

# Dreaming and Worldbuilding

Insights, Strategies and Calls to Action  
Grounded in the Power of Girls and Young Feminists



OUR  
COLLECTIVE  
PRACTICE

Building narrative, knowledge, and collective power with and for girls.



# Acknowledgements

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We honour the legacies and ongoing dreaming, radical imagination, and vital work of diverse social justice movements and Indigenous, Black and brown communities across the globe to dismantle oppressive systems and build alternative realities. To this worldbuilding constellation, we seek to humbly contribute reflections based on the question: ***What would be possible if the world supported the dreams of girls and young feminists?***

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# Contents

Executive Summary	4
Glossary	7
1. Why Now? The Power of Dreaming and Worldbuilding	8
2. Dreaming as a Political Act	11
3. Dreaming and Worldbuilding in Action	14
Thread 1: Freedom, Safety, and Belonging: a world that feels like a hug	17
Thread 2: Mutuality, Care, and Shared Wellbeing: we see each other and help each other	20
Thread 3: Freedom to Express, Question, and be Curious: a world that is patient enough to reach the truth	23
Thread 4: Connection to Land, Nature, and Ecological Harmony: a world of regeneration	25
Thread 5: Reclaiming Joy, Rest, and Play: time is not a race - it is a rhythm	27
Thread 6: Art and Sensory Worlds: the beauty of life	29
Thread 7: Leadership, Agency, and Shared Power: reading as responsibility	31
Thread 8: Justice, Systems, and Structural Equity: a world of abundance for all	33
4. Young Feminist and Ally Reflections on Facilitating Dreaming and Worldbuilding	36
5. Calls to Action: Resourcing Dreaming and Worldbuilding	43
6. Resources	54

# Executive Summary

**I**magination and dreaming are power. They allow us to break out of the limitations and business-as-usual of the world as it is today, expanding our realms of possibility beyond heightening violence, injustice, environmental crisis, and oppression. **To dream of radically different worlds is to refuse to normalise dystopia. It is a necessary part of building new realities—here, now, and for our collective futures.**

For much of history, and today, the world as we know it, has tried to shrink girls' dreams. It pushes girls to dream smaller, and sometimes, to not dream at all. Amidst deep-set misogyny, patriarchy, ageism, homophobia, transphobia, racism, casteism, ableism, and other co-constitutive systems of oppression, girls and young feminists across the globe are resisting, visioning justice, and co-creating alternative futures. **They are dreaming with extraordinary power.** The very dreams that girls and young feminists are holding on to, against all odds, are shaping new realities for themselves, for their communities, and for us all.

Though the dreaming, resistance, and worldbuilding of girls lays out clear visions, strategies, and blueprints for change, they remain invisible, undervalued and under supported. In this context, we ask: **What would be possible if the world supported the dreams of girls and young feminists?**

We approach dreaming as a deliberate, relational, collective, and radical liberatory strategy. Based on tangible examples of dreaming and worldbuilding, we assert that imagination is both a method and a medium for social transformation. It is deeply political, as it contests the constraints imposed by structural inequalities, while articulating what a more just world might look like. Indeed, **collective dreaming is a political intervention and a radical strategy of resistance:** a way to contest the status quo, reconfigure what is read as possible, and create blueprints for transformative futures (Ruha Benjamin).

Anchored in care, determination, and creativity, girls and young feminists are dreaming to strategise and push forward demands, proposals, and calls to action about what the world and their communities could become. Rooted in diverse realities, positionalities, and lived experiences, their dreams are simultaneously visionary *and* tangible. Through these dreams, they reclaim and rebuild, shaping a vision for a world that centres their power and agency. **They are teaching us that dreaming is not simply a hope for a better future but an act of assertion that declares their right to shape the world—to *worldbuild*.**

This report documents examples of girls' and young feminists' dreaming and worldbuilding, as documented through sessions of playing with the Dreaming and Worldbuilding Game across Argentina, India, Jordan, Kenya, Romania, Tanzania, the United States, and beyond. Drawing from insights, hundreds of quotes, analysis, and reflections shared in these sessions, the report lays out key themes that shape the collective architecture of girls' and young feminists' dreams across diverse contexts, and includes insights and reflections by facilitators of the game who accompany girls in spaces of imagination. By weaving together collective lessons that highlight girls' and young feminists' vital role and power in dreaming and worldbuilding, we seek to amplify knowledge generated with, for, and from girls and young feminists.

The Dreaming and Worldbuilding Game creates a space where dreaming is both legitimate and powerful. Inspired and seeded by and with girls and young feminists, it is a portal into worlds that can collectively be created, weaving the past, present, and future. Many of the girls and young feminists whose insights form the foundation of this report come from contexts where dreaming itself carries risk: Dalit girls navigating caste oppression; young feminists in Jordan living under state surveillance; girls in Kibera, the large informal settlement in Kenya, confronting poverty, gendered violence, and environmental

degradation; and queer youth across regions. Despite strikingly diverse geographies and conditions, their imagined worlds converge around shared ethics of safety, equality, belonging, care, joy, abundance, and interdependence.

In this report, we trace eight thematic threads that emerged across all regions. Woven together, these dreams reveal what girls are collectively imagining and building across contexts, while also reflecting nuances shaped by place, identity, and lived experience.

### 1. Freedom, Safety, and Belonging: *a world that feels like a hug*

Across countries, territories and contexts, girls and young feminists imagined societies without violence, hierarchy, or exclusion. What emerged across sessions was not simply a political theory of freedom, but a felt experience, a bodily sense of ease, dignity, and unburdened existence. Freedom is not simply the removal of danger; it is the presence of safety, the deepest sense of belonging, and the right to take up space without apology. Freedom, safety, and belonging are the conditions that make all other dreaming possible.

### 2. Mutuality, Care, and Shared Wellbeing: *we see each other and help each other*

Care and mutuality form the ground we walk on. They are the system that keeps everyone fed, housed, safe, and whole. Girls and young feminists imagine worlds sustained through mutual responsibility, shared abundance, and collective wellbeing. In these worlds, care is not a private burden, an act of charity or reserved for few who can afford it. It is the operating system underpinning society, and across contexts, care becomes how we live, move, rest, learn, govern, and more.

### 3. Freedom to Express, Question, and be Curious: *a world that is patient enough to reach the truth*

Across all regions, girls and young feminists imagined worlds where expression is unpoliced, questions are welcomed, and curiosity is a form of power rather than a threat. Thriving requires the freedom to think, to wonder, to rebel, and to speak the truth, even when it

is uncomfortable. Girls and young feminists positioned curiosity, not as a childish trait, but as a collective orientation toward truth and understanding. They want worlds where people pause, think, and look beneath the surface. Societies that cultivate imagination, critical thinking, and reflection. This includes the right to be loud, to be quiet, and to change.

### 4. Connection to Land, Nature, and Ecological Harmony: *a world of regeneration*

Girls' and young feminists' worlds are inseparable from the land, the sky, the water, or the creatures with whom they understand their shared existence. They envision environments that breathe, regenerate, and hold them—worlds where the earth is alive, responsive, and in reciprocal relationship with human wellbeing. In these worlds, nature is not a resource to be extracted, but a relationship to be tended to. Regeneration is a transformation into something more just, more abundant, and more alive. Nature becomes an instructor in how to rebuild; slowly, collectively, abundantly.

### 5. Reclaiming Joy, Rest, and Play: *time is not a race - it is a rhythm*

Across contexts, girls and young feminists envision worlds where time moves gently; where rest, joy, and play shape the cadence of life. These worlds reject urgency as a demand and reclaim leisure, laughter, and spaciousness as essential conditions of life. Girls and young feminists reframe pleasure and rest not as distractions from a meaningful life, but as the substance of a meaningful life. Here, learning is not rushed, and childhood is allowed to unfold at its own pace. They imagine resting without guilt, playing without permission, creativity without deadlines, learning without humiliation, healing without haste, and joy without apology.

### 6. Art and Sensory Worlds: *the beauty of life*

Girls and young feminists position beauty, art, and sensory experience as core components of healthy societies. Their visions challenge dominant paradigms that treat the arts as non-essential, secondary, or reserved for those with wealth and leisure. Art is a source of healing, identity, connection, memory,

and social cohesion. Across regions, they described sensory-rich, multi-textured worlds where creativity supports communities in teaching, healing, governing, and remembering. Creativity is how they process harm and imagine alternatives.

## 7. Leadership, Agency, and Shared Power: *leading as responsibility*

Girls and young feminists imagine worlds where power is reconfigured, not as dominance or hierarchy, but as shared responsibility, ethical guidance, and collective decision-making. Their visions reject political systems built on corruption, exclusion, and adultism. Instead, they articulate leadership as something deeply relational. In their imagined worlds, leadership is distributed and collective: children vote; communities govern together; power becomes something that circulates through networks, through storytelling, through shared worldbuilding.

## 8. Justice, Systems, and Structural Equity: *a world of abundance for all*

Across all regions, girls imagined worlds built on fairness, equal access, and dignity in daily life. In these worlds, justice is not punitive or reactive but structural. Everyone has enough, power is shared, and no one thrives at another's expense. Girls and young feminists insist that every essential service must be free, accessible, high-quality, and delivered with dignity: a world where no one is denied care because of cost, distance, or identity. In girls' dreams, justice is simply this: a world where everyone can live with dignity, without fear, and without scarcity.

In all, **the collective imagination of girls and young feminists offers a coherent, multi-layered blueprint for the profound transformation of our social, political, and ecological systems.** Their dreams reveal not a longing to escape the world, but a demand to remake it. Importantly, girls and young feminists are actively building these new worlds — in how they care for one another, in how they resist and organise, in how they cultivate joy, and in how they imagine boldly in an oppressive system that often denies them that right.

Girls and young feminists are imagining and shaping futures far beyond the limits of traditional philanthropy and what are currently deemed as legitimate solutions and pathways. When resourced with deep trust and unrestricted support, they don't only dream of new worlds—they actively and tangibly transform systems, communities, narratives and more. **True liberation of imagination, dreaming and worldbuilding possibilities requires funders to release control and make space for ambiguity, experimentation and self-determination to support the visionary work of crafting alternative realities.** This report concludes with key calls to action for funders, and practical examples of how to resource girls' and young feminists' dreaming and worldbuilding.

This includes:

- Trusting, funding, and supporting girls' and young feminists' leadership through sustained, flexible resourcing
- Recognising girls and young feminists as cross-movement leaders, breaking down sectoral silos to uplift intersectional leadership
- Embracing liberatory practices and emerging lessons by rethinking conventional approaches to Monitoring, Evaluation and Learning (MEL)
- Funding spaces for dreaming, care, joy, experimentation, and radical imagination
- Resourcing girls' and young feminists' long-term economic self-determination
- Leveraging funders' power and resources towards the possibilities of dreaming and worldbuilding
- Practising the power of collective dreaming as resource stewards, and more.

We invite you to join us on this journey, guided by girls' and young feminists' visions and co-creation of **a world rooted in abundance, care, joy, and flourishing for all.**

# Glossary

**(Collective) Dreaming:** Dreams are images, sounds, ideas, thoughts, and feelings that explore expanded, alternative, and new realities or possibilities unconstrained by physical and constructed limitations. Dreaming involves strategising and rethinking beyond the artificial boundaries imposed on bodies, souls, and minds. It is a space of safety and being, a reminder not to fear. Collective dreaming, or dreaming in community, is a critical tool long used in worldbuilding by social justice movements. (Reference: *Shared Language Glossary Centring Girls and Girlhood, Our Collective Practice Girls' Power Learning Institute, 2025*)

**Girl:** A child or young person who identifies as female, encompassing both cisgender and transgender female-identifying individuals. The term 'girl' typically refers to those under 19 years old, representing a spectrum of phases and experiences influenced by factors such as age, race, and socio-economic and political contexts. Crucial to acknowledge is that non-binary individuals may relate to aspects of girlhood at various points in their lives without it defining their entire identity. Moreover, the term 'girl', just as 'race', is a societal construct, shaped by identity and systems that uphold particular norms. Thus, a critical part of centring girls and young feminists and their stories, experiences, power, and dreams is to focus on how they seek to define and shape girlhood. (Reference: *Shared Language Glossary Centring Girls and Girlhood, Our Collective Practice Girls' Power Learning Institute, 2025*)

**Global Majority:** Also referred to as the Global South, and grounded in decolonial feminist praxis, this framing recognises the lived experiences of communities and peoples who have faced colonisation and oppression as essential sources of insight on justice, liberation, and systemic change. It asserts the dignity, resilience, and intellectual authority of those long positioned as peripheral, and highlights collective struggle alongside the transformative possibilities of solidarity, care, and joy. In this definition, the Global Majority are not merely a geographic category but a political one, reclaiming these communities as a source of power and a vital force for repairing harm, advancing healing, and achieving justice. (Reference: [Sukuamis.org](http://Sukuamis.org))

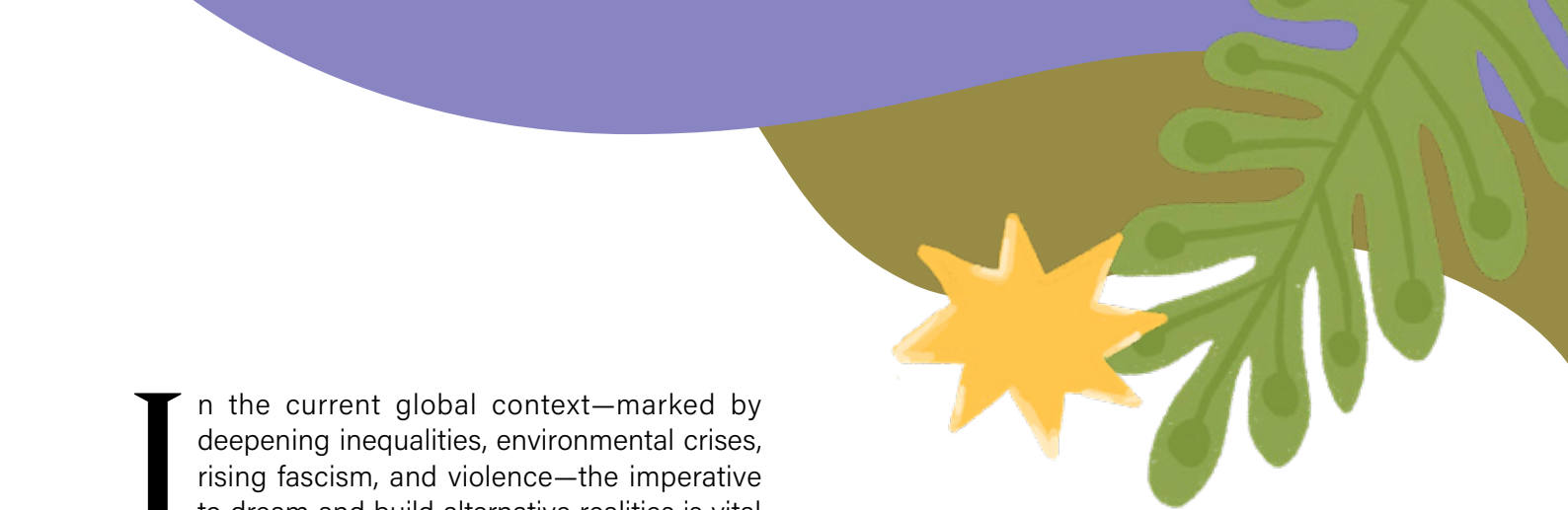
**Radical Imagination:** The ability to imagine the world, life and social institutions, not as they are but as they might otherwise be. It is the courage to recognise that the world can and should be changed. It is radical (from "root") because it tackles deeply rooted systems of oppression. Radical imagination is not just about dreaming the future—it is about inspiring action today, drawing from the past, the present, as well as alternative futures. It is also about imagining the present differently. (Reference: *The Radical Imagination, Haiven & Khasnabish, 2014*)

**Worldbuilding:** Used in fantasy and science fiction to refer to the creation of entire new universes, for social justice movements, worldbuilding offers visions of a better world(s), as well as the tactics and practice of realising those visions. It is the enactment of radical imagination, or the act of turning our visions into actual new worlds. A politics of worldbuilding is founded upon ways of relating and being, and ways of configuring our societies, institutions, that disrupt the status quo. (Reference: *A Politics of Worldbuilding, Zigon, 2017*)

**Young feminists:** Individuals, typically 30 years old and under, from across the gender spectrum, who are committed to a social justice political agenda through an explicitly feminist framework. However, the age-range is extended to include individuals up to 35 years old, as systemic injustices can create barriers to accessing political education and resources, and a feminist perspective may develop in an individual's late 20s or early 30s. (Reference: *Shared Language Glossary Centring Girls and Girlhood, Our Collective Practice Girls' Power Learning Institute, 2025*)

# 1. Why Now? The Power of Dreaming and Worldbuilding





**I**n the current global context—marked by deepening inequalities, environmental crises, rising fascism, and violence—the imperative to dream and build alternative realities is vital and urgent. These crises are the cumulative result of systemic oppression, embedded in social, political, and economic structures that actively limit possibility, [constrain imagination](#), and concentrate resources and power [in the hands of a few](#). Power does not operate solely through policy, law, or outward coercion, [it is also exercised](#) through the construction of a ‘common sense’ that dictates what is considered possible, realistic, and reasonable. **Imagination and dreaming allow us to break out of the limitations imposed upon us.** They allow us to see beyond and outside of violence, injustice, and oppression, opening up space to build new possibilities in this very moment.

As adrienne maree brown [asks](#); “*What does it look like to imagine beyond the constructs? What does it look like to imagine a future where we all get to be there, not causing harm to each other, and experiencing abundance?*”

To imagine and dream radically is to break outside of the dreams of the powerful. The [apocalyptic worldviews of billionaire elites](#) are fueling militarisation, securitised borders, privatised resources, surveillance technologies, and other endeavours [to protect a chosen few while heightening environmental and social harm](#). As these elites fast-track crises, they build bunkers and walled cities, invest in travel outside of our very planet, and seek to curtail the rights of the rest, targeting those who threaten them the most. If we take a step back, this can read like science fiction, yet the dreams of the powerful are being lived as nightmarish realities today. **To dream of radically different worlds is to refuse to normalise dystopia.** It is a necessary part of building new realities, here, now, and for our collective futures.

Our approach to Dreaming and Worldbuilding seeks to **honour the legacies of Black, brown, and Indigenous traditions and practices of radical imagination, collective dreaming, and worldbuilding.** These legacies and [ongoing practices](#) include [freedom dreaming](#) and the visions and practices of Black radical imagination, calling us to see beyond what we are fighting against, and to focus on what we are fighting for ([Robin D.G. Kelley](#)). They include Indigenous practices and understandings of dreaming, just as of the [Anishinaabe](#), or Aboriginal [First Nations](#), and the alternatives that emerge from non-linear notions of time, in which past, present and future work together, centring relations of care and respect. They include the visions and practices of [queer, trans](#) and other dissident futurities, [disability justice-based futurities](#), and the [legacies](#) and ongoing work of [feminist](#) radical imaginations. We render homage to the work of social justice movements to build [pluriverses](#)—multiple, diverse worlds, and of alternatives in the face of the imposition of a single hegemonic paradigm.



## The Dreaming and Worldbuilding Game invites participants on a journey of collective creation and imagination through play, dreamscape visioning, dialogue, feminist facilitation, and intergenerational learning.

Among these new worlds, the worlds being dreamt and built by girls and young feminists across the globe seek space to thrive. For most of history, and today, the world as we know it has tried to shrink girls' dreams. It pushes girls to dream smaller, and sometimes, to not dream at all. We believe that the very dreams that girls are holding on to, against all odds, are shaping new realities for themselves, for their communities and for us all. The dreaming, [resistance](#), and worldbuilding of girls lay out clear visions, strategies and blueprints for change, yet remain invisible, undervalued and under supported. In this context, we ask: **What would be possible if the world supported the dreams of girls and young feminists?**

This report documents examples of girls' dreaming and worldbuilding, as compiled through sessions of playing with Our Collective Practice's [Dreaming and Worldbuilding Game](#) across Argentina, India, Kenya, Jordan, Romania, Tanzania, the United States, and beyond, as well as from [Stories of Girls' Resistance](#). The Dreaming and Worldbuilding Game invites participants on **a journey of collective creation and imagination through play**, dreamscape visioning, dialogue, feminist facilitation, and intergenerational learning. Drawing from hundreds of quotes and

reflections shared in these sessions, this report lays out key threads that shape the collective architecture of girls' and young feminists' dreams, and features the insights and reflections of facilitators of the game who accompany girls in spaces of imagination, resistance, and co-creation. We conclude with calls to action for funders who seek to better support and centre the possibilities of worlds that reflect girls' collective dreams and power.

By weaving together collective lessons that highlight girls' and young feminists' vital role and power in dreaming and worldbuilding, we seek to amplify knowledge generated with, for, and from girls, young feminists and their allies. As this report illustrates; across diverse contexts and against multiple odds, girls and young feminists are dreaming unrestricted by the bounds of imposed realities and the limited imaginations of those in power, **envisioning and building alternative worlds rooted in equity, care, and justice.**





## 2. Dreaming as a Political Act

**D**reaming is much more than a fleeting vision of another reality. We centre dreaming as a deliberate, relational, collective, and radical act. It is deeply political, because dreaming contests the constraints imposed by structural inequalities, while articulating what a more just world could look like. Our dreams have profound implications for how we understand our place in the wider world, our relations to each other, and how we want to live our lives. Thus, imagination is not only about how we project ourselves into the future, but also how we understand our lives and create realities today ([Haiven & Khasnabish](#)). As a result, **imagination is both a method and a medium for social transformation.**

As adrienne maree brown [states](#), we live in an abundant world, yet we've been told it's scarce. Systems of oppression operate by narrowing the realm of what can be imagined, disciplining bodies and limiting the horizons of possibility for those labeled 'other.' **Dreaming is how we unravel the stories we're told, and tell new ones.** Thus, **collective dreaming is a political intervention and a radical**

**strategy of resistance:** a way to contest the status quo, reconfigure what is read as possible, and create blueprints for transformative futures ([Ruha Benjamin](#)). Imaginative practices, Benjamin highlights, are strategic, generative acts that challenge inequities at their very foundations.

In this context, who gets to dream, what futures are recognised as viable, and whose aspirations are valued, are profoundly political questions. Amidst deep-set misogyny, patriarchy, ageism, homophobia, transphobia, racism, casteism, ableism and other co-constitutive systems of oppression, girls and young feminists across the globe are resisting, visioning justice and co-creating alternative futures. **They dream with extraordinary power.** Anchored in care, determination, and creativity, girls and young feminists use dreaming to strategise and push forward demands, proposals, and calls to action about what the world and their communities could become. Rooted in diverse realities, positionalities, and lived experiences, their dreams reflect an abundance of insights, radical imagination, and political strategies and actions that are simultaneously visionary and tangible.

## Girls' Resistance and Dreaming as Tools for Worldbuilding



Adapted from the Stories of Girls' Resistance and Girls' Power Learning Institute' *Girls and Girlhood: Resisting, Building, and Dreaming New Worlds.*

It is said that one morning in 1860, underground railroad conductor Harriet Tubman came to the breakfast table singing the words, "My people are free! My people are free!" Reportedly, she was unable to eat due to the excitement her body held that morning. It wasn't until 1863, three full years later, that the emancipation of African-Americans took place—but that night, Harriet had such a vivid dream of freedom that she celebrated as though it had already been achieved.

Tubman was known for her predictive visions, which started after an injury she endured at 13 years old. She began to fall unexpectedly into sleep-like states and reemerge with stories of her vivid dreams. These dreams would often support her navigation of dozens of enslaved people to freedom.

### **Excerpt from "Dreaming Awake," Rachel Cargle**

The ways girls and young feminists define resistance is as diverse as they are. Resistance refers to the formal and informal, bounded and unbounded, spontaneous, and organised, individual and collective ways in which they are resisting the many abuses of power they experience in different ways. It takes many shapes and forms. First acts of resistance lead to further acts building over time, to the moments where girls and young feminists are sparking, leading, and sustaining movements. Resistance is defined and redefined over lifetimes, and passed down generations. Dreaming serves as an imaginarium of possibilities where our collective dignity is centred.



*"For me, any step, whether it's in a word, me saying no, choosing to tweet, walking the streets, any steps taken to deny the oppressor, that's resistance."*

– Edna, Uganda, *Stories of Girls' Resistance*

*"When I started moving outside and reading materials, I got to understand that everything that frustrates me—the plight of women and girls in the village—is nothing but a system in our society which is under the patriarchy, and they do not want women to come out of their homes or get independence."*

– Shahzadi, Pakistan, *Stories of Girls' Resistance*

*"I have had it even since childhood, when they told me, 'you are a girl, you should be like that ...' Already back then I had this [question of] why? Already back then I wondered and did not understand it, and I was angry, only because I am a girl, I am not allowed to do something?!"*

– Salt, Kyrgyzstan, *Stories of Girls' Resistance*

*"I have a dream that one day we will all have access to opportunities (...) regardless of anything. Inequalities are the source of every struggle. So, this is not only for our own interest. This is also for your own interest. I feel that we must support each other in our struggles, because if I had stayed in the situation of being ignored and not having access to education, if I remained in that, no one would really know my name. So, every night, before I sleep, I think about my day and ask: how did I really contribute to the change? And, until we reach the society that I dream, I will keep raising my voice. I will keep dreaming. This is resistance."*

– Anisie, Rwanda, *Our Collective Resistance*

*"When I was 14 (...) was the first time I heard that word (gender). This was something that astonished me and explained a lot of stuff. I had the feeling I had been looking for that word my whole life. This is my world. Now the picture is complete. I had the desire to know more."*

– Anna, Armenia

Anna has spent her last 14 years—half of her life—fighting and protesting for the things she believes in. Her journey in the world of activism began when she was 14 years old, and discovered the [Convention on the Elimination of All Forms of Discrimination Against Women](#). It still continues, as she works with a coalition focused on stopping violence against women, teaches a module about gender representations in the media at a local university, and founded the [first feminist library in Armenia](#).


*"Girls' resistance is about their defiance not only as a reaction to violence but an assertion of their radical imagination and inherent right to exist freely. Girls' resistance is not just about surviving, it is also about claiming space to dream, to envision futures beyond the violence and oppression they are subjected to. (It is) a refusal to accept the limitations imposed on their bodies, lives, and aspirations. It is not simply a push against the forces that seek to contain them, but an active creation of alternative realities, where they are fully in control of their own destinies. Where they dream."*

– Priyanka Samy, Dalit Feminist Activist

Through their resistance, girls and young feminists disrupt, defy, and actively challenge the injustices that seek to suppress them. They stand in solidarity with each other and their communities. Through their dreams, they reclaim and rebuild, shaping visions of a world that centres their power and agency. **They are teaching us that dreaming is not simply a hope for a better future but a radical political intervention—an act of assertion that declares their right to shape the world.** Together, through both resistance and dreaming, girls and young feminists are worldbuilding, using these tools to create life-affirming worlds for themselves and us all.



### 3. Dreaming and Worldbuilding in Action



This section provides an overview of the Dreaming and Worldbuilding Game and its methodology, including reflections from one of the game's facilitators, and lays out the cross-cutting themes present in the dreamscapes of the girls and young feminists who participated in sessions across seven countries.

## The Dreaming and Worldbuilding Game

The [Dreaming and Worldbuilding Game](#) is a portal into worlds that can be created collectively, weaving the past, present, and future. Inspired and seeded by and with girls and young feminists, this game is underpinned by the foundational principles and tactics of girls' and young feminists' resistance, power, and dreams.

Historically, girls and young feminists have often been discouraged from dreaming, constrained to the boundaries of what adults deem 'possible' or 'appropriate.' The Dreaming and Worldbuilding Game directly challenges this assertion, creating a space where dreaming is both [legitimate and powerful](#). By holding space for expansive, bold, and radical imagination, the game affirms that the dreams of girls and young feminists are not only valid but essential to shaping the worlds they—and all of us—would wish to inhabit.

The game invites participants to engage collectively, emphasising collaboration, dialogue, and shared creation. Players are encouraged to question

assumptions, rethink structures, and reimagine realities together. This collective approach mirrors the ways girls and young feminists practise resistance and power in their daily lives: by weaving individual and shared experiences, demands, and desires into visions of transformation. Through storytelling, play, and co-creation, the game nurtures empathy, critical reflection, and a sense of agency among all participants, offering a concrete methodology for turning collective imagination into action.

Developed in partnership with girls and young feminists and drawing on the framework of the More&More card deck, the game emerged through a collaborative process of co-creation and iterative testing over a year, led by [Kruthika NS](#), Our Collective Practice 2024-2025 Artist in Residence. It included the review and participation of Asha Athman, Augustina Mihaela Vasile, Banan AbuZainEddin, Gabrielle Bailey, Jimena Alejandra Aon, Juliana Roman Lozano, Nyawira Wahito, Priyanka Samy, Purity Kagwiria, and Zeedah Meierhofer-Mangeli.

**Read** [The Creative and Political Power of Dreaming: \(re\)imagining the world through the eyes of girls: Insight of the Dreaming and Worldbuilding Process](#) by Juliana Román Lozano for more on the Dreaming and Worldbuilding Game methodology and approach. As Juliana shares:

*"The act of dreaming unlocks new perspectives and strategies by offering a space for collective imagination. (...) Instead of focusing solely on what is missing or what is not working, participants imagine what could be, and this allows us to create a narrative of abundance and possibility. (...) Ultimately, dreaming collectively not only transforms organisational methodologies – it transforms the people and movements that practise them.*

*By enabling a space where creativity, enthusiasm, and hope guided strategic planning, more inclusive, sustainable, and visionary methodologies are generated. (...) Dreaming is not a luxury, it is a political and collective necessity that allows us to build a more just, inclusive, and caring future. The girls teach us that the future is built and made possible through shared imagination."*

## Worlds They Carry: a narrative across contexts

This synthesis identifies eight interdependent threads that define the imaginative architecture of girls' and young feminists' worlds. Across Argentina, India, Kenya, Jordan, Romania, Tanzania, the United States, as well as in cross-regional mixed sessions, girls, young feminist activists and allies imagined worlds radically different from the systems they inhabit. From Dalit girls in India envisioning villages where *"trans girls are safe, go to school, and have homes without discrimination,"* to Kenyan girls declaring that *"women are the political leaders,"* to Argentine footballers insisting *"I stand on the field as in life,"* these collective worlds offer a blueprint for how girls and young feminists understand justice, liberation, and life affirming worlds across diverse contexts.

**In this section, we explore eight threads that emerged across all regions:**

1. Freedom, Safety, and Belonging
2. Mutuality, Care, and Shared Wellbeing
3. Freedom to Express, Question, and Be Curious
4. Connection to Land, Nature, and Ecological Harmony
5. Reclaiming Joy, Rest, and Play
6. Art and Sensory Worlds
7. Leadership, Agency, and Shared Power
8. Justice, Systems, and Structural Equity

Each thread is illuminated through girls' own words, preserving the integrity of their dreaming and the wisdom carried in their voices. Together, these visions reveal what girls are collectively building across contexts, while also reflecting the nuances shaped by place, identity, and lived experience. Despite strikingly diverse geographies and conditions, their imagined worlds converge around shared ethics of safety, equality, belonging, care, joy, abundance, and interdependence.

In every session, participants were invited to imagine entire worlds—not policies or programmes, but the conditions in which they could truly live and thrive. Many came from contexts where dreaming itself carries risk: Dalit girls navigating caste oppression; young feminists in Jordan living under state surveillance; girls in Kibera, the large informal settlement in Kenya, confronting poverty, gendered violence, and environmental degradation; queer youth across regions imagining safety in contexts where their identities are persecuted; and rural Tanzanian out-of-school girls envisioning opportunity amid economic precarity.

Prompts, role cards, collage, and storytelling helped participants stretch beyond immediate constraints, yet their visions remained rooted in reality. As one Romanian participant put it, *"Something that stayed with me is the fact that each story, each thing that was imagined, is linked to reality. Whenever we wrote and drew something from our imagination, we immediately made a connection to reality. So, although it is an imaginary story, it is something that comes from within."*

For many, this was the first time they were invited to dream out loud. Yet, they were not starting from scratch. They were articulating transformations they were already sensing, practising, and moving towards in their daily lives: the way they were caring for siblings and friends, resisting injustice at school, nurturing joy in hostile environments, and protecting one another through grief, solidarity, humour, and collective courage. They were articulating transformations they already sensed were possible.

Their worlds were not escapist; they were political clarity made visible—critical analysis expressed through story, image, sound, and feeling. They emerged from girls already building those worlds, in how they were showing up for each other, in how they love, how they fight, and how they remained connected to each other, the land, and all living beings.

They were not dreaming to escape reality. They were dreaming to transform reality.



## Thread 1: Freedom, Safety, and Belonging: a world that feels like a hug



Freedom, safety, and belonging continue to be the most consistent aspirations across all dreaming sessions. Across countries and contexts, girls imagine societies without violence, hierarchy, or exclusion—places where safety is universal and belonging is a birthright. Freedom is expressed as the ability to move, speak, create, and simply exist without fear or restriction. It is the right to be exactly who you are, without judgment, constraint, or apology.

It's clear that across regions, girls refuse systems that confine, judge, or punish difference. Their worlds are both safe and open—expansive places where all identities, ideas, and contradictions can coexist. Belonging is not something to earn; it is inherent. As one group shared, "In our world, there is abundance and joy — and no matter who you are, there is space for you."

*"In my world, there is no violence, and everyone is safe and happy." - India*

*"Everyone is accepted, and no one is judged." - Argentina*

*"Children can be children." - India*

*"A world that has stability: emotional and physical, everyone is free" - Jordan*

*"People can live where they want and have fun, mingle together, including people living with disabilities." - Kenya*

*"There is space and abundance, space for what we need, for who we are." - Multi-regional*



In a world where so many girls are excluded because of caste, class, disability, gender, sexuality, age, language, geography or others, this vision of unconditional belonging is a profound, embodied desire for a world that holds every part of who they are. They imagine belonging not as inclusion in existing systems, but as the redesign of those systems and societies entirely. As another group shared:

*"We come to the space with love and understanding of privileges, the concept of sisterhood and togetherness. This is the system we built together. There is systemic decision-making, we look at systems that don't work for us, and create spaces that do work for us."*

What has emerged across sessions is not simply a political theory of freedom, but a felt experience, a bodily sense of ease, dignity, and unburdened existence. Freedom moves beyond the removal of danger to the presence of safety, the deepest sense of belonging, and the right to take up space without apology.

Dalit girls in India imagined safety as the baseline of life. For them, freedom means living without fear of discrimination and violence, caste-based exclusion, harassment, or humiliation. It means having room to learn, to play in "big playgrounds," to breathe clean air, and to grow food on land that is theirs to own.

In Argentina, participants described a world filled with happiness, safety, and acceptance, where no one is judged for their choices or interests. They emphasised the importance of freedom to play and practise sports, and to express themselves without fear of discrimination. For them, freedom is movement, identity, and collective protection. The football field becomes a sovereign territory where girls practise the world they want:

*"I stand on the field as in life."  
"In this world, you can be anything you want."  
"Never again forced disappearances."  
"Not one trans kid less."*

Here, girls, trans youth, and gender-diverse young people reshape public life through joy, passion, and resistance. On the field, you can be anything you want—a radical possibility in a world that rarely allows girls such expansiveness.

In Jordan, freedom is a loosening of social constraints and a gentle surrender to the movement of life—boat houses drifting freely, open seas, soft climates, and a world where gender rules dissolve. Trust is direct, communication intuitive, and nature is the compass:

*"A free-spirited society with the freedom to go wherever the waves take one."*

From Romania, freedom was calm: "What stayed with me was the quiet."

Quiet is safety. Quiet is belonging. Quiet is the absence of fear.

In Tanzania, freedom emerges through dignity, equality, and intergenerational care. Girls envisioned families where adults guide with love, where children grow into themselves with joy, and where women lead communities with integrity. They described their world simply as:

*"A perfect world with peace and safety!"*

*"All families are filled with joy - single mothers are not oppressed and have what they need!"*

Education — joyful, accessible, liberating — was named as central to that peace.

Meanwhile, Kenyan girls imagined worlds where oppression is not reversed but dismantled entirely: no violence, no corrupt leaders, no oppressive presidents. The ability to live without caution. There is unity and people live together, harvest together, eat together and find endless joy in community with each other.

*"There is gender equality, no sexual or gendered violence, no sexual harassment, and health rights are known by all!"*

*"There is unity in community—while people are working in the fields, they work together, sing songs to boost their morale and during harvest, people come together to harvest the food!"*

*"There is a sense of belonging—we can access any facility and space and thus can move from one place to another!"*

For many, freedom became an atmosphere — a wide, elastic openness where all identities, ideas, contradictions, and forms of becoming can coexist. As a participant from Sierra Leone expressed:

*“All kinds, all girls, in my dream. We are together with different ideas, different politics but all towards the same goal!”*

Across contexts, girls also reject beauty standards imposed upon them — whiteness, thinness, class markers, brand labels — and replace them with visions of cultural pride, accessibility, and inclusivity. Kenyan girls imagined communities where women are “adorned in ways that honor rich African heritage.” Dalit girls declared:

*“Being dark-skinned is beautiful, and everyone celebrates the way we look with pride and love.”*

In another Kenyan community in girls’ worlds, “clothes have no labels,” eliminating class hierarchies and branding as mechanisms of exclusion. Across the board, girls reframe beauty as communal, embodied, and liberating — not commercial or exclusionary.

*“A world without names means there are no brand labels on clothes, no favouritism because of who you are related to.”*

Across all contexts, girls are imagining worlds where every person — girls, trans and nonbinary youth, queer youth, children of all castes and colours, young mothers, single mothers, and people with disabilities — is free to show up as exactly who they are. Differences are not punished, but a source of beauty, strength, and community. Safety and belonging are universal, not earned, rationed, or contingent. Everyone has choices and autonomy over one’s own body. These principles are not afterthoughts but built into the foundations of political and social design: freedom, safety, and belonging are the conditions that make all other dreaming possible.

## How girls and young feminists are building freedom, safety, and belonging in their communities:

- Girls and young women against apartheid: girls and young women were critical to South Africa’s liberation struggle. They protested in the streets, practised activism in their homes and in their classrooms, and faced grave repression from the apartheid state. They fought against white supremacy as well as gender norms that sought to confine them to their homes, expose them to violence and stigmatise their activism.
- In Kenya, the Resource Center for Women and Girls has created girl-led safe spaces where adolescent girls can gather, engage in open dialogue, and support one another. Here, girls discuss issues affecting their lives, build confidence and political awareness, and develop strategies for change—strengthening bonds while imagining futures where they are valued, safe, and free.

*“By telling us that they want agency, safety to be kids, belonging, and autonomy, girls and young feminists are telling us that the world needs to feel like a hug. That they are in tune with their gut and emotions that guide their feelings of safety with others. That they do not want to worry while they have fun, play, and ask questions.”*

- Kruthika NS



## Thread 2: Mutuality, Care, and Shared Wellbeing: we see each other and help each other

If freedom, safety, and belonging are the atmosphere of girls' imagined worlds, then care and mutuality forms the ground they walk on—the system that keeps everyone fed, housed, safe, and whole. Girls imagine worlds sustained through mutual responsibility, shared abundance, and collective wellbeing. In these worlds, care is not a private burden, an act of charity or reserved for few who can afford it: it is the operating system of society itself.

In place of individualism and scarcity, girls are imagining and building societies where everyone's basic needs are met, resources move freely and fairly, emotional support is valued, families and communities raise children together, and no one is left to struggle alone.

From the United States, girls imagine a world built on shared abundance, where food, care, and learning circulate freely:

***"Everything is shared!"***

***"The world I envisioned is one where our food is grown by each of us and shared, where we can spend time learning and caring for each other."***

For Dalit girls in India, care unfolds as equality and dignity. No caste. No hierarchy. No exclusion. Land belongs to everyone, food is grown collectively, and emotional labour is valued as essential. There is no property to hoard, no wealth to accumulate at someone else's expense, and no bodies left unseen or unsupported. In these worlds, kindness becomes governance.

*“There’s enough for everyone, so no one goes without anything, and everyone has what they need to live well.”*

*“There’s no such thing as owning land or property. Everything belongs to everyone. No one is discriminated against or outcasted.”*

In Tanzania, care is intergenerational—not a task but a collective ethic. Parents “stand in their rightful place,” not as disciplinarians but as nurturers. Communities raise children together; adults share responsibility for fostering dreams, justice, and safety.

*“Parents assist each other to raise children.”*

*“There is unity and collaboration in fostering progress.”*

This sense of care and intergenerational relationship was echoed across nearly every context. Girls imagine worlds where caregiving is not compartmentalised, privatised, or shouldered by individuals, but shared, joyful, and woven into the fabric of daily life.

*“There is a play corner to be together for the children. Work and children don’t have to be separate. We collectively take care of children.”*

*“We care about all generations. Older people are taken care of, there is playfulness, art, tech, science, but all is connected with care, self-care, healing, and nature.”*

In these worlds, care is not what families do when systems fail. Care is the system.

In Kenya, care takes the shape of shared life. Girls imagined free and accessible healthcare, self-healing environments, food grown by communities without harmful chemicals, and households where women rest and thrive rather than carry the heaviest burdens. Families are “well nurtured,” and wellbeing is a communal achievement. Care extends beyond humans. It encompasses land, air, and the atmosphere itself.



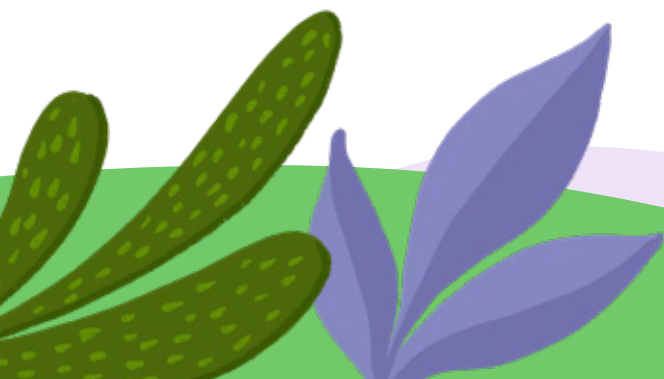
*“There is togetherness, solidarity, and interconnectedness. We live in generative self-healing environments, and health care is free and accessible. We grow our own food and share it free of cost.”*

*“We express solidarity, which means I see you and I help you because I can”*

In Jordan, care appears as understanding—a collective attempt to bridge generational and emotional divides. Girls imagined tools that translate feelings into clarity, like a smart pen that expresses emotions, thoughts, and needs when words fall short. These visions reveal a desire for empathy as something communities practise together. Care also appears as interdependence in motion. Girls imagined trading food across islands—not for profit, but as a way to nourish each other, keep communities connected, and build relationships with people beyond their immediate world. Exchange becomes a form of care, a strategy for belonging and connecting, and a way of ensuring that no one is left isolated.

*“A smart pen consisting of a wave-like end that lights up when a person holds it. There are three rings around the pen. The first ring speaks about the person’s feelings and their intensity. The pen writes what a person needs to express clearly. The second ring in the middle when someone puts their fingers on it, the pen expresses their thoughts, the pen writes these thoughts and finds a way to apply them. The third and final ring expresses wants and needs so it lists how these can be achieved.”*

*“People trade things with other people, it’s how they survive and also how they get to know each other. There is a feeling that I can’t do everything for myself because I live on an island, so I rely on people from other islands, and we take care of each other.”*



In Romania, care surfaced in the sessions as recognition—the dissolving of distance between people and the discovery of shared humanity beneath assumed differences.

*“Although it seems like we are different, we are in fact not that different.”*

Care becomes the ability to see and to be seen. In the Argentinian sessions, the football field became an architecture of interdependence: passing as mutual aid, defending each other as resistance, and joy as a form of care that sustains movements.

Across these contexts, care is imagined as infrastructure—the literal architecture of their worlds. They describe spaces made by and for community: gardens, studios, healing rooms, art workshops, kitchens where everyone cooks together, and places for rest, learning, and political education. Care becomes architecture. Care becomes governance. Care becomes the way time is structured and how resources move.

### How girls and young feminists are building mutuality, care, and shared wellbeing in their communities:

- Across regions and across borders, girls and young feminists are cultivating spaces and practices rooted in collective imagination, mutual care, rest, and the deepening of shared knowledge and solidarity. Through initiatives like feminist camps and schools—from the regional Campamenta (camp) by Mapas Collective to Takatoat’s regional feminist school—girls and young feminists bring together diverse communities to nurture wellbeing, creativity, solidarity, and collective growth.
- In Palestine, girls and young feminists are building strategies to support one another and sustain community wellbeing amidst ongoing genocide and occupation. They create networks of collective care, ranging from psychosocial support circles to grassroots initiatives that provide food, education, and safe spaces. Girl and young feminists groups, including initiatives such as Gaza Boxing Women and Ettijah Band, use boxing, art, and storytelling to nurture collective wellbeing, sustain resistance, and centre dignity in the face of daily struggle.

*“By telling us that they want equal earning, mutuality, intergenerational trust, elders, and access to services, girls and young feminists are telling us that the world must be just and justice oriented. That the people who offer us guidance do it in our best interest, and they can be trusted. The world must be fair and trustworthy.”*

- Kruthika NS



## Thread 3: Freedom to Express, Question, and be Curious: a world that is patient enough to reach the truth

Across all regions, girls and young feminists imagine worlds where expression is unpoliced, questions are welcomed, and curiosity is a form of power rather than a threat. For them, thriving requires the freedom to think, to wonder, to rebel, and to speak the truth, even when it is uncomfortable.

***“We ask questions—we question everything.”***  
- **Multi-regional**

***“In this world, you can be anything you want.”*** - **Argentina**

***“There are no negative vibes, but lots of strength and pursuit for what you believe in.”***  
- **Kenya**

***“Freedom of movement, safety, and expression.”*** - **Jordan**

***“There is freedom of speech and also the media has freedom of expression.”*** - **Tanzania**

As a spiritual leader I would be a person who encourages people to see others as they are.” - Kenya  
These worlds reject environments where girls are silenced, judged, or expected to accept unequal systems without question. Instead, they imagine societies that treat curiosity as a form of intelligence, expression as a right, and questioning as a civic responsibility.

Girls position curiosity not as a childish trait but as a social value—a collective orientation towards truth and understanding. They want worlds where people pause, think, and look beneath the surface. Girls insist that societies must cultivate imagination, critical thinking, and reflection. They want communities that allow space to ask why things are the way they are, and how they could be different.

Girls, trans youth, queer youth, Dalit girls, young mothers, neurodivergent youth, and children with disabilities imagine worlds where they can express themselves as exactly who they are without fear or surveillance. Expression includes art, clothing, movement, storytelling, humour, political speech, and emotional honesty. It includes the right to be loud, the right to be quiet, and the right to change. Identity is fluid, spacious, and self-authored.

Girls describe “rising up,” “rebellious,” and “breaking the rules,” not as harm, but as the refusal to inherit unjust systems. Their rebellion is conceptual, creative, and transformative:

- Questioning teachers
- Challenging gender norms
- Inventing new forms of communication
- Building technologies that reveal rather than distort the truth

### How girls and young feminists build the freedom to express, question, and be curious in their communities:

- Nine months before Rosa Parks’s famous act of civil disobedience, 15-year old Claudette Colvin was arrested for refusing to give up her seat on a segregated bus in Montgomery, Alabama (USA). She was inspired by the abolitionists she had learned about at school, and felt their presence supported her to not get up from her seat. It was ageism that contributed to her brave act and testimony gaining less notoriety.
- In 2015, Ni Una Menos in Argentina rose not as a beginning but as a continuation of intergenerational feminist resistance, rooted in the defiance of women in the 1990s who named and fought patriarchal violence. Girls and young feminists across the region carried this struggle forward, carving out spaces in schools and communities to speak, to question, and to resist femicide, patriarchal, and colonial violence.

*“The world is truthful and patient enough to reach the point of truth. By telling us that they want expression, questions, curiosity, and rebelling, girls and young feminists are telling us that they want to spend more time engaging with the world. They don’t want to be in autopilot mode. They want the truth.”*

– Kruthika NS

## Thread 4: Connection to Land, Nature, and Ecological Harmony: a world of regeneration

Girls' and young feminists' worlds are inseparable from the land, the sky, the water, and the creatures with whom they imagine a shared life. Nature is not just beauty or scenery. It offers safety, pace, restoration, and a model for how societies might heal. Girls and young feminists envision environments that breathe, regenerate, and hold them—worlds where the earth is alive, responsive, and in reciprocal relationship with human wellbeing. They imagine being in harmony with animals, creating worlds where animals and humans have the same rights and their interdependence is recognised and valued. Animals and humans communicate and care for each other as equals in the world.

In the worlds they are building, nature is not only a place. It is a teacher. A healer. A companion.

*"In my world, the trees, flowers, animals, and birds are happy, untouched by cruelty."*  
- India

*"All animals everywhere and we can snuggle together. It's fluffy."* - USA

*"Humans and animals share power... nature thrives because there's no need to control or exploit it."* - India

*"We share the world with animals equally. They are not just pets or things to exploit. We respect them, and we all live together peacefully."* - India

*"There is a green clearing, many trees in bloom, a lot of sun, no buildings, fresh open air, and someone dear who is not with us anymore."* - Romania

*"My favourite part of my world is the trees, the quiet, the fresh air."* - Romania

*"The environment is clean, people live in unity and as a community. People eat natural and fresh food from their farms, there are no chemicals, and we grow the food ourselves. There is no use of cars—even in the transportation of food you can only use a boat or carry it yourself."* - Kenya



Girls and young feminists have a profound ecological consciousness—an insistence that animals and plants “have as much right to the world as they do.” Their imagined ecologies model interdependence and regeneration rather than domination. Some participants described fluidity between nature and cities, where parks, forests, and built structures coexist without hierarchy. Nature is both grounding and expansive—a metaphor for connection, creativity, and continuous becoming. “Inner and outer climates align”, as Jordanian participants shared— emotional balance is reflected in the environment, and vice versa.

Dalit girls in India envisioned worlds where trees, flowers, animals, and birds live free from cruelty; where land is communally held, and where humans care for the earth “like family.” Their vision is ecological and relational—everything grows and thrives together, without exploitation or hierarchy. A world without caste violence becomes a world with clean air, flowing rivers, and land that belongs to everyone.

In the Kenyan sessions, girls imagined ecologies of abundance and food sovereignty. *"We eat what we grow,"* they explain, placing farming at the centre of communal life. Pollution is eliminated; there are no more harmful chemicals put into food to increase profits, the air is *"fresh and pure"*; birds sing above rivers that run clean. Nature here is not a backdrop but a partner. The land feeds the community, and the community protects the land.

Across the mixed-country young feminist gathering, nature appeared as fluidity and reclamation—forests overtaking concrete sidewalks, rivers carving new paths, ecosystems thriving after structures fall apart. Participants described a world that was *"not falling apart, but falling open,"* where nature demonstrates what emerges after rupture, relating it to what can emerge from current systems that are crumbling. They envisioned cities softened by green, movement spaces growing like wild gardens, multiverses rooted in land, joy, and interconnection, and ecosystems modeling political transformation.

In these worlds, nature and community regenerate one another. When human-made systems collapse, *"the forest takes back the pavement."* Balance is restored not through control but through coexistence—through ecosystems allowed to flourish, recover, and reclaim. Regeneration is a transformation into something more

just, more abundant, and more alive. It is the promise that every collapse contains the seeds of a better world, and that healing, like freedom, is collective. It is organic and cyclical. Nature becomes an instructor in how to rebuild; slowly, collectively, abundantly.

Economies and ecosystems *"self-heal,"* as Kenyan girls envisioned, through shared labour, abundance, and care. Natural cycles of life are treated with dignity, and the world is forgiving.

In Jordan, participants situated their imagined worlds on water; *"boat houses"*, blue horizons, waves, and salt air. Rain carries *"a spiritual side,"* cleansing and connective. These are fluid ecosystems where *"external and internal climates match,"* reflecting emotional balance, adaptability, and the belief that planetary and personal wellbeing rise and fall together.

Across regions, girls consistently describe nature as home, rather than property. Land is held in common. Rivers belong to everyone. Food is grown together. The sky is not owned.

This is not only ecological imagining, but a dismantling of the economic and political structures that organise scarcity and control. In these worlds, nature is not a resource to be extracted, but a relationship to be tended to.

## How girls and young feminists build connection to land, nature, and ecological harmony in their communities:

Girls and young feminists are leading and collectively shaping climate and environmental justice initiatives worldwide, from [Fridays for Future](#), a movement that started with school strikes to raise awareness and demand action in the face of the climate crisis to [advocacy in multi-lateral spaces](#), and efforts to combat deforestation and the degradation of ecosystems. From [Leah Namugerwa](#) in Uganda, who celebrated her 15th birthday by planting 200 trees, to [Licypriya Kangujam](#), who protested for climate action in front of the Indian Parliament at the age of seven years old, launching a series of national climate demonstrations; girls and young feminists globally are spearheading efforts to protect and restore our natural environment.

*"By telling us that they want food, land, cohesion with nature, clean air and water, and animals, girls and young feminists are telling us that their bodies are interconnected with the material surroundings that nourish them. That they want to nourish it back. They do not see themselves as distinct from animals, but as a part of an interspecies family."*

- Kruthika NS

## Thread 5: Reclaiming Joy, Rest, and Play: time is not a race - it is a rhythm

Girls and young feminists dismantle the logic of productivity, pressure, and efficiency that structures so much of their daily lives. Across contexts, they envision worlds where time moves gently; where rest, joy, and play shape the cadence of life, where nobody is rushed, overburdened, or required to stretch themselves thin. These worlds reject urgency as a demand and reclaim leisure, laughter, and spaciousness as essential conditions of life.

***"The world I dream of has everything free. Everyone is kind and no one is ever rushed. Slow and slow so you can take your time."***  
- USA

***"Stress is seen as the greatest enemy, and society does everything to eliminate it."***  
- India

***"The most important thing is the time spent with our dear ones and the memories."***  
- Romania

***"We don't work but go on adventures and play."*** - USA

***"It is a place filled with curiosity. People love to adventure into the sea."*** - Multi-regional

***"We managed to have space to talk and create together, girls don't have that in this world we are living in. There was a poem, and I heard girls laughing. They did things together, and the young version of me felt so happy."*** - Multi-regional

Girls reframe pleasure and rest not as *distractions* from a meaningful life, but as the *substance* of a meaningful life. They imagine time as elastic, spacious and slow enough to enjoy, not something in need of managing. Dalit girls articulated slowness as intelligence and protection. One girl expressed it as the world being "slow but smart", describing a world where decisions are thoughtful, where learning is not rushed, and where childhood is allowed to unfold at its own pace. In their worlds, safety comes from having enough time—time to connect, heal and breathe. Their worlds are not idle; they are intentional.

***"Life moves at its own pace, with no rush. We focus on what really matters - caring for each other and living with joy."***



From the United States, girls imagined futures where kindness and gentleness structure the day. Their worlds have no rushing, no competition for time, no pressure to perform constantly, and no need to work. Instead, they centre ease, creativity, and effortless connection.

*“People don’t have to worry about not having, about insecurities or work. They get to do what makes them truly happy and explore that.”*

*“Work is optional. I love this because it means it is not necessary only if people want, and this means that money is here but also not necessary. I am not sure why we would need it.”*

Girls and young feminists across sessions described play not as a childhood activity but as a social principle. Play is expansive—a form of learning, bonding, healing, and worldmaking. As one young feminist from Sarajevo reflected, *“Play connects art, science, and healing — all connected with care, selves, and nature.”*

Girls have visions of art studios, gardens, open spaces for dreaming, intergenerational play corners, and communal kitchens where time stretches to accommodate laughter, conversation, and creation. These places reorder time around imagination rather than productivity and have space for people of all ages and beings.

Kenyan girls envisioned joyful worlds filled with music, creativity, and ease—places where *“everyone*

*is happy and has fun,”* where evening walks, leisure, and shared meals are daily rituals. A just world is one where families are not strained, the pace of life is breathable, and rest is part of social design.

*“We are happy, joyful, have lots of fun and enjoyment- evening walks in nature, transportation by air to fun holiday destinations, leisure activities like eating, drinking, and dancing.”*

*“We travel to other parts of the world for exposure and connection, and to promote our safe spaces.”*

Across all contexts, girls’ vision worlds that reject the idea that their value lies in how fast they move, how much they produce, how endlessly they care for others, how perfectly they perform or how resilient they remain under pressure.

They imagine instead, resting without guilt, playing without permission, creativity without deadlines, learning without humiliation, healing without haste and joy without apology.

Their visions position a humane pace not as ease or indulgence, but as a political demand and a recognition that systems structured around exhaustion and survival are incompatible with the worlds they are building. Girls remind us that liberation has a rhythm, and that thriving requires spaciousness. A just world must return time to them to breathe, dream, play, learn, connect, heal, and simply be.

## How girls and young feminists are reclaiming joy, rest, and play in their communities:

Girl and young feminist activists use laughter, art, collaboration, poetry, experimentation, dance, breath, drama and movement as ways to subvert, co-opt and reclaim dominant culture. Joy is a form and function of girls’ resistance, and a counter to the restrictive, pathologising frameworks so often dominant in development spaces. Read more about girls’ and young feminists’ approaches to joy as resistance [here](#).

*“The world is water to fit inside us, just as we fit in it. By telling us that they want freedom, joy, play, fun, slowness, anti-capitalism, anti-productivity, love, laughter, and touch, girls and young feminists are telling us that the world must be a vessel for our emotions. Be receptive to our joys, fears, and needs. Create space for being ourselves, no matter how slow, neurodivergent, odd, or dreamy we feel!”*

– Kruthika NS





## Thread 6: Art and Sensory Worlds: the beauty of life

Girls and young feminists position beauty, art, and sensory experience as core components of healthy societies. Their visions challenge dominant development paradigms that treat the arts as non-essential, secondary, or reserved for those with wealth and leisure. In their worlds, creativity and art shapes education systems, community design, mental health, civic participation, and collective wellbeing.

Their worlds make a clear argument that a society that does not invest in beauty and creativity cannot meet the full spectrum of human needs. Art is not a side activity; it is a source of healing, identity, connection, and social cohesion. As one girl simply put it, in her world *“art is what makes life beautiful.”*

Others described worlds where creativity is embedded in daily life and community design:

*“This world is full of self-expression and art... wellbeing activities included, accessible for people, and accessibility expands based on what people and groups need.”*

**- Multi-regional**

*“Art is creative and not dull, hence life should not be dull but colourful and beautiful!”*

**- Kenya**

*“My world has many colours and everything is nice and perfect and a lot of rainbows and everyone is happy because everyone is kind.” - USA*

*“As an Elder, I would use art to help my community to identify what they are best at and be able to use that to express and articulate themselves.” - Kenya*

*“It looks amazing, no destruction like we see now. It is like our world now but imagine no destruction. So, the beautiful habitats are good and animals are happy.” - USA*

*“The flower was the most colourful thing in the world I imagined.” - Romania*

*“It smells so good, like every single smell!” - USA*

Across regions, girls describe sensory-rich, multi-textured worlds; describing vibrant colours, soundscapes, movement, and smells.

In Dalit girls' sensory maps, the world is full of butterflies, shimmering pastels, flowers, and the smell of jasmine and warm spices. Rivers run clean, skies are bright, and laughter fills the air. These worlds are saturated with sensory abundance—softness, light, scent, and colour everywhere.

In Jordan, sensory imagination is fluid and atmospheric. The sounds are waves and wind; the smells, seawater and sand; the colours, blues, greens, and deep reds. Sensory richness becomes a form of emotional coherence—worlds where external and internal climates align.

In Argentina, the football field is a sensory world of its own; the sound of cheering, the rhythm of bodies moving in unison, the feel of grass underfoot, the bright colours of team shirts, the joy of scoring goals together. Beauty is a way of resisting invisibility and claiming joy in public space.

Girls and young feminists show how beauty and art function as mechanisms for strengthening social fabric, building trust and connection, enabling collective healing, and anchoring identity, pride, and cultural memory.

They imagine learning environments where creativity is a primary mode of knowledge production. In Kenya, girls and young feminists describe worlds where schools are anchored in music, drama, drawing, and movement, where art allows children to “paint away their sorrows and pain” and express emotions without stigma. This directly challenges systems that prioritise rote learning and high stakes testing over relational, expressive, and experiential education. It also underscores the mental health value of creative expression, something girls and young feminists identify repeatedly as essential to their wellbeing.

*“In our world, the people there are singers and so if one wanted to express their feelings and emotions, they would just sing out.”*

*“Everyone is creative in what they want to make - for example, art like making necklaces or the arts like drama, basically all kinds of arts.”*

For girls and young feminists, art is not about leaving reality, it is about remaking it. In their imagined worlds, creativity supports communities in teaching, healing, governing, and remembering. It is how they process harm and imagine alternatives. It becomes a way to connect across language, caste, class, and geography.

## How girls and young feminists are creating beauty, art, and sensory worlds in their communities:

Creativity lies at the heart of how girls and young feminists organise. For many, it is the direct use of art in their activism—using poetry, graphics, illustration, murals, graffiti, music, sports, spoken word, and other creative expressions to agitate, protest, reimagine, and demonstrate what is possible. For others, it involves using innovative strategies to challenge deeply entrenched systems of oppression. Through art, storytelling, and digital campaigns, girls and young feminists are using innovative methods to raise awareness and inspire action, making social movements more accessible and engaging for diverse audiences.

Read more about girls' and young feminists' approaches to creativity as a strategy and tactic [here](#), and learn about the work of girl and young feminist artists and creative activists [here](#).

***“By telling us that they want multi-sensory beauty, colour, music, fragrance, and lush green spaces, girls and young feminists are telling us that the world must be beautiful for no reason but to please our senses. The world must be a treat.”***

- Kruthika NS





## Thread 7: Leadership, Agency, and Shared Power: Leading as responsibility

Girls and young feminists imagine worlds where power is reconfigured, not as dominance or hierarchy, but as shared responsibility, ethical guidance, and collective decision-making. Their visions reject political systems built on corruption, exclusion, and adultism. Instead, they articulate leadership as something deeply relational.

In their imagined worlds, leadership is distributed. Children vote. Communities govern together. Elders guide with wisdom, not authority. And girls and young feminists, often denied voice and power in their lived experiences of the world, see themselves at the centre of shaping society.

*"In our world, it's the children who decide things because we are honest and fair, unlike adults who are corrupt and play politics everywhere they go."*

**- India**

*"(If I were president), I would ensure there is equality, and everyone feels heard and seen."* - **Tanzania**

Girls and young feminists imagine governance not as bureaucracy, but as ethical stewardship. They insist that leadership must be accountable to community needs, grounded in justice, and free from discrimination. Their visions center transparency, reciprocity, and the moral courage to protect the most vulnerable.

For Dalit girls in India, leadership is deeply personal and political. When placed in roles such as president, journalist, elder, and artist in their worlds, they reimagine new frameworks for power that existed without caste violence or patriarchal exclusion.

*"In my world, everyone is valued equally."*

*"Leadership can be powerful when it is filled with kindness and magic."*

Tanzanian girls and young feminists expanded leadership beyond individuals. They envision worlds where women lead nations, parents lead through nurturing, and communities lead through unity.

*“There is strength in the unity of parents and guardians working together.”*

Leadership becomes an intergenerational practice—a shared ethical commitment rather than a position of rank.

In Kenya, the participants pictured worlds without oppressive presidents, corrupt systems, or hostile power structures. They claim leadership as the ability to create safety, dignity, and rest for all:

*“A world where women are presidents and girls rule, so that we can all live without violence.”*


*“Leaders uphold good morals and justice for all!”*

Here, political authority is less about the state and more about the community’s capacity to protect and nurture its people.

Young feminists in mixed-country sessions imagined movements and constellations of collective leadership. Power becomes something that circulates through networks, through storytelling, through shared worldbuilding. Leadership is how communities stay connected across borders and crises.

Across all contexts, girls’ visions of leadership share a core belief: power must be held with integrity, shared widely, and guided by the needs of the collective. Leadership, in their worlds, is measured not by authority but by responsibility—the responsibility to care, to listen, to repair harm, to redistribute power, and to ensure joy and justice are available to all.

Their worlds reveal that girls do not simply want representation. They want transformation—of who leads, how decisions are made, and what leadership exists for.



## How girls and young feminists are building leadership, agency, and shared power in their communities:

Girls and young feminists frequently lead with approaches that disrupt traditional hierarchies, favouring collaborative and horizontal decision-making. They reimagine leadership, centring inclusion, empathy, reciprocity and a shared belief that solidarity is the foundation of vibrant, thriving movements. Relationships not only ignite and sustain girls’ resistance but also serve as a powerful strategy and tactic through which they resist isolation and combat oppression.

*“These approaches reflect a radical rethinking of power itself—one that prioritises collective wellbeing over individual heroism and that defy the very systems seeking to marginalise girls.”* – Priyanka Samy, India, Dalit Feminist Activist.

Read more about girls’ and young feminist approaches to shared power [here](#), and learn from young feminist movements in Georgia, Lebanon, Mexico, Nigeria and beyond in this short film: [Weaving Constellations of Feminist Organising](#) (FRIDA Fund, 2021).



## Thread 8: Justice, Systems, and Structural Equity: a world of abundance for all

Across all regions, girls and young feminists imagine worlds built on fairness, equal access, and dignity in daily life. In these worlds, justice is not punitive or reactive but structural, built into the distribution of resources, how work is valued, the ways decisions are made, and whose humanity is reflected in systems. In all sessions, they described a just world as one where everyone has enough, where power is shared, and where no one thrives at another's expense.

In their dreaming, they consistently dismantle extractive economic systems and replace them with models anchored in fairness and shared prosperity, rejecting systems of exploitation, scarcity, and wealth concentration. In multi-regional sessions, girls and young feminists shared:

***"Everyone gets paid the same, no matter what work they do, because all jobs are important."***

***"There's enough for everyone, so no one goes without anything."***

***"There's no such thing as owning land or property. Everything belongs to everyone."***

In their worlds, value shifts: care work, emotional labour, growing food, teaching, and raising communities are understood as forms of essential work, and become central to the economy. Land is held in common; accumulation is replaced with circulation and shared abundance.

In Jordan, girls and young feminists approached economic justice in the sessions through structural reforms: wage ceilings, fair daily contracts, trading-based economies, and a deliberate reduction in dependence on money. They imagined worlds where *"less care about money"* means no financial anxiety, and where the purpose of the economy is balance.

Kenyan girls and young feminists expanded this into full ecosystems of shared life: community farms, food exchange, trade cooperatives, free movement, and systems designed so that *"healthy families are well nurtured."* In these worlds, communal prosperity becomes the organising principle.

Across regions, they insist that every essential service must be free, accessible, high-quality, and delivered with dignity—a world where no one is denied care because of cost, distance, or identity. This is where their economic visions become infrastructural—worlds where everyone has access to:

- **Free healthcare**, including for people with disabilities
- **Safe childbirth** with clean facilities and respectful care
- **Mental health support** that is available when needed
- **Education** and learning environments designed for dignity
- **Safe housing** and excellent living conditions
- Accessible transportation for all
- **Clean water**, proper sanitation, and reliable infrastructure
- **Food** that is affordable, abundant, nutritious and clean
- **Community-based services** that reach people “door to door”

Girls and young feminists describe worlds where public systems function so well that *“the community can access all that they need for free.”* Health, housing, education, water, and safety are truly understood as public goods that everyone can easily access.

They interrogate the structure of work itself. Jordanian participants critiqued long hours, unstable contracts, and forced roles, offering worlds instead where people choose work that aligns with their interests, roles change with human needs, rest and learning are built into the rhythm of work, and no one is pushed into exploitative or gendered labour.

Tanzanian girls fully reimagined labour markets without gender gatekeeping: girls as pilots, engineers, artists, leaders—roles open to all, without restriction. An equitable world is one where everyone has the right to meaningful work, fair pay, and time to breathe. Across countries, girls and young feminists insist that everyone deserves a safe place to live without debt, eviction, or exclusion. Dalit girls imagined villages where *“everyone has a place to live happily,”* where trans girls and women are safe and housed, and where no one is displaced because of caste or poverty. Jordanian groups envisioned boathouses and shared homes that *“belong to everyone and no one.”* Kenyan participants imagined communities where mobility is unrestricted, and housing is abundant, communal, and grounded in dignity.

In girls’ and young feminists’ dreams, justice is simply this: **a world where everyone can live with dignity, without fear, and without scarcity, because the systems around them are built to make that possible.**

## How girls and young feminists are advancing justice and structural equity in their communities:

- In 2019, a 19-year old activist in the United States raised \$2 million USD for abortion rights in defiance of a bullying politician. Against significant odds, she remained steadfast in her conviction that access to abortion must be a universal right.
- After the government of Sierra Leone officially banned pregnant girls from attending school in 2015, girls actively resisted the ban and worked together in a coalition with grassroots organisations and allies to challenge the ban and ensure girls’ continued access to education across the country. The coalition took the government of Sierra Leone to the Economic Community of West African States (ECOWAS) Court of Justice, where it was determined that the government had violated girls’ rights to an education. The education ban was officially overturned in 2020.

Across these eight threads, we see how the collective imagination of girls and young feminists offers a coherent, multi-layered blueprint for the profound transformation of our social, political, and ecological systems. Their dreams are not escapist fantasies: they are grounded in lived truth, ancestral and cultural memory, and a deep understanding of what harms and heals.

Their worlds reject scarcity, domination, and exclusion. They replace them with abundance, dignity, healing, shared leadership, and communal wellbeing. Girls and young feminists articulate environments where freedom is a baseline, not a reward; where care is the operating system, not a private burden; where justice is structural, not punitive; and where we are interdependent with earth and all beings. Their imagined worlds show that safety and belonging are governing principles for all, inseparable from beauty, creativity, ecological balance and collective power.

They make clear that all essential services must be free, accessible, and of good quality; that political systems must be designed for transparency, accountability, and shared agency; that economies must be built on fairness, interdependence, and care; and that healing of land, community, and body is not optional but foundational.



**Across every session, girls' and young feminists' dreams reveal not a longing to escape the world, but a demand to remake it. They are already living toward these futures and actively building these new worlds in how they care for one another, in how they resist and organise, in how they cultivate joy, and in how they imagine boldly in a world that often denies them that right.**

These dreams are not distant horizons. They are evidence. They are instructions.

Girls and young feminists are showing us what is required to rebuild what has broken—with care, with courage, and with an unshakeable belief that more is possible.






## 4. Young Feminist and Ally Reflections on Facilitating Dreaming and Worldbuilding



**T**his section brings together excerpts from the voices, insights, and reflections of the Dreaming and Worldbuilding game facilitators—young feminists and allies who have accompanied girls and young feminists in spaces of imagination, resistance, and collective creation. Through their writing, each facilitator shares learnings from the practice of holding and guiding such processes, revealing what emerges when girls’ and young feminists’ dreams are given space to materialise collectively. **They recount how accompanying girls and young feminists in dreaming and worldbuilding disrupted their own assumptions, loosened adult-centered hierarchies, and revived their capacity to imagine collectively.**

The contributions gathered here offer analysis, provocations, and invitations for anyone committed to building life-affirming futures with and for girls and young feminists. They honour the intergenerational feminist knowledge, strategies, and methodologies that emerge when girls, young feminists, and their allies are supported to imagine boldly, collectively, and without barriers. You can access the full text of each facilitator’s reflections [here](#).



### **Excerpt from ‘Dreaming as a Feminist Strategy: girls and young women imagine, organise and transform’**

*By Juliana Román Lozano, Facilitator in Argentina*

Dreaming is an ancient, spiritual and political practice. In many Indigenous cultures, such as that of the Muiscas, dreams are conceived as portals for dialogue with the past, the present, and what does not yet exist. Dreams have been maps for organising community life, for honouring ancestors, for projecting possible worlds.

Dreaming remains a form of radical resistance. Especially when those who dream are girls and young feminists. Because dreaming, in their bodies, is not an indulgence: it is an act of disobedience, a political statement; it is a way of forging the future from the margins.

Contrary to the narrative that paints girls and young feminists as naive dreamers, what emerged were visions deeply grounded in their realities. Their dreams were collective, situated, full of proposals: a well-lit park where they can play safely, a school without violence, a home to share with their friends, a forest free of pollution, and open conversations with animals to understand how to build places that care for and protect them. Each of these dreams is, at the same time, a diagnosis of the present, a proposal for change, and a strategy for action.

For them, dreaming was not an act of evasion. It was a way of reshaping the present through radical imagination. In their words, their drawings and their bodies, they wove a feminist archive of possible futures.

## Dreaming across generations-what girls and young feminists teach us

The girls and young feminists were not alone. This happened at the heart of La Nuestra Fútbol Feminista, a community organisation with more than 17 years of history in Villa 31 (Buenos Aires, Argentina). Here, the right to play is upheld every day as a feminist banner. We accompanied them as adult facilitators: activists, educators, former players. But far from leading the process, many of us found ourselves (re)learning.

Something was shaken on that shared path: many of us—trained in urgency, in constant support, in the logic of resistance— allowed ourselves to dream again. And through that, the hierarchies molded by adult-centrism loosened, fears dissolved, and new spaces of closeness, complicity, and mutual care opened up. Dreaming together, in that grassroots feminist context, proved to be a transformative practice; not only because of what it projected into the future, but because it reminded us that to imagine is to heal, to rebuild and to honour our desires. By dreaming together, we start to live in the world we envision. Starting now.

The most powerful thing about this process was that the dreams did not linger on the air; they became starting points for organising action. With a shared horizon, it was easier to think: what do we need to get there? Who takes on which tasks? How do we do it together?

Letting go of our old habits of starting with diagnoses, we instead set to work from desire. That shift unlocked new energies, strategies and alliances. When desire is collective, commitment is too.

## Dreaming from a place of abundance, not scarcity

One of the biggest revelations was shifting from a scarcity-based approach to one based on abundance. Instead of listing what was missing, the girls and young feminists imagined what could be, and that change in narrative is key. Dreaming becomes a political practice that subverts the logic of 'it can't be done.' It is a way of inhabiting the future without waiting for permission. It is also a radical critique of cynicism, institutional cruelty, and the way in which, even in progressive spaces, adult-centred, hierarchical, or aid-paternalistic methods are often reproduced.

## To keep the world from dying, we dream

In times when the future appears foreshadowed by fear, violence, and urgency— times when patriarchal and fascist regimes charge with hatred toward bodies, queer identities, territories, and joy—girls and young feminists remind us that to dream is not naive, but insurgent. It is political. We want something different, and we want it together. Imagining other ways of living, playing, caring, and organising is the first step towards making them a reality.

Our role isn't to teach, direct, or correct them. Our task is to step aside, listen earnestly, and offer support, with resources, respect, and real commitment to the processes that are already sparking the future.

Because dreaming isn't evading. Dreaming is the most serious and most loving way we have to persist in fostering life, even in the midst of collapse.





## Excerpt from 'Dreams of Equity, Justice, and Care: holding with radical imagination in our movement work'

By Asha Athman, Facilitator in Jordan

As a dreaming and worldbuilding session facilitator with [Our Collective Practice](#) and [Takatoat Feminist Collective](#) in Jordan, I entered each session with anticipation and curiosity.

In my past experience, documenting activities centred on feminist imagination in other learning spaces, I have witnessed how difficult the act of imagining can be. It is not easy for any of us. Imagination, I've come to understand, is like a muscle that requires consistent exercise and care to be strengthened. We are often weighted with living through and addressing struggles of our present circumstances—as individuals, friends, communities, and movements—and this affects what space we can give to radical imagination, dreaming, and play.

As the young feminists I was joined by began engaging with the dreaming and worldbuilding game, the room filled with the sound of conversation, laughter, and the movement of hands shaping clay, sketching ideas, and writing. As I moved through the space, observing their process, I was struck by the depth and richness of the participants' discussions. The dialogue was debate-filled, involved, and layered with care and consideration. These young feminists were not only imagining fantastical, different worlds, but also grappling with the complexities of what each world might require based on its unique features and what obstacles and opportunities lay therein. They developed their ideas in a thoughtful way, weaving together playfulness, creativity, and deep contemplation. They joked and laughed, but also questioned, challenged, and debated foundational systems, from education to governance to health care.

They explored limitations, imagined solutions, and asked what a feminist approach to building new worlds could really look like. These were not abstract dreams; they were rooted in lived experience, their aspirations and desires, and in hope for more just and caring communities and worlds.

I left each session with the affirmation that dreaming in community is an act of resistance, care, and love. One of the participants (A. K.), who joined us in Amman, echoed this sentiment in one of her reflections:

*"Education in our world is continuous ... schools are not like how we traditionally know them today ... there are natural spaces around our school buildings ... students of different generations convene in learning circles and are educated by one another and education is not bound by a certain age or life period ... most importantly, education and learning is driven and informed by the principle of love."*

We closed our dreaming and worldbuilding sessions together, meditating on the experience and sentiment: What does dreaming in community mean to us? In the closing reflection circles, many participants shared that they felt a lot closer to their game partners after going through this experience together, and they were happy to learn about interests that they mutually share.

When this diverse feminist imagination is nurtured and supported, it strengthens our resolve and the belief in our struggle towards more just communities and worlds and makes our movements alive, visionary, and effectual.

## Excerpt from 'Longing, Appetite, Pining, Craving, Fancy, Thirsting, Needing, Itching, and Yearning to Dream'

By Augustina Vasile, Facilitator in Romania

There is a saying in Romanian: *"nu mai visa cai verzi pe pereți."* It roughly translates to *"stop dreaming of green horses on walls"* and it is the equivalent of *"quit living in a dream world."* This implies that dreaming is a fruitless activity and that those who do dream are naïve, and there are better alternatives in doing something more productive.

As a facilitator working predominantly with creatives and artists, I see and feel the need for more contexts where we encourage dreaming and make space for all the imaginations of the green horse people.

### Craving...

Creativity, imagination, and dreaming are all muscles that need exercising. Without contexts where our imagination can roam free of *"there is no time for this nonsense"*; free of *"you need to stop wasting time and be more productive"*; free of *"you need to stop dreaming and start living in the real world,"* we start withering. Our motivation fades, our engines start breaking down.

What we all have in common is the craving for a fuel that can put us back in motion and keep us moving forward. I believe that dreaming can be that kind of fuel. And I found the girls' and young feminists' dreaming and worldbuilding methodology to be a context that can reconnect both the facilitator and the participants to the power of dreaming.

In the spaces where young people dream, it rubs off on the adults.

A very surprising, touching, and impressive thing was that the adults present in the session dove deep in the exercise. They ended up doing the activities themselves: they went through the visualisation, chose rules for their worlds, and imagined possible worlds.

Imagining is the first step because it refuels our engines, and then it's inevitable when we start placing bricks at the foundations of the worlds we want to build.

### Itching...

Because once we imagine something, there's a good chance we realise it makes sense. And once it makes sense, it starts nudging us. And soon we're already one step inside the room of *"this is what else is possible."* And we find ourselves in need of scratching our various itches more frequently: the creative one, the social justice one, or the spiritual one.

If you are like one of the pirates in my session and what *"stays with you is the quiet that appeared in the imagined world,"* then you will itch to bring the quiet into the real world you are building too.

If you are like another one of the participants and *"something that stayed with you is the fact that each story, each thing that was imagined is linked to reality"* then you will probably also understand that *"although it is an imaginary story, it is something that comes from within."*

### Yearning...



And maybe then there would be less yearning for things we imagine and more building them in our day-to-day worlds.

Who are you yearning like? The athlete whose *"hope for the world from this role is to be able to offer people with disabilities or other difficulties the chance to practise sports"*? The person with memory loss who *"with the risk of forgetting everything, would make memories with the people she holds dear"*? The child who *"would like to take with her from the imagined world her inner child"*? The animal who *"would like to take back the clean air and freedom"*?

## Excerpt from "Weaving Dreams, Sowing Worlds"

By Jimena Alejandra Aon, Facilitator in Argentina

I am part of La Nuestra Fútbol Feminista, a beautiful organisation that, for the last 18 years, has been working in Villa 31, Buenos Aires, promoting the right to play, to choose the sport we want, and to freely occupy public space. We work to guarantee a safe space for girls and young feminists, free from violence and discrimination, with open access and grounded in a pedagogy of popular, feminist, and community education.



We decided to facilitate the workshop for the older girls in the younger age group, between 8 - 11 years old. We then formed a group of six players aged 11 years old. They have been kicking around with La Nuestra for almost half of their lives, and we, as adults and trusted figures, have built a solid, loving and tender bond with them and their families.

As soon as I received the proposal for this project, fears appeared. Uncertain with the vertigo that always comes with the new. Today, looking back, almost a year after that first meeting, I understand that this trembling was born of my adult-centrism, which, although I might think I had deconstructed it, still percolates into certain practices. As a popular educator, I always ask myself: what tools do I have to hold space for the unexpected? The methodology proposed by Girls Dreaming and Worldbuilding came to dismantle my structures. It was so different from everything I knew that I realised those fears weren't about the workshop itself, but about my own insecurities. And in that bewilderment, I discovered, at 45 years old, the revolutionary and profoundly vital act of dreaming again.

When we suggested the experience to the families and the players, they responded with a rush of joy. The willingness was immediate, as if they were already waiting for this opportunity without knowing it. The families embraced us with their trust, and, with that loving gesture, fears began to dissipate. The players, for their part, were restless, not out of nerves, but with that sparkling excitement of someone about to receive a surprise.

For the girls, dreaming of a feminist world was as natural as running after a ball. They dreamt with their eyes wide open, their souls tousled and their boots full of hope. And we learnt, by accompanying them, that the most important game is to imagine other possible worlds. Because in each round, in each drawing, in each word spoken without fear, a certainty was ignited: what we dream together, we can also build together.

I firmly believe in the disruptive act of dreaming of a feminist world. These fellow young activists are, today, the present, and above all, the political future of our territories. In every community meal centre, in every school, in every playing field, in every small organisation, silent but powerful feminist revolutions are brewing. And I'm not talking about the feminism we read about in books, but about community feminism, the feminism of the Villa, forged in the streets and nurtured in the heart of our communities. We need to generate this type of experience in all our territories, so that the fire of collective imagination continues to ignite other struggles.

Dreaming is not escaping reality—it's daring to transform it. And in that loving and subversive gesture, girls and young feminists teach us every day that the future is not something to wait for: it is built collectively, with righteous defiance, with organisation, and with joy.

### **Excerpt from "Dreaming as Resistance: when Dalit girls reimagine the world"**

*By Priyanka Samy, Facilitator in India*

What does it mean to ask a Dalit girl to dream?

To invite her to imagine joy, power, and possibility in a world that has consistently denied her even safety? To encourage her to draw a future when her present is still shaped by violence, exclusion, and silence?

When I walked into the dreaming workshop, I was not afraid of the girls' capacity to dream, as I have seen their brilliance blaze through impossible odds. What unsettled me was the weight of the invitation. In a society that has punished Dalit girls for simply existing, was it fair to ask them to imagine a world where they could fly?

And yet, they did. Fiercely. Tenderly. Politically.

In the beginning, the silences were heavy. I asked the girls, "What does your dream world look like?" They paused, not because they had nothing to say, but because no one had ever asked them this before. Dreaming is a privilege often denied to girls who are taught that survival is enough. For Dalit girls, raised within the tight grip of caste, patriarchy, and intergenerational poverty, imagining a world that honours their dignity is radical.

But they took the invitation seriously. And slowly, beautifully, the space began to swell with colours, stories, and visions.

Agalya spoke of a magical artifact that could harness the world's happiness and sorrow without harm. She imagined a pen, simple and unassuming, that could only write the truth, but when held with kindness. With it, she said, stories of pain would be told with dignity, and stories of joy would be shared without pride.

What happens when girls and young feminists dream? They build what the world refuses them. Their visions challenge dominant ways of knowing and being, pushing back against epistemic erasure.

Sumithra imagined herself as an elder, offering intergenerational wisdom to a community held together by trees. What was fascinating to me is how they did not mimic the oppressive leadership they have seen, but rather they reimagined leadership rooted in justice, joy, and care. These were not childish fantasies. These were sharp political visions.

And perhaps the most striking thing, something that humbled me deeply, was the joy that filled their worlds. Vidya, who imagined herself as a clown, chose to spread laughter as her act of resistance. In a world that wants Dalit girls to be quiet, small, and invisible, choosing joy is a revolutionary act. Yameema's world of magical butterflies was light and radiant and that lightness itself was political. I often forget how heavy we adults can become in our resistance. These girls reminded me that laughter can be a strategy, and dreaming is a method of surviving and reshaping.

This is what dreaming does. It chips away at the internalised beliefs of "I am not meant to lead" or "I am not meant to thrive." Dreaming interrupts generational scripts of marginalisation. And as adults, especially those of us from the Dalit community, it shifts us too. It shook me. It demanded that I make more space, soften my control, and surrender to the brilliance of their visions.

These girls taught me that dreaming is not *"just storytelling,"* it is strategy. It is survival. It is systems change seeded in spirit.

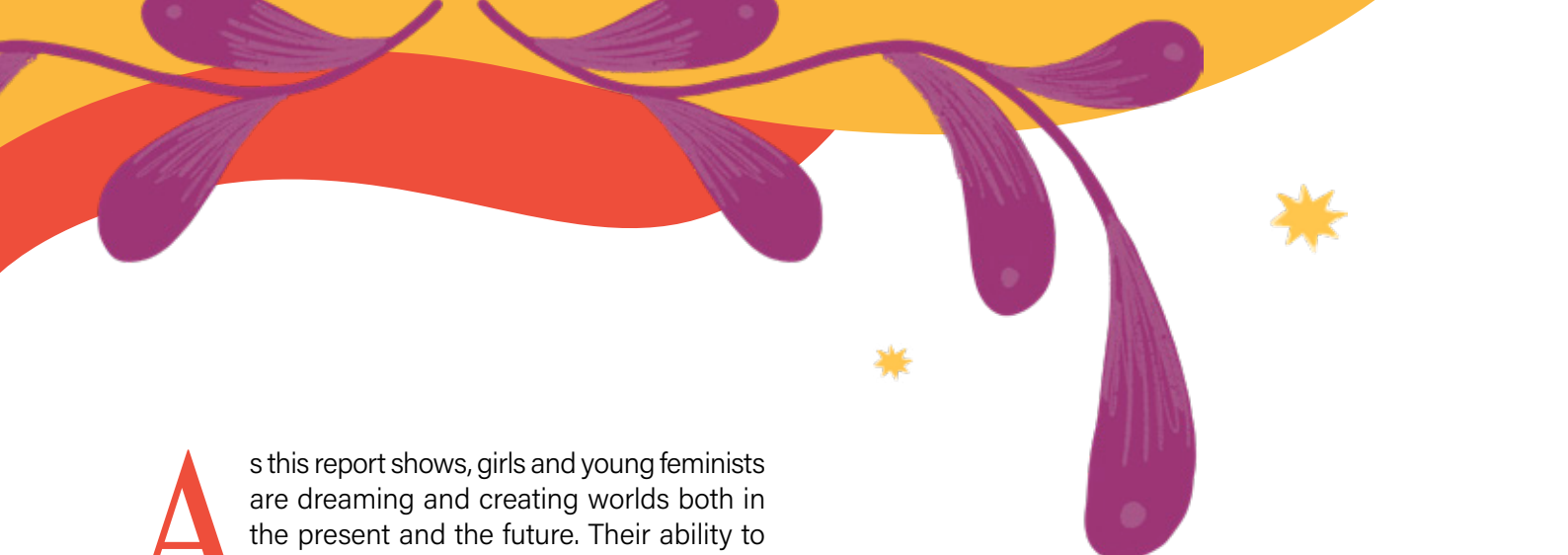
One girl said to me, *"If I can imagine this world, maybe I can start building it."* That sentence stayed with me. I believe the role of facilitators, activists, and feminist practitioners is not just to bring resources or develop frameworks, but to remind girls and young feminists that their imaginations are legitimate sites of resistance.

And so, I left that space full—broken open—but full. As a Dalit feminist, I know how systems conspire to steal our dreams. But I also know that dreams, once articulated into visions, can become movements and drive systems to change. The girls and young feminists I walked alongside in this process are already leading us there; we just need to listen.



# 5. Calls to Action: Resourcing Dreaming and Worldbuilding





**A**s this report shows, girls and young feminists are dreaming and creating worlds both in the present and the future. Their ability to centre power, resistance, care, and solidarity is urgently needed. To support the dreaming and worldbuilding of girls and young feminists, **funders must go beyond short-term, restrictive grantmaking and deeply align with liberatory, care-centred resourcing practices.** In the words of the facilitators of the Dreaming and Worldbuilding Game:

*“This process makes one thing very clear: girls and young feminists are not ‘the future’; they are the active present of our struggles. They are organising, thinking, creating, and leading. Therefore, supporting their processes is not a symbolic gesture, it is a political and strategic decision. It involves financing without controlling, listening without correcting, accompanying without imposing. Ensuring the growth, replication, and sustainability of girls’ and young feminist initiatives requires the provision of secure, lasting, and accessible spaces and resources for their exploration, creation and leadership. This is not optional. It is urgent; it is necessary; it is transformative.”*

- Juliana Román Lozano, Facilitator in Argentina

*“Within the feminist movement ecosystem, we advocate for resources to be responsive and shaped by the evolving needs and aspirations of girls and young feminists. To do this in a truly transformative way, we must also value and support the conditions that allow feminist imagination, creativity, and play to thrive. Intentional investment in slow work, dreaming, cultural, social, and creative practices strengthens our movements in the long term.”*

- Asha Athman, Facilitator in Jordan

*“And if there’s one thing I DREAM of seeing happen more often, it’s funding going towards holding spaces where girls, young feminists, and their supporters can come together and IMAGINE FREELY, GET EXCITED about what they imagined, and then GET THE SUPPORT THEY NEED to realise they can definitely bring things from the worlds they imagined to the worlds they inhabit.”*

- Augustina Vasile, Facilitator in Romania

*“(This process) also made me ask difficult questions about the spaces I hold and the funding ecosystems we navigate. If dreaming is political, creative, and feminist, then why do so few donors prioritise it? Why do metrics and log frames still dominate, when what we need are spaces for reflection and radical reimagining? These girls and young feminists taught me that dreaming is strategy. It is survival. It is system change seeded in spirit. If donors truly believed in shifting power, they would fund dreaming as rigorously as they fund outputs. They would trust girl-and youth-led organisations not because they tick a box, but because they are seeding transformative futures.”*

- Priyanka Samy, Facilitator in India

The final section lays out top three calls to action for funders seeking to explore the possibilities of worlds that centre girls’ and young feminists’ collective dreams and power.



# I. Trust, Fund, and Support Girls' and Young Feminist Leadership

Girls and young feminists are imagining and shaping futures far beyond the limits of traditional philanthropy. **When resourced with deep trust and unrestricted support, they don't only dream of new worlds—they actively and tangibly transform systems, communities, narratives and beyond.**

Due to deep-seated ageism, compounded by injustices like racism, ableism, caste, and more, many funders do not trust girls and young feminists with resources or view their experiences as mere inspiration rather than integral to systemic change. Some of the most powerful forces in social movements today are led and shaped by the dreaming and worldbuilding of girls and young feminists, yet they receive little to no recognition or support. Girls and young feminists are not prioritised in funding strategies and, when they are included, it is often within a small portion of a portfolio focused on children/women/gender.

Trust girls' and young feminists' strategies and leadership. Know that this work is not about a single moment but part of an intergenerational, cross-regional movement toward collective liberation.

## What does this look like in practical terms?

- **Commit to a clear funding floor for girls and young feminists by allocating at least 20% of total funding budgets directly to girl- and young feminist-led and -centred organisations, with annual targets that progressively increase this share.** Girls and young feminists represent at least this proportion of the population. This benchmark both recognises their demographic weight and begins to address the persistent underfunding of their leadership, while helping to redress historical funding imbalances.
- **Provide sustained, flexible resourcing** that can support girls' and young feminists' core activities as well as emerging and evolving needs. **Offer unrestricted, multi-year grants** that build girls' and young feminists' power to pursue autonomous explorations without the pressure of rigid deadlines, and that prioritise ecosystem strengthening over short-term project cycles. Embrace the slow, non-linear rhythms of movement work, acknowledging that transformation unfolds over time.
- Develop accessible, streamlined funding agreements and payment processes that centre the lived realities of girls and young feminists—prioritising timely disbursements, minimal documentation, and flexible reporting. **Eliminate bureaucratic barriers that delay funds or introduce unnecessary risk and burden of work**, allowing girls and young feminists to focus on their work and wellbeing. **Support a range of girls' organising structures:** registered, unregistered, and formal and informal. For funders unable to implement these practices directly, trusted intermediaries and partners who hold deep relationships with girls and can directly reach and resource girls' and young feminists' work can manage the process on their behalf, ensuring resources reach activists efficiently while honouring the context, experiences, and realities of girls and young feminists.
- **Create flexible funding structures that allow time and space for deep relationship-building rooted in trust, transparency, and authenticity.** This requires acknowledging and addressing the inherent power imbalances that exist between those redistributing resources and those who require resources for their work. Clear ongoing communication and understanding of expectations and power dynamics is critical; as is avoiding paternalism, tokenisation, extraction of information and other harmful approaches. This involves making efforts to understand the particular challenges that diverse girls and young feminists face, listening to their experiences, centring their voices, and trusting their insights and strategies.

- **Provide holistic support that integrates care and accessibility.** This includes offering translation and interpretation services, ensuring people have the possibility of communicating in the language they are comfortable using, recognising the importance of rest, honouring emotional labour, and **funding the care infrastructure that girls and young feminists ask for**, such as stipends for caregivers or support.
- **Prioritise girls and young feminists across all funding strategies and as their own group across all themes or topics.** This creates an opportunity for depth by supporting girls and young feminists with the resources they need to meet their holistic needs, and breadth by ensuring they are resourced across movement and sector strategies.

## 2. Recognise Girls and Young Feminists as Cross-Movement Leaders

Girls and young feminists are shaping change across every movement and sector. They organise for climate justice, disability rights, humanitarian response, democracy, land and water protection, education justice, and countless other struggles that shape the conditions of life in their communities. Yet, philanthropic systems often fail to recognise this leadership because funding strategies are organised around narrow and inflexible issue/thematic areas that do not reflect how social change is realised or move with the agility in which social movements organize. Girls' work becomes visible only when it is labeled 'girls' empowerment' or placed within gender portfolios.

In reality, girls and young feminists are not working in silos. They are responding to what is happening in their communities while simultaneously imagining and building the futures they want to inhabit. Their leadership emerges wherever injustice intersects with possibility. Recognising girls and young feminists as cross-movement leaders is essential for philanthropy to fully see, and support the breadth of their dreaming, organising, and worldbuilding.

To meaningfully support girls' and young feminists' visions for more just and life-affirming futures, philanthropy must learn to recognise their leadership wherever it appears. This requires moving beyond narrow thematic frames and understanding girls' and young feminist organising as part of broader ecosystems of social transformation.

### What does this look like in practical terms?

- **Recognise girls' and young feminist leadership wherever it emerges.** Understand that girls and young feminists are not only "beneficiaries" of gender programmes or siloed sectors but leaders shaping movements across climate justice, disability rights, humanitarian response, migration, democracy, education, culture, and beyond.
- **Break down sectoral silos within philanthropic strategies.** Encourage collaboration across funding portfolios so that support for girls and young feminists can move across issue areas rather than being confined to gender-specific programmes. Avoid thematic, siloed funding that requires girls and young feminists to only focus on one part of their lives or identities. Girls' and young feminists' lives, and their dreams, are inherently interconnected.
- **Fund girls' and young feminist leadership regardless of the entry point through which it becomes visible.** Whether a girl-led initiative emerges within climate organising, humanitarian response, disability advocacy, cultural work, or community care, recognise it as part of a broader ecosystem of girls' and young feminist power and worldbuilding.
- **Value intersectional leadership.** Girls and young feminists often organise at the intersections of gender, race, disability, class, geography, and other lived realities. These intersections are not barriers to categorisation but sources of insight, strength, and transformative leadership. Ensure funding caters to all aspects of their identity and needs by applying an intersectional approach.

### 3. Embrace Liberatory Practices and Emerging Learning

True liberation of imagination, dreaming and worldbuilding possibilities requires funders to **release control and make space for ambiguity, experimentation, and self-determination**. Young feminists' and girls' dreaming and worldbuilding does not thrive under conditions of surveillance, scarcity, or rigid metrics. They flourish in environments rooted in **trust, flexibility, spaciousness and emergent learning**.

Success cannot be confined to outputs or impact metrics; it must be measured in connection and the expansion of what is possible. Monitoring, Evaluation and Learning (MEL) approaches must centre girls' and young feminists' own imaginations, insights, strategies, and wellbeing, and be shaped by their needs and priorities.

#### What does this look like in practical terms?

- Collective advocacy and learning that centres girls' power and full range of needs and dreams. **Avoid frameworks, so-called logic-models, strategies, and processes that require girls to fit into adult ways of working**. Girls and young feminists deserve the right to live in the fullness of their humanity, to experience joy and healing, to dream freely, to imagine bold futures, and to simply play. Too often, funding frameworks recognise only fragments of their realities, focusing solely on their vulnerabilities or framing them through narrow sectoral or thematic lenses.

- **Implement flexible, non-burdensome reporting mechanisms and metrics that centre girls' and young feminists' own learning objectives, needs, insights and priorities**. Practise mutual learning and accountability, avoiding traditional extractive, paternalistic models that ask those receiving funds to 'prove' their worth and impact. Listen and trust girls' and young feminists' expertise over their own realities, including their own understanding of what social transformation looks like.
- Similarly, **centre care and process over proof and productivity**. Prioritise wellbeing, relational trust, and flexible pacing above rigid milestones or quantifiable deliverables that limit the potential and power of imagination and dreaming as tools for transformation. **Recognise process, experimentation, and relational growth as critical outcomes**. Healing, community-building, self-discovery, and political awakening are fundamental and foundational results of girls' and young feminists' dreaming and worldbuilding.
- Celebrate 'not knowing' and uncertainty as vital parts of creative and political work. **Ambiguity should be seen as a generative space for discovery** rather than a problem to be solved.
- **Design learning environments rooted in emotional, somatic, and relational intelligence**. These spaces should be participatory, adaptable, and responsive by centring the needs, rhythms, and voices of the community.
- **Ground learning in community and relationship building**, supporting space and resources for girls and young feminists to document and learn from their work and each other, if and in the ways that they wish to do so.

## 4. Fund Transformation Through Spaces for Dreaming and Radical Imagination

Resource the present as well as new futures. Invest in artistic expression and engineering, meaning the radical imagination and collective creation of new worlds. Girls and young feminists are envisioning and enacting entirely new modes of existence and community that weave together past, present, and future while honouring diverse cultures and experiences from across the globe.

Imagination challenges oppressive frameworks and cultivates the conditions required to build liberatory futures grounded in equity, care, and collective flourishing. **Funders must move beyond transactional support for outputs, and instead resource the collaborative, visionary work of crafting alternative realities**—both in the worlds girls and young feminists build, in their dreams and in the narratives they tell. These are the realities that can reshape systems, shift power, and sustain long-term structural change.

### What does this look like in practical terms?

- **Invest in collective dreaming, cultural strategy, and imaginative infrastructure.** Support (virtual and physical) spaces and long-term processes where girls and young feminists can dream together, challenge dominant narratives, and strategise culture shifts that dismantle systems of oppression.
- **Support experimental, future-oriented work** that pushes beyond what is currently legible to funders by recognising that visionary activism often disrupts familiar frameworks, and this requires funders to stretch their imagination and increase their risk tolerance.

- **Directly fund narrative interventions, strategies, and efforts that shift harmful dominant stories.** Support projects that reclaim histories, challenge stereotypes, and build counter-narratives authored by girls and young feminists themselves—ensuring that the stories shaping public imagination come from those most impacted by structural oppression.
- **Create space for divergent ways of seeing, sensing, and imagining, especially from those at the margins.** This means funding and honouring epistemologies and creative practices rooted in disability justice, Indigenous knowledge, queerness, and other historically excluded perspectives.
- **Fund spaces for joy, healing, and collective care:** Creative and secure exchanges are essential for sustaining the resilience, power, and longevity of girls and young feminists as organising sites of resistance, imagination, and worldbuilding. Resource spaces—physical, digital, and emotional—where Global Majority young ‘activists’ can accompany one another across lines of movement, language, and geography. Prioritise translation, accessibility, and care as foundational to this work.
- **Invest in the facilitation of slow and emerging processes.** Accompaniment is non-linear. Funders must resist the urge for rapid turnaround, and instead support culturally rooted, community-paced, iterative growth. Accompaniment takes time—resource long arcs of work that include periods of rest, listening, informal exchange, and reflection, not just visible outputs or events.
- **Consider creating dedicated funding streams, beyond core support, for essential, often overlooked areas,** including space for rest, dreaming, and long-term visioning. Organisations may struggle to prioritise these spaces, especially when facing immediate programmatic pressures or crisis-driven demands. Funders can help shift this by offering top-up grants, creating special funding windows, or simply inviting girls and young feminists to name and budget for these needs explicitly. Doing so, signals **belief in their leadership and wisdom and affirms that their radical imagination and dreaming are not just worthy of support but central to lasting change.**

## 5. Resource Economic Self-Determination to Support Collective Dreaming and Worldbuilding

Girls' and young feminist visions for liberation require more than programmatic, thematic or even general funding—they require access to the large amounts of fully flexible resources and support that allow communities to shape their own economic futures. Funders have the opportunity, and responsibility, to support these efforts by **investing in long-term financial power, economic autonomy, and community-owned resources** that strengthen movements across generations, both now and well into the future. This means moving beyond short-term grants and conventional grantmaking approaches by **shifting ownership and management of resources into the hands of girls and young feminists themselves**. This includes supporting income generation and regeneration, transferring endowments to community ownership, collective land and capital ownership, and other strategies that build lasting financial stability and power.

### What does this look like in practical terms?

- **Invest in ecosystem infrastructure and shared assets that allow movements to thrive over time.** Go beyond traditional grantmaking by donating or endowing land, buildings, and long-term infrastructure to community stewardship so that girls and young feminists can access and control spaces that sustain their organising.
- **Support girls and young feminists to build long-term financial stability and economic independence.** This includes resourcing income-generating initiatives, cooperative models, social enterprises, mutual aid networks, and solidarity economies that sustain activists and their communities beyond traditional grant cycles.

- **Reframe financial risk standards for grassroots groups, pilot lighter compliance pathways, and scale approaches that work.** Activate Donor-Advised Funds (DAFs), collaborative funds, and private philanthropy to take risks where traditional actors cannot, ensuring that a significant share of resources flows to trusted intermediary funds and girl- and youth-led organisations.
- **Encourage experimentation with feminist and solidarity-based economic models rooted in care, reciprocity, and collective wellbeing.** Girls and young feminists are already building alternative economies that prioritise sustainability, community care, and shared prosperity. Funders can help sustain the conditions for these models to grow. Follow the lead of girls and young feminists who are engaging in their own creative resource generation strategies, and centre their economic self-determination.

## 6. Leverage your Power and Resources towards the Possibilities of Dreaming and Worldbuilding

Philanthropy holds significant power and responsibility in shaping which futures are considered possible. Funders have the ability not only to distribute resources, but also to influence narratives, priorities, and agendas across institutions and sectors. To truly support girls' and young feminists' dreaming and worldbuilding, funders must be willing to follow their leadership, centre their visions, and embrace the possibilities they are imagining.

Funders must take ownership of this power and responsibility by acting as active partners and allies in this work. This means leveraging your institutional influence to advance collective advocacy agendas, mobilise and unlock new sources of funding, and champion the leadership and priorities of girls and young feminists across philanthropic spaces. It also means advocating with peer funders and institutions to shift funding practices, expand resources, and build broader commitment to resourcing the visions and futures that girls and young feminists are imagining and creating.

## What does this look like in practical terms?

- **Use your institutional voice and platforms to elevate the visions, analysis, and leadership of girls and young feminists.** Invite them to speak in philanthropic convenings, policy forums, and global spaces where decisions about resources and priorities are made, ensuring they are recognised not as symbolic representatives but as strategists and leaders.
  - **Actively mobilise new and untapped funding sources toward girls' and young feminists' work.** Encourage peer funders, philanthropic networks, private donors, and corporate actors to commit resources and adopt resourcing practices that prioritise girl- and youth-led movements.
  - **Invest in dedicated fundraising capacity that strengthens the broader ecosystem supporting girls and young feminists.** This may include hiring or supporting strategic fundraisers who work collaboratively across movements to expand donor engagement, coordinate fundraising strategies, and help sustain long-term resourcing for girl- and youth-led initiatives.
  - **Use your influence to ensure that programmes across sectors**—including humanitarian response, climate action, health, education, and Water, Sanitation and Hygiene (WASH)—are intentionally designed to reach the girls who are most structurally excluded. Encourage institutions and partners to establish clear accountability mechanisms so that resources are directed toward those facing the greatest barriers rather than reinforcing existing inequities.
  - **Advocate for philanthropic transparency and accountability around funding for girls and young feminists.** Encourage funders and institutions to track, disaggregate, and publicly share data on their investments in girl- and youth-led movements in order to strengthen collective learning and accountability.
- **Divest from systems and industries that perpetuate the harms girls and young feminists are actively working to resist**, including wars, genocides, fossil fuels, prison systems, and extractive economic practices. Take accountability for how your institution's grantmaking and endowment investments align with your stated values and commitments, and make this information publicly available.
  - **Publicly affirm that dreaming, imagination, and worldbuilding are legitimate and necessary strategies for systemic change.** By visibly supporting these practices, funders can help shift narratives about what leadership, strategy, and transformation look like, and expand what becomes possible.

## 7. Practise the Power of Collective Dreaming as Resource Stewards

Many of us in philanthropy have also been socialised not to dream. **Institutions often operate under the assumption that the existing ways of working and practices are the only possibilities.** This produces organisational cultures that privilege dominant, often Global North-centered approaches to risk management, efficiency, and measurable outputs. In these environments, what counts as credible knowledge, strategy, or innovation is narrowly defined, while collective risk-taking and innovation, political education, and community-informed imagination are marginalised or dismissed.

**Over time, this 'business as usual' logic becomes self-reinforcing.** Institutional processes reward caution and technical expertise—often disconnected from cultural and community-rooted knowledge—while marginalising experimentation, relational work, context-responsive time and rhythms, and long-term visionary thinking.

For philanthropy to play a meaningful role in supporting liberatory futures, **those who hold and steward resources must also practise collective dreaming and break free from the practices that detach us from expansive and liberatory possibilities.**



Engaging in dreaming and worldbuilding, and centring the power and insights of girls and young feminists, allows funders to step outside of institutional silos and narrow strategic frames and instead consider the deeper systems and futures they are helping to shape. Practices such as the Dreaming and Worldbuilding Game, which has been [adapted for formal power holders](#), invite funders to engage with the same prompts used by girls and young feminists to imagine entirely different worlds. When applied through the lens of resource stewardship, these practices help funders reflect on their role in resourcing those futures, shifting from transactional grantmaking toward relational and visionary partnership.

Collective dreaming is not an abstract exercise; [it is an urgent and necessary practice—one that must be intentionally cultivated](#). It can expand what philanthropy believes is possible and clarify what kinds of futures it is willing to resource. **When funders engage seriously in imagining liberatory worlds, they begin to see more clearly the ways current systems of funding may constrain those futures, and the ways they themselves can help generate new conditions where girls' and young feminists' visions can flourish.**

## What does this look like in practical terms?

- **Create intentional spaces within philanthropic institutions for collective dreaming and critical reflection.** Build regular opportunities for staff, advisors, and partners to engage in practices that invite them to imagine liberatory futures beyond current programmatic boundaries. These spaces should be grounded in an intersectional analysis that recognises how power and privilege shape and constrain institutions, decision-making, and the flow of resources. Dreaming practices should centre justice by uplifting the wisdom, leadership, and lived experiences of girls, young feminists, and communities most impacted by historical and ongoing injustices. Use these spaces not only to imagine different futures, but also to critically reflect on how philanthropy's resources, relationships, and influence can be aligned to support those visions and shift power toward the communities already leading transformative change.
- **Shift from strategic control toward visionary stewardship.** Rather than positioning funders primarily as designers of solutions, encourage a posture of stewardship, asking how resources can support the futures that girls and young feminists themselves are already imagining and building.
- **Engage in cross-sector dreaming and dialogue.** Bring together funders, activists, artists, cultural workers, and young feminist leaders to collectively imagine different possibilities for communities, economies, and governance. Do so centring attentiveness to power dynamics, co-design and benefit to partners themselves. Cross-sector dialogues, when held with care, openness and deep listening, can allow philanthropy to move beyond siloed approaches and better understand the ecosystems needed to sustain liberatory futures.
- **Use dreaming as a tool to surface and challenge limiting assumptions.** Dreaming and worldbuilding exercises can help funders identify hidden constraints embedded within institutional practices, funding frameworks, and narratives about what is possible. Naming and questioning these assumptions creates opportunities to shift how resources flow.
- **Integrate imagination into strategic decision-making.** Allow insights emerging from dreaming practices to inform philanthropic strategies, partnerships, and funding priorities. Rather than treating imagination as separate from strategy, recognise it as a foundational tool that can guide long-term transformative change.
- **Model courage and openness to possibility.** When philanthropy engages in dreaming, it signals that imagination, experimentation, and visionary thinking are not only welcome but necessary. This creates cultural permission within institutions to move beyond incremental change and toward supporting bold and liberatory futures.

## An Example of Resourcing Girls' and Young Feminists' Dreaming and Worldbuilding: the Narrative Revolution Fellowship

Against all the odds, girl and young feminist artists are reclaiming the narrative terrain, challenging narratives that erase, shrink, capture, or flatten them and their communities. At the heart of this revolution are activists, writers, performers, journalists, photographers, dancers, and more. Through creative, healing, and disruptive forms, they reshape how we understand ourselves, relate to one another, and reimagine the systems we live within. Their work is a vital component of girls' dreaming and worldbuilding.

Despite their central role in advancing systemic change, **narrative practitioners, especially girl and young feminist artists, receive little support** for their work, their wellbeing, or the spacious, generative conditions they need to create and thrive. The Narrative Revolution Fellowship emerged as a direct response to this gap.

*"Countless spaces remain closed to us—not because of our lack of will or expertise, but because of the barriers imposed on entry. To access them, we are forced to explain our very existence, to justify our aspirations, to repeat endlessly why we deserve support. We must argue for the right to inhabit spaces, to pursue what we love."*

– Gianna, Narrative Revolution Fellow

The Narrative Revolution Fellowship seeks to centre, support, and amplify the lived experiences, strategies, and creative power of girl and young feminist artists who are using art to transform the world. For its inaugural cohort, it became a sanctuary: a space for rest, imagination, and reclamation.

The fellowship is grounded in the recognition that individual funding streams are critical, particularly because so few resources ever reach the early, experimental stages of girls' and young feminists' organising and creative expression. It brings together nine girls and young feminist artists and activists over the course of eight months. Fellows from across movements and regions are invited to explore the question: *What would the world look, feel, and sound like if it supported the dreams, power, and resistance of girls and young feminists?*

Each fellow receives a \$3,000 USD award and full autonomy to determine how they would engage the guiding question within their own contexts. Narrative coaching and mentoring take place through multilingual, multidisciplinary community learning sessions, individual coaching, and access to resource advisors selected by fellows. Through six community spaces rooted in storytelling circle practices, fellows share experiences, strategies, and wisdom. Intergenerational and cross-movement learning sessions deepen this exchange, and peer coaching partnerships further support creative visioning, mutual care, and shared accountability. The fellowship culminates in a public, online celebratory and advocacy event, designed and led by the fellows, that amplifies their work and visions.

Many choose to invest in their ongoing activism or collective work. In the inaugural cohort, a fellow developed a community space to produce rap that both documented femicides and imagined a world without them, another published and distributed poetry books that gave voice to their political visions and resistance. These examples highlight the transformative potential of resourcing individuals directly, especially when trust and flexibility are built into the funding.

Through this collective process, intentionally free from performative pressure and extractive productivity, the inaugural cohort of the fellowship surfaced powerful insights into what it means to centre girls' and young feminists' dreams.

#### **This world:**

- **Looks** like spaces where creativity is embraced without pressure or competition, where everyone can flourish in their unique identity.
- **Feels** like solidarity, radical inclusion and unconditional acceptance, especially for disabled and marginalised artists, allowing all bodies and voices to be fully valued.
- **Sounds** like a chorus of diverse stories and counter-narratives, amplified widely and boldly, where art is a weapon of change, and storytelling is both healing and resistance, nurturing community and collective vision.
- **Is a nurturing ecosystem** that fosters care, healing, and connection, offering young feminists safe, pressure-free spaces to dream, experiment, and be heard.
- **Operates with** long-term vision and collective care, where young feminists see themselves supported in building sustainable artistic and activist lives, creating collectives and networks that transform culture and policy.

In short, it is a world where girls and young feminist creativity is not only protected but actively cultivated as a vital force for social transformation, healing, and joy.

The success of the fellowship is not measured in visibility metrics or scale, but in deep and transformative shifts: unblocking creativity, voicing buried truths, and reclaiming joy as a radical and political practice. These are the conditions under which narrative power is built and sustained in the long-term.

Fellows leave with confidence, practical tools, and a renewed sense of shared purpose. They create new art. But more importantly, they create new possibilities for how we live, work, and support one another.

*“Every healer is an artist, every artist is a healer.’ This phrase stayed with me since it was said in one of the sessions, and I feel it describes so well how this space allowed me to integrate parts of myself I had kept separate. It made me feel like my activism and art don’t need to be in different rooms—they are part of the same house.”*

*“From now on, I can live with the knowledge that it is possible to have group artistic contexts without pressure, without deadlines, without the need to produce something, without having to perform. That in itself, in the current artistic context of capitalism, is a small utopia.”*

The fellowship reveals what becomes possible when we prioritise process over product, care over competition, and collective flourishing over individual achievement.

[Click here to read the full report on the Narrative Revolution Fellowship, featuring in-depth insights, analysis, and reflections.](#)

# 6. Resources

## **Dreaming and Worldbuilding Game:**

**<https://www.ourcollectivepractice.org/game>**

Find additional information on the Dreaming and Worldbuilding Game, as well as the Guidebook on How to Play, the Facilitator's Visualisation Guide, and the Role Cards and World Cards to play the Dreaming and Worldbuilding Game.

## **Girls' Power Learning Institute:**

**<https://www.ourcollectivepractice.org/girlspowerinstitute>**

The Girls' Power Learning Institute provides accompaniment to formal power holders on how to meaningfully build, support, and resource girls' and young feminists' power. Find learning booklets and a shared language glossary designed to support individuals, institutions, and networks across movements and sectors to transform their strategies and practices to better resource and support girls and young feminists.

## **Feminist Dream Space:**

**<https://www.feministdreamspace.com/resources>**

Feminist Dream Space is an experimental initiative and community of feminist strategists, activists, weavers and dreamers from the Global South and East. Through this site you can find valuable tools to foster our feminist dreaming and practise our feminist futures. Feminist Dream Space is curated and housed at Urgent Action Fund for Feminist Activism.

## **Imagination Playbook:**

**<https://www.imaginationplaybook.com/>**

The Imagination Playbook is a succinct and accessible instruction manual for "seeding an imagination grounded in solidarity" (Ruha Benjamin), based on the recommendations set forth in Ruha Benjamin's *Imagination: A Manifesto*. Harvested from an array of sources and spaces, the games and exercises in this playbook are tools to cooperatively engage people from diverse identity backgrounds and cultural experiences in imaginative play.





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