a patriarchal, cultural and economic system that make it acceptable for women to be abused. The attitude of the abuser was shaped by several factors which go beyond the private sphere, by the education system, cultural institutions, beliefs and norms which then manifest as violence within the private sphere to the person who is regarded as weak. Therefore, our personal experiences are not separate or isolated from the social structures and inequalities. Women, gender non-binary people, indigenous groups and other marginalised groups face high levels of violence such as dispossession, land grabbing, arbitrary arrests, and physical violence that is justified by beliefs, political and social systems.

People’s realities and personal experiences are a reflection of the public sphere. For example, if women are facing abuse in their families and communities, we need to question the system that makes it acceptable for women to be abused. The system and structures that support violence such as weak institutions, lenient legislation and policies, social norms and beliefs that promote abuse of women are public. Therefore, focusing on the public only without interrogating and bringing to the open the private means denying and turning a blind eye to the structural violence and systemic injustice.

Women's and indigenous people's systems of relating are often based on care, interdependent relationships, community and love. Therefore, de-centring and relegating these important aspects has serious implications on the usefulness and usability of the resource to the intended groups.



Activity 1: The 24-Hour Clock

Purpose: Participants connect to the political system and discover a structural understanding of power which is central to moving away from short-term reformist solutions to people's struggles to focusing on transformative change that is informed by challenging the "master" narrative.

Credit: Used for decades by facilitators, educators, activists and participatory action researchers, its origin is difficult to locate. Here, all credit goes to the community of Zimbabwe's Mbire District who accepted to share a picture of their 24-hour clock.

Duration: 2 hours

Materials: • Markers • Flipcharts • Paper

Process:

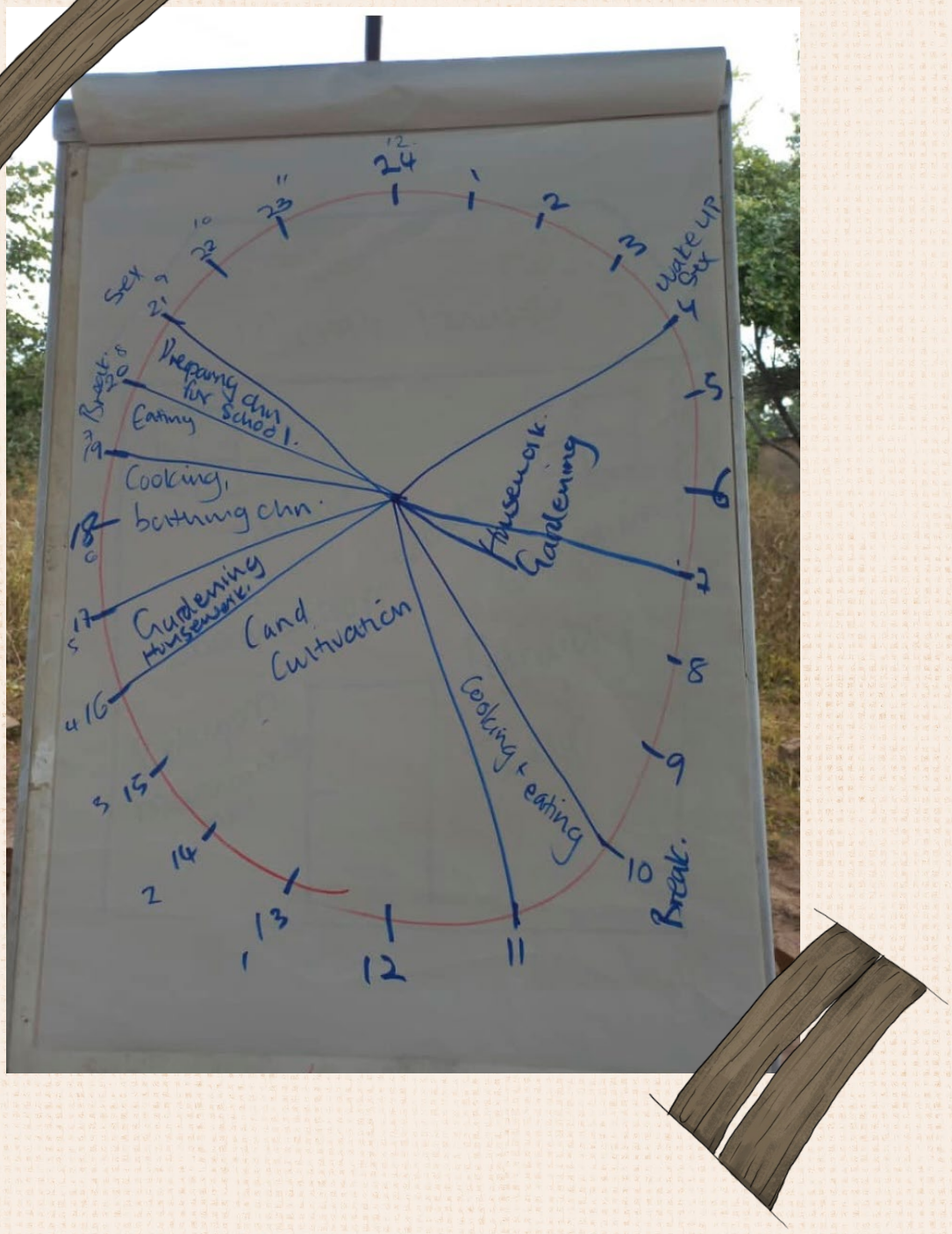
Step 1: Group participants into small groups of up to fours.

Step 2: Ask participants to draw a 24-hour clock on a flipchart.

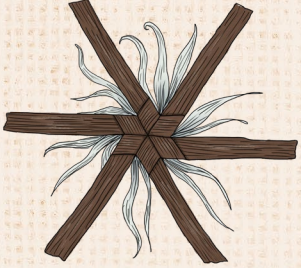
Step 3: Ask participants to indicate on the clock what their everyday looks like. After completing this activity, participants should discuss their 24-hour clocks and respond to the following questions:

- Why do you wake up and sleep at that time?
- What do you think about your day? how are tasks distributed in your household?
- Who allocates the tasks?
- Who benefits most from the status quo? State all the beneficiaries.

You can ask more probing questions and participants can also ask questions to themselves. All the stories harvested from the 24-hour clock should lead to a more systemic analysis of power and politics which is connected to the private lives of the people. The 24-hour clock is also used in activities for women's unpaid care work to make visible the unpaid care that women often have to carry so you can also be creative with what element of oppression you want to explore.



[Caption: Image of a 24 clock with tasks and work of women listed as a way to discuss norms and 'unwritten rules']



Activity 2: Feminism 101

Purpose: Familiarise yourself with what feminism is.

Credit: Adapted from “My Dream is to be bold: Our Work is to end patriarchy” (Feminist Alternatives), Engendering Movements Toolkit: Africans Rising, Transformative Leadership for Women’s Land Rights Training of Trainers Manual.

Duration: 1 hour

Materials: • Flipchart paper • Markers

Note to Facilitators: Ensure all participants feel comfortable enough to share their views and what it means in their day-to-day lives. Provides the historical background to feminism, the different movements (especially Postcolonial Feminism, Black Feminism and Pan-African Feminism), and explains their relevance through playing a video (linked below), sparking dialogue and handing out readings to deepen our understanding.

Process:

Step 1: In Plenary, asks an opening question and write responses up on a flipchart: Q What comes to mind when you hear the word “feminist” or “feminism”? What do you understand by the term?

- **Q** Where did we learn these ideas or views on what feminism is? Do we agree or not and why?

- **Q** What has feminism meant for you in your life?

Step 2: Play the following videos before following by open discussion. (For other languages please select Settings in YouTube > Sub-titles / CC > Auto Translate > Your language).

Angela Davis on Intersectional Feminism

Kimberle Crenshaw Discusses Intersectional Feminism

Step 3: Play the following video and encourage a last round of reflections on how and if our perceptions and feelings about feminism have shifted? Why and How?

[Chimamanda Ngozi Adichie's TEDx Euston, "We Should All Be Feminist"]

Step 4: Summarise the discussions and direct participants to additional readings on feminism and how it relates to their personal values and ways of being.



[Caption: Flip chart listing different ideas of what Feminism is and what we have heard in our daily life]

Activity 3: The Personal Is Political

Purpose: To deepen gender, power and patriarchy analysis by understanding power in relation to those who hold it in society and identify different forces that hold women down.

Credit: Oxfam resources (Transformative Leadership for Women's Land Rights Training of Trainers, Gender@Work resources (page 38)) and WERise Toolkit.

Preparation: Beforehand, get to know the participants to select a story that resonates with the group. If the Facilitator is not the organiser of the meeting or workshop, find out from the organisers the background of the participants or their organising spaces, which story would resonate with them. Ask organisers to assist with selecting a volunteer participant and a story to discuss. Tailor the case story to the context.

This activity works best if you have two facilitators, a lead facilitator and the second facilitator to write notes on flipchart for discussion and general assistance and support during activity.

Duration: 1 ½ hour

Materials: • A ball of string/knitting wool • Post-it notes or coloured paper and tape • Scissors

Process:

Step 1: Facilitator tells a story of a woman that illustrates the web of power trapping women, such as the story of Amina: a marginalized and deprived woman with 4 children, working 3 jobs (domestic work, unpaid care work, informal trader on weekends) with an unemployed and abusive partner. Amina ends dying because of domestic violence.

Ask for a volunteer to represent the woman (**Remember this is planned beforehand**): the person sits in the middle of a circle and holds a ball of string that has been tied and wound around her waist several times; the rest of the group sits in a circle around her at about 3 – 3.5 metres.

First part of Step 2:

Facilitator asks group "Why did this happen to this woman? Why did Amina die?"

- One person may say lack of education, other might say poor health care, poverty

or belief that husband is supreme in the household, etc.

- Others might reflect on entrenched negative norms and behaviours, etc.

- As a person answers, the woman in the middle throws the ball to her, she wraps the string around her hand and throws it back; the facilitator then writes the reason in one or two words on a Post-it note and sticks it to that set of strings. Process continues till the woman in centre is thoroughly held in place by the web and everyone has had a chance to contribute.

- Ask people holding strings to pull them: the woman can't move of her own.

- Ask the group to pull one way and then the other, moving her according to their whims.

- Ask the woman in the centre "How do you feel? How does the tightening of the strings make you feel?"

In some cases, participants might say things like: "I can't move and if I do, the strings will get tighter, I can't do anything, no space, feel powerless, paralyzed".

Second part of Step 2:

Let's help her – let's cut some of the strings to see what happens. (Cuts several scattered around circle). Ask – Can you escape the web now? Why not? Ask a volunteer to cut some more strings; she won't be able to fully move till all strings cut and finally free. Suggested questions:

Q What happened? What did you see?

Q Have you or friends experienced similar situations? What happened? How did you/they feel?

Q What enabled her to get free?

Q What lessons do we draw from this exercise? What might they mean for our own lives and ability to break free?

Note to Facilitator: Answers are recorded on flip chart. Ask beforehand a volunteer to record responses so that lead Facilitator can focus on the energy and the conversation in the room.

Step 3: Summarise points and emphasise the interconnectedness of the forces that hold us down and the need to work on all the strings of power to fully free ourselves.

Invite participants to add any additional thoughts they might have here.

Step 4: Review of potential strategies. Referring back to the original story or case, ask if you were organising women like Amina, what would you need to do to help free the women from these different forces? For example: If we just work with one force and manage to cut that string, what happens?

Note to Facilitator:
You may want to divide into buzz groups to ensure more thoughtful answers. Also, in the interest of time, buzz groups allow all participants to speak and share.

Caution:
This exercise could be triggering for some participants so the facilitators must constantly check the room for the emotions expressed. End the session with a breathing and stress relieving exercise and if needed offer debriefing of group or one-on-one. Refer to back to part 1 for activities related to creating a safer space and for practical healing and stress relief activities go to part 3.



Activity 4: The Power Flower

The Power Flower is a tool to look at societal power dynamics and our intersecting identities. Every person has multiple, nuanced identities that form our lives. Just as our identities are complicated, so are those of the partners and friends we work with: gender, race, ethnicity, age, education, among others intersect and interact to shape who we are and what challenges and contradictions we confront. This intersectionality shapes our potential for exercising power and becoming dynamic, collaborative and transformative facilitators, organisers and leaders.

This exercise should allow for everyone to appreciate the power that they have and how this may make it uncomfortable for other group to participate. The Power Flower should bring in an appreciation of why other individuals find it difficult to participate at the level of the facilitator and at the level of the other participants, it should enable them to appreciate that they also have power to some extent and how intersecting identities make people more vulnerable than others, and at the same time, giving privilege to others.

Understanding these dynamics is important as it leads to effective facilitation processes and shifting power relations among participants. The inner petals demonstrate the social division. The outer petals are to be filled by participants.

Credit: Developed by Canadian social change educators, Building Competence and Capacity (2019)

Duration: 2 hours

Materials: • Flipchart Paper or Board • Chalk/Markers • Sheets of paper for each participant

Process:

Step 1: Give each of the participants a power flower stencil outline or ask each participant to draw their own. Ask participants to write their names in the middle of the flower.

Explain that they must complete the outer circle of petals collectively and the inner circle individually to self-reflect on their own intersecting identities and how these are a source of power over other individuals without the same identity in society.

The collective analysis allows for discussion on how people's identities give them

power and privilege ahead of others and allow the individuals to locate themselves in the whole system of power.

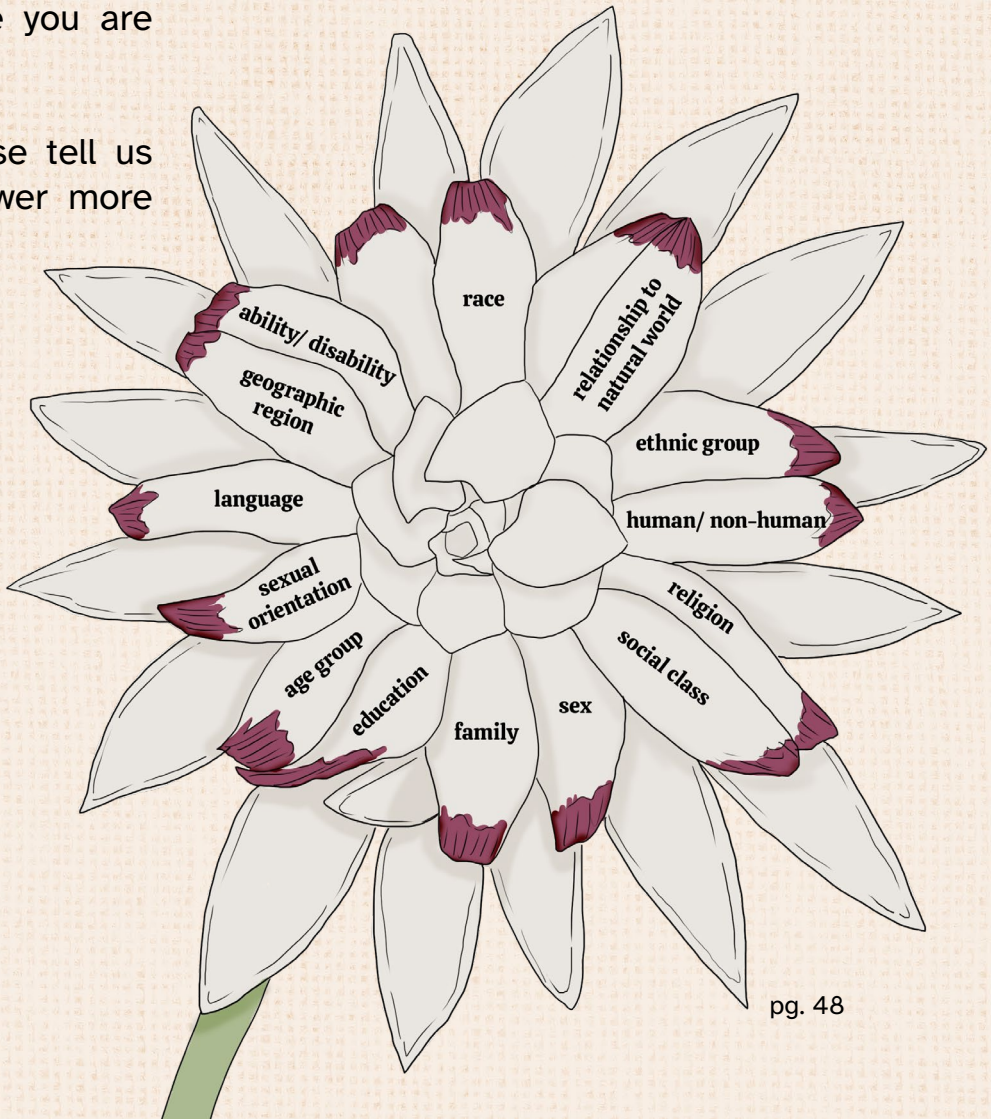
Describe the dominant social identity of those with the most power over the issues that they are struggling with. Explain that each petal represents one category which can be: gender, ethnic group, language, religion, sexuality, social class, age group, geographic region etc. Ask participants to discuss and agree on the categories that are applicable, giving the participants a chance to discuss each classification and the distinctiveness of those who have most power over the challenge that they want addressed.

Step 2: Ask participants to complete inner petals on their individual diagrams and to write their own identities for each petal/category on the flower's inner circle.

Participants will then collectively fill in the outer petals with the characteristics deemed to be dominant in their context, for example "male" in the gender category.

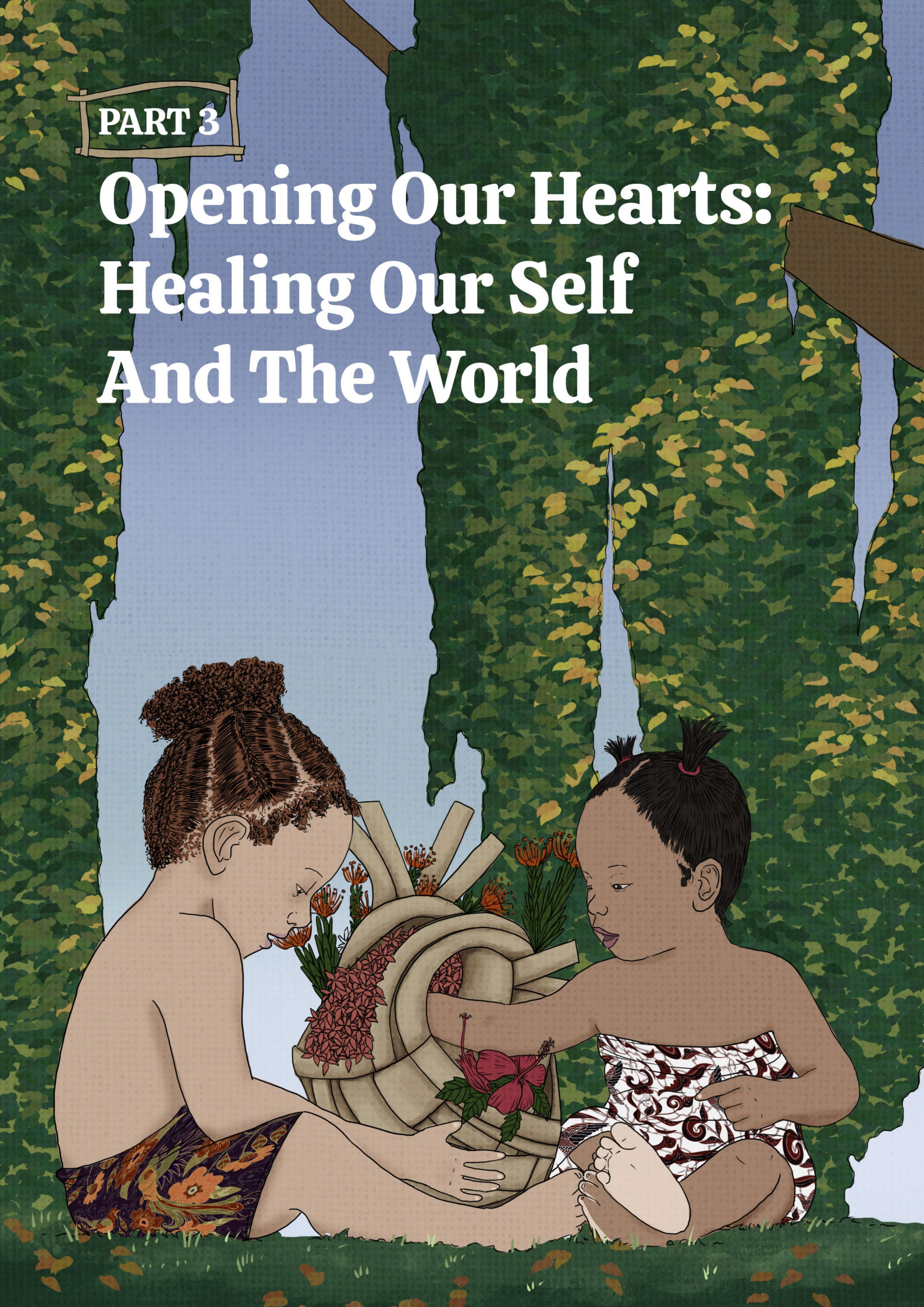
Step 3: Open Plenary Discussion with these key questions:

- **Q** How many of your individual characteristics are similar/different from the dominant identity?
- **Q** When can these similarities/differences be of advantage/ disadvantage in influencing the change you are working towards?
- **Q** What does this exercise tell us about identity and power more broadly?
- **Q** How do you feel about the identity you hold and the dominant identities?
- **Q** What does this help you in understanding others?



PART 3

Opening Our Hearts: Healing Our Self And The World





"Survival Takes a Wild Imagination"

Fariha Róisín



In 2007, one of our curators experienced severe burnout after having spent years in activism. One of the gifts in her healing journey that she was given was the book "What's the Point of Revolution if We Can't Dance?"[5] Bringing together experiences of more than 100 activists from around the world, the book spoke to our collective grief, pain and loss, fears, hopes and to what brings us pleasure. The book all this many years later, resonates still, and calls for a revolution within activism that will ensure that we can sustain ourselves and our movements.

Many individuals are affected by stress, burn-out, fatigue, eco-anxiety, natural disasters, hunger, poverty, gender-based violence. Many people in their lives have continually been on the receiving end of exclusionary behaviour and trauma brought on from living in a violent world. Sometimes, whole communities suffer from inter-generational trauma due to structurally violent histories of displacement, colonisation, and segregation. Healing therefore takes on a dimension of not just alleviating the symptoms of the individual, but also healing the community, our families and our society.

This section draws on the work of Capacitar International and the curators' own materials and experiences of facilitating mindfulness and healing processes. Using a popular education approach, the methodology drawn from Eastern and African indigenous practices, intends to provide activists and influencers with body-based skills to release stress, manage our emotions and transform our lives. It is a response to the challenge of trauma and autonomises users in their own process of healing and care – an "Instinct to Heal" (David Servan Schreiber MD 2004).

Feminist healing acknowledges spirituality as a practice that can honour the interconnectedness of communities' existence. This is because it often involves intentional thought processes through meditation and action that can ease the pain and suffering of the individual and the community. However, it may become harmful if it is confused with religion, as religious fundamentalism should not be cultivated.

Spirituality can be viewed as a process of acknowledging the connectedness of the people and cultivating such connectedness. As part of an individual and collective healing journey, our spiritual path should bring people to their healing journey because of their commitment to social, climate and environmental justice. This healing journey

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5 https://www.goodreads.com/book/show/3258189-what-s-the-point-of-revolution-if-we-can-t-dance

should nurture differences, while maintaining the interconnectedness and holding diversity. The spiritual and social transformation should respect people's diverse identities while fostering the connective fabric of spirit.

The feminist rituals can be adapted to fit into a particular context. This resource is informed by a Feminist Ethic of Care, ensuring that all participants using the resource are protected from potential harm throughout the process; provide a space that facilitates listening and responding to each other; and build the capabilities of participants to care for themselves and others during the whole process. Feminist ways of working put wellbeing at the centre.

Healing, however, is an on-going process that takes time. We hope participants will gain greater connection with themselves and the collective; find voice and be supported in sense-making for any stressors and traumas; and begin a journey toward healing. This resource is not meant to replace one-on-one or group therapy with trained counsellors, where that is possible and available. Nor is it to be used by participants with severe symptoms of trauma, without professional counsellor supervision.

A select range of tried and tested wellness practices are offered in this section. This chapter provides a holistic approach to healing, helping you to alleviate stress symptoms such as headaches, insomnia, loss of appetite, stomach disorders, anxiety and chronic fatigue. A more comprehensive manual on trauma healing and wellness can be shared separately with practitioners and facilitators interested in delving deeper into facilitating wellness and healing.

Most importantly, the exercises on mindfulness, healing and care are "**OPT IN-OR OUT**": participants should be comfortable and safe enough to not feel obligated to participate. Equally important is to ensure that any mindfulness, healing and care activity is culturally appropriate.

Important Guide for Facilitator:
A PROCESS TO RESPOND TO DEEP EMOTION

Credit: Adapted from HIV Treatment Literacy Manual, Raising Voices/JUST Associates Malawi In the event trauma and stress healing activities (or any other elicits a deep emotional response, these are possible steps to guide the facilitator to manage this:

- ◊ Acknowledge the value of safe-as-possible spaces, and inevitability of emotion; see it as part of the work and necessary for healing. Reinforce the commitments that the group made to one another at the very start of the workshop.

- ◊ Acknowledge the deep pain and sharing – make sure the participants know you are hearing them (e.g. make eye contact and if appropriate physical contact; repeat what they are saying and acknowledge it).

- ◊ After a few minutes, introduce a grounding exercise – bringing the group together (e.g. breathing, holding hands etc).

- ◊ Ask group if they have anything to offer back to the people who shared – (e.g. "I really appreciate your sharing; I think your mother must have been a really strong woman") BUT make sure no new stories!

- ◊ Processing – next the facilitator could link what has been shared back to recognising the control or lack of control that we have over our bodies; speak to how deep emotion motivates us and moves us.

- ◊ Positive note – a song or something uplifting – draw on the skills of cofacilitators and participants.

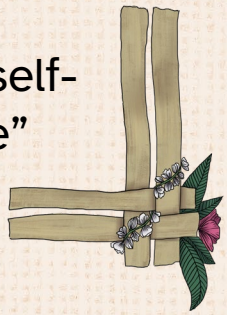
- ◊ Move on in the process – ask the group if that is okay; accept that some people may need to leave the space.

- ◊ Follow-up – individual follow-up and provision of external support resources if necessary.



“Caring for myself is not self-indulgence, it is self-preservation and that is an act of political warfare”

Audre Lorde



Credit: Capacitar International, UndertheRainbow

Essential Oils

Using diffusers or directly applying them to our pulse points evokes feelings of deep peace and tranquillity. Smell is the only one of our five senses that is directly connected to our brain. Smells sending electrical signals to the limbic system, the seat of memory, and emotions, these therapeutic aromas pose a powerful influence on your overall wellness.

Some natural ingredients used in essential oils to help with anxiety are:

1. **Lavender:** Reduces anxiety by instilling a sense of serene calm, thereby affecting the body’s aroused fight or flight response when in distress.

2. **Chamomile:** Brings peaceful calmness, reduce anxiety, sadness or depression and helps you to relax and recharge.

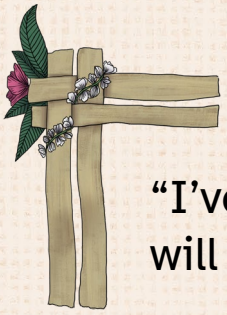
3. **Ylang Ylang:** Boosts your mood while reducing blood pressure and heart rate.

4. **Rose:** Fights anxiety and restores normal bodily functions while boosting your self-esteem and mental strength.

5. **Sandalwood:** Helps you to sleep even during stress by imposing calmness.

Note to Facilitator: Essential oils help to harmonize our body and mind. Essential oils can be very strong and may need to be mixed with a balancing base or vegetable oil called carrier oils. Whilst essential oils are handy, they come with a cost and can be expensive. Many of the herbs used in oils grow wildly in our communities and we can collect them in raw form to use during our sessions. Using incense sticks, impepho (herb grown in Southern Africa) or sage is also a great idea as they can be easily accessible and fills the room with pleasant aromas. Please make sure to check with participants if any allergies toward certain scents, herbs or smoke.

Activity 1: Acts Of Gratitude



"I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel."

Maya Angelou



Nine years ago, feminist strategists, dreamers and doers, Sarita Ranchod and Sonja Boezak of UndertheRainbow, awoke in one of curators a way of being in spaces that not only embodied what it meant to trust a process, but also what it looks like feels and tastes like to step into a Love and Gratitude space.

Takeaway Gratitude Love Notes

Credit: UndertheRainbow

We go through life often forgetting to acknowledge what we do for one another or how we make each other feel. A meaningful compliment or expressing what you found endearing about another participant creates a lightness of heart and being.

Recommendation: This activity can be saved for the closing of the workshop. The facilitators prepare a set of blank cards/papers or Post-it Notes (exact total amount for each participant, e.g. if there's 10 participants then each participant would get a pack of 10 blanks papers). Then, the facilitator writes the name of each of the participants on separate cards sticking those on their chairs. Another sweet little gift to add to the set of papers is an incense stick that each participant can take home with them. The group takes their time to write a little "note of gratitude" to each person, leaves it on their chair or in envelope for them to read.

Note to facilitators:

- Play calm music whilst participants write their notes and encourage silence, as for many, writing to one another is a spiritual connection and must be honoured.

- Encourage participants to read the notes in their own time and encourage them to hold the notes close and take them out at a time when they're feeling low, sad or lonely or needing a bit of a smile.

Weaving Our Words - Our Collective Poem

Purpose: Conduct a "pulse check" on how participants are feeling, what emotions are they sitting with and an opportunity to weave together our collective voice and feelings into a Poem – a Call to Standing in our Power.

Preparation: Works well if you keep the writing of a poem as a little surprise for the participants. Also allow the volunteer writing the poem the time to sit with the words, to come into the room on the day they feel ready to share.

Credit: UndertheRainbow

Material: • Flipchart

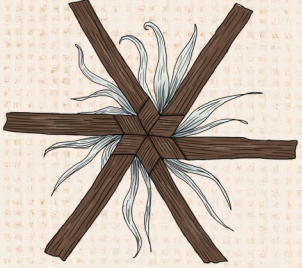
Process:

Step 1: At the closing of the day, ask participants to call out one word that expresses how they are feeling here and now. Don't overthink it, just go with what comes to your mind.

Step 2: Write up those words on a flipchart and asks for a volunteer amongst the participants that would like to weave the words into a collective poem.

We Dance!

Purpose: Creating a playlist of all the participants' favourite songs is a lovely little remembrance and gift to leave participants with. If the facilitator or organiser of the workshop can do this beforehand, that is even better.



Activity 2: Grounding Exercises

Grounding is an essential therapeutic way of dealing with dissociation or flashbacks and lowering the symptoms of anxiety attacks and panic. It is critical to carry out the exercises repeatedly until the skill becomes automatic to take the survivor out of any traumatic experience s/he/they are remembering. Scientific research indicates that our bodies are protected and healed, and we feel better when we reconnect to the Earth.[6]

These exercises can be used to shift energy in the room, allowing participants to relax and to stay here-and-now. They can be a helpful start of the workshop day as it allows participants to slowly keep their work and home distractions at bay and be fully present for the workshop sessions.

Water Ritual

Purpose: Participants focus on using the performance of the water ritual, a source of healing and cleansing, to symbolically demonstrate emotional connections, a sense of belonging and a connection between their past, present and future lives.

Duration: +/- 1 to 1 ½ hours

Credit: Women of Latin America and Colombia, particularly beloved feminist popular educator and activist, Nancy Castro-Leal.[7]

Preparation: Ask beforehand a participant to prepare and share their own experience and relationship to water.

Materials: • Two large earthenware pots Or one earthenware pot and a plastic water tub and a cup.

Facilitator moves to the middle of the circle explaining to participants: We are going to start with our intentions, our thoughts, and the feelings from the heart that we would like to share over the course of the workshop days. We are going to put together all our energies, and we are going to connect with each other through the water. We are not always conscious of how we are connected through water.

Water runs through the city and enters our house through a tap. Water runs down the

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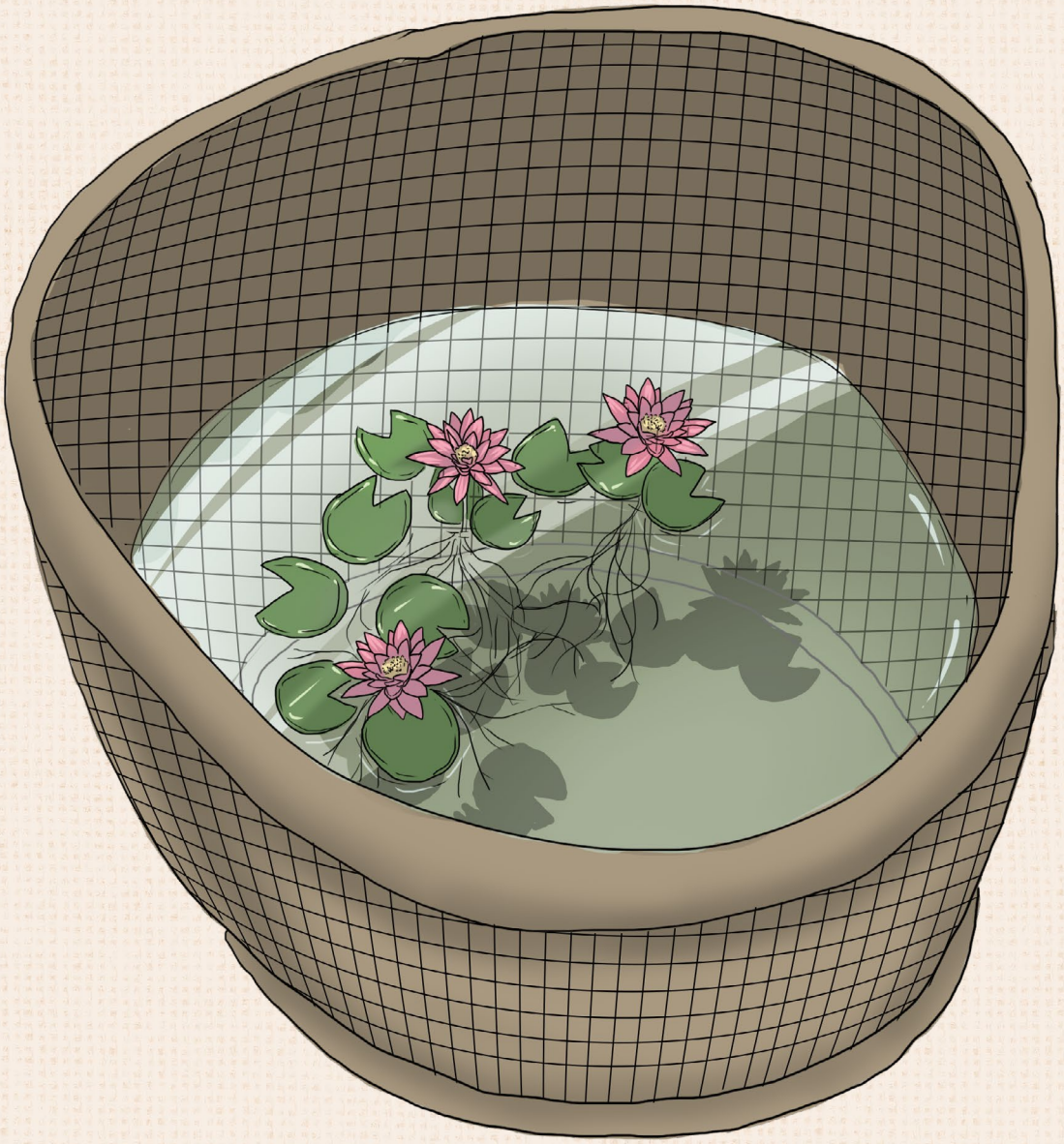
6 https://chopra.com/articles/grounding-the-human-body-the-healing-benefits-of-earthing
7 https://www.lrs.org.za/nancy-castro-leal/

mountain and forms a river and we connect with the water and with each other at the river. Water is like a web, connecting all of us in different ways.

Facilitator is speaking slowly, gently and continuously, creating what for the participants can feel like a huge bubble of calm and peace. The water we have here in this bucket comes from ..... Passes .... And arrives here....in this bucket. The facilitator explains how the water runs all the while creating connections, conducting energy. The water is able to carry our energy, good or bad.

Intended Results:

- Strengthening our Learning Community and building solidarity.
- Participants act on the belief that as women and those who stand in solidarity, there is value in creating an emotional bond between each other as part of the work of addressing patriarchy. As part of the work of understanding our connection to the earth.



Grounding ourselves with Nature: Close to/at water – the sea or lake

Purpose: A grounding exercise that can be done on the beach, in the workshop venue or any place where they can sit comfortably. The facilitator can guide the process but individuals can do it on their own as well.

Duration: +/- 30 mins

Credit: Our feminist movement

Process:

Step 1: Allow participants to sit in a circle in a relaxed atmosphere.

Step 2: Let them breathe softly in through their nose and out through their mouth several times.

Step 3: Participants should imagine themselves at their favourite beach, lake or river. Let them begin to fill in the details of their experience: Feeling the warm sand under their feet, or the cool pebbles. See the immense sweep of the beach. What trees are there? What birds? What colour is the water? Smell the salt air. Fill in all the details.

Now let them especially listen for the pounding as the waves fall upon the beach and feel the reverberation in their bones. Hear the sounds as the waves withdraw. Be with that rhythm, ever-constant and ever-varying. Now, let them give one layer of anything that they like to let go of to the outgoing tide. It could be a tension, an ache, a worry, a tightness. Just one little layer at a time. They do not have to worry about trying to give it all away. Just give a little bit to the outgoing tide, knowing that the tide will take care of it. If a thought or worry returns, just give that next layer away also to the tide. They should notice their experience as the layer leaves out, out, out to sea.

As they let go of little layers, they allow themselves to notice feeling more space for themselves, or perhaps it is their tummy softening. They might notice they are taking a bigger breath—savour the bigger breath and the spaciousness in their chest. They might notice the pleasant weight of their bones, the warmth of their breath, and their feet on the ground. As they feel themselves slowing down and their mind empties, savour the quiet and the slowing pace. Let them take time with any relief, peace, spaciousness, weight of your bones, calmness, slowness.

Allow them to notice in a playful way who is noticing—this is their True Self, their Home Base You.

Step 4: Thank yourselves for allowing yourselves to be with the beauty of the world. Then invite them to notice what thanking and gratitude can bring.



Grounding the body

Purpose: Assist participants in coming down from hyperarousal to a more balanced emotional state. It can also be used to focus on survivors who are in “freezemode”.[8]

Duration: +/-15 minutes

Process:

Step 1: Sit on your chair. Feel your feet touching the ground. Stamp your left foot into the ground, then your right. Do it slowly several times: left, right, left. Feel your thighs and buttocks in contact with the seat of your chair (5 seconds). Notice if your legs and buttocks now feel more or less present than when you started focusing on your legs.

Step 2: Move your focus to your spine. Feel your spine as your midline. Slowly lengthen your spine and notice if it affects your breath (10 seconds). Move your focus toward your hands and arms. Put your hands together. Do it in a way that feels comfortable for you. Push your hands together and feel your strength and temperature. Release and pause, then push your hands together again. Release and rest your arms.

Step 3: Move your focus to your eyes. Look around the room and find something that tells you that you are here. Remind yourself that you are here, now, and that you are safe. Notice how this exercise affects your breathing, presence, mood and strength.

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8 Jacobson, Edmund. 1974. Progressive Relaxation. Chicago: The University of Chicago Press, Midway Reprint.

Activity 3: Understanding And Dealing With Trauma And Stress

Purpose: We all experience trauma and/or stress as it is an essential part of being human. Some of us can adapt to terrible events with flexibility, while others may need more time. Ultimately, what you do with the experience will determine your wellbeing, moving beyond helplessness to autonomy.

Experiences of Trauma and Stress

Preparation: Ensure the space is set up as safe as possible, no one is obligated to share or talk, listening is active engagement too. Be mindful of not making any participant feel guilty for what they are not doing to take care of themselves. An engaging and inclusive way of doing this is to share some of your own blind spots when it comes to managing stress or a case study of someone else.

Credit: Adapted by curator's from Capacitar International

Duration: 1 hour

Materials: • A flipchart paper (optional) can also be a listening exercise and / or notebooks where participants can write about their own experiences.

Process:

Step 1: Start with an energizer (2 min)

Step 2: In plenary, ask a few questions – drawing out the participants' own experiences and understanding of trauma and stress. (20 min)

Q What comes to mind when you think about TRAUMA? Below are some responses participants have listed in the past.

- damage
- mental damage
- shock
- bad vibes

- generational
- displacement
- short-term/long-term

Q What comes to mind when you think about STRESS? – Below are some responses participants have listed in the past.

- swamped
- deadlines
- work
- pressure (involving yourself in too many things)
- anxiety
- overwhelmed
- insomnia
- internal expectations
- pressure to deliver
- family-colleagues-friends (judge us and pinpoint our drawbacks)
- good stress-bad-stress
- family (“your issue is my issue”)
- Stress and trauma: begin to affect your body

Unpack the responses to the questions in plenary – keeping the conversation as general as possible.

Step 2: Individual Exercise (15 min)

Q Ask participants to write down, draw, or think about (if not able to) the things that personally cause them stress and make them feel out of balance? (5 min)

Q Ask participants to write down or draw or think about (if not able to) and, where

they feel that stress, how does it manifest in their bodies? (5 min)

Q Then ask participants to write down or draw or think about, what the things are that help them cope with stress, if any? If nothing – or not sure, write that too. (5 min)

Below are some responses participants have listed in the past which you can use to prompt people with if they get stuck.

- Lack of sleep
- Headache
- Night crawling (crawling around in your own head at night)
- Overeating
- Stress coming out when nothing is happening.
- Making something creative for yourself (clothing)
- Achieving a deadline
- Massage
- Vacation
- Talking to your friend, partner, loved ones.
- Sleeping (when you are paragliding and high on adrenaline, you pass out)
- Setting boundaries
- Writing everything out (when can't sleep)
- Playing basketball, dancing, working out
- Disconnecting

In Plenary: Create an open and safe space for participants to share and voice their worries and stresses, keeping the conversation light. (20 min)

Note to Facilitator: Inform participants that during the workshop we will have opportunities to de-stress, relax and practice healing exercises together. Encourage

participants to bring their pg. 62own practices into the space continually.

End the Session with an energy releaser exercise (3 to 5 min).

Body Mapping

Purpose: Map out how women experience and feel the violence of deprivation, exclusion, poverty and climate change on their bodies, but also happiness and pleasure. Participants are asked to trace a life-sized image of their body onto a large piece of paper and use paint or other material to decorate their body-map. This can, however, be contextually adapted and participants can draw the bodies on pieces of paper without tracing. The body mapping tool is used for therapeutic, artistic and political purposes. However, body mapping is also a popular education tool, and a development tool.

Credit: Political activism

Materials: • Flip chart paper (large enough for body tracing, e.g. A1 paper) • Markers, pencil crayons, pens/pencils • Scissors • Lined paper • Tape • Coloured paper (optional) • Magazine/clip art images (optional) • Glue (optional)

Duration: 1.5-2 hours

Preparation: The facilitator should create some prompts, depending on the context and the struggles of the participants:

- How does your body react to anger, bad news, being shamed, stress, etc.

- How does your body react to good news, exciting opportunities, when you are respected, where do you feel joy, where do you feel love etc.?).

It does not have to be one answer from one person, people's bodies may react in multiple ways to sadness or happiness. All this is mapped on the body.[9]

Process:

Step 1: Invite participants to pair up or divide into small groups of threes or fours. They need a life-sized body map so Invite one of the participants lies down on the piece of paper, and the other one or two traces around the participant to have a drawing of an entire body.

Further reading: Gagnon, M., Logie, C. & Whitbread, J. (2017). My Body, My Story: Body Mapping and HIV Treatment Side Effects Project Report. Ottawa, CANADA. Retrieved from Body-Mapping-and-HIV-Treatment-Side-Effects
Gastaldo, D., Magalhães, L., Carrasco, C., and Davy, C. (2012). Body-Map Storytelling as Research: Methodological considerations for telling the stories of undocumented workers through body mapping.

Step 2:

- This drawing can be decorated through a creative process
- Map the body and start the meaning-making process, using the prompting questions.

Step 3:

- Share in a first person narrative within the groups
- Share personal body-related catchphrases you use Together witnessing and reflection on body map.

Step 4:

- Sharing with others through a gallery walk



Activity 4: Gentle body movement with Tai Chi and Pal Dan Gum

Tai Chi improves strength, flexibility, aerobic conditioning and balance, lower blood pressure, prevent falls and help people who have arthritis. There are immense emotional and mental benefits of Tai Chi. Tai Chi often needs to be facilitated by someone who can guide the participants on what moves to do. However, there are very easy modules for beginners available online,[10] but remember:

- Take it easy, don't forget about your posture.
- No one is expecting you to remember how to perform every move or properly flow from one move to the other.
- Focus on mirroring the instructor, even if you fail to do both the upper and lower body movements simultaneously.
- Your muscles should be loose and relaxed throughout the practice, but you should not allow your posture to fall to the wayside.
- Tai Chi looks a lot like slow dancing.
- Balance is key, so to keep yourself from toppling over as you flow through moves, sink your bum down and bend your knees slightly.
- Focus on fluid, full-body movements. Your waist should not be locked but limber enough to move with your torso, and your arms and hands should move like a silk ribbon.
- Move with your qi (pronounced "chee") in mind. Remember, Tai Chi is meant to promote the free flow of your inner qi, and that means you need to move with intention. Qi is the vital energy according to traditional Chinese medicine.
- Be mindful and present to foster mental clarity because you must be so focused when you do it.

While those mental and physical health benefits may convince you to make Tai Chi the centrepiece of your wellness regimen, it doesn't have to be the only practice you do,

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10 https://www.youtube.com/watch?v=cEOS2zoyQw4 "Tai Chi Module 1 for beginners" and Module 2 https://www.youtube.com/watch?v=enk0bOv-gF8

but this could be something that really adds a whole different dimension to your life.

Source : https://www.shape.com/fitness/workouts/tai-chi-for-beginner

Activity 5: Visualization And Breathing Work

"To the mind that is still, the whole universe surrenders."

Lao Tzu

Purpose: Breathing exercises have been proven to facilitate relaxation, healing and reducing stress levels, while allowing for visualising. They can also work well as energisers to reconnect with ourselves by coming back to our breath.

Breath Counting

Credit: Health and Human Rights Info

Duration: 4 minutes

Process:

Step 1: Sit in a comfortable position with your back straight and your head inclined slightly forward. Gently close your eyes and take a few deep breaths.

Step 2: Begin the exercise by counting "one" to yourself as you exhale. The next time you exhale, count "two," and so on up to "five". Then begin a new cycle, counting "one" on the next exhalation. Repeat 5 times. Never count higher than five and count only when you exhale. You will know your attention has wandered when you find yourself counting to eight, twelve, etc.

Abdominal Breathing

Duration: 5 minutes or for as long as you need to feel calm

Process: Sit comfortably, supported in a chair with your eyes closed. Breathe deeply, letting go of your worries. Place your hands on your abdomen, **breathe in deeply through your nose** and imagine the air moving down through the body into your centre within your abdomen. Imagine your abdomen fills with air as if it was a balloon. Hold your breath for a few seconds and then **exhale slowly through your mouth**, letting go of all the tension in your body. If thought come into your mind, gently release them, returning to the image of the air moving in and out of your body.

Breathing in Nature

Duration: As long as you need to feel centred and calm.

Process: Trees and nature are great natural sources of energy for grounding and healing us. Remove your shoes, place your feet on the ground if you are indoors and there's no nature close by. Breathe in deeply imagining that your feet are like the roots of a tree running into the earth. Breathe in the earth energy through your feet, and breathe out the stress, tension and pain.

Creating and holding your 'Safe Space'

Purpose: Helps participants who are feeling numbed and frozen by creating a space where they open-up and their challenges, making people more open to caring for each other, and also growing, learning and unlearning.

Credit: Mental Health and Human Rights Info

Duration: +/- 12 minutes

Process:

Step 1: Make yourself comfortable with your feet on the ground. Feel and relax your body, your head, your face, your arms, spine, stomach, buttocks, thighs, legs. Choose whether you want to close your eyes or keep them open during this exercise. Listen carefully to the Facilitator's voice.

Step 2: Think of a place in which, in the past, you were calm, confident and safe. This place must suit you and meet your needs. It shuts out every stimulus that might be overwhelming. Imagine this place and you are there.

Take time to absorb it in detail: its colours, shapes, smells and sound. Imagine the sunshine, feel the wind and the temperature.

Notice how it feels to stand, sit or lie there, how your skin and body feel in contact with it. How does your body feel when everyone is safe, and everything is fine?

In your safe place you can see, hear, smell and feel exactly what you need to feel safe. Perhaps you take off your shoes and feel what it is like to walk barefoot in the grass or in the sand.

You can go to this place whenever you want and as often as you want. Just thinking about it make you feel calmer and more confident.

Remain there for five more seconds.

Then prepare to return to this room, open your eyes, stretch yourself, do what you need to return to the present.

Activity 6: Acupressure And Body Holds For Alleviating Pain, Stress And Balancing Emotions

Finger holds to balance and hold emotions

Purpose: The following acupressure practice is used in Indonesian culture to release and balance energy and manage your emotions. Through each finger runs a channel or meridian of energy connected with an organ system and related emotions. With strong or overwhelming feelings, energy can become blocked or repressed, resulting in pain or congestion in the body. Holding each finger while breathing deeply can bring emotional and physical release and healing.

Credit: Healing practices from Indonesia

Preparation: Hand out the sheets of paper and materials to each participant beforehand.

Duration: 1 hour

Process:

Step 1: Make sure to know if any participants have a disability for whom this exercise could potentially be traumatic or uncomfortable. Discuss the exercise with the participant and find alternatives.

Materials: • One sheet of paper per participant • A Hand drawn out on a flipchart (outlining the emotion linked to each finger) • Colour crayons or pencils or colour essences or craft paint. • Any craft materials available that participants can use to draw their hands and colour it.

Part One: Connecting to our Hands: That Hold, That Heal, That Weaves (30 min)

In Plenary, ask participants to look at their hands before asking: (15 min)

When you look at your hands, what do you think of? What do your hands mean to you?

Follow this with an open discussion connecting participants to their hands, thoughts and feelings about their hands to one another.

Step 2: Individual Exercise. Ask each participant to draw out their hand on the paper provided to reflect on the previous conversation of what their hands mean to them. (15 mins)

Part Two: Introduce the Finger Hold Exercise (30 min)

Step 1: In Plenary, show the participants the hand drawn on the flip chart that outlines the emotions linked to each finger.

Step 2: Demonstrates the finger hold exercise by using essential oils mixed with a carrier oil or lotion. Each participant can rub the essential oil in the palm of their hands and wave the scent across their nose breathing in deeply and exhaling.

Step 3: Hold each finger with the opposite hand for 2-5 minutes. You can work with either hand. Breathe in deeply, recognize and acknowledge your strong or disturbing feelings or emotions. Breathe out slowly and let go.

Imagine the feelings draining out your finger into the earth.

Breathe in a sense of harmony, strength and healing. And breathe out slowly, releasing past feelings and problems. Often as you hold each finger, you can feel a pulsing sensation as the energy and feelings move and become balanced.

Note to facilitator: You can hold the fingers of someone else who is angry or upset. The finger holds are very helpful for young children who are crying or having a tantrum, or can be used with people who are very fearful, anxious or sick.

Step 4: Share this information on how the following emotions are associated with each finger. And invite the group to try the different finger holds.

Thumb—Tears, grief, sadness, emotional pain —transforms to wisdom and compassion.

Index Finger—Fear, panic, terror — transforms to courage and clarity for action.

Middle Finger—Anger, rage, resentment —transforms to focus, action and passion.

Ring Finger—Anxiety, preoccupation and nervousness — transforms to peace and strength.

Small Finger—Lack of self-esteem, victimhood — transforms to self- esteem

and autonomy.

Palm of the hand—Peace, harmony, balance, wellbeing.

Rest with hands in centre on your lap—do this for a sense of protection (fingers together with tips connecting like a halo) and ankles crossed.



Self Compassion

Purpose: Practising self-kindness helps make it easier to accept yourself as you are and soothe yourself after hardship or mistakes. By increasing mindful acceptance and self-esteem, self-compassion can also improve your general outlook on life.

Credit: Leading Self-Compassion researcher Kristin Neff

Duration: As much as you need to comfort yourself.

Process:

Part One: Self-Hugging

1. Fold your arms around your body, positioning them in a way that feels natural and comfortable.

2. Rest your hands on your shoulders or upper arm. Again, go with what feels natural.

3. Imagine the type of hug you want. A strong, intense hug? Or a softer, soothing hug?

4. Squeeze yourself with just enough pressure to create the sensation you're looking for.

5. Hold the hug for as long as you like. Repeating words of affirmation of self, focusing on what you like about yourself.

6. Some people find it soothing to gently rock back and forth while hugging themselves, so you might also consider giving this a try.

7. If you don't feel like hugging yourself, try stroking your forearms or upper shoulders in a soothing way, similar to a gentle massage.

Part Two: The Butterfly Hug And Affirmation

Duration: 5-8 minutes

This exercise deepens and anchors positive feelings and messages. It comes from eye movement desensitisation reprocessing (EMDR), a trauma processing method. The method employs bilateral physical stimulation (in this case tapping), which, combined with positive spoken messages, is said to deepen and anchor positive feelings. Put your right-hand palm down on your left shoulder. Put your left-hand palm down on

your right shoulder. Choose a sentence that will strengthen you, such as “I’m a good enough helper”. Say the sentence out loud first and pat your right hand on your left shoulder, then your left hand on your right shoulder.

Do ten pats altogether, five on each side, each time repeating your sentences aloud.



Progressive Muscular Tension Release

Purpose: Calms participants who are agitated.

Duration: 15 minutes

Process: Whenever someone becomes anxious, their body tenses, thus generating symptoms of pain in the shoulders, neck or back, or tension in the jaw, arms or legs. To train ourselves to progressively release this tension, start by intentionally tensing specific groups of muscles and relaxing them.

Focus on the difference in feeling between the tense and relaxed muscles. Practise on different parts of the body: the head, face, neck, shoulder, back, stomach, buttocks, arms, hands, legs or feet. Increase tension and hold it for 5 seconds; then release and hold for 10 seconds. Find the tempo that suits you. Increase the tension and release the tension ten times in each muscle group, with a short pause in between.

Focus on your toes, make them point downwards as far as you can. Feel the tension and release.

Scan your whole body. Does any part still feel tense? Repeat the exercise for this part. Imagine that a relaxed feeling is spreading through your whole body. Your body feels warm, perhaps a little heavier, relaxed.

Emotional Freedom Techniques - Tapping and Switching

Purpose: Helps to unblock and release strong emotions as well as relieve body symptoms of headaches and pains. By locating the acupressure points on your body's meridians and tapping them repeatedly with your fingertips, you can lower the stress and promote the healthy flow of energy.

Credit: Developed by Gary Flint (Ph.D.)

Preparation: Have an EFT Tapping Points Poster/Image in the room

Duration: 45 min

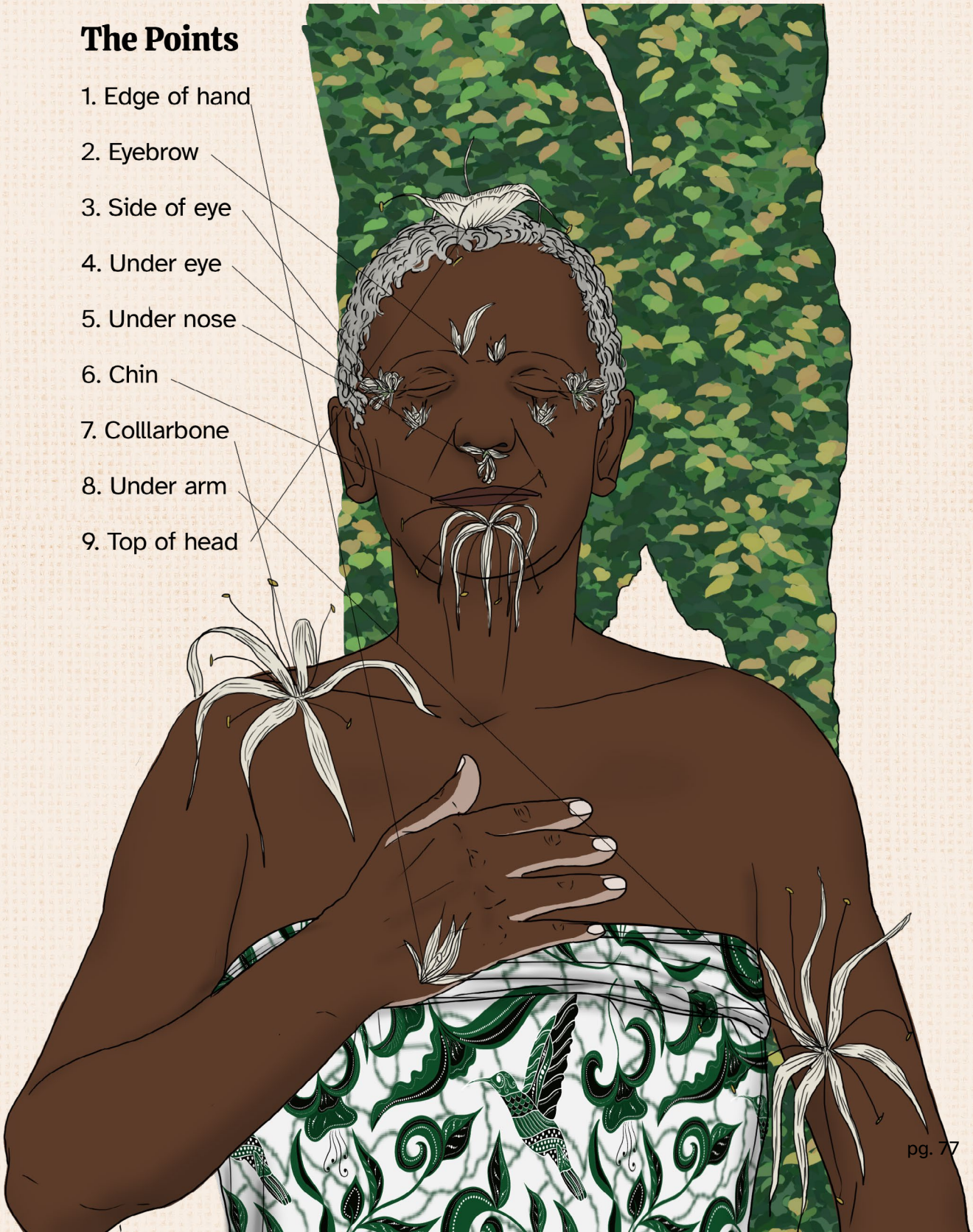
Materials: • EFT Tapping Points Poster/Image • Essential Oils • Calming Music (if you prefer)

Process:

Step 1: In Plenary, ask participants to identify their leading emotion or choose which problem, worry or maybe a phobia they want to work on. Then participants describe its intensity on a scale of 1 to 10 (0 means no anxiety and 10 extremely high).

Step 2: Ask participants to create a “mantra” to use while tapping, such as “In spite of the fact that I have this problem, I’m okay, I accept how I feel and give myself permission to relax.”

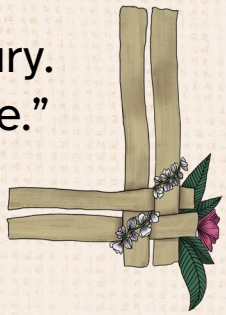
Step 3: Ask participants to Tap the sequence of acupressure points 7 – 9 times whilst repeating their “mantra”. Repeat this sequence until the anxiety level is down to 0-2.



Activity 7: Journaling/Journal Therapy



> "Writing is medicine. It is an appropriate antidote to injury. It is an appropriate companion for any difficult change."
>
> **Julia Cameron**



Purpose: Journal therapy allows individuals to freely write down, dialogue with, and process their issues and concerns, through writing prompts and exercises to support their healing. This allows people to reflect, introspect, and be intentional about their writing.

Note to Facilitators: Journal therapy is mainly used by individuals in healing to promote awareness and comprehension of issues, nurturing change, and growth, and promoting the development of the sense of self. The process of writing can support healing and relieving tensions and bringing clarity to the issues at hand.

Journalling is focused and intentional practice of reflective writing for purposes of emotional, physical, and spiritual wellbeing and wellness. However, journal writing is different from journal therapy in the sense that journal writing is only intended to record events and experiences through narration of one's perspective, and keeping a diary is not necessarily viewed as a therapeutic process. Journal therapy is viewed in the same way that art therapy and music therapy is viewed.

Note for Facilitators: At the end of the community sessions or processes where people are meeting during the use of this resource, the facilitator may assign the participants homework that can be dealt with in the following session. Journaling does not have to be only writing by hand, but can also be audio (depending on abilities and what the person finds most convenient and comfortable).

Also referred to as journal writing therapy or just writing therapy.

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11 Also referred to as journal writing therapy or just writing therapy.

Process:

There are several creative and valuable ways where journaling can be employed in healing. People are free to write to anyone, including individuals they know, a part of, or parts of themselves, or someone who has transitioned to another life, or someone they have lost. However, the following should be observed in healing through journaling:

- The process of journaling must be private and the journal materials should be kept in a safe place.

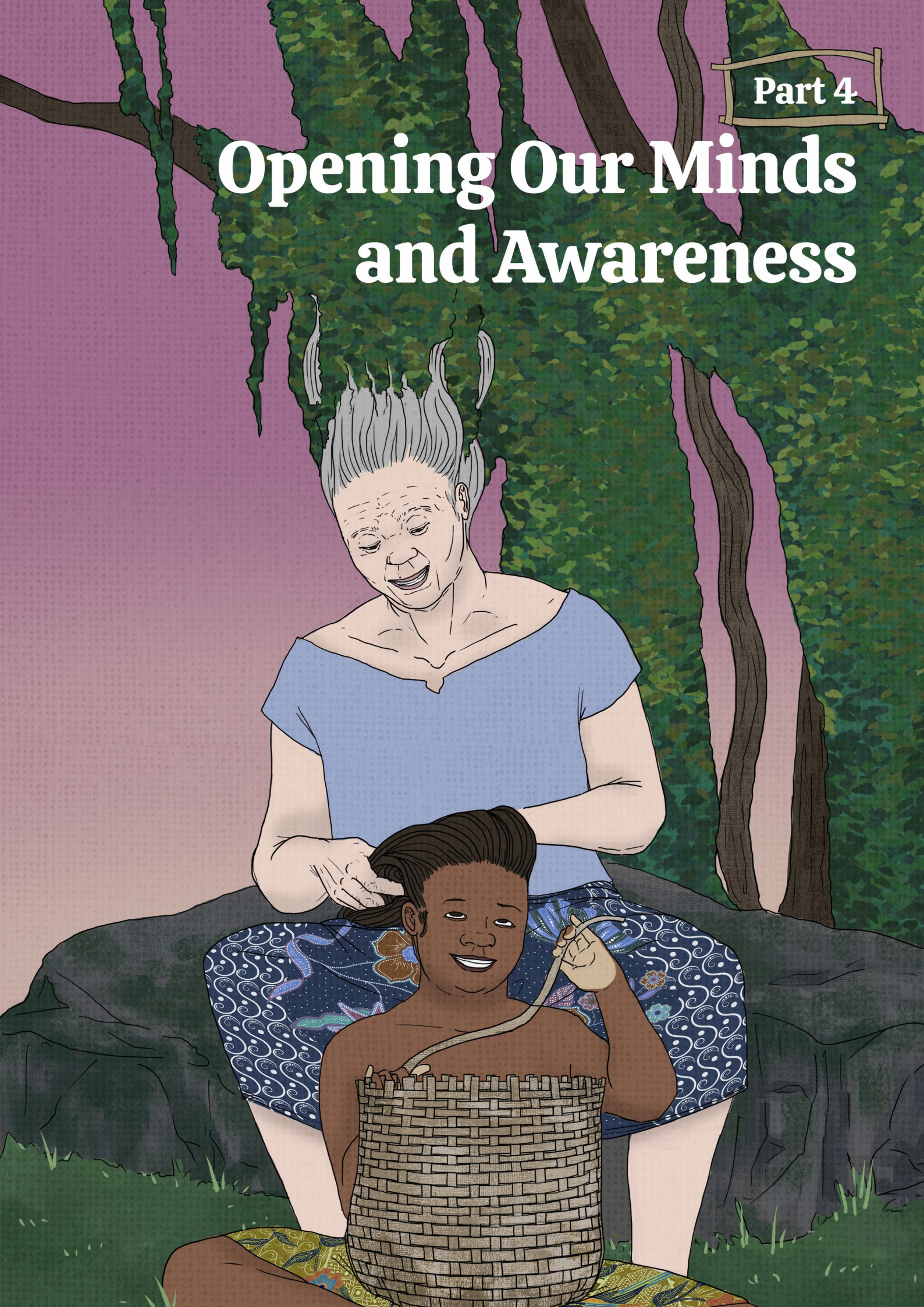
- Participants should save what they write, and where appropriate, and where they feel like doing so, and review it. The process of reverting to what has been written can spark inspiration for future writing, and also offers introspection on how far people have come.

- Using timed writing processes can support participants, prevent writer's block and support tapping into the necessary unconscious material.

- Participants should hush their inner critic and disregard the urge to edit their work. It is not the intention of therapeutic journal writing to be pretty or grammatically correct; the intention of the process is to be real.

- Participants should honour their thoughts, feelings, and experiences with authenticity and genuineness as they are doing this for healing purposes.

- Progress can only be achieved through sharing their genuine self in their writing.


Part 4
Opening Our Minds and Awareness



“We share a common interest, survival, and it cannot be pursued in isolation from others simply because their differences make us uncomfortable.”

Audre Lorde



We further analyse the practical feminist ways of exploring power, privilege, intersectionality, oppression and liberation. This resource is based on the conceptualisation of women with multiple identities and their experiences as women, indigenous groups, LGBTIQ+ being intertwined with their collective history of experiencing racist, colonialist, patriarchal and capitalist oppressions and exploitations. In this section we draw a lot on and share with you the brilliant work of the feminist movement supporter organisation JASS: Just Associates.

Power

Power is...

Dynamic And Relational

Unequal relations of power and the beliefs that sustain them are always contested and shifting.

Neither Good Nor Bad

It depends on how it is used and for what purpose – power over is often oppressive, unequal, and violent, but transforming power can make deep changes for the better.

Systemic And Structural

Unequal power relations are embedded in and perpetuated by institutions of our society, not only in interactions between people.

Nuanced

It impacts us in obvious ways – discrimination, exclusion, repression – but also in invisible ways – the ideas and beliefs we internalize.

At Work Inside Us

We are often unaware of the norms, values, and conditioned behaviours that we internalize from birth and through the narratives and misinformation promoted by powerful interests.

Sustained Through Violence

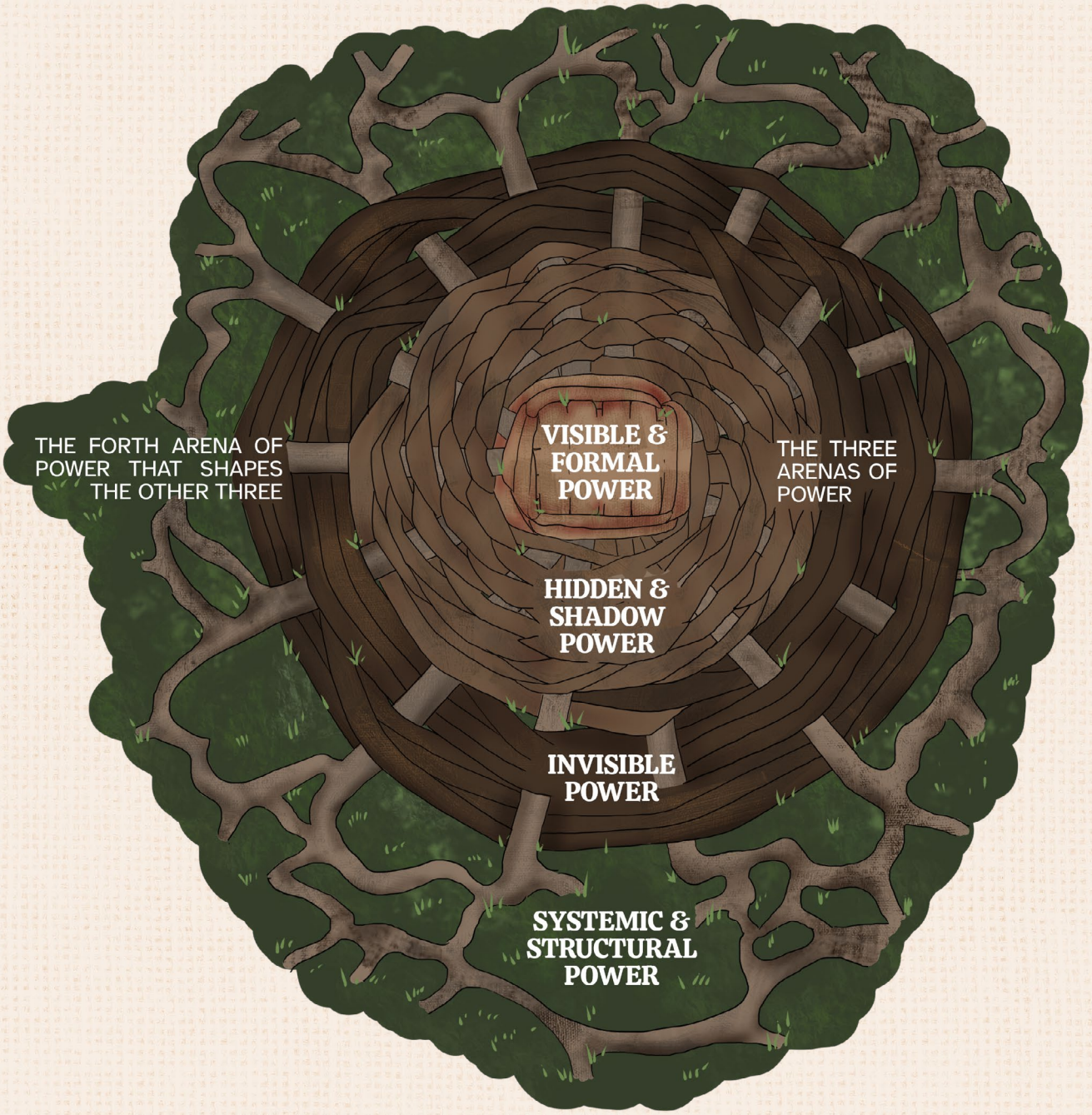
A mix of coercion, threats, and violence sustains inequitable power, while resistance and efforts for change are met with backlash.

Operating In All Spaces

Feminism teaches us that the personal is political, and that power operates fluidly in public, private, and intimate spaces.

Intersectional

Unequal power relations are shaped by gender, race, ethnicity, class, location, ability and other factors, and thus building movements demands an intersectional approach.



Source JASS Associates – Power https://justassociates.org/big-ideas/power1/

Power over and transformative power are not two distinct arenas; they are present everywhere. Just as power over can be present in our own organizations and leadership, transformative power is possible in the cracks and opportunities for change that we find in the dominant structures of power.

Power over:

- refers to the negative, oppressive forms of power we often associate with power.
- exploits or controls people by setting the rules, defining access to resources, and shaping what is considered “normal”.
- relies on maintaining compliance through various forms of reward and punishment, domination, and coercion. Violence – or the threat of violence prevents change. There is a continual contestation between those with power and those who seek change.

Transformative power:

- is the individual and collective power we mobilize to build movements
- derives from building collective knowledge, vision and strength
- fuels people and movements to resist, confront, engage, and ultimately change oppressive forms of power
- advances our vision of care and repair for people and the planet Transformative Power

Transformative Power

Power within	A person’s sense of self-worth and self-knowledge. Grounded in a belief in inherent human dignity, power within is the capacity to value oneself, think independently, challenge assumptions, and seek fulfilment. Effective grassroots organizing efforts help people affirm personal worth, tap into their dreams and hope, and discover their power to and power with.
Power to	The unique potential of every person to speak, take action, shape her life and world. Leadership development for social justice provides new skills, knowledge, and awareness, and opens up the possibilities of joint action. Nurturing people’s power to is a critical antidote to resignation and political withdrawal.

Power with	The collective strength that comes with finding common ground and community with others. Power with – expressed in collaboration, alliances, and solidarity – multiplies individual talents, knowledge and resources for a larger impact.
Power for	The combined vision, values and demands that orient our work and inspire strategies and alternatives – the world we seek to create.

Oppression, Privilege, Participation, Liberation

Oppression

This resource attempted to decentre NGOs and appreciate the unique histories of women and groups in communities that are part of the influencing process and acknowledging that these communities, particularly in Africa, are spaces which historically were rooted within the system of dominating power. The role of the NGOs in the influencing process come with power trappings and the role of women and other community groups are wrapped in suppositions about deferential status and behaviour.

Participation

Feminist Participatory Action Methodologies are deliberately creating collaborative relationships to build the power of women and raise their voices and nurture agency. As earlier mentioned, these are based on the philosophy of Paulo Freire's Pedagogy of the Oppressed who argued that the road to social change is through dialogue and "conscientisation" wherein marginalised people engage in critical analysis and organise action to challenge unjust and undemocratic economic, social and political systems and practices (Freire, 1970). Drawing on this approach, the activities are a political process with a continual critical analysis of the distribution of power.

Liberation

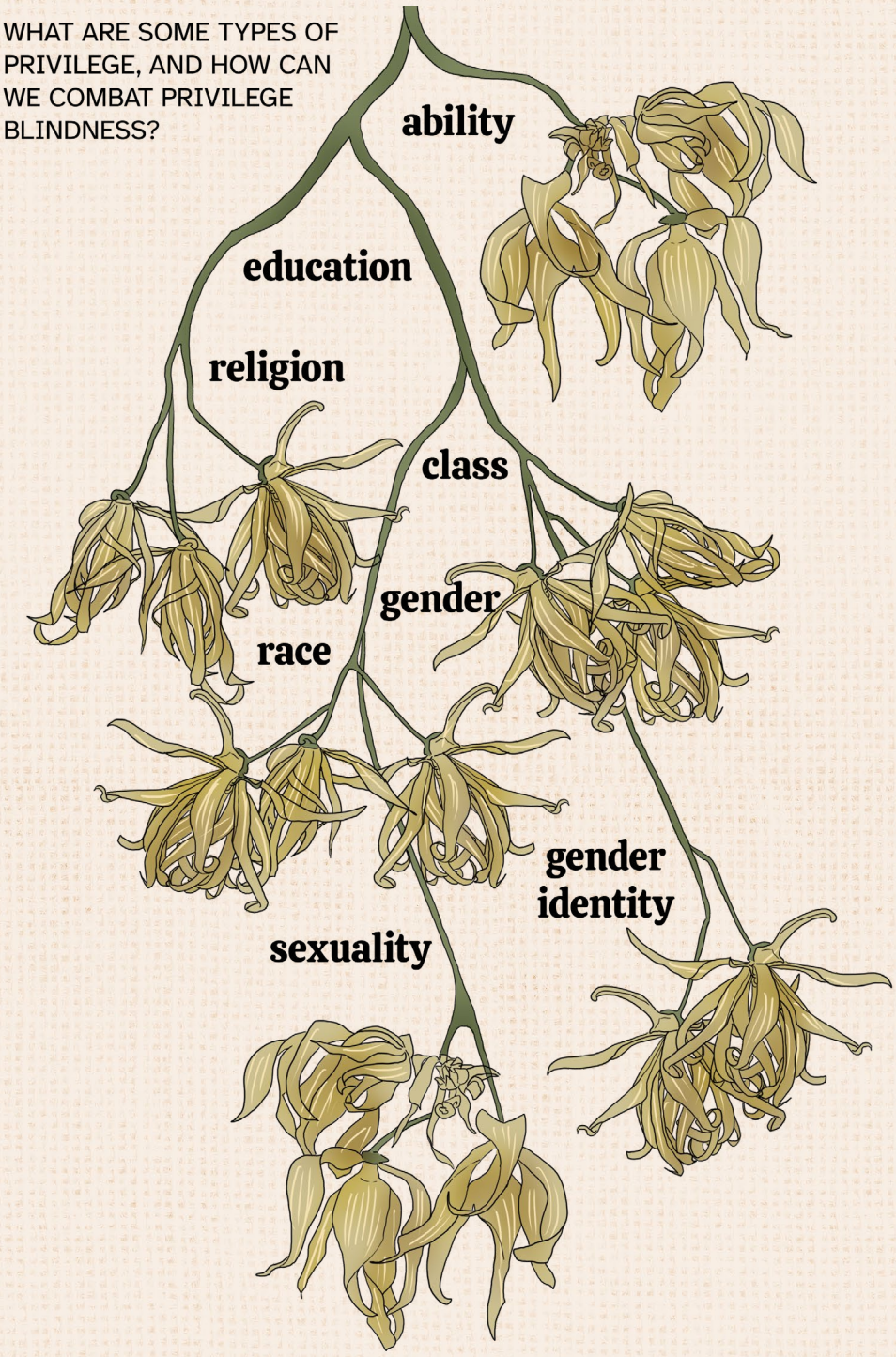
Liberation is considered as being emancipated from all forms of restrictions. Though this concept is rooted in the women's liberation movement of the 1960s in Europe (Gershon, 2020), the resource avoids universalising white women's experiences to imply that all women in the world are facing the same oppressions, but acknowledges black indigenous women's experiences when their gender intersects with race and class.

To make real women's and other marginalized groups' liberation, there is a need for emancipatory processes exploring their life experiences and their knowledge. This resource is based on the assumption that liberation still feels a long way away because of the way that gendered differences structure personal experiences and beliefs. We

see most influencing resources and strategies are geared towards representing male experiences as universal. So, these strategies in turn add to these inequities.

Privilege

The power of being privileged defines the political, social and economic advantages, as well as powers that a person gets by virtue of their social identity. The illustration below should allow for a discussion about privilege.



Credit: University Libraries at Rider University[12]

12 https://guides.rider.edu/c.php?g=926249&p=6675690

Activity 1: Power Walk

Purpose: Allow participants to "walk" in someone else's shoes and experience what it feels like to be powerless or powerful based on gender, race, ethnicity, occupation, education level, disability, age, health etc. and in the face of different obstacles or shocks. Participants thus become more aware of the power dynamics within and between communities and our organizations and to ensure those lacking power are supported to rise up.

Preparation: This activity can be used on a table-top if you have limited space or if participants have mobility limitations. Draw a grid on flip chart paper. Participants will each draw a character from the bag/bowl and if they can agree with a statement, they move their Post-it note forward on the grid.

Duration: 1-2 hours

Materials: • Set of character cards prepared beforehand (and folded). Example of characters can be found in Annex. • If possible, use a bag or bowl that participants can draw the cards from.

Process:

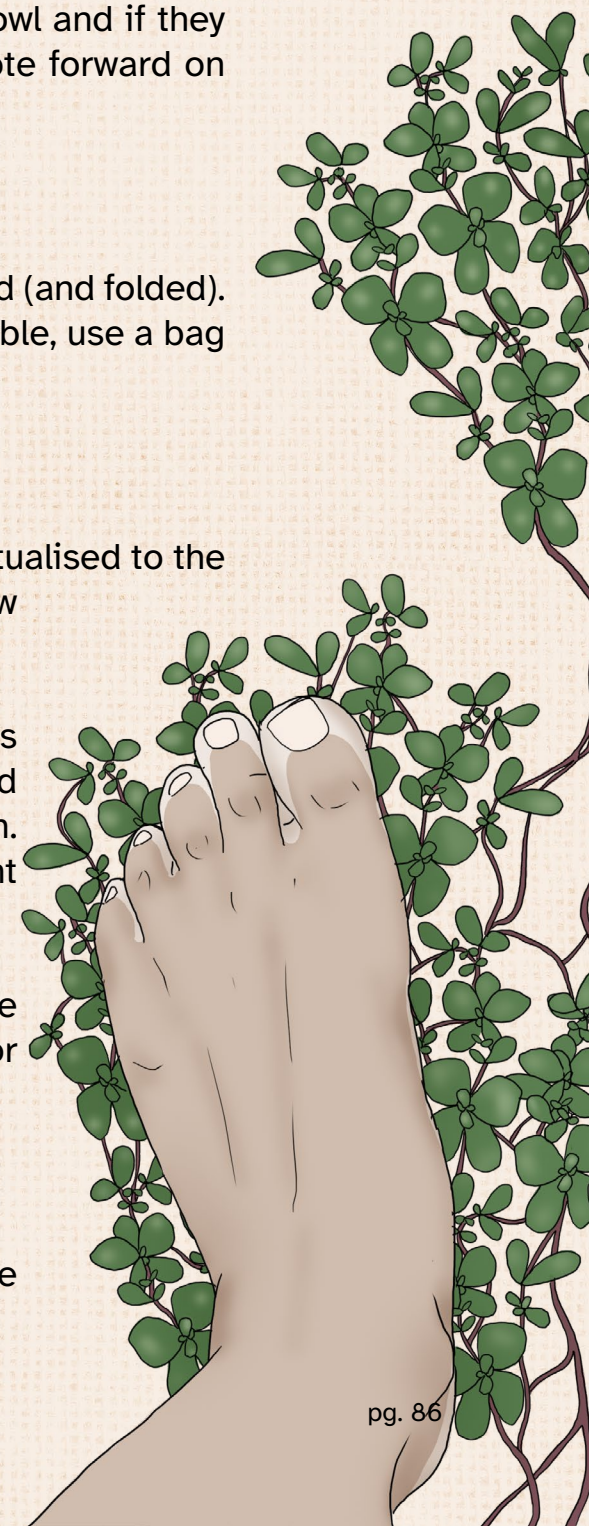
Step 1: Develop a set of roles/characters that is contextualised to the community or thematic issues being addressed. Allow each participant to draw a character from a hat.

Note to Facilitator: The characters remain anonymous until the end of the activity. Ask participants to stand next to each other in one row in the middle of the room. Do this exercise in an open space/outdoor environment where participants can freely move about.

Step 2: Call out certain characteristics/identities before the participants will either step backward or forward or stay in the same place.

Example Questions

1. Take one step forward if you have had or will have opportunities to complete your education.



2. Take one step forward if you don't worry about having enough food to eat.

3. Take one step forward if you can earn enough money to make a good life for yourself and your children.

4. Take one step forward if you can determine when and how many children you will have.

5. Globally more than 1/3 women and girls are victims of violence. Take 2 steps backwards if you are a female.

6. Take one step forward if you are in a loving environment.

7. Take one step forward if you socially accepted for who you are.

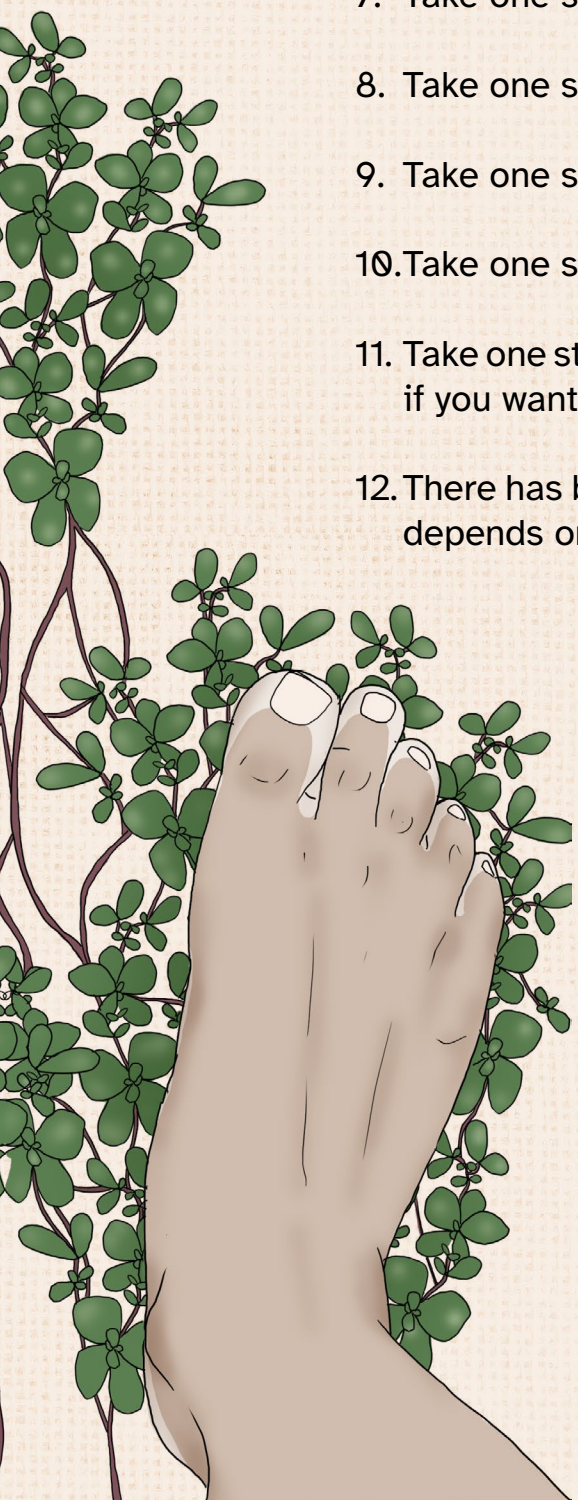
8. Take one step back if you are hiding your identity.

9. Take one step back if you are victim of violence or abuse.

10. Take one step forward if you can choose where you want to live.

11. Take one step forward if you could get a bank loan to start a business if you wanted one.

12. There has been a drought. Take 2 steps backwards if your livelihood depends on rainfall.



13. Take 2 steps forward if you live a happy and relatively stress-free life.

14. If you are a decision-maker in your community. Take a Step Forward.

15. If you can decide how your household income is spent. Take a Step Forward.

16. If you have a bank account and a fixed income. Take a Step Forward.

17. If you can't access primary health care services when you need it. Take a Step Backward.

18. If you can find out about the world around you,

through newspapers, TV and radio. Take a Step Forward.

19. If you have the opportunity and choice for play and leisure such as going to the movies and spending time with you friends. Take a Step Forward.

20. If you don't own any land or property. Take a Step Backward.

Step 3: At the end of this activity, participants will be divided into 3 groups: those are at the front ("the most privileged"); at the middle, and at the back ("the least privileged"). Ask members from each group what they feel about belonging to their group and synthesise their responses in relation with concept of multiple identities, power and privilege.

Step 4: Debriefing & Learning (Look, Think, Act)

Ask participants to remain where they are standing before asking the following questions, making sure participants recite their role before they respond.

1. LOOK
    - What do we see?
    - How did it feel to move forward? Staying behind?
    - How does it feel to be standing where you are? (those in the front, middle and back)
2. THINK (while still standing or after returning to your seats)
    - What does this activity make you think about?
    - How have we experienced power or lack of power in our lives or the work that we do?
    - What happens when we do not think about power, the power we have, the power others have?
    - How does power relate to people's resilience, in general, and to climate change?
3. ACT
    - How does this activity relate to our work with communities and our roles as development practitioners? How do we use our power? How do we pay

attention to power dynamics in the communities where we are working?

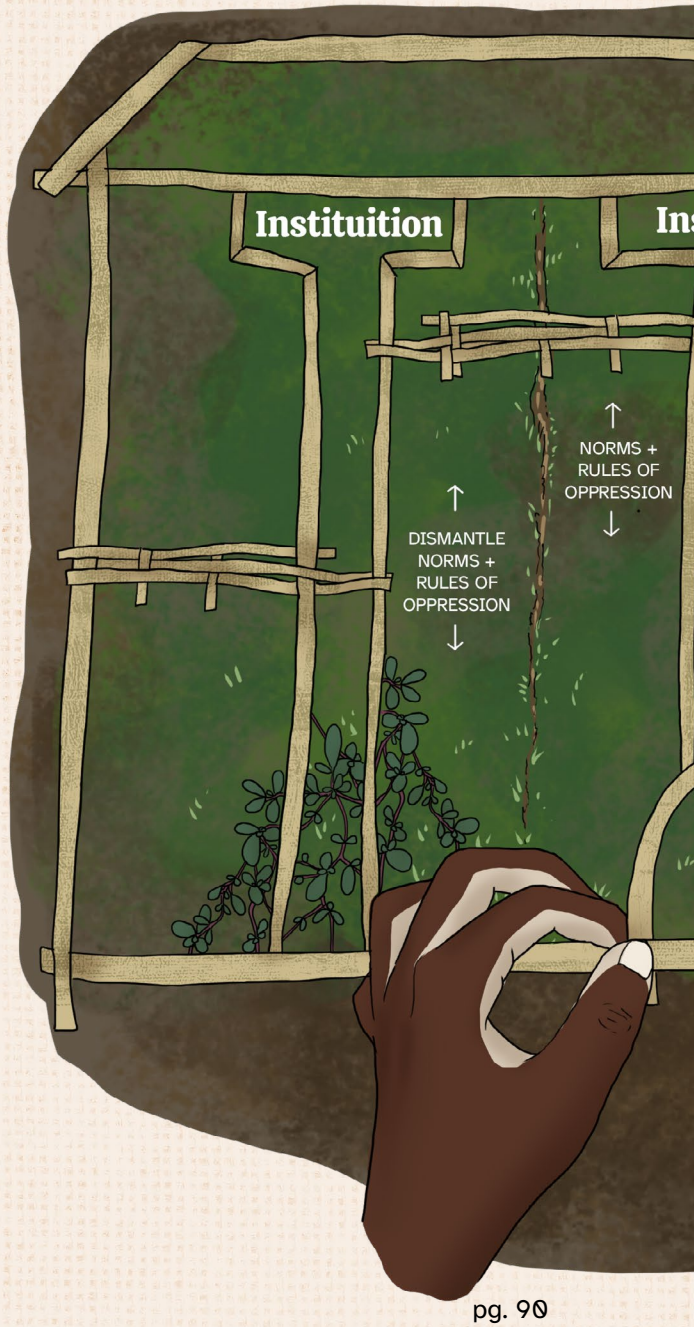
- What happens when people with power dominate discussions?
- What role do we and our programs play in maintaining and/or challenging power differences?

Activity 2: The Master's House "Power & Patriarchy"

An entry-level activity designed to help participants to think about and understand patriarchy and the various systems of oppression by visually constructing them in a "Master's House".

Purpose: Understand and analyse how invisible power dynamics and narratives play a significant role in shaping our ideas and beliefs around some areas of our lives, such as patriarchy. This two-part exercise helps participants reflect on where they learn about being "women" and "men" and map out the gender rules to understand patriarchy as a system (the "Master's House") and not simply something that is happening to them personally. Further, it challenges participants to think about how they, in big and small ways, serve to build and maintain patriarchy.

There are several ways to apply this exercise – one, having people generate ideas from an overall brainstorming or **two**, using a concrete story of a woman's life to elicit discussion. For some groups, it may be more effective to start with a story that illustrates how patriarchal institutions and beliefs affect one woman's particular life. Being less abstract, it allows for more immediate connections and analysis.



Credit: Created by Koni Benson, Shereen Essof, and Anna Davies-van Es; inspired by Audre. Lorde's conceptualization of the "master's house", the WERise Toolkit Just Associates (JASS).

Duration: 3 hours, however you can stretch this into a full day exercise depending on the depth of analysis you want to embark on.

Materials: • Sheets of paper ("bricks") in 5-6 different colours, flipchart paper to make the roof and walls, scissors, strips of white paper for the mechanisms, one colour card for every participant. • Large blank space on the wall where the house can be constructed, and all participants can see it. • Optional Essay from Audre Lorde's Master's House

Preparation:

Set up for the activity by making a "roof and walls" for the house, i.e. creating the outline of the house with strips of paper. It needs to be big enough to accommodate the pieces of paper that will serve as bricks for constructing the actual walls of the house.
The bricks come from each group. Place them inside the outline to "build" a picture of what patriarchy looks like. Avoid using unfamiliar words like "patriarchy" and "institution" at the start of this activity.

Understanding Patriarchy: Master's House Part 1 (2 hours)

Process:

In plenary: Explain overall purpose of exercise and review the process: e.g. building a house to reflect and analyse the forces affecting women's lives and place in the world.



Ask the group: *Where do we learn the things we know about the world? Where do we learn about what we should and should not do as women and men? Where do we get our messages about these things?*

Note to Facilitator: You may need to give examples e.g. school, church, home.

Record all responses on flipchart and then indicate which ones we will focus on – choose the key institutions of patriarchy, i.e. family, community, religion, education, culture/tradition, the state, our organisations, and media.

Each of these institutions will become a pillar of the house, so create a card naming each one and add them as a row under the roof line.

In small groups: Divide into small groups.

Assign each group a different institution and a corresponding set of colour "bricks" (pieces of paper). Invite them to identify the "rules" that the institution promotes (directly or indirectly) about women and men and how they should and shouldn't act. Invite them to summarize each key

point on a colour “brick”/piece of paper.

In plenary:

1. Groups report back, taping their bricks in columns inside the outline as they present their key points, and as they do so, the master’s house of “rules” is built.

2. Ask key questions as each group reports back: What do these institutions say about women and men: about how we should behave? What we can and can’t do? What mechanisms are used to enforce this behaviour? What happens when you step outside these walls?

Note to Facilitator:

- Women’s experiences are different, but vary with race, ethnicity, class, age, sexuality, religion etc., even as many of the patterns are the same.
-
- Help make this broader analysis central; for example ask: How do class, race, ethnicity and religion show up in master’s house? Where do these intersections come into play? (You can go deeper on these interconnections with The House of Multiple Oppressions -see Feminisms pack and Feminist Analysis pack in the We Rise Toolkit)

Co-facilitators write up the mechanisms used to enforce the behaviour on the walls of the house, e.g. violence, fear, using white strips of paper, as they come up in the discussion.

As the group looks at the house, now fully constructed, ask for initial reflections: What do you see? What are the linkages between the institutions? How do they support each other? What does the house mean to your lives?

Understanding Patriarchy: Master’s House Part 2 (1 hour)

Individually: Explain that this next part will be anonymous and used later in the process to reflect at a deeper level. Ask participants to think about these questions: how do I live in the master’s house and how does living in this house affect me? How do I contribute to building and maintaining the house? Write answers on a piece of card (anonymously).

Place cards in a box in the centre of the room. Review these at the at the beginning of the next day or at later in the process.

In plenary:

Wrap up: Ask the group: what does it mean to do the work of breaking down the Master's house? What are some of the ways we can get rid of those walls? Following their input, summarize, emphasizing the importance of collective power and solidarity across "difference"future organising?

Activity 3: Visible, Hidden and Invisible Power

Purpose: Explore and unpack how visible, hidden and invisible power operates around an issue that a group has been organising around.

Credit: JASS associates, in collaboration with youth activists belonging to the Actua.pe labs with the leadership of Elena Mejia Julca and Isabel Crabtree-Condor

Duration: 1 hour

Materials: • Flip chart drawings of “icebergs” or other metaphor (see Preparation below) • Markers

Preparation: Create flip chart drawings of “icebergs” or use another metaphor which makes sense for your group e.g. mountain, tree, cave, the earth’s surface, it should be something where some element is visible, but where there is much that is hidden from view. Please create one per group. The metaphor needs to work in your context and for your group. It is helpful to prepare someone to share by talking them through the exercise first ahead of the session so that they are ready and comfortable to share.

Introduction the three arenas / faces of power:

Visible power is the observable authority and power that is supported by the public, through political, economic, and social institutions. This largely relates to decision-making power where the decisions made are formal and is guided by formal rules and regulations, structures and procedures. This is mostly associated with local, district, or regional government, or other governance structures such as regional and international bodies. Visible power can be influenced through advocacy, campaigning, by using the vote strategically or by standing for office.

Hidden power is the power that sets the political agenda and controls the decision-making process, influences the decision made, and who gets to be the decision maker. This is power that is held by elites, corporations and other institutions that have vested interests in particular issues and want to maintain their privilege. This hidden power can perpetuate the exclusion of particular groups if the groups pose a threat to their interests. Invisible power can shift and be changed over time by organisations and movements working together with groups of people with lived experience of the issues e.g. those living in poverty, injustice and oppression. Together, through organising, advocating and campaigning, their visibility and legitimacy of their issues can grow; and this work often will expose the manipulation that takes place behind the scenes. As this power shifts they are better able to demand respect

from the visible power spaces. Visible power and the invisible power can be equally oppressive.

Invisible power shapes what is considered acceptable. Invisible power perpetuates and legitimates injustices that are embedded in social and institutional structures within societies which results in harm to individuals' wellbeing. It can be challenged through the process of awareness raising and conscientization. When this happens, the way we see the world becomes transformed, including the way we see ourselves in relationship to others and the system around us.

Process:

Step 1: Create groups of 3-4 people.

Step 2: Ask groups to use the pre-prepared flipchart to explore different levels of power around an instance of organising that they are involved in.

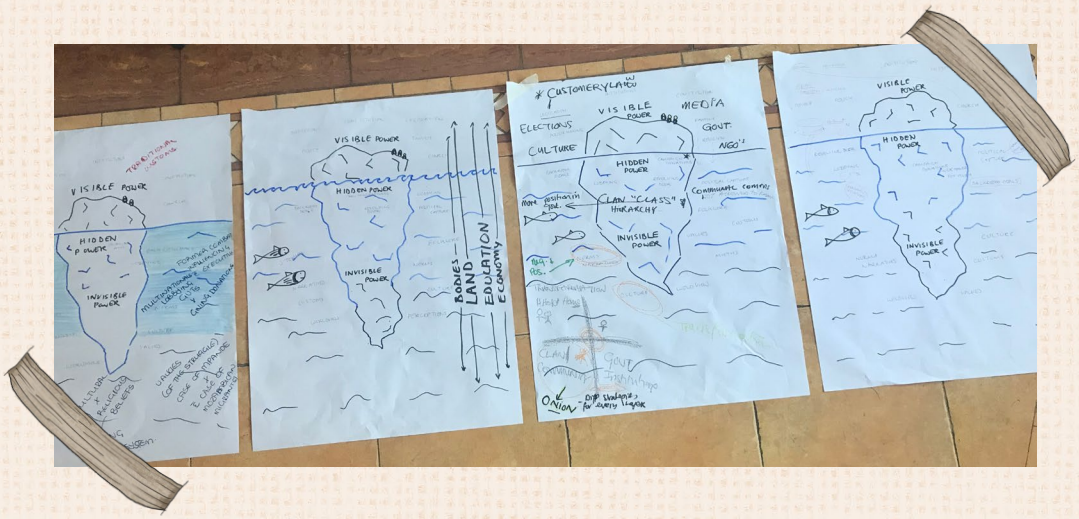
Step 3: Ask one person to lead by sharing in some more detail.

Step 4: Then others can contribute based on their own experiences. This approach can support connections between forms of power that are impacting different struggles in diverse places.

Step 5: Prompting questions:

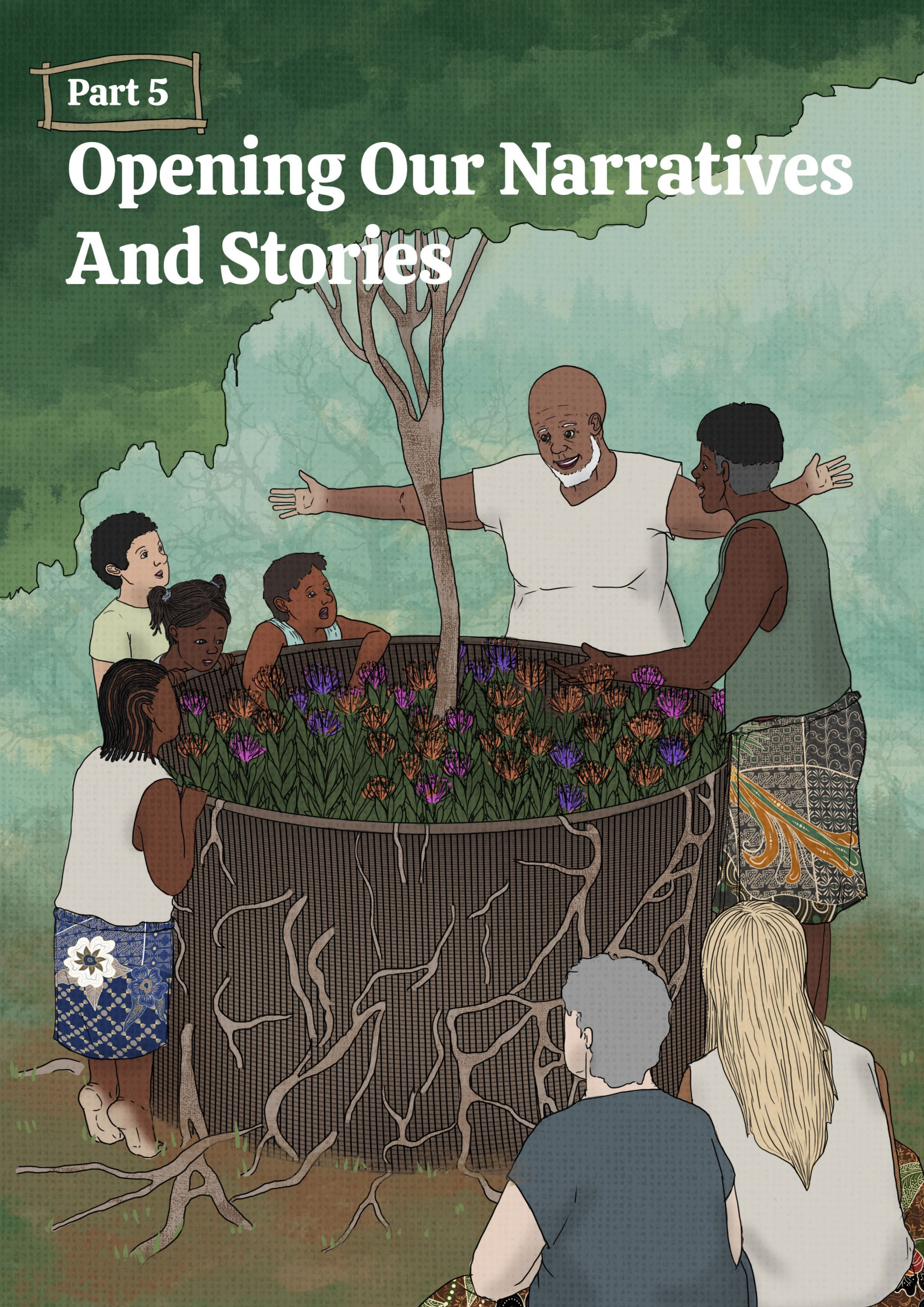
- **Q** Share how your organising has had to deal with power operating at these different levels.
- **Q** How did that go for you?
- **Q** What did you learn about different types of power and how will this inform your future organising?

[Caption: icebergs that show the visible institutions, the hidden ways that things happen, the invisible norms and cultures]



Part 5

Opening Our Narratives And Stories





"We might not have called it narratives, but I've always been dealing with perceptions, myths, and ideologies that are created to "other" people. (...) What this means in practice is working with the movements we support to ensure that their strategies and tactics take into account how hidden and invisible power operate: the norms, beliefs, values, and ideologies that underpin our understanding of ourselves in the world and that are influencing or controlling the policy agenda. It's here that we need to do the most work to shift norms and values that underpin policy"

Phumi Mtetwa, Just Associates (JASS)[13]



Narratives are made up of many stories, tweets, visuals, videos, memes, online content, offline conversations, keeping deeply held ideas about society and people in place. In this section we will explore some tools to better understand what narratives are, how they operate, impact our lives, our work, our organising. We will also explore how narratives can also be a source of new ideas, sites for collective action in alliance with others. Narratives work can help us to create systems of stories which are capable of helping us to connect rather than divide.

Credit: this section is the bringing together of the work of countless narrative change practitioners such as those included in the Narrative Power Collective Action anthologies Vol 1 and Vol 2.

Building Narrative Power Through Collective Action

Narratives = Power

Narratives are a form of hidden and invisible power, holding ideas of what is normal, natural, who is acceptable, what is possible, in place. Narratives are the system of stories surrounding us and helping us to make sense of the world. Narrative change work is about shifting what is "known" about a big topic like the role of women in a given society because narratives are a way that social norms are communicated.

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13 One Think Thanks. Phumi Mtetwa: the Black Feminist Queer Internationalist. Available at: https://onthinktanks.org/articles/phumi-mtetwa-the-black-feminist-queer-internationalist/

Narrative Power Through Feminist Caring Collective Action

There are different routes to shifting narratives. Who you walk with and how you get there are also going to be important in determining who can see themselves in and with the new narrative you want to share. Transforming power through counter-narrative is important but limited as it is always a response or a reaction, which usually reinforces your opponent's message and keeps you in that same power dynamic.

We might want to focus our energy on collective action to create or amplify new or alternative narratives that focus on our values and what we stand for. We have to bring those values to life every day, in the small and big things, because not only does it build trust but it also brings that new narrative to life in an immediate and embodied way. Showing people a different way is possible is often far more persuasive than telling them that a different way is necessary.

Values Can Guide Collective Action And Strengthen Narratives

In a crisis, people are more open to narratives that activate them to feel and act on fear. But also, narratives that direct them to feel and act on hope and empathy. It's also not about telling people how to do things: There are often reasons people believe what they believe. Values help us to connect with people on a different level. Unless we start listening better, understanding more, acting in line with what we believe in, we can't find ways out of polarisation.

Power Is Dynamic And Can Reinforce, Reshape, Challenge Or Transform Narratives.

In our daily lives, we are reshaping or reinforcing, explicitly or implicitly, knowingly or unknowingly, the systems of stories that exist around us. Keep in mind whose stories are getting elevated, what is in the foreground and the background. Making use of narratives know-how can also be a powerful tool to generate and/or amplify emerging narratives, sharing inclusive stories that connect to and bring to life "a bigger us" to achieve unimaginable changes. Narratives work offers a way to tap into imagination, joy, hope and bring the idea of transformation into our organising more explicitly. As narratives are made of stories, we start with exploring stories. Then we move into looking at systems of stories to reshape what is known, acceptable, and possible.

Activity 1: Who Came Before You?/ On Who's Shoulders Do You Stand?

Purpose: Storytelling is a way that many cultures pass on their indigenous knowledge, insights and worldviews. This exercise supports people to connect back to those that have inspired them either in in their own families, their chosen families or in their organising. Ancestors, our forebears, the people, that came before us and paved the way for us to do the things we do are a powerful source of energy, enlightenment, strategy, love and connection. Why not dip into that?

Introduction: This can help people to connect to each other in a deeper way (if you chose to ask people to share) but can also foster powerful individual reflection (if you want people to hold these ideas for themselves) and powerful collective reflections about what they teach us for our own organising. It creates space for inter-generational connections and exploring the experiences and knowledge that is held by those who went before us.

Note to facilitator: Depending on your group and what is appropriate you may choose from these two questions: Who came before you? Or On who's shoulders do you stand?

Credit: Isabel Crabtree-Condor and Rukia Cornelius

Process:

This activity can be a small or as big as you might want to make it.

- **20 mins energizer version:** You can ask this as an energiser before entering into the narratives conversation. Ask this question to the group in a circle and each person can share about one of their ancestors, inviting the next person to share and so on.

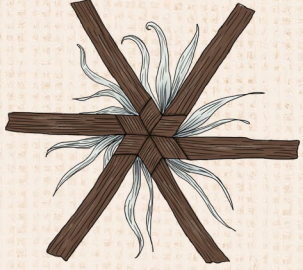
- **45 min connecting with each other version:** You can explore the question in more detail inviting people to reflect on their own ancestors, those that came before them and invite them to share with the group, or with one other person to strengthen connections in the group and better understanding of each other and where we are coming from.

- **1 hour sourcing the knowledge version:** You can use this question to explore the systems of stories from our ancestors, our forebears, our

inspirations and what these teach us about our organising for the future. You can use prompts such as: What does this person teach us about resilience, about love, about not giving up, about organizing, about working with others etc.

Activity 2: Herstory (Theirstory) Shall Be Told





"Every woman's lived experience is important to movement building. In the story circle, a woman can move from her individual self and begin to understand that the struggle of the woman sitting next to her is also her struggle. She realises that something needs to be done and that we must come together as women to take action against oppression. Through this storytelling process we discovered that although our stories differ, we as women suffer the same problems. That the power over us from men is violent and often we have not consented to the experiences which have infringed our human rights."

Basali Amoho in *Zambian Women Speak*



Narratives are made of systems of stories connecting together to make patterns we make sense from. Storytelling can be weaved in other activities such as the "Master's House", in order to bring out the lived realities of women's and folks excluded from society.

Through stories, various concepts can be broken down and become accessible for all participants. The nuance of how power, privilege, inequalities, inspiration and knowledge is shared can be explored through storytelling. Storytelling and the telling your own story is powerful. Your story being accepted, held, can be part of healing individually and collectively.

Storytelling at scale is a way that "common sense" is produced, what is "known" is communicated in our societies. Dominant stories at scale often invalidate the experiences of women and other marginalised folks.

Storytelling by women for women can also therefore be a radical act of liberation and transformation. Storytelling is an effective way to create a space for women and less visible groups to rise in their power by sharing their own stories. It also allows us to build community and solidarity in our organisations and movements towards justice.

Credit: Mela Chiponda drawing inspiration from various feminist story-telling participatory action research approaches.

Purpose: Feminist storytelling is about claiming women's space and voice through oral Herstory. Herstory (or theirstory) breaks folks silence and allows them to speak about how patriarchy and capitalism (i.e., economic oppression) and racism affect their lives. These insights are critical for organising and also hold seeds of stories which the movement could rally around.

Why do we tell stories?

1. To connect women on common issues that affect them which assists movement building.

2. To lift up women's voices and implement the principle that women's stories and experiences do matter. This is a deeply power building experience for women.

Duration: Depends on the focus/set up

Materials: None needed

Introduction: Women can share their stories in writing, orally, through performance (drama, movement, or dance), drawing, painting, or sculpture. What is important is that women give voice and, if documented, it should be in their own words. There are many different methodologies to tell stories, especially in many African cultures, from the griots or jali in West Africa to families gathering pachoto (by the fireside) to tell stories and sing songs in Shona culture. We can bring these same practices in shifting narratives and participatory action research!

Process: To capture women's words, listen without judgement (even if you completely disagree!) and without interpreting. Remember your role is to listen to and capture "her story" - *not yours*!

Cultivate a degree of trust and accountability with the understanding that it is not an exploitative act. Telling a story is about connecting with each other and learning.

There are many ways to tell stories. One powerful method is through storytelling circles. These require a simple set of questions or prompts which the facilitator can pose to the collective and allow space for each participant in the circle to speak freely

about their experience. Use what works in your context! If there are cultural traditions of storytelling, through song or dance, adapt them for your research process.
The method of documentation may differ. You may record the stories with a camera or a voice recorder on your phone if the group gives their consent. You may choose to write them down. You may organise yourselves as a research group to take notes while stories are being shared. Whatever method you use, agree on it collectively and organise yourselves to carry it out.

What to do with the stories? You may want to publish them in a book, or launch a photography exhibition, or use them as the basis for even more research. The content of the stories may inspire the community to take a collective action (a march or picket).

Continuous consent. Establish at the beginning of the process what your method of consent will be. You can use collective verbal consent or a more formal method. Communicate clearly with the community and get their agreement. Once you have collected the stories, make sure to check back with them.

A note of caution

When women share life stories, they can be ones of celebration, but they can also be ones of sadness and trauma. We know that systems of oppression – the patriarchy, capitalism and racist colonialism– that women experience, are all deeply violent. This violence is on the mind, the heart and soul, and the body. And so, when women tell their stories, they may relive all of the trauma and life's difficulties they have been through. As a feminist facilitator, you need to be conscious of this and plan for how you will individually and collectively deal with women's pain. Make sure you have tissues or handkerchiefs, and water. Think about how you traditionally help people mourn and work through their pain. Use the tools that you are familiar with in the community. This is why this resource includes healing as a political component of feminist influencing and changing narratives. If facilities and support are available, you could draw in counsellors or help women who are in deep emotional pain reach out for psychosocial support.

Activity 3: Crowdsourcing What "Narratives" Mean

Purpose: Collectively build an idea of what narratives mean to the group. Useful for when you want to explore narratives but not everyone has the same idea of what they are and how narratives impact but can also be useful in social justice work.

Credit: Isabel Crabtree-Condor

Introduction: A simple exercise helping people to collectively talk about what narratives mean to them in their own words and experiences. What we learn from doing this exercise is to that collectively people know much more than they think they know individually. We also see that people do at some level get what 'narratives' are and how they work. You show through this exercise that there are many ways of understanding what narratives are and how they work - which is totally–ok - it's great to be able to hold on and reinforce this idea of many ways of knowing and doing narratives work. Its also great for showing that by holding space for a diversity of perspectives. we can have more knowledge together, where everyone has something they bring to the conversation.

Duration: 10-25 mins

Process:

Question to the group: When you think of the word "narratives", what comes to mind?

> **Option 1:** ask people in pairs
>
> **Option 2:** ask people to form small groups and discuss
>
> **Option 3:** do a plenary circle and shout out ideas around the circle building on each other's work

Share some definitions which have been worked on in a similar way over time (see below) on a slide or a flip chart.

Discuss + add elements you see might be missing.

Some Definitions[14]

Stories convey a series of events and have a beginning, middle, and end. They provide relatable and resonant examples of the ways narratives show up in how people think, feel, and behave.

Narratives are deeply held beliefs, systems and pattern of stories, that shape how people make sense of the world. They are meaning-making systems of knowledge, emotions, observations, and experiences that legitimate what people believe to be true (in the past and present) and possible (in the future). Power is the ability to influence your own circumstance and the circumstances of other people.[15]

Narrative Power is the ability to determine the meaning-making systems that people use to make sense of the world.

Narrative Infrastructure is a decentralized set of dynamic relationships that work together to create the conditions for building narrative power. It is the people, knowledge, skills, tools, systems, and practices that enable individuals, organizations, and networks to strategize, coordinate, and take action in a coherent way across issues, identities, sectors, and borders.

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14 Definitions have been developed by Mandy Van Deven based on work from several different narrative change practitioners.

15 Alicia Garza, Finding Our Way podcast

Activity 4: "Counter" or "Transformative" Narratives

Purpose: Exploring the differences between "counter" and "transformative" narratives this is a simple exercise to source this knowledge and build it collectively. We do this because often we get stuck in responding or reacting to others, rather than thinking about our own narratives, what we believe in, what we are for. Which make for much more compelling messages.

Duration: 1-2 hours

Credit: Isabel Crabtree-Condor developed for the Feminist Basket of Resources inspired by the work of George Lakoff, Krizna Gomes and Thomas Coombes amongst others.

Introduction: Transforming power through counter-narrative is important but limited as it is always a response or a reaction, which usually reinforces your opponent's message and keeps you in that same power dynamic. If we say don't think of an elephant it's almost impossible for you to not think of an elephant. Your thought of an elephant is going to stay with you for some time. When we say we don't want something, we reinforce our opponent's argument.[16]

We might want to focus our energy on collective action to create new or alternative narratives that focus on our values and what we stand for. We have to bring those values to life every day because not only does it build trust, but it also brings that new narrative to life in an embodied way. What do these "counter" and "transformative" narratives look like for the group? What examples do you have?

Duration: 20 mins

Process:

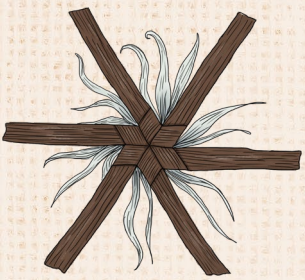
Step 1: Get two flip charts with Counter and Transformative Narratives written on it.

Step 2: Collectively brainstorm what comes to mind when we think of "counter" narratives, "transformative/feminist" narratives.

Note to Facilitator: It can take time to warm up. It helps to have examples of narratives from your context: ones that were against something, which didn't question power vs

16 G Lakoff (2004) Don't Think Of An Elephant Know Your Values and Frame the Debate.

those which interrupt power and are part of organising. You can encourage people to think about the crisis that they are responding to and whether is it necessary to re-frame the crisis as part of transforming the dominant narrative.



Activity 5: A System Of Stories

Purpose: Exploring the system of stories (narratives) on an issue you are mobilizing around to make visible the systems and patterns of narratives which exist around the issue we want to explore and create change around.

Duration: 1-2 hours

Credit: Isabel Crabtree-Condor draws on the work of Alice Sachrajda, Thomas Coombes as well as the Narrative Initiative

Introduction: A helpful way to understand narratives is as a system (or a mosaic) made up of many stories which help us to make sense of the world, whether they are conversations, news headlines, Twitter debates, viral content, images, sayings or folklore.

Understanding narratives and what lies behind or under them, is one way of digging more consciously into that invisible web of forces that maintain the status quo. When we choose to dig into those patterns and systems of stories we live in, which shape us and which we shape, we can become more aware of the power of narratives over us and our lives and which directly impact our organising. We also become aware of the power of storytelling at scale and shaping narratives more consciously.

Process:

Get into groups of 3 to explore a system of stories.

Select the issue you want to explore collectively - it can be one that you all know about or one which directly relates to someone's current organising.

Using flip charts and post it to detail out the system of stories which is existing around this issue. These stories might be: conversations, news headlines, Twitter debates, viral content, images, sayings, folklore.

Create a mosaic on what you are seeing.

Prompts:

- What are the headlines related to this issue?

- How is this issue spoken about on social media, media soap operas, radio?
- How do people relate to this issue on the street slang?
- How is this issue spoken about by different generations?
- How is this issue spoken about in people's homes vs public?
- What metaphors do you see associated with this issue?
- What values are invoked?
- What folklore is connected to this issue?
- What norms are connected to this issue?
- What politics are connected to this issue?

Bring people back together to share what they discovered about the system of stories existing around issues they care and are organising around.

What similarities and differences do we see? What does this mean for our organising?

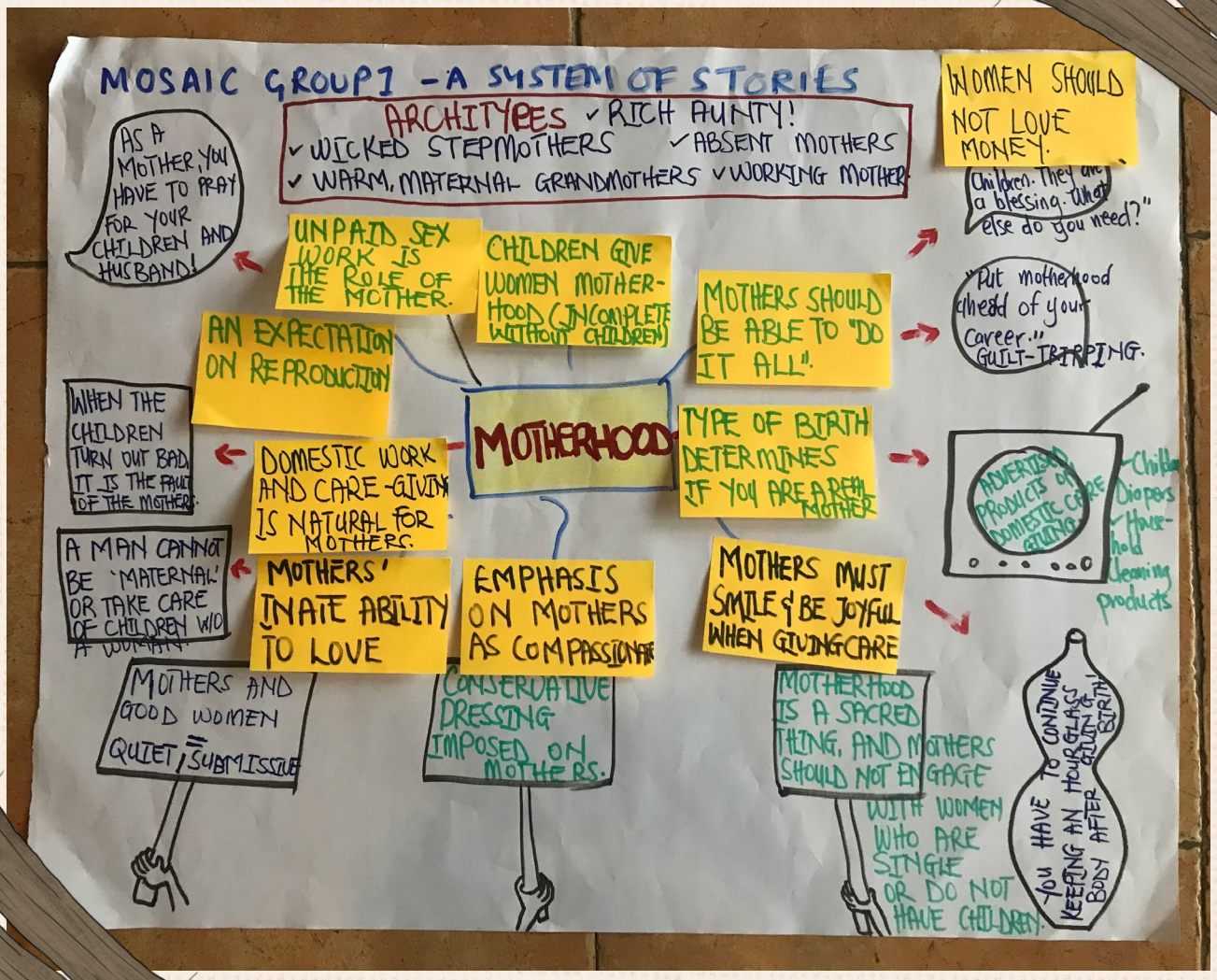
Extended version (needs extra 30 mins):

Dream into the future, imagine the system of stories you would see around this issue if you were successful in shifting the narrative.

Prompts:

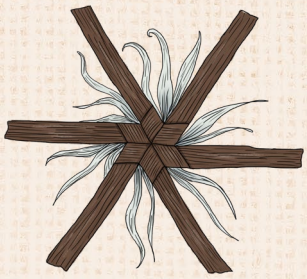
- What are the headlines related to this issue?
- How is this issue spoken about on social media, media soap operas, radio?
- How do people relate to this issue on the street slang?
- How is this issue spoken about by different generations?
- How is this issue spoken about in people's homes vs public?
- What metaphors do you see associated with this issue?
- What values are invoked?

- What folklore is connected to this issue?
- What norms are connected to this issue?



[Caption: Flipchart showing the mosaic / system of stories surrounding motherhood, the architypes, the slogans, the conversations, the headlines, the tweets, the TV shows, the popular culture that brings a specific idea of motherhood to life and gives it power over the people]

Activity 6: Radical Reframes



Purpose: Explore interrupting dominant or master narratives based on context-based examples.

Duration: 1 hour

Credit: dDeveloped by Isabel Crabtree-Condor from work with Elena Mejia Julca, builds on knowledge and work of FrameWorks, Thomas Coombes, George Lakoff
Introduction: Sometimes we can see dominant or master narrative getting interrupted by a new framing of the conversation which connects, refocuses, or reshapes the public conversation. When that new narrative is held by the majority, it becomes the new accepted “truth” we can’t imagine looking at the world without it.

- Radical reframes surprise people, question minds, open perspectives, or just flip the whole conversation and the power held on its head.
- Reveals and brings to life what we are for (not just what we are against).
- When I say don’t think of an elephant? What do you think of’ It’s impossible not to think of an elephant. What does this tell us about our advocacy that is against something. It tells us that we reinforce the message of our opponents when we use their frame.
- We can choose to respond to the frame of someone else or reframe the conversation. We can choose to use our energy and resources to stay in the same power dynamic or we can use our energy and resources to break free of that. This is what we call a radical reframe.
- Share a story to explain why radical reframing is so powerful.

Some examples of radical reframes shared through using the basket in practice:

Gambia - #GambiaHasDecided. In the wake of a contested election this hashtag and movement spread like wildfire. A movement that started as a simple #GambiaHasDecided, is bringing a fresh wave of optimism and hope to political turmoil in the Gambia.

Peru - Youth activists in 2016 were mobilising for labour law. The leaders began to

be attacked as not being of the people, being elite youth, who wore Nikes. They decided instead of responding to these attacks to focus their energy on their campaign and used a slogan one young person had used on a placard as their rallying call for other change-makers to join their cause.

Mozambique – A man started creating revolutionary music to tell the people about government corruption and was killed. Mozambican people went to the street to walk in protest because they lost someone who fights for the people's rights. Their radical reframe: Power in the community.

South Africa – Violence was going unchecked. So The People Vs ..... emerged to flip the conversation towards talking about structural and systemic violence across society and institutions. The People vs Police; The People vs the Media etc.

Process:

In threes again, we invite people to share stories about when there was a competition between frames, when a reframe lost, when a reframe won or emerged.

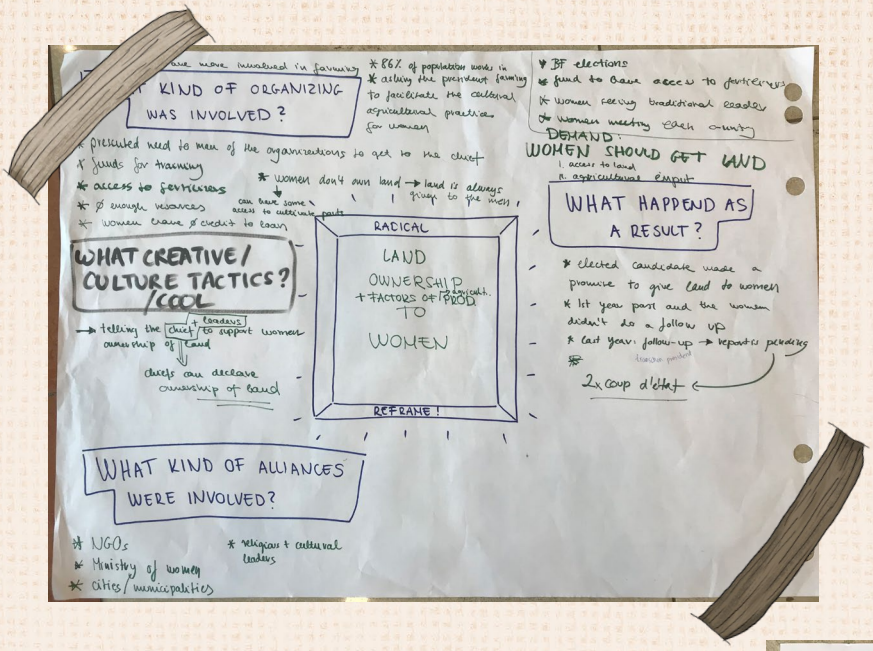
Set up flip charts which a frame in the centre for the reframe.

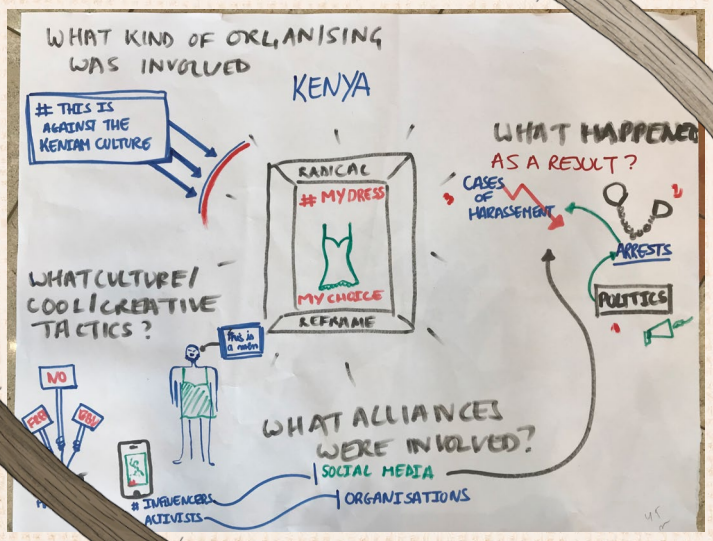
In threes, share an example of a **radical reframe** and how it happened:

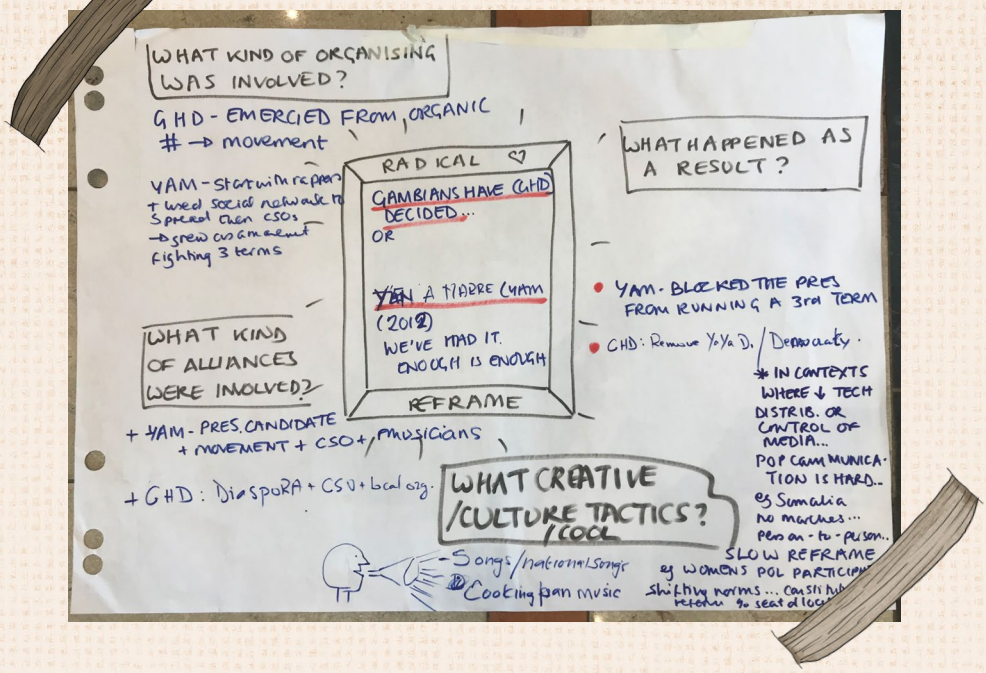
- **Q** What kind of organizing was happening?
- **Q** What kind of alliances are happening on this?
- **Q** What creative cool cultural tactics were part of this?
- **Q** What happened as a result of it?

Please take some notes of your conversation to share highlights back with everyone at the end.

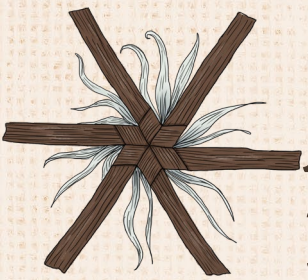
Discuss did this transform power relationships? What changed? What remained? Who was included and who was excluded? What do we learn from these examples.







[Captions: the flipcharts from radical reframes exercises from different contexts. Women + Land ownership conversation in Ghana; My dress, My choice shifting conversation on gender, women's rights and public harassment in Kenya; Gambians have decided > Enough is Enough YAM movement in Gambia.



Activity 7: Following The Narrative Thread Emerging From Collective Actions

Purpose: Identify and follow actions/messages that hold transformative narratives around an issue. Use it to acknowledge the narrative power in our movements and think about ways to strengthen them through alliances across issues.

Credit: Elena Mejía Julca developed with Isabel Crabtree-Condor for the basket, adapted from an Improv exercise called “One-word story”, which allows a group to co-create a full story using one word from each person.

Introduction: Those of us connected to and working in and with diverse social justice movements can gain a lot by digging into those systems of stories around us and exploring what narratives are emerging from diverse sites of collective action.
Narratives are not just what we say, they are what we do. They are powerful systems and patterns of stories which we live in and which live in us. Exploring narratives on specific issues e.g., climate, gender, etc., can help to shift powerful systems and structures and inspire action through a renewed sense of agency.

Materials: • At least 2 flip charts • Coloured markers • Post-it notes

Duration: 30 mins

Process:

Step 1: Divide the group into groups of 6 people (minimum). Invite the group to select an issue they would like to work on, then ask someone to volunteer and tell a transformative action/initiative/ message/campaign/content that comes from a social movement which is related to the issue.

For example, you could start with a slogan, a meme or a specific successful story which a group achieved. Ask them to put it in the flip chart. E.g. #MeToo

- Without much time to “think about it”, let the next person react to this first pivotal piece of narrative and bring up the next one. Repeat.

- Let everyone in the group share one piece in the thread or ‘story line’. Ask them to share the slogan, meme or story of success and to share the organising it emerges from. People can put more than one piece if needed, but one per person should be enough.

- Read this story together and give it a “Title”. This sentence is now the name of that transforming narrative thread. That connects collective actions and builds something new from them.

Step 2: End the exercise with a plenary, so all groups can share.

- If you have enough time, the whole group can come up with ideas on how to collectively work in possible alliances or actions to strengthen this thread.

- These actions become the subject of reflection and review, leading to a new cycle of action/ reflection. This can also be the source of transformative narratives emerging from feminist collective action.

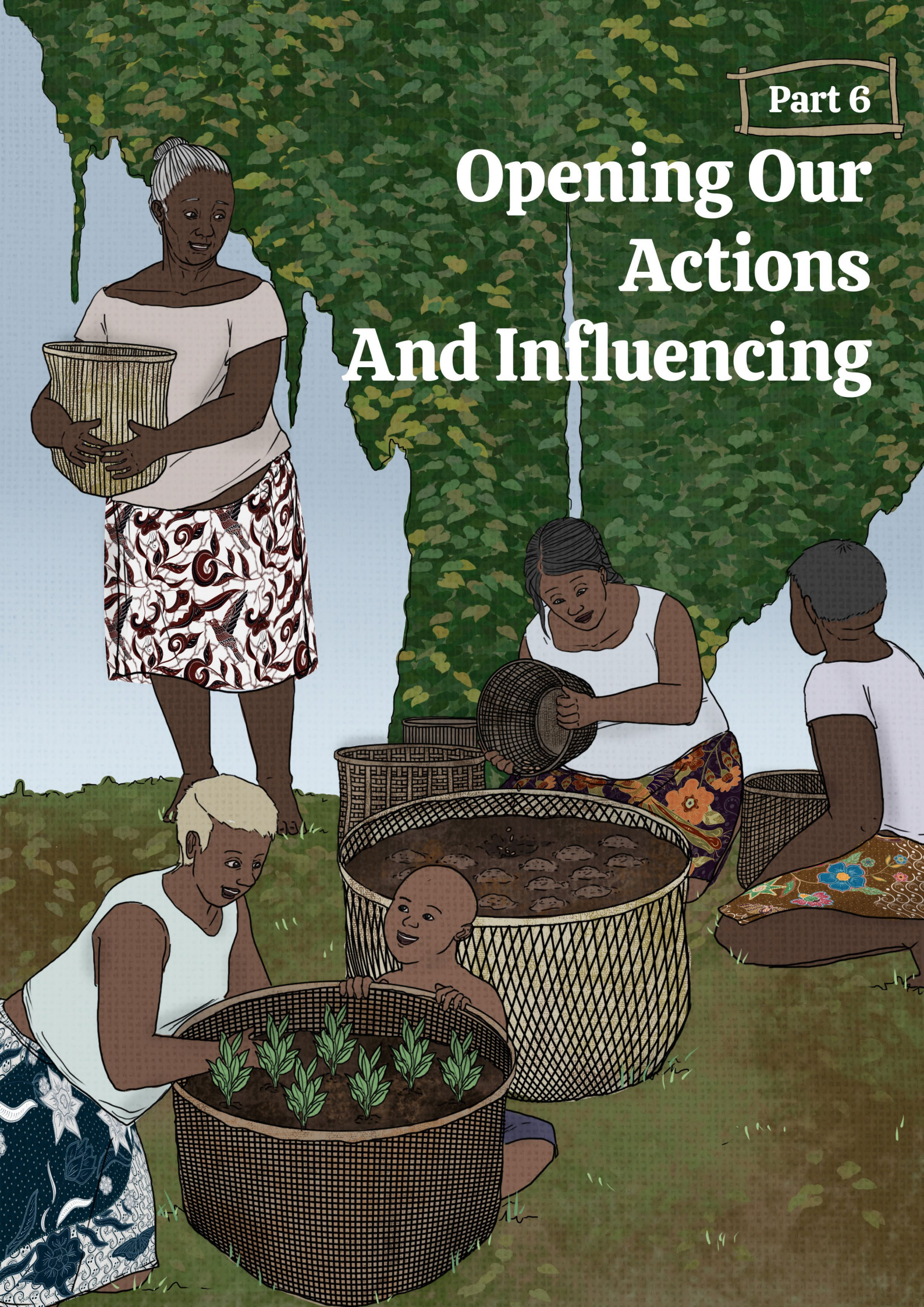
- As the facilitator can unpack how the story shared teaches us something about our organising and how we share stories which emerge from powerful organising and which can connect across geographies and issues depending on how the group flows.

As the facilitator you can ask people to share:

- What power it contests? What is it fighting against and what is it for? What new understanding and knowledge is it placing in the world that questions our current status quo, our relationship to each other and to nature?

- Explore how it might be transformative because it emerges from contestation of power, it fights against something but also for something.

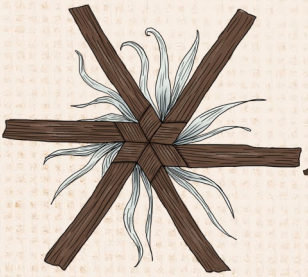
- Explore how it articulates or proposes a radically different way of understanding the world, our place in it and our relationship to each other and to nature.


Part 6
Opening Our Actions And Influencing

This section continues to bring in practical tools for designing influencing strategies and feminist creative collective action to dismantle power structures and vested interests, We do this work in order to bring about alternative and structural change in the lives of women and excluded groups. This section can only be done after understanding the power and moving towards appreciating the problem that you are trying to address.

Note to Facilitator: This part is handy if you want participants to practice what they have learnt from earlier elements of the Feminist Influencing Basket of Resources. The following exercises are useful to integrate into any influencing strategy. In addition, we encourage influencers who make their way to this resource to check out the following two links, outlining step-by-step processes to developing effective influencing strategies:

- https://oxfam.app.box.com/s/uil0vge0ffeexdi84dok9ciervv59oy28
- https://policy-practice.oxfam.org/resources/influencing-for-impact-guide-how-todeliver-effective-influencing-strategies-621048/



Activity 1: Problem/ root tree analysis and solutions

Purpose: Help you strike at the root of a problem.

Credit: Adapted from MSP Guide.

Duration: 1-3 hours

Introduction: Why do we need to go after the roots of a problem? Root causes work like the way sap flows in a tree. Deep down in the roots, water and nutrients are turned into sap. This flows up the roots, up the trunk, along the branches, and to the many leaves on the tree. Each leaf is a symptom. Difficult problems have many symptoms, just as a tree has many leaves. A difficult problem usually has multiple root causes, just as a tree has many roots. Chains of cause and effect run from the root causes all the way up to symptoms. All problems come from their root causes.

Process:

Figure out which problems the group will o address by answering these four questions:

Q What problems are you most angry about?

Identify a problem that impacts participants' lives in a direct and significant way. The more deeply we feel an injustice (often through anger), the more likely people will be willing to act to address it. E.g. women and children getting sick from polluted drinking water.

Q Do other people share your anger and frustration?

The more people are directly affected by the problem or share your concern, the more they will be able to mobilise to act. E.g. who and how many people are impacted by polluted drinking water?

Q Can you think of a concrete solution for this problem? Is this solution feasible?

If you cannot identify a concrete solution to the problem you have identified, you will not be able to organise for a change and your organising will fail. You also need to make sure that the suggested solution is feasible. The more you are able to convince people that your solution is feasible, the more likely people will commit their time and energy to working toward making change. E.g. who is responsible for solving the polluted drinking water? How could this be cleaned up?

Q Will this solution make a lasting change in affected people's lives? Does it alter the problem- generating system? Does it shift power?

Consider if the change you are aiming toward will make a lasting impact in the lives of those facing injustice or will things go back to how life was before you started your influencing process. Does the problem you are addressing and the solution you are proposing challenge unequal power, the oppressive systems? E.g. is there changes in narratives, norms, beliefs that need to change?

In the example given in question 3 above, if you get the water license taken away or the company is forced to pay fines for air pollution, then you are taking away the power they have to operate with no consequences. Once you have answered the four questions above, you likely will have a shorter list of problems to address. Your next step is to deeply analyse the problem identified, its roots and symptoms/effects to plan how to address it for lasting change in your community.

Step 1: Start Building The Tree With Your Core Problem

Remember, the problem you identify must be very specific, focused and feasible to organise around. The core problem is written down in the middle of the paper (or on a sticky-note) that is placed in the middle of a wall. If there seems to be more than one core problem, it may be best to develop a problem tree for each one.

Step 2: Identify The Causes And The Symptoms

Once the core problem has been identified, participants should identify its causes (or roots), symptoms or effects. You can do this in levels. You might identify a root cause but then see that there are roots of the cause below it. So you could have layers of roots. You will find the same for your symptoms or effects. You can conduct the analysis in different ways:

- Freestyle analysis: Participants can collectively brainstorm all the causes and effects and write each down on a separate piece of paper. You can then place all the cards on the wall to analyse and reorder.

- Structure analysis: Analyse the causes and symptoms one by one. The immediate causes to the problem are placed in a line below that of the core problem. The immediate effect is placed above the problem. You can then layer the causes and effects in a more logical way. Decide what approach will work best for you.

Pushing Ourselves Deeper

A problem or root tree analysis must break through the “superficial” or at the surface analysis. We need to get beyond easy-to-see causes to the fundamental or deep underlying ground causes. You are challenged to go deep beyond the soil into the ground with some serious analysis and lots of questioning.

Once you’ve penetrated the fundamental or deep layer you can correctly see the r**oot causes** before spotting their fundamental solutions. These will usually be surprisingly different from the proposed superficial solutions.

“No matter how clever a superficial solution is, or how long it is applied, or how much money is poured into promoting it, a superficial solution can never fully and permanently solve a problem.” Only fundamental solutions addressing root causes can do that. That’s how we can strike at the root!” (thwink.org)

Step 3: Thinking Of The Concrete Solution For This Problem? Is This Solution Feasible?

Now that you have identified the deep underlying ground/root causes of the problem. It’s time to analyse and surface concrete solutions. Using the same methodology for unpacking the root causes.

Drawing another tree, that has the solutions as the roots and the lasting impact as the leaves - you conduct the same analysis:

- Freestyle analysis: Participants can collectively brainstorm all the solutions and

the lasting impact those solutions will result in by writing each down on a separate piece of paper. You can then place all the cards on the wall to analyse and reorder.



A PLANT WITH ROOTS THAT ARE ATTACKED BY FUNGUS CANNOT BE TREATED BY TREATING THE LEAVES ALONE. WE HAVE TO LOOK AT THE ROOT CAUSES OF A PROBLEM TO SEE WHERE IT MAKES SENSE TO INTERVENE.

Activity 2: Visioning Fearless Feminist Futures

In September 2016 at the 13th AWID International Forum, one of our curator's was lucky enough to meet the Fearless Collective who curated a space for envisioning feminist futures. Taking us all and many thousands of activists since those days, on magical, fantastical journeys, asking that we suspend disbelief and reinforcing that dreaming is not a luxury, it's a necessity. We encourage any influencer that utilises this resource we've created for you, to delve deeper in the feminist futures cartographer's toolkit here.

In this Feminist Influencing Basket of Resources, we share with you one activity, that we've adapted from the toolkit.

Purpose: Remembering that "It Takes a Village..." Yoruba saying. And through the exercise of visioning, we imagine what a fantastical feminist village of the future would look, feel, taste and sound like, what currency would we use in our fantastical feminist future.

Credit: Spoken by Coumba Touré, at AWID and as part of Feminist Fearless Futures Collective

Note to Facilitator: A useful creative visioning exercise, in addition to creating spaces of safety, healing, connection, voice, and sense of agency. Linked to Part 2 and Part 3 in the Basket of Resources.

Duration: Half a day

Materials: • White paper or cardboard, arts and crafts, • Crayons • Stickers • Glue

Process:

Participants create a visual image of a village in which all the systems work towards all women's rights and choices.

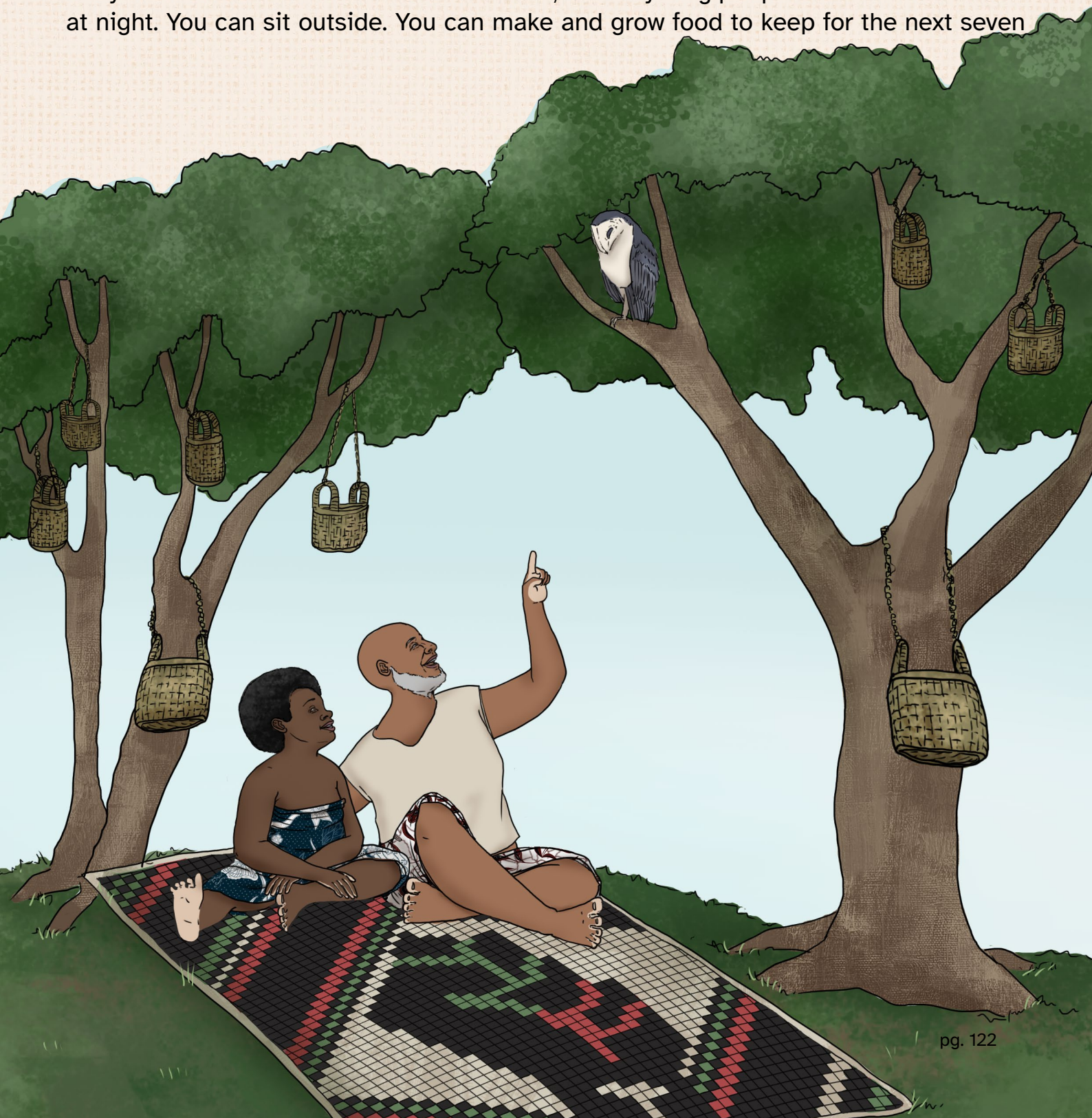
Step 1: Ask for two volunteers to read the story together – in dialogue. "It Takes a Village to Thrive, an inquiry into our natural resources, labour and our economies" (direct excerpt from the Feminist Futures Toolkit), users of this resource can choose any story of the toolkit that is relevant to context as outlined in the toolkit.

"They arrived in the village at night. It was dark. It was so deep in the night that it was almost morning. And they saw, just outside, some jars of water, beautifully

painted, fresh water. And they saw some warm food, smelling so good on some beautiful plates. And they saw some clean sheets. And they looked at each other – should we touch? And the night owl came by and say: “If you are thirsty, drink some. If you are hungry eat some. If you are tired, take a rest. You know, water is a gift from our mother, the Earth. It is only ours to share. In this village we only share water, we don’t sell it. Imagine: not selling water? Hahahaha.”

“Wow. I think we’ve arrived. How do you work in this village? What do people do with their time?”

“You can work, if you want. You can grow food, you can make food, not only for yourself, but you could leave some for the wanderers, for the young people who come back late at night. You can sit outside. You can make and grow food to keep for the next seven



generations to coming. You set aside their plate, their side too. Haha. You can work: you can make crafts, you can make beautiful things that people can use. You can work: you can make songs, you can lay down and watch the stars – yes that's work too heh? There are some of us in this village that sit and watch the river and watch the ocean, some of us watch the stars so that we can sit down and mark down every move they make, so that we can collect knowledge, so that people will know, in the generations to coming when the droughts will come, when the floods will come, and where to set the village and where to unset it."

"Yes, what is your currency in this village? How does it work?"

"Hahaha! Can you laugh? Yes. Hahaha. In this village we trade laughter, we like smiles, we make people smile, hahahahaha – can you laugh for me?"

"Will you laugh with me? Hahahaha."

"Oooo, I think we've arrived in the village of feminist future because there will be no future if it's not Feminist."

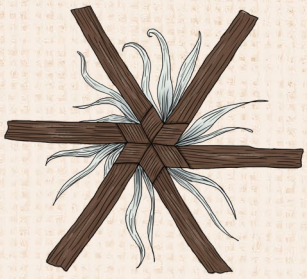
Step 2: Ask a set of questions to get participants thinking of the kind of village they envision.

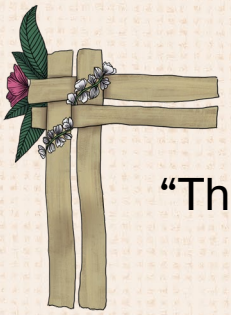
- **Q** How are natural resources used and distributed?
- **Q** What defines our relationship to Earth?
- **Q** QWhat is our relationship to natural resources?
- **Q** What currency do we use in our fantastical feminist future?
- **Q** What do public spaces look like?
- **Q** What are the family structures like in our village?
- **Q** How do we regulate our economy to share and sustain resources, support people and live within our means?
- **Q** What do religious spaces look like?
- **Q** How are our bodies perceived, represented and valued?
- **Q** What will borders look like?
- **Q** What will make us feel safe?

Q How will people use power?

Step 3: Participants come back and take us on a journey to visioning their fantastical village. Placing all the images of the villages alongside one another on a wall or on the floor, forming a collective story.

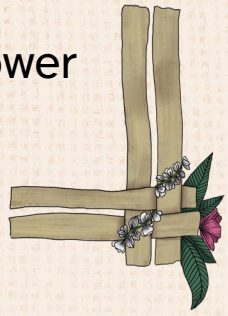
Activity 3: A Power Analysis





"The most common way people give up their power is by thinking they don't have any"

Alice Walker



While many of the Power exercises are essentially different ways to do a power analysis we felt it was helpful to share one specifically that is to do with strategy development which we love from feminist organisers and movement supporters, JASS.

Purpose: Through applying the Power Framework to our specific contexts and organizing efforts, we can deepen our analysis of the complexities of power we will need to navigate. It will help us identify the different forms of power at play – from formal power in decision making arenas to less visible but equally important forms of power – shadow forces and invisible power. And it will move towards developing targeted and well-informed strategies that both challenge power over and enable us to build transformative power.

Credit: JASS and the Treatment Action Campaign https://werise-toolkit.org/en/system/tdf/pdf/tools/Power-Analysis-for-Strategy_0.pdf?file=1&force=

Duration: 1.5 - 2 hours

Materials: • Copies of handouts: • Three arenas /faces of power definitions share earlier • Strategies for Power • If possible have the analysis you did for of dominant power/ Power Over • Flip chart • Markers • Tape

Process:

Note to Facilitator: You will want to hand out and review the definitions of the Three Arenas / Faces of Power.

In plenary:

Introduction: Using the power framework (the table on the next page) to a clearly defined problem affecting our lives, will allow us to map how visible, hidden and invisible power are impacting the issue/problem. We will work in small groups applying the 3 Faces of Power analysis to a critical issue/problem and begin to look at possible strategies as well. Handout Using the Power Framework – a worksheet for doing a basic power analysis of a given issue or campaign. Divide into smaller working groups focused on a specific organizing issue.

Step 1: The groups can be divided into different organizing issues or all address the same one.

Each group should:

Develop a brief description of the problem that you are addressing and write it clearly in a short phrase including who it affects and how it affects them. For instance: Lack of women's access to quality ARVs - inferior drugs causing painful side effects; at the same time as Multinationals and government taking peasant lands, increasing rural poverty, ecological damage and repression of community resistance.
The Curators of this resource have decided to stick with the example that JASS uses of the Treatment Action Campaign (TAC) Because one of the curators was the National Manager of the TAC.

Step 2: Then they apply the power analysis - filling in the grid for each form of "power over" – formal/visible, shadow/hidden and invisible – groups name 2 specific ways this form of power contributes to the problem and write it in the grid. Identify the actors and institutions who influence this problem for each form of power.

Formal/Visible: What laws, policies, government institutions or officials affect the problem and how? How much access and clout does your community and organization have in terms of formal power?

Shadow/Hidden: Which interests have dominated the political agenda and decision making? How have the worked to silence or discredit activists and their issues so they are excluded from political processes and can't get their problems or solutions considered as legitimate?

Invisible: How do belief systems and norms affect the problem and the people trying to overcome it (ideologies such as patriarchy, racism, religious fundamentalism or neoliberalism) and how are these belief and norms actively manipulated by formal or shadow powers to gain the political control?

Step 3: Discuss: What are you seeing that you haven't seen before? Any a-ha's? Strategies to Counter Power Over?

In Plenary:

Introduction: We are going to look at different strategies that community-based organizations can use to counter power over in different forms and to build our own transformative power for change.

ROUND ONE

We will begin by reviewing the strategies that the Treatment Action Campaign (or other case study used) carried out to confront different forms of power, for example:

Visible /Formal: advocacy, lobbying meetings, petitions, protests and direct actions, clear demands, etc.

Hidden: protests, exposing their role and impact, high level meetings, direct action to put the issue on the table, etc.

Invisible: challenging perceptions and shame about HIV+ people, building a broad group of allies on the issue, symbolic actions that brought the issue to the public's attention, using celebrities to highlight possible solutions, etc.

In small groups: Participants divide into small groups and to push their analysis further in examining strategies. Building on the earlier analysis about how power is manifesting in their context, they need to look at possible strategies for each form. Referring to the chart each group identifies their overall goal. Then focusing on column one, name their two main strategies for each form of e.g. lobbying, media, litigation, education, research, direct action such as marches, boycotts, etc.

Note to Facilitator: In some contexts, it is not possible to safely or effectively engage formal or hidden power directly. In those cases, consider what alternative strategies to move your issue or agenda.

Report back by groups

Q What did the exercise tell you about your work and analysis – specifically, how you are challenging different forms of power over? Any gaps? Any a-ha's?

Power Framework Analysis Table

Our Issue (e.g., Lack of ARVs)	**Our Goal:** (e.g., Ensure that increasing numbers of women have access to safe ARVs)	
Form of Power Over impacting our Issue	**Strategies to Impact, Challenge or Resist**	**Strategies to Build our Own Transformative Power**
Visible		
Hidden		
Invisible		
Combination		

Facilitator input: The picture of the iceberg serves as a visual illustration of the dangers of focusing on only the most visible, structural components of power. Focusing on the visible is focusing only on the tip of the iceberg without tackling its deepest roots which are hidden/invisible but very powerful and potentially destructive bedrocks if not understood. To dismantle the building blocks of patriarchy, power and oppression requires an analysis that allows you to see all the layers at play and thus enables the development of strategies appropriate to our own contexts and power dynamics.

ROUND TWO

In plenary: Strategy also involves what we do to build our own power and capacity to transform: our Transformative Power– power within, power to, power with and power for. These strategies are what builds movements.

- Thinking back to TAC or your case study: Brainstorm what else did they do to build these different kinds of power? Some of it is stated, and some of it is between the lines (e.g. building the public leadership of people with HIV+ or building allies).

Note to Facilitator: Help them surface as much as possible: consciousness raising, building confidence and political awareness, leadership development, speaking out, building collective power in organizations and alliances, public education, research and evidence gathering, developing our own solutions, etc.

- Hand out the Strategies for Power Handout and look at different kinds of strategies in each box.

In small groups: Participants go back into same groups to fill in the second column.

The biggest question is: how are we building strong activist leaders and movements as we go? Discuss all the ways they are or COULD be building their transforming power. After completing the second column, ask group to consider what does the overall power analysis say about some of the future a) opportunities and b) gaps or challenges for organizing and supporting strong women activists.

Report back: Participants share their charts, and identify where they think the opportunities, gaps and challenges are.

Key summary points:

- How we respond, engage and build alternative forms of power and what are the broad strategies that groups use to challenge visible, hidden, invisible power?

- One key insight that this activity usually surfaces is that much of the organising and action responses to national problems are in the realm of visible power, very few groups develop targeted strategies directed at the deepest forms of power: hidden and invisible.

- Reflect on how this analysis can be incorporated into our work and strategies. Wrap up the discussion with exploration of the different realms of our lives – personal/public/intimate – and how power affects us in these different dimensions of life.

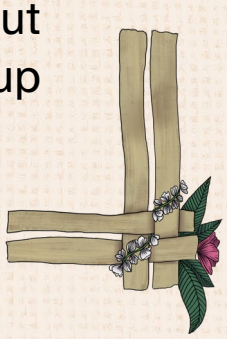


Activity 4: A Creative Collective Action – Stitching Our Basket



"Each time a woman stands up for herself, without knowing it possibly, without claiming it, she stands up for all women"

Maya Angelou



Purpose: Bring the group together to apply everything learnt up to this point to design a creative collective action.

Credit: Isabel Crabtree-Condor developed with Rukia Cornelius, 2023

Duration: 1-3 hours

Materials: • Pens • Flipchart paper • Post-its • use a paper with the questions or share them in the messaging app for the group you may have created so everyone can access them easily.

Preparation: This activity does not work as a stand-alone. It works if you have looked at systems of oppression and power, the Master's House, radical reframes in the previous parts of this resource. To run it, it's important to have a basic understanding of what intersectional organising is.

Introduction: Bring together all the elements of the Feminist Influencing Basket of Resources.

Process:

Step 1: Groups of 4 people — Imagine you are going to design a creative collective action. As a facilitator you can get people's imagination going.

Step 2: Agree your action on 1 issue that one of you is working on and use the questions below to explore this issue and a creative collective action around it. Dream big, think

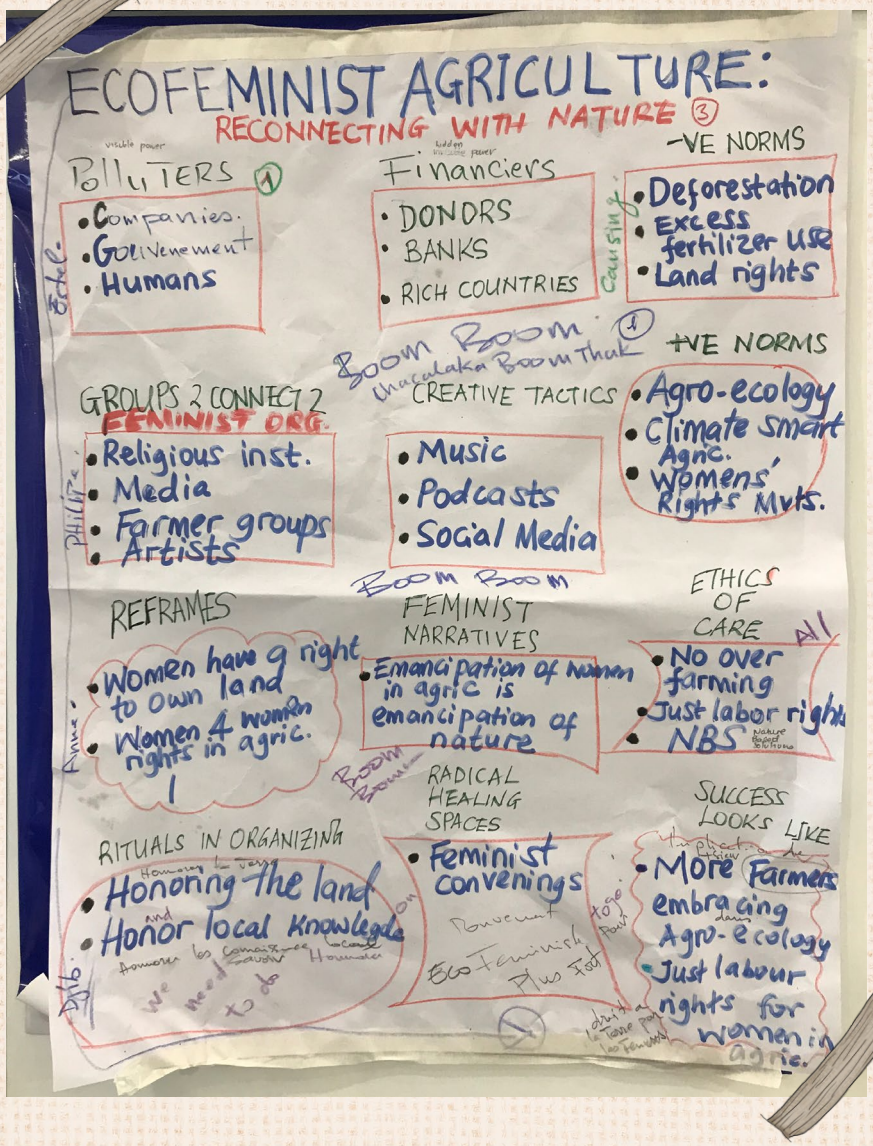
of the creative collective action you wish you could do.

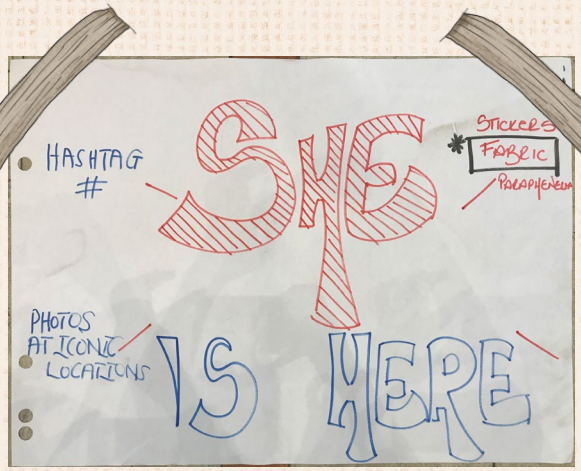
Questions to guide (you can send on a message app or have on a flipchart):

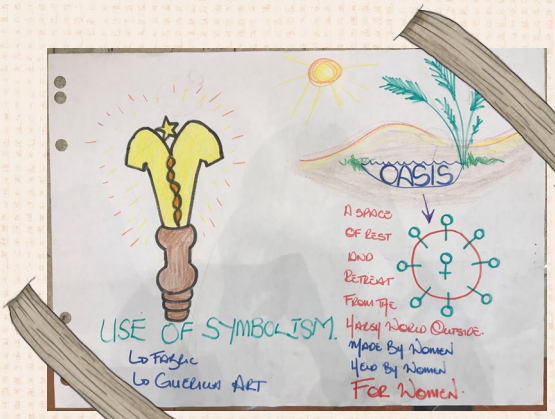
- **Q** What is the root cause of the problem you are seeking to solve? (Use the problem tree Activity 1 in Part 6)
- **Q** What visible power do you have to challenge and how? (Use the iceberg in Part 4) Q What hidden power do you have to challenge? How? (Use the iceberg in Part 4)
- **Q** What negative norms will you deal with? What positive norms will you connect to? (Use iceberg + system of stories in Part 5)
- **Q** What groups are you are you seeking to connect with?
- **Q** What groups are you seeking to influence?
- **Q** What creative cultural tactics might you want to try?
- **Q** What reframes could you use?
- **Q** What feminist narratives could you make visible?
- **Q** What will be your ethic of care? (Use Part 2 + 3)
- **Q** What will be your rituals in your organizing? (Use Part 1 + 3)
- **Q** How will you create spaces for radical healing and what would that look like?
- **Q** What will success look like in this action?

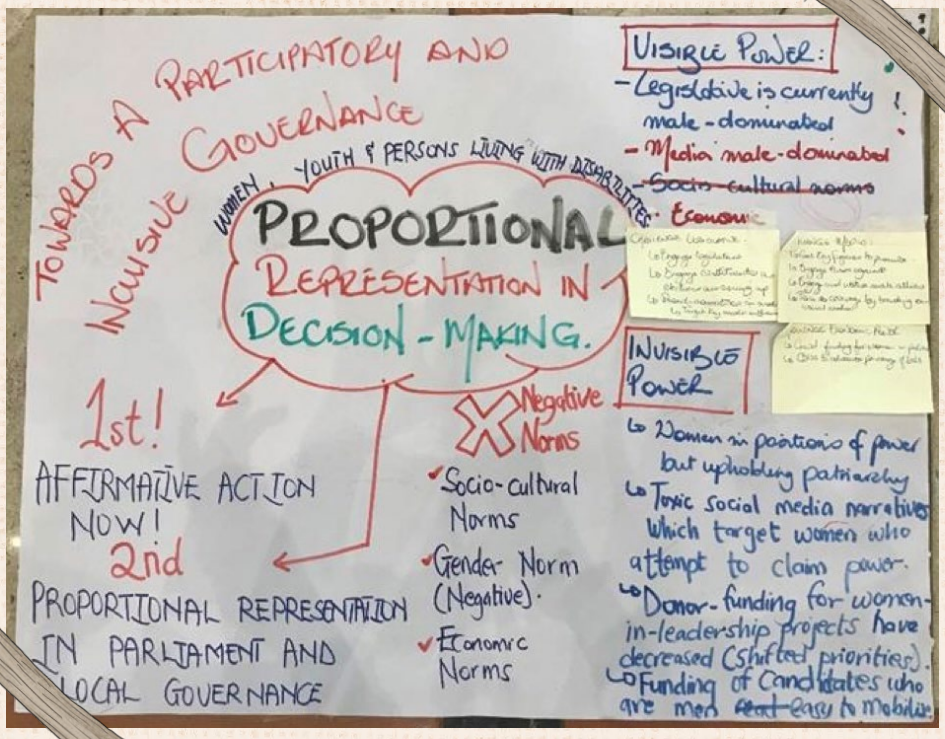
Step 3: Present your creative collective action in a 5-minute pitch and you can decide the form* be as creative as you like: could be a flip chart, could be a song, could be a piece of theatre or a skit.

What can this look like as an output:

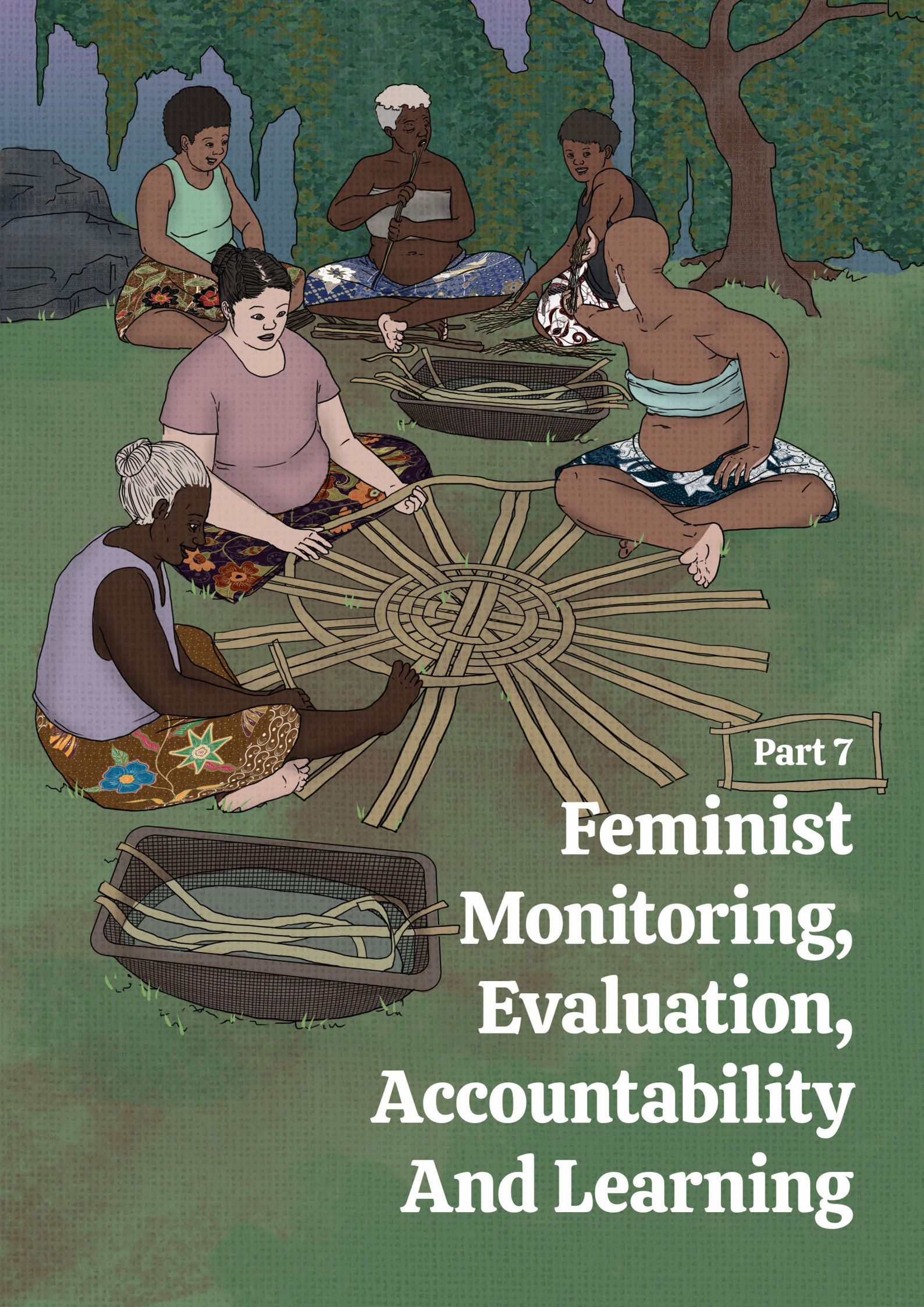








[Caption: Eco-feminist agriculture – re-connecting with nature / #SheIsHere with symbols and rituals to guide organizing and mobilising / Proportional Representation – towards participatory and inclusive governance]



Part 7

Feminist Monitoring, Evaluation, Accountability And Learning

Introduction

We know that monitoring and measuring change according to feminist values and approaches can be challenging. Such a process will use a feminist approach that can be used people including social justice activists, groups movements and communities. The following principles should guide the evaluation process:

1. **Accountability and Transparency**

   We believe that the MEAL system must allow us to capture both positive and negative impacts as well as power relations in communities, (but also between Oxfam and partners). The process and tools developed in this process must be shared with and known to the partners and allies upfront.

2. **Activist ethos**

   As much as possible, the MEAL system should be participatory and partner-led. A feminist approach should assist Oxfam to gain deeper insight into our partners and allies' multiple identities and complex realities. It helps us toto scrutinise and question power relations and inequalities. The issue of attribution must also be considered, so when partners and allies have invested a lot in the success of the influencing process, this must be acknowledged.

3. **Diversity and inclusiveness**

   We will reach out to a range of partners and allies to ensure that feedback is received from a multiple of sources. Our own behaviour and attitudes must be monitored to ensure that we live the values in this resource and embrace the diversity of partners and allies. The MEAL focal point should be an equal partner that brings awareness, sensitivity and experience, and engages all stakeholders in a participatory process, particularly disadvantaged women.

4. **Reflexive and learning organisation**

   The MEAL system aims to gather and share our lessons, insights, and questions, and to alert us to challenges and gaps. The work and processes of our partners and allies must be trusted and respected, while ensuring that any burden placed on them must be minimized. At the same time, learning from and with partners and allies as well as sharing knowledge and results with them must be a priority.

Purpose and Scope of the MEAL framework

Credit: Eunice Cunhete, Michael Dhatemwa and Oxfam Canada

This Framework outlines our Feminist Influencing MEAL system, which has been developed to establish a harmonized framework for capturing, measuring and reporting activities and results from the feminist influencing basket of resources through a feminist lens.

Its primary objective is to provide dependable and timely insights that empower the weavers (activists and influencers), marginalised groups, policy makers, key stakeholders, and frontline communities at all levels to transparently assess the efficacy of feminist influencing strategies, identify areas for improvement, and comprehend the underlying dynamics.

Given our responsibility to communicate results to a diverse array of stakeholders, maintaining consistency in defining and gauging achievements across all feminist interventions and pathways becomes pivotal. This not only ensures the credibility and consistency of reported results but also underscores transparency in the feminist-driven measurement methodologies we employ.

We use an innovative and feminist MEAL & Knowledge approach. These knowledge and impact-based approaches aim to intentionally guide our actions and tackle power inequalities and the status quo. We must also balance accountability and the need for flexible ways for people to learn from what they are doing. This means that in our MEAL & Knowledge efforts, vulnerable women, youths, feminist movements, and rural communities in the global south should be in the driving seat. And where possible, facilitators act as bridges, to strengthen influencing efforts between local struggles and the global feminist movement. This is what the Feminist Influencing Basket of Resources is all about.

The Framework

- Details how and what will be:
  i. monitored for feminist influencing basket to determine whether they are on track to achieving their intended results; and
  ii. (measured to estimate the impact and sustainability of interventions. Includes global indicators to track progress.

- Methodologies that will be applied to measure the performance of the feminist influencing basket of resources, pre and post training, and the influencing efforts of the weavers (activists, influencers) towards the policy makers, patriarchal institutions and social norms.

- Contains the monitoring plan for the feminist influencing basket risks and assumptions.

- Outlines how information and knowledge will be gathered and synthesized to produce concrete learning from the work.

This MEAL framework is shared in the feminist influencing basket resource which aims to:

The resource seeks to influence the way we influence, in addition to supporting the development of influencing plans.

Monitoring, Evaluation, Accountability & Learning

Overall Approach

When applying elements of the feminist influencing basket of resources, we hope to use simple ways to check how useful this has been for people. This can be done in a light or more intense way. But it should be done with inclusion, participation in mind. Where we will take steps to ensure that MEAL activities are sensitive to the inequalities that can mean people find it hard to participate or are excluded. We hope that our way of doing this can be for example, gender sensitive and inclusive of youth and people from marginalized groups.

Checking in with people regularly means we can adjust to meet the needs of those involved. For example, the data generated by MEAL activities can be used as evidence to advocate for changes. Bringing together individual and collective data and doing the analysis with people (rather than for them) not only demonstrates the value of doing things differently, but also helps people to see connection between the personal and the political. Evidence from monitoring and evaluation activities can offer space to analyse more as a collective and create a 'bigger us' in ways that link individual struggles to those of the collective and those in the system around us.

Theory Of Change

To track progress, a robust MEAL structure will be implemented while our Theory of Change (ToC) will form the backbone for measuring the extent to which we have delivered upon our commitments.

The feminist influencing basket's results framework derives its priorities from the ToC of how we envision change to happen. The strategic objective is of seeing strengthened activists and influencers who can create space and mobilize people across geographies to demand and reduce power inequalities. This theory of change is informed by the

wide experiences of Oxfam, the Country Teams and our partners working in the same field of activism and influencing from a feminist lens.

By involving all relevant stakeholders (activists and influencers) in the design of the tool and its ToC, it creates a sense of ownership and provides a smooth process of participatory and collective reflection among various activists. This eventually supports building on a solid commitment reduce power inequalities and status quo. In addition, the standard feminist influencing basket's ToC has been developed through a participatory process, in which different country projects participated and contributed to its design (see the ToC matrix).

Results Framework And Performance Indicators

Based on the feminist influencing basket's ToC, a simple results framework has been co-created through a participatory process in which partners from different countries were invited to suggest customized output and outcome indicators, contextualized for feminist influencing priorities and the related data collection methodologies presented in this chapter. The contextualized output and outcome indicators will be used for monitoring and to substantiate analysis for monitoring the key outcome indicators. Output and outcome indicators will be set for each feminist influencing basket topics, with success being considered full achievement of the highest-level outcomes up to the accountability ceiling of the theory of change. These indicators will allow tracking progress and measuring performance, while fostering some degree of consolidation and comparability of results across the different training sessions and participants.

This MEAL framework below can be used in its entirety or just single indicators depending on what you want to learn as a collective and what you want to measure as a result of the work you do together. This template helps with indicators to measure the changes resulting from using the basket. If you are integrating elements of the basket you might want to adjust or just use some of this. The core idea is that you build this together with the groups you are working with.

Level	No.	Description of desired change (see ToC)	Output, Outcome or Impact indicator	Methodology to measure indicator	Methods & tools
Session					
Impact	0	Are we looking for impact on in the groups they are influencing?	Changing social norms		
Outcome		Improved the % of trained activists, influencers, rganisers who starts “taking action”, Community of Practice.	# of activists demonstrating their skills, knowledge and confidence (What action are they taking?) % of increased number of activists attending the Community of Practice platforms. # of trained activists, influencers and organisers working on harmful social norms. # of workshops conducted by the trained activists, influencers, organisers for other # Feminist activists’ movements, groups, and platforms created by the trained activists, influencers, organisers. # Activists enrolled in the feminist activist community of practice # Activists participating in the Community of Practice.	Outcome harvesting, Most Significant Change, survey	Self-reporting (Questionnaire), digital forms, training schedule (MS Excel), Meeting schedule (MS Excel, MS Teams, Zoom, digital platforms), social media tracking (digital MEAL)

Learning And Knowledge Management Agenda

The Learning Agenda will guide us to actively identify learning themes and priorities, before formulating targeted learning questions and proposals on feminist principles.

Review meetings will take place periodically and during annual (virtual) learning events to discuss progress, test assumptions underlying the Theory of Change, exchange lessons learned from various stakeholders and address any need to adjust the Feminist Influencing Basket of Activities.

We will actively encourage activists and influencers to use the initial lessons from the first year of the learning cycle to inform ongoing influencing and activism, focusing on connections between the learning areas. The learning event at the end of the first year will encourage participants to reflect on and take up lessons.

To support learning across the feminist network, we will:

- Support people to find the content and peer-to-peer connections they need (e.g., online platform and resources for partners, capacity strengthening and support mechanism, knowledge and learning brokers, working groups on e.g. feminist influencing).

- Offer different spaces for reflection and making sure knowledge and learning are made visible and shared (e.g. webinars, virtual exchanges, learning events, track record development, which is developing a record of what you have done and achieved together).

- Reflect on global level on the implications of the lessons learned for feminist influencing work, (e.g. webinars, virtual exchanges, learning events, reflections with an external reference group, and a programme development working group).

As the learning process is iterative, individuals and/or groups can move through these steps and spaces in any order at any time.

Annexes

ANNEX 1: Draft Agenda For Workshops Of 1-2-5 Days

Day 1	Day 2	Day 3	Day 4	Day 5
OPENING OUR HEARTS Starting out: Opening Ritual Getting to know each other Surfacing intentions and commitments we make to one another Opening our hearts- Healing Self and Collective The personal is Political – The materials for weaving baskets Closing Ritual	OPENING OUR EYES Opening Ritual and healing life affirming exercises Exploring power and privilege Different forms of power and ways in which power plays out in our lives Delving deeper into understanding Intersectionality Reclaiming power, feminism as a way of reclaiming power Closing Ritual	OPENING OUR MINDS Opening Ritual and healing life affirming exercises Unearthing the root causes Feminist Transformative Collective narratives Developing pictures, reframing our narratives Closing Ritual	OPENING OUR HANDS TO REALISING A DIFFERENT WORLD Opening Ritual and healing life affirming exercises Feminist Futures “Visioning a different world” Sharing our stories with the world Mapping friends, allies, partners, targets Bringing to the surface our dreams, communicating Closing Ritual	HONOURING OUR JOURNEYS Opening Ritual and healing life affirming exercises Storytelling and evaluation Reflections and planning Valuing each other, and honouring our process Feedback on the process and the experience Closing Ritual
FEEL FREE TO BUILD IN EVENING FIRE SIDE SESSIONS AND LONGER QUIET SESSIONS OF HEALING AND MINDFULNESS DEPENDING ON THE ENERGY AND INTEREST OF PARTICIPANTS				

Agenda for 1 day

Time Slot	Objective	Agenda Item
Participants understand power and develop their messages and communication plans		
Session 1 8.30 a.m. – 10.30 a.m.	Get to know each other To connect our personal stories to the political	My 5-year-old self Weaving our stories to understand the system of oppression
Tea Break		
11 a.m. – 1 p.m.	Understand the system and how this is connected to our lives Discover root causes of injustice	How did Amina die? The problem tree
Lunch Break		
2 p.m. – 4 p.m.	Build an idea of what narratives mean to the group Develop a counter narrative	Crowdsourcing what narratives mean Developing counter, transformative narratives Power mapping and analysis
Tea Break		
4.15 p.m. – 5 p.m.	Develop our messaging and communication plan	How to get our messages to the right people

Agenda for 2 days

Time Slot	Objective	Agenda Item
Day 1 Participants will share an understanding of their own contexts, power and how the personal is political.		
Session 1 8.30 a.m. – 10.30 a.m.	To meet each other Create a participant friendly feminist learning and unlearning environment To surface expectations	Opening Circle Grounding ourselves into this space (Ground exercise) Speed dating Tree of Hope
Tea Break		

11 a.m. – 1 p.m.	Understand Feminism – what it is and what it is not Reflect on privilege and intersectionality	Prompts on what did we hear about Feminism Power Flower
Lunch Break		
2 p.m. – 4 p.m.	Explore power experientially To explore how we are working with power in our daily lives	Master's House (how it is created) Dismantling the Master's House
Tea Break		
4.15 p.m. – 5 p.m.	Understanding radical healing as a way of reclaiming power	Discuss radical healing in plenary Progressive release of muscular tension
5 p.m.	Allow participants to create their own safe and healing spaces	Share about journaling and encourage participants to find the time and space for journaling Closing Circle

Day 2 Participants will continue to use the feminist power analysis tools to develop their influencing plans		
Session 1 8.30 a.m. – 10.30 a.m.	Share what participants feel about the process Define the change you want to see	Roses and Thorns Developing pictures: Fearless Feminist Futures Visioning
Tea Break		
11 a.m. – 1 p.m.	Explore the system of stories (narratives) around an issue you are mobilizing around	A system of stories
Lunch Break		
2 p.m. – 3.30 p.m.	Explore interrupting the power of dominant/ master narratives based on examples that have been seen in our own contexts	Radical Reframes
Tea Break		

3.30 p.m - 5.30 p.m.	Understand the visible, invisible and hidden power and who holds it Develop our influencing Plan	The Iceberg and discussions in Plenary Feminist Influencing Plan Closing Circle

ANNEX 2. Brief Review Of Some Feminist Resources

Resource And Links	Brief Review
Just Associates' WeRise Toolkit	A must-read for anyone seeking to build collective power and movements. The toolkit has implemented the whole movement building cycle through well-defined and simplified stages of "Rising Up", "Building Up", "Standing Up", and "Shaking Up". It gives support to organisers, and activists think through the change that they want to see in amazingly easy-to-use tools.
Exploring feminist facilitation – Martin Gilbraith	Full of useful resources, put together in one space as part of a Feminist analysis on facilitation and power, which is referencing some of the very powerful feminist movements, and honouring the work achieved by feminists like Lisa Van Klaasen and Valerie Miller, Srilatha Batliwala, etc.
Influencing for Impact Guide: How to deliver effective influencing strategies - Oxfam Policy & Practice	Intended for Civil Society Organisations, NGOs, activists and movements, the guide is divided into 3 sections on why feminist influencing matters, how to develop an influencing strategy, and going deep into the strategies and tactics that are essential for the influencing work.
ICTs for Feminist Movement Building Activist Toolkit – JASS	Another of Just Associates' awesome toolkit to develop your communications strategy and analyse the various ICTs that can be used by feminists to share their stories and campaigns.
Engendering movements Africans Rising	A grassroot Pan-African peoples' movement thriving for unity, justice, peace and dignity.
Oxfam Transformative Leadership for Women's Rights	A guide towards understanding transformative leadership and its implementation within organisations and programs.
Oxfam Campaigning, Advocacy and Influencing Leadership Programme (CALP)	CALP is a unique influencing and leadership capacity development opportunity for Oxfam staff and key partners at the forefront of leading campaigning, influencing, and advocacy work at country, regional, and global levels to increase their impact. The objective of the programs are to increase the effectiveness and confidence of participants to lead the development and implementation of campaigning, influencing.
Oxfam's Guide to Feminist Influencing - Oxfam Policy & Practice	So much has been written by Oxfam on Influencing but this one stands out in the way that it outlines feminist principles and practices that supports your influencing processes. Worth a read for those working on policy advocacy, campaigning and influencing.
Beautiful Trouble	An empowering online toolbox full of thought- provoking and simple ideas for activists to change the world.

Toolkit for Courageous conversations	Whether you don't like conflicts or simply the dreaded "We need to talk" conversation, this resource will shift your paradigm and makes conversations more appealing.
Strategies for Building an Organisation with a Soul	A must-read for any soul willing to act boldly within an organisation.
Feminist Monitoring & Advocacy Toolkit - Feminist Response to COVID-19	Initially intended to monitor the COVID-19 pandemic and support the building of clear proposition for a feminist COVID-19 response, it can be adapted to suit any situation that needs monitoring for purposes of coming up with clear demands for advocacy purposes.
Training for Transformation	The methodology of TFT has long been one that draws on the motif of head, heart and hand signifying a balance in intellectual interrogation of theory, emotional exploration in taking feelings as facts, and action for liberation. Training for Transformation is based on several approaches to change. The core of this work is the development of critical consciousness and creativity. It was developed from Paulo Freire's radically different approach to adult education which helped people "to read their reality and write their own history" and motivates them to action that transforms their life situation. The uniqueness of Freire's approach challenges the traditional educational mould. The implementation of this theory is very practical with well-trained teams analysing the macro and micro realities of each area, finding generative themes and developing programmes that aim to develop critical consciousness and action.
Fearless Futures – Cartographers Guide	This guide is firm favourite creating space in our imagination to suspend disbelief. It helps to articulate feminist futures, map existing solutions and narratives that make them irresistible. This toolkit can be for both individual and collective use and includes maps as facilitation tools, cue cards, worksheets, discussion guides and a whole range of exciting resources.
Capacitar International	An international network seeking to empower individuals and communities through sharing body-based practices.
7 Simple Grounding Techniques For Calming Down Quickly	Most activists have been in the trenches for a very long, fighting for justice, but one of the things which are obvious is how they show signs of trauma, anxiety, fatigue, depression and other mental health issues which play out as they do their work. This link gives easy and simple grounding exercises that can be done by anyone.
Earthing: Grounding, How to Practice	Unpack the usefulness of earthing and some of the ways that it can be done in very simple way.
Feminist participatory action research as a tool for climate justice (ecu.edu.au)	A paper written by APWLD, one of the strongest feminist organisations that use feminist participatory action research (FPAR) as a methodology, practice and tool for feminist movement building and organising. Gives a clear understanding of how FPAR can be used as a tool for climate justice.

The art of advocacy strategy	This booklet aim is to help people make their advocacy as strategic and effective as it can be. It offers a well-tested and methodical approach to developing advocacy strategy. It highlights powerful examples of advocacy in action from some of the campaigns the Democracy Center has been involved in and helped lead. It also offers a set of workshop exercises that groups can use as they plan their own advocacy campaigns.

ANNEX 3. Power Walk Characters

1. 33-year-old woman migrated from rural to urban/capital at the age of 16 to work as in informal trader, working from 4 a.m. to 10 p.m. with no rest. She hasn't recovered yet from COVID-19 and cannot afford medical care, but has to work. She must take her 12-year-old disabled child to work with her.

2. 15-year-old girl dropped out of high school to help her parents on their cocoa farm. Working long hours and taking care of household and care responsibilities.

3. 50-year-old female NGO worker from Kenya, completing her PhD next to her work. She believes in gender equality but often encounters male behaviours in her organization and the academic institution which make her feel unsafe.

4. 12-year-old boy who is deaf and does not have access to special education. Works with his ill mother on the market. He is doing what he can to support her but also wishes he could be in school and be supported to learn and play with other kids.

5. 24-year-old West African male, in the closet, football player playing for a football club the United Kingdom. Has a mansion on every continent, 10 cars but feels empty and alone and trusts no one with his secret.

6. 19-year-old white man in the United States "living the American dream" soon to get his inheritance at age 21 from oil baron father, studying at a prestigious university. Recovering his public image after having been put on trial for raping another college student.

7. 70-year-old male village elder and widower, owns small plot of maize and really appreciates women, has no sons but won't let his daughters inherit his land. He worries about his future as his land legacy seems insecure to him.

8. 39-year-old black female elected government official, recently investigated for corruption but acquitted when her well connected businessman husband donated a car to the investigating regulatory institution.

9. 18-year-old black queer women, outed and disowned by a family member, on the run with no place to stay and limited support system.

10. 45-year-old black woman, amazing work-life balance, with loving family, good education, supportive husband.

11. 25-year-old mixed race feminist, working to connect diverse youth movements together, challenged by unequal power and unfair leadership practices, experienced violence in her personal life.

12. 11-year-old black girl child who has enough to eat, doesn't need to worry, has two mums and loves going to school, playing and learning.

13. 40-year-old black oil engineer struggles because he understands the impact he and his work have on the environment but he has to support his own and extended families.

14. 26-year-old black riot policeman working in an authoritarian state with his high school heart wife, a long-standing activist, and their 2 kids. She has just been arrested but the authorities won't tell him where she is being held. He has recently been pressuring his wife to have a third child, leading to big fights and violence.

15. 26-year-old black female activist who has been arrested and charged with sedition is being held in an undisclosed location. She fell out with her husband who has been pushing her to have a third child and she doesn't want to tell him that she is pregnant because she may want to leave him and worries what he might do if he finds out.

16. 23-year-old black women just started working and has recently joined her local charismatic mega church, who encourage her to show her faith by giving up her entire salary and doing sexual favours for the pastor.

17. 60-year-old black, mega wealthy private jet-owning pastor who leads a charismatic church. A well-known and widely accepted womanizer who likes to abuse his power by getting people to give him money (which he doesn't need) and showing their dedication by letting him abuse them.

Additional power walk characters were adjusted and used in Oxfam Activist Lab and can be accessed here. If you need this in another language, try an online translation tool.

Please share new characters you come up with us we love to keep building the character web people can draw from.