



WorldYWCA

# Redefining Locally-Led Research Infrastructure for Collective Power

*A compendium of case studies using  
World YWCA's Feminist Consultation Methodology*



## About World YWCA

We are a global women's rights movement that engages millions of women, young women, and girls around the world each year, across cultures and beliefs, to transform lives and the world for the better. With a presence in over a hundred communities, our work is grassroots-driven, grounded in local communities, and rooted in women's transformational power.

The World YWCA's members and supporters, representing different faiths, ages, backgrounds and cultures, are united under a shared vision that by 2035, 100 million young women and girls will transform the power structures to create a world that is more just, gender equitable, free from violence and war, under a movement that is sustainable and inclusive for all women.

Our work is grassroots-driven and grounded in local communities with a focus on building a strong intergenerational network of girls and women leading on projects and programmes designed to address the unique needs in their communities.



**WorldYWCA**

## Acknowledgement of Support

We thank the Department of Foreign Affairs and Trade (DFAT), Government of Australia, for investing in multi-generational feminist leadership and their commitment to climate justice by funding the RiseUp! Young Women's Leadership and Advocacy Initiative in the Asia-Pacific.

A big thank you to all the co-creators across regions and groups who engaged in leading evidence building through use of FCM and then contributed to interview processes and feedback sharing on use of the FCM with World YWCA. We would also like to thank Aarushi Khanna (World YWCA Consultant) for coauthoring this booklet along with World YWCA's Dr. Suchi Gaur. Last, but not least, thank you to 2626 Studio for designing this booklet.



**26:26**  
CREATIVE STUDIO

## Copyright and Citation

This publication reflects the collective wisdom and lived leadership of women, young women, and girls worldwide. It may be shared and redistributed in its original form for non-commercial use, with full and clear credit to World YWCA.

We welcome wide, responsible use of this content to amplify intergenerational feminist leadership. Adaptation (including translation or localisation) requires prior written permission. For more information, write to [worldoffice@worldywca.org](mailto:worldoffice@worldywca.org).

A product of World YWCA, 2025.



This work is licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License (CC BY-NC-ND 4.0).

## Suggested Citation

World YWCA (2025). [Redefining Locally-Led Research Infrastructure for Collective Power: A compendium of case studies using World YWCA's Feminist Consultation Methodology]. Geneva, Switzerland. [www.worldywca.org](http://www.worldywca.org).

# Glossary of Terms

## Feminist Consultation Methodology (FCM)

Reflecting the real-world expertise and experiences of young women, considering their realities and aspirations, this feminist research-based consultation methodology is a **World YWCA signature tool** instrumental for evidence generation and eliciting the engagement of young women at multiple levels.

## Community Based Organizations (CBOs)

Community Based Organizations are the local entities which the YWCAs partner with or engage to further reach out to local young women at community level.

## Local Young Women (LYW)

Local Young Women are the young women participants who are being reached and engaged through the RiseUp! implementation in each country. They form the most substantial portion of the program target for Phase IV which aims to reach 6000 young women by end of the program.

## Member Association (MA)

Is a YWCA Member Association which is the core body partnering with World YWCA on implementation of the RiseUp! program. These are the national YWCA associations in all countries and they are independent/self-governing. They have a member association affiliation status with the World YWCA.

## Theory of Change (ToC)

The RiseUp! Theory of Change is a comprehensive description of activities and outcomes, common for all YWCAs for the RiseUp! Program that illustrates the 'how' and 'why' of the program, helping track activities against immediate and intermediate outcomes.

## Safe Spaces

The World YWCA Safe Spaces is an approach that is based on 10 standards around safety, protection, accountability and trust and can be used to run virtual or in-person sessions with any social group designed and expanded since 1855. A signature tool "**Our Spaces, Power Spaces**" is available for how to use this safe spaces approach.

## World YWCA's Goal 2035

Adopted by the World YWCA in 2015, Goal 2035 envisions a future in which 100 million young women and girls will transform power structures, create justice, gender equality, and a world without violence or war by the year 2035; leading a sustainable YWCA movement, inclusive of all women.

# Table of Contents

<b>Introduction</b> .....	06
<b>How Does FCM Work?</b> .....	08
↳ Activities and Outputs .....	09
↳ Impact .....	10
<b>Case Studies</b> .....	11
<b>Centering Feminist Practice in the Pacific: Building Intergenerational Leadership through Feminist Consultation Methodology</b> .....	13
↳ Background .....	13
↳ Activities .....	13
↳ Outcomes .....	13
↳ What Was Achieved? Creating a Feminist Infrastructure .....	14
<b>WEDU's Use of Feminist Consultation Methodology (FCM) in Mentorship for Transformative Leadership</b> .....	15
↳ Background .....	15
↳ Activities and Outputs .....	15
↳ Outcomes .....	16
↳ What Was Achieved? Deepening Feminist and Research Capacities .....	16
<b>Maiya School: Empowering Adolescent Rohingya Girls through Feminist Research and Humanitarian Settings</b> .....	17
↳ Background .....	17
↳ Activities .....	17
↳ Outcomes .....	18
↳ What Was Achieved? Deepening Girls Participation in Civic Engagement .....	18
<b>Feminist March: Born From Feminist Consultation Methodology, Mobilising for Young Feminist Advocacy and Engagement</b> .....	19
↳ Background .....	19
↳ Activities .....	19
↳ Outcomes .....	20
↳ What Was Achieved? Sustainability and Ownership .....	21

<b>Strengthening Women’s Political Leadership Through the FCM in Nepal</b>	22
↳ Background	22
↳ Activities	22
↳ Outcomes	22
↳ What Was Achieved? Deepening Democracy and Civic Participation	23
<b>Whispers of Dignity: Politics4Her’s Use of the FCM to Uncover SRHR Silences in India</b>	24
↳ Background	24
↳ Key FCM-based activities	24
↳ Outcomes	24
↳ What Was Achieved? Shaping Inclusive Spaces and Economic Futures	25
<b>Redefining Access: Deaf Youth Lead Feminist Research on Sexuality Education in India</b>	26
↳ Background	26
↳ Activities	26
↳ Outcomes	26
↳ What Was Achieved? Disrupting Traditional Research Paradigms	27
<b>Learning: Reflections from the Use of the FCM</b>	28 - 29
<b>From Tool to Catalyst: Future Pathways for Feminist Consultation Methodology</b>	30-32

# Introduction

In an era defined by polycrisis—climate emergencies, deepening inequalities, democratic backsliding, and persistent gender injustices, traditional approaches to development are no longer sufficient. Despite the global commitment to the Sustainable Development Goals (SDGs), we are experiencing a troubling stagnation—or even regression on key indicators of gender equality, climate resilience, and social justice. The compounded effects of climate change, growing authoritarianism, economic instability, and widening inequalities are threatening decades of progress.

These challenges are further exacerbated by intensifying backlash against gender justice, feminist movements, and human rights defenders. Across many regions, we are witnessing a growing and coordinated backlash against gender equality, feminism, and human rights. These anti-rights movements seek to shrink civic space, undermine bodily autonomy, and silence the leadership of feminist movements. At the same time, funding and support for grassroots-led, life-altering transformative work, especially that led by young women and marginalised communities, is becoming increasingly limited and precarious.

Amid these intersecting crises, the urgency of reimagining how knowledge is produced, who is heard, and how change is pursued has never been clearer. Traditional, top-down approaches to knowledge production and decision-making are being challenged for their inability to foster long-term, sustainable, inclusive, and transformative change and create infrastructure that is well-positioned to respond to ongoing and emerging crises.

World YWCA's Goal 2035 offers a bold and necessary response to these realities: By 2035, 100 million young women and girls will transform power structures to create justice, gender equality, and a world without violence and war. This vision places young women and girls at the center, not just as beneficiaries of change, but as architects of new systems.

This vision is underpinned by World YWCA's Theory of Change, which affirms that when women, young women, and girls are equipped with the tools and means to dismantle, disrupt, and design power structures in ways that are feminist, rooted in community ownership, and guided by accountability principles they can drive systemic transformation. This approach calls for a fundamental reorientation of development frameworks, shifting power to those historically excluded and recognising their leadership as essential to achieving lasting justice.

One such promising approach is the World YWCA's Feminist Consultation Methodology (FCM).

Developed by World YWCA, the FCM is a participatory tool designed by women and young women to centre the experiences and leadership of young women, women and marginalised communities in research and decision-making processes. By emphasising inclusivity, shared power, and community-led evidence gathering, FCM fosters the development of ecosystems that are equitable, resilient, and responsive to the needs of all members.



This booklet offers a compendium of case studies highlighting how diverse organisations and networks across different regions have adapted and used World YWCA's FCM in their work. From intergenerational peacebuilding initiatives in the Pacific to locally-led gender justice research, these case studies showcase the FCM in action, its principles, possibilities, and potential to catalyse structural change.

Each case study reflects a unique context and approach but shares a common thread: a deep commitment to participatory practice, power-sharing, and transformative learning. Together, they offer valuable insights for donors, practitioners, researchers, and activists seeking to advance feminist values in what we do and how we do it.

By documenting and sharing these experiences, this compendium aims to build a collective knowledge base, foster cross-movement solidarity, and strengthen feminist methodologies as essential tools for democracy, justice, sustainability, and systemic change.



# How does FCM work?

The FCM is grounded in a six-step process: Plan, Design, Implement, Sense Make, Learn, and Iterate.

Throughout the process, various research methods, tools, questions for reflection, and potential challenges to prepare for, such as identifying unconscious biases are offered. The methodology also gives insights into the role of the researcher, advising users to reflect on their position of power, how to be an ally, how to safeguard research participants, and more. An appendix at the end of the guide offers tools and templates that emphasise shifting power, co-leadership, and co-ownership and applying a feminist lens to the research process. Research teams are encouraged to move through the stages at their own pace, ensuring enough time is given during each to be intentional and to protect the research co-creators, co-designers, and co-conspirators, often called “participants” in traditional design.

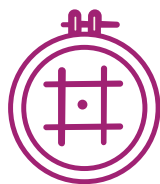
*This fresh methodology is strong; it promotes dynamic accountability through its iterative approach using feminist and decolonial research practices. Combining thoughtful rigor with a value-based approach, it is a powerful tool for bringing about transformative justice—something much needed in our world today.*

Executive Director of Accountable Now, Megan Colnar

Starting in 2018, World YWCA collaborated with young women globally to co-create a FCM, wherein young women acted as advisors, testers, and co-creators, shaping the process by offering insights, gathering community feedback, and ensuring the methodology was truly feminist. World YWCA and IWORDS Global facilitated the process by holding safe, inclusive spaces that empowered young women’s leadership. The methodology was deeply influenced by global events occurring at the time, like the COVID-19 pandemic and the racial justice movement, highlighting the importance of empathy, care, and solidarity. These experiences shaped a methodology that embraces technology and remote engagement, ensuring an innovative, intersectional, and feminist approach to young women’s leadership and consultation. The idea, however, embedded into young women’s leadership, has been utilized across ages and genders to do consultations and evidence building in a feminist, authentic, and co-designed way.



Plan



Design



Implement



Sense Make



Learn



Iterate

## Activities and Outputs

Over the past three years, the FCM has been adopted by a wide range of youth- and women-led groups and organisations across Asia, Africa, Europe, and the Pacific. These networks and groups have used the FCM as a participatory, feminist tool to generate evidence, deepen leadership, and drive policy engagement to strengthen principles of accountability, participation, transparency, community ownership, and consent. Formally and informally, these groups have been providing feedback, appreciation, and details of use. Below is a summary of key actors and groups and how they've adapted the FCM in their respective contexts in a formal process, supported by World YWCA through trainings, collaborations, and funded projects:

### Pacific Women's Mediators Network, Pacific Islands

**Focus:** Intergenerational leadership and peacebuilding in Bougainville, Fiji, and Tonga.

**Use of FCM:** Young women interns used the FCM to hold focus groups, document stories, and co-create a regional feminist peace and security strategy. Their findings were presented at the Pacific Islands Forum.

### Maiyya School, South Asia

**Focus:** Adolescent girls' access to healthcare in Rohingya refugee camps in Bangladesh.

**Use of FCM:** Formed a Youth Advisory Panel of girls aged 12–25 who co-designed and led FGDs, analyzed data, and formulated recommendations for humanitarian actors.

### Feminist Manch, South Asia

**Focus:** Gender, technology, and innovation for CSW67

**Use of FCM:** Conducted multilingual consultations (online and grassroots), surveys, and storytelling sessions with 500+ young people across India to develop national-level youth recommendations.

### Deaf Young Women's Collective, South Asia

**Focus:** Access to Comprehensive Sexuality Education (CSE) among deaf communities in India.

**Use of FCM:** Deaf women designed and implemented sign language-accessible surveys and interviews, creating a foundational dataset on sexual health knowledge among deaf persons.

### Whispers of Dignity, South Asia

**Focus:** Sexual Reproductive Health and Rights (SRHR) silences and stigma in marginalised communities.

**Use of FCM:** Grounded in storytelling and reflection, the FCM was used to unpack layers of silence around sexuality and bodily autonomy in marginalised communities across India.

### Wedu, South and Southeast Asia

**Focus:** Advancing young women's leadership through mentorship.

**Use of FCM:** Six researchers from four countries Myanmar, Nepal, India and Bangladesh who are a part of mentorship programs designed an action research that included surveys, interviews and FGDs to assess the role of mentorship programs in the countries to advance women's leadership.

### Nepal Anushandhan Tatha Bikas Pratisthan (NABM), South Asia

**Focus:** Women's participation in public policy and law-making in Nepal.

**Use of FCM:** Capacity building training of women legislators on key gender equality themes gender and social inclusion, gender-based violence (SGBV), SRHR, with climate change and disaster risk responsive governance as a cross-cutting theme.

Across all these networks, the FCM has not only produced high-quality, locally grounded data, but also delivered transformative outcomes in terms of leadership, equity, and feminist movement-building. The application of the FCM across diverse settings has resulted in a rich body of outputs, ranging from research reports and policy recommendations, to accessible community-driven tools, digital content, and leadership frameworks. These outputs serve as both documentation and advocacy instruments, advancing gender equality agendas from the grassroots to global platforms.

Beyond these, World YWCA has supported groups for project proposal development by and for young people (with Big Six Youth Organisations, which World YWCA is a member of); with an evaluation team in Europe for evaluation of a young women and narrative changes on SRHR and mental health project in Asia, Africa and Eastern Europe; amongst others. World YWCA has also been using the FCM within the organisation to refine consultations and evidence building within the advocacy work led by World YWCA for global campaigns on SGBV, Peace and Justice, and SRHR, to name a few.

## Impact

Beyond discrete projects, an analysis of the use of the FCM across contexts has revealed its long-term and systemic impact in its ability to build ecosystems of feminist leadership, transform institutional power dynamics, and generate ripple effects across governance, civic space, and economic systems.

### Creating Feminist Infrastructure:

The FCM fosters sustainable feminist infrastructure by embedding leadership, collaboration, and evidence-building within communities. In the Pacific, it helped shape the Intergenerational Leadership Strategy of the Pacific Women Mediators Network. In the Rohingya camps, it transformed a group of adolescent girls into health advocates. Through Wedu and Feminist Manch, national and transnational feminist research and advocacy networks were seeded.

### Engaging Faith and Traditional Leaders:

The FCM bridges secular rights frameworks and community-rooted cultural narratives, while simultaneously opens dialogue with faith and traditional leaders, even in conservative contexts. Although the term “feminist” provoked resistance, the principles of dignity, shared ownership, and story-centred evidence resonated in the Pacific Women Mediators Network’s engagement with religious leaders.

### Deepening Democracy and Civic Participation:

When civic space is shrinking globally, the FCM equips marginalised youth and adolescents with tools to participate in governance. It legitimises their right to collect data, challenge policies, and demand accountability. Whether it’s Indian advocates demanding digital rights, or young Sudanese women documenting stories of change in patriarchal systems, the FCM asserts that young women are not only stakeholders but change-makers and power-holders.



### **Sustainability and Ownership:**

Because it starts from lived experience and allows for flexible, locally led processes, the FCM has promoted sustainable action. It's issue-agnostic and adaptable, making it relevant for everything from SRHR to climate justice. It offers a template for low-resource, high-impact and accessible research, countering the myth that only well-funded institutions or institutions with certain technical expertise can drive evidence-based change.

### **Deepening Feminist and Research Capacities:**

The FCM enabled young women with limited or no prior research experience to lead complex, intersectional inquiries. With the FCM as a guide, researchers not only built and implemented the research framework but also led dissemination and collective learning processes.

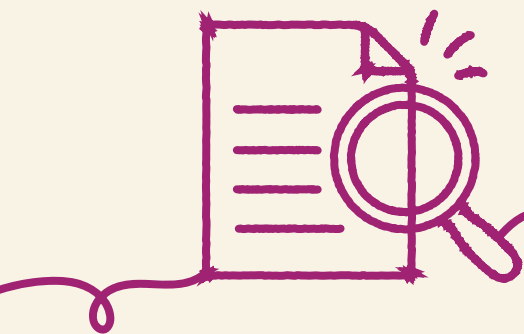
### **Disrupting traditional research paradigms:**

The FCM directly challenges the extractive, elite-driven research models. It flips the script by shifting ownership to the communities being studied. It redefines evidence, reclaims knowledge, and demystifies research and evidence building, enabling anyone, regardless of literacy or language, to contribute meaningfully to collective learning. It also challenges the myth that "rigorous" research must be expensive or foreign-led, proving that valid, transformative evidence can come from grassroots voices with minimal funding.

### **Shaping Inclusive Economic Futures:**

The FCM-generated data is increasingly being used by civil society organisations to inform gender-responsive budgeting, digital access policies, and development programming, demonstrating how feminist research adds economic value and improves system efficiency.





# Case Studies

# Centering Feminist Practice in the Pacific: Building Intergenerational Leadership through the Feminist Consultation Methodology

## Background

Launched in 2023, the Pacific Women Mediators Network (PWMN) was established to support women-led peacebuilding grounded in the cultural, spiritual, and geopolitical realities of the Pacific Islands. As part of its commitment to intergenerational leadership, PWMN set out to onboard 15 young Programme Associates across Bougainville, Fiji, and Tonga. To do this meaningfully, PWMN adopted the FCM.

## Activities

Four young women researchers- based in Fiji, Tonga, and Bougainville-were trained in the FCM and led action research within their communities. The methodology enabled them to frame context-sensitive and trauma-informed consultations, creating safe spaces for young women to discuss their experiences around peace, security, and gender justice. Activities included:

Designing and leading focus group discussions with peers in outer islands and urban centres.

Participating in PWMN's Learning Exchange and intergenerational panels at regional forums.

Integrating the FCM templates for budgeting, reporting, and reflection.

Co-creating case studies and advocacy materials for high-level policy engagement, including Pacific Islands Forum events.



As Sharon Bhagwan Rolls, PWMN Coordinator, reflected:

*"We used FCM not only to gather data but to build leadership. It helped young women define what peace and security mean to them, while equipping host organisations to reflect on their own strategies and power dynamics."*



## Outcomes

The use of the FCM by the PWMN has led to transformative outcomes at individual and institutional levels. At the heart of this process was the development and piloting of PWMN's intergenerational leadership strategy, culminating in onboarding 15 young Programme Associates.

These young women were not only trained in the methodology but were deeply involved in shaping and implementing it within their local contexts, ranging from Bougainville's post-conflict communities to remote islands in Tonga and urban centers in Fiji.

Their leadership, rooted in their lived experiences, helped articulate locally specific peace and security concerns such as domestic violence, cyberbullying, drug abuse, climate-induced displacement, and the cultural silence around gender-based harm.

Importantly, the methodology encouraged host organisations to move beyond extractive research practices and instead engage in a process of shared learning and reflection, helping them rethink their internal strategies and engagement models.

As a result, the FCM has now become a core tool within PWMN's programmatic and institutional framework, used not only to guide new members but also to strengthen alignment between feminist principles and Pacific-led peacebuilding approaches.

Beyond the organisational shifts, the process fostered a sense of solidarity and movement-building among young women across the region. Many expressed a deep desire to remain engaged, suggesting the development of a dedicated Young Women's Peace and Security programme that could serve as a regional platform for sustained collaboration and advocacy.

The use of the FCM thus became more than a methodology - it became a vehicle for strengthened leadership, raising voices, and collective power.

A young researcher from Bougainville shared:

*"This was my first time leaving my island and engaging in this kind of space. FCM gave us the structure to speak up, to learn, and to lead."*

## What Was Achieved? Creating Feminist Infrastructure

By grounding consultation in feminist values, the FCM provided a transformative approach that resonated across the diverse realities of the Pacific. It enabled rich, locally grounded insights and built capacity for long-term, movement-driven change as Tonga, Bougainville and Fiji networks are moving towards youth engagement with intentionality.

As Sharon noted:

*"It's a guiding tool- not just for research, but for building common ground, shaping collective action, and inducting new leaders into feminist practice."*

Link of the contributing org:

<https://pasifikapeacetanoa.org/pacific-women-mediators-network/>



# WEDU's Use of the Feminist Consultation Methodology (FCM) in Mentorship for Transformative Leadership

## Background

WEDU, a South Asia-based women's leadership organisation, has been at the forefront of supporting young women in leadership development through mentorship since 2012. In celebration of its 10th anniversary, WEDU embarked on a research project to evaluate the impact of its mentorship programs across South and Southeast Asia, including in Myanmar, Nepal, India, and Bangladesh.

This research aimed to understand how mentorship can foster transformative leadership, solidarity, and collective feminist leadership among young women.

The initiative was especially timely, as mentorship in these regions remains under-researched, particularly through the lens of feminist values and methodologies.

The research incorporated the FCM to create a participatory, inclusive approach to understanding the effectiveness of mentorship. Through the FCM, WEDU aimed to engage local communities, build solidarity, and ensure that young women at the heart of the study were actively involved in shaping the research. The FCM framework was adapted to the diverse contexts of each country, with co-researchers selected from WEDU's extensive mentorship network, ensuring that the research was grounded in the lived experiences of young women.

## Activities and Outputs

The action research followed a six-step FCM process:



**Plan:** Defined the research goals, gathered the co-researcher team, and established ethical guidelines.



**Design:** Developed a conceptual framework, key terms, research questions, and tools for data collection.



**Implement:** Engaged participants across Myanmar, Nepal, India, and Bangladesh, and conducted surveys and interviews.



**Sense-making:** Analysed the data through thematic analysis, generating key insights on mentorship and leadership.



**Learn:** The co-researchers reflected collectively on their experiences, with feedback loops to adapt the research approach.



**Iterate:** Shared findings with mentors, mentees, and the broader community to ensure actionable insights were taken forward.

One of the key outputs was a research report that highlighted the tangible impacts of mentorship on young women's leadership, including increased confidence, skills in networking, and leadership development. Additionally, a public event titled "FCM in Action: How Mentorship is Transforming Leadership in Asia" was held to disseminate the research findings to a wider audience.



## Outcomes

The outcomes of WEDU's research using the FCM were far-reaching:

**Increased Agency:** Over 60% of participants, who were mentees in the program, reported mentoring others, showcasing how mentorship had cultivated a cycle of leadership and solidarity.

**Enhanced Leadership Skills:** Mentorship enabled young women to develop critical leadership skills, including negotiation, networking, and managing personal and professional challenges.

**Community Building:** Mentorship not only fostered individual empowerment but also strengthened community bonds. Women from diverse backgrounds were able to collaborate, exchange resources, and support each other in their leadership journeys.

**Invaluable Data:** The research generated data that has been used to inform WEDU's ongoing mentorship initiatives and strengthen funding proposals for future programs.

**Strengthened Collective Feminist Leadership:** The use of the FCM allowed the research to contribute to a wider movement for feminist leadership in South and Southeast Asia, with many researchers and mentors using the findings to advocate for feminist mentorship and leadership models within their communities.

## What Was Achieved? Deepening Feminist and Research Capacities

The use of the FCM in mentorship programs can have a transformative impact on young women's leadership. By applying the FCM, WEDU was able to create a framework that was both accessible and empowering for local women, including those who had limited experience in research. The FCM facilitated a process where young women could learn, reflect, and act collectively by breaking down barriers between them and creating new opportunities for leadership and mentorship.

Reflecting on the value of the FCM, Juliana from Wedu emphasised,

Reflecting on the value of the FCM, Juliana from Wedu emphasised:

*"FCM is simple, adaptable, and accessible. It's a methodology that allows even those with no prior research experience to be involved in something that feels meaningful and impactful."*

The findings of this research are particularly relevant in a context where young women face numerous barriers to accessing leadership opportunities, particularly in patriarchal contexts across South and Southeast Asia. The use of the FCM has demonstrated the value of participatory, feminist-driven research in capturing the nuances of leadership development in marginalised communities. It highlights the need for mentorship programs that are not only about individual development but also about building solidarity, fostering intergenerational knowledge exchange, and addressing systemic inequalities.

Ultimately, this initiative underscores the critical role that mentorship plays in shaping the future of young women leaders, especially when grounded in feminist principles of empowerment, solidarity, and collective action.

As Juliana succinctly put it, "The mentorship program doesn't just create leaders, it creates a network of women who lead together."

Link to implementing org:  
<https://www.weduglobal.org/>

# Maiya School: Empowering Adolescent Rohingya Girls through Feminist Research in Humanitarian Settings

## Background

Maiya School is a women-led grassroots initiative operating in the Rohingya refugee camps of Cox's Bazar, Bangladesh, the largest refugee settlement in the world. Founded with the mission to provide safe, inclusive, and culturally sensitive education to adolescent girls, Maiya School emerged in response to the widespread gender-based barriers that Rohingya girls face in accessing learning opportunities. These include restrictive gender norms, stigma around menstruation, early marriage, and limitations on mobility, factors that are globally known to drive the school dropout rates among girls.

In 2022, Maiya School launched a project to explore healthcare access for adolescent Rohingya girls - one of the most underserved groups in the humanitarian response. Despite health facilities being present across the 34 camps, services are often only accessible to me due to the community's cultural norms, leaving girls vulnerable to navigating stigma and shame around their bodies.

Recognising that traditional research methods often exclude or exploit displaced communities, Maiya School chose to use the FCM to conduct participatory research focused on adolescent girls' access to healthcare services.

## Activities

Over a six-month period in 2022-2023, Maiya School implemented a grassroots research process shaped by and for Rohingya girls. The activities they undertook during the period include:

**Formation of a Youth Advisory Panel (YAP):** 13 adolescent girls from the refugee camp formed the research team. Most had no prior research experience and some had limited literacy.

**Training in the FCM:** The research team underwent intensive training, with translated guides, role plays, and storytelling techniques adapted to oral-language learning.

**Co-creation of research tools:** YAP members identified healthcare access as the research focus and developed interview and FGD guides with support from Maiya School facilitators.

**Community consultations:** The team conducted 7 focus group discussions and 5 interviews with community members, including adolescent girls, adult women, men, and healthcare providers.

**Data analysis and dissemination:** Using thematic analysis, the girls contributed to coding and sense-making. They co-authored findings and presented them through workshops and summary reports.

## Outcomes

The research revealed powerful evidence of systemic gender-based exclusion in camp health facilities, ranging from verbal abuse and sexual harassment by male clinic staff to a lack of culturally appropriate SRHR services. Key insights included:

↪ **Widespread shame and discomfort** in accessing healthcare, especially when services lacked female staff.

↪ **Fear of family dishonor and community gossip**, deterring girls from seeking care.

↪ **Structural inaccessibility**, such as long waits, inadequate privacy, and disrespectful treatment, contributing to the normalisation of health neglect.

At the same time, the use of the FCM led to transformative **personal and collective outcomes**:

**Growth in confidence and leadership:** Girls who were previously afraid to speak in public led consultations and engaged with stakeholders. One YAP member is now exploring SRHR advocacy as a career.

**Legitimised voice and expertise:** Community members reported a shift in perception seeing the girls as trusted researchers led to greater openness, especially around taboo topics like menstruation and reproductive health.

**Community-wide learning:** Participants, including parents and male leaders, expressed increased support for adolescent girls' rights to healthcare and education.

## What Was Achieved? Deepening Girls Participation in Civic Engagement

What emerged from Maiya School's use of the FCM was not only a compelling body of research, but the beginnings of a feminist ecosystem in a humanitarian setting. The project disrupted extractive research norms, proving that girls with limited literacy can generate valid, rigorous, and actionable evidence. It legitimised community-rooted knowledge, challenging assumptions that only professionals or academics can conduct research that drives change.

By centering girls' lived experiences and prioritising oral storytelling, the methodology aligned with Rohingya cultural norms, building trust, safety, and authenticity in ways that quantitative research methods like surveys often fail to achieve.

The girls' role as researchers deepened their **civic engagement** in a context where the Rohingya are denied formal citizenship and political participation.

As one Maiya staff member, Philippa reflected, "The research became a way for girls to claim space, not just in the community, but in the broader conversation about rights and dignity. The ripple effects continue. One team member is now using FCM in her doctoral work on child marriage."

The research findings are being used to advocate for structural changes in how healthcare is delivered across the camps. And the YAP girls, once excluded from public life, are now leading conversations with peers and elders alike. In the context of Maiya schools' adolescent girls, the the FCM became a means to the journey of building leadership for systemic change, embodying the World YWCA's vision of feminist transformation in action.

Link of the contributing org:

<https://www.maiyaschool.org/>



# Feminist Manch: Born from feminist consultation methodology, mobilising for young feminist advocacy and engagement.

## Background

Feminist Manch emerged in late 2022. It is a youth-led alliance for feminist advocacy in India, that centers intersectional voices, feminist leadership, and is rooted in the communities. What makes its origin unique is that Feminist Manch was born from the research. Using the FCM, two young feminist researchers, Jeevika Shiv and Maitree Mazumdar, initiated a participatory process to gather the perspectives of marginalised young women and gender diverse youth around the theme of gender, technology, and innovation in the lead-up to the 67th Commission on the Status of Women (CSW76).

What began as a feminist action research exercise soon evolved into a movement space. As co-researchers engaged deeply with the FCM process, they recognised the need for a sustained collective platform that could hold space to foster solidarity and ongoing advocacy dialogue around tensions and contradictions, against the backdrop of ever-challenging political contexts. As a result, Feminist Manch was formed not only as a research cohort but as an evolving collective with a political and advocacy mission, co-creating knowledge, sharing leadership, and shaping feminist policy from the ground up. The researchers became co-creators, applying principles of the FCM to redefine ways of engagement and working.

## Activities

The Feminist Manch research and advocacy journey followed the six-step FCM approach and was led by 13 young co-creators and 4 advisors, primarily young women and gender-diverse youth from rural, urban, and peri-urban India.

### Planning and design:

The team issued an open call for co-researchers to ensure diversity of experience and identity. Together, they mapped collective goals, designed participatory tools, and built a safe, inclusive space for collaboration.

### Data collection:

Through workshops, one-on-one interviews, online surveys, and grassroots consultations in five regional languages (Hindi, English, Tamil, Gujarati and Marathi), the group engaged over **500 contributors** from structurally marginalised communities.

### Sense-making and advocacy:

Co-researchers collectively analysed the findings and developed a detailed youth position paper on **gender, technology, and innovation**, which shaped India-level recommendations submitted in the lead-up to **CSW67**.

### Movement building through global advocacy:

Feminist Manch organised a **virtual parallel event at CSW67**, titled *“Feminist Consultation Methodology: A Socio-Political Choice for Young Feminist Movement Building”*. The session uplifted voices from the research and facilitated intergenerational dialogue between grassroots feminists and global policy actors.

## Outcomes

The participatory research conducted by Feminist Manch surfaced urgent and intersectional concerns around gender, technology, and innovation from over 500 young contributors particularly Dalit, Adivasi, Muslim, queer, disabled, and rural youth. These findings informed a powerful set of **youth recommendations** for CSW67 and helped shape the direction of national and global advocacy.

Key findings included:

**Digital exclusion and surveillance:** Many participants lacked personal digital access, often having to rely on family members' devices, usually male members. Gendered surveillance, especially in conservative households, restricted girls' and young women's online mobility and silenced their participation in digital space.

**Online violence and safety gaps:** Youth especially from marginalized groups expressed fear and distress over online harassment, trolling, and threats, with little recourse or institutional support. These experiences often led to self-censorship and withdrawal from online civic engagement.

**Lack of inclusive digital education:** Many co-researchers and contributors shared that school-based digital education rarely addressed gender, consent, or rights. Moreover, disabled and queer youth were routinely left out of mainstream STEM and innovation ecosystems.

**Limited space for feminist digital leadership:** There was strong recognition that young people are engaging politically online, but few formal platforms or protections exist for them to safely build and sustain feminist leadership in digital spaces. **These findings directly fed into a national-level youth recommendations that emphasised the need for:**

Gender-responsive digital infrastructure and policy

Consent- and-rights-based digital education

Investment in young feminist leadership in technology

Protection mechanisms for youth facing online harm

Centering intersectionality in digital access and governance

To further amplify these insights, Feminist Manch hosted both a virtual and an in-person event during CSW67. The parallel session, titled "Feminist Consultation Methodology: A Socio-Political Choice for Young Feminist Movement Building", was designed as a political space for youth from marginalized communities to reflect, speak, and strategise. The objectives of the event were to foster intergenerational and cross-movement dialogue on feminist co-creation and movement building; reflect on emerging insights from the community consultations, using the FCM as a lens to understand the links between digital access and structural inequality and discuss the role of technology in advancing young feminist leadership, highlighting stories of resistance and innovation from across India. The event offered a rare space where lived experience, feminist research, and political advocacy converged. It was attended by grassroots organisers, global advocates, and UN observers, helping push forward a youth-centered, intersectional digital rights agenda at a critical policy platform.

Participants not only presented findings but led discussions, moderated panels, and built solidarity with feminists from other regions, reinforcing the power of youth-led, community-rooted feminist consultation as both research and resistance.

## What Was Achieved? Sustainability and Ownership

Feminist Manch's journey represents a rare example of research transforming into a platform. Through the FCM, a temporary research cohort became an enduring collective, anchored in feminist values, intergenerational dialogue, and horizontal leadership. The platform now works beyond project cycles, providing structure and support for young people to co-create feminist advocacy agendas.

By enabling structurally excluded youth to lead data collection, analysis, and global advocacy, the process also deepened their sense of political agency. At CSW67, Feminist Manch co-researchers not only presented their findings, but they also claimed space within the forum and centered their local expertise in the global discourse. The use of the FCM was transformative in several ways. It built feminist infrastructures by investing in leadership and facilitation skills among co-creators. It challenged extractive research models, creating collective ownership of knowledge and lived experience; it empowered young feminists to perceive themselves as experts in their advocacy and to look at their lived experience as data.

It generated ecosystem-level impact, seeding a new space for sustained feminist organising by bringing together young feminist leaders, enabling the germination of a collective, and a platform that valued authentic collaboration, centered care, co-creation, young feminist voices, and advocacy outside of formal frameworks, beyond institutions or formal NGOs.

As one co-creator shared:

*“Feminist Manch was born because we didn't want to just be consulted. We wanted to build something of our own, with our politics, our care, and our vision.”*

Feminist Manch continues to grow as a young feminist platform for gender justice, feminist advocacy, and movement building, a living testament to the power of consultation as transformation. As an informal collective, they engage in formal spaces, including but not limited to, UN multilateral platforms that advocate for the meaningful engagement of young feminists.

Link to organisation website:

<https://x.com/feministmanch?lang=en>



# Strengthening Women's Political Leadership through the FCM in Nepal

## Background

In 2015, Nepal's federal constitution mandated that at least one-third of all political representatives be women, marking a progressive step toward inclusive governance. Yet, despite the increase in representation, many women leaders, especially those at the early stages of their political careers, lack the tools, capacity and support to influence policy meaningfully.

To address this, Nepal Anushandhan Tatha Bikas Pratisthan (NABP) in 2022–23 implemented a feminist capacity-building and action research program. The aim was to strengthen the leadership of young women political representatives (under 40) at the local, provincial, and federal levels using the FCM.

## Activities

The six-month program combined a FCM-based action research with immersive training on human rights, gender-based violence, social inclusion, and sexual and reproductive health and rights. Activities included:

**Selection and training of co-researchers:** 16 women political representatives from diverse backgrounds were selected across caste, geography, religion, and levels of governance.

**Use of FCM's six-step approach:** The team applied storytelling, informal interviews, FGDs, baseline and endline surveys, and role-play exercises to create a participatory and reflective research environment.

**Capacity-building sessions:** Sessions were conducted in Nepali and incorporated feminist values, safe space principles, and anti-hierarchical facilitation.

**Thematic dialogues:** Topics such as discriminatory social norms, toxic gender roles, and constitutional gaps were explored through peer exchange and reflection.

**Co-creation of a feminist declaration:** Participants jointly formulated and signed a commitment to advocate for gender-just governance.

Despite political schedule constraints and initial resistance to youth-led training, the program achieved full participation and shifted perceptions on the value of feminist facilitation and intergenerational learning.

## Outcomes

The FCM-based approach led to **tangible growth in leadership, knowledge, and collective voice:**

↳ **Shift in attitudes and knowledge:** Endline surveys showed increased awareness of feminist principles, SRHR, and intersectionality. 94% of participants agreed that patriarchy fuels gender injustice in Nepal.

**Enhanced advocacy skills:** Participants shared real-life experiences of discrimination and power struggles. These narratives were later used to identify policy gaps and local advocacy priorities.

**Deeper peer solidarity:** Despite political differences, women representatives built bonds of sisterhood, acknowledged shared challenges, and expressed a desire to continue joint advocacy.

**Community-informed evidence:** The research exposed significant gaps in knowledge of national gender policies (e.g., the Gender Equality Policy 2077), reaffirming the need for targeted political education.

## What Was Achieved? Deepening Democracy and Civic Participation

This process illustrated the transformative potential of FCM in feminist governance-building. It fostered feminist infrastructure, a network of empowered women leaders equipped with critical analysis, political voice, and mutual accountability. FCM did not merely train individuals; it cultivated ecosystems of feminist leadership across the political spectrum. By creating space for women to articulate their lived experiences and confront structural injustice, the methodology disrupted conventional training formats and placed political power in relational, collective, and context-rooted practice.

The process also revealed how FCM can legitimize and democratise evidence-building, allowing rural and underrepresented women to define policy priorities based on lived realities, not abstract frameworks. Participants began to see themselves not just as local representatives but as policy actors, knowledge producers, and advocates for systemic reform.

The shift from silence to storytelling, from consultation to co-research, highlighted how feminist methods can deepen civic participation and reshape power dynamics, not only within institutions, but within women's own self-perceptions.

By integrating SRHR, GBV, and climate justice within political training, the project demonstrated FCM's adaptability to intersectional, multi-issue agendas. Participants advocated for expanded local implementation of the Gender Equality Policy, budget allocations for gender-just planning, and stronger safeguards for LGBTIQ+ rights, signals of how feminist research leads to feminist governance.

Link of the contributing org:

<https://www.linkedin.com/in/nepal-anushandhan-tatha-bikas-pratisthan-70b204365/>



# Whispers of Dignity: Politics4Her's Use of the FCM to Uncover SRHR Silences in India

## Background

Across India, conversations around sexual and reproductive health and rights (SRHR) remain deeply shaped by caste, religion, class, gender, disability, and geography. For many historically marginalized communities, such as Dalit, Muslim, Adivasi, LGBTQIA+, and persons with disabilities, SRHR services are not just inaccessible, but actively alienating and violent. In response to this, Politics4Her initiated the Whispers of Dignity project: a feminist research and reflection process designed to surface, center, and validate the often-unheard stories of SRHR silences, shame, and resistance.

Politics4Her is a youth-led global feminist organisation committed to amplifying young women's political participation, leadership, and advocacy in public life. Through storytelling, intersectional research, policy dialogues, and online campaigns, Politics4Her works to dismantle patriarchal power structures and create accessible spaces for young feminists to shape political narratives and social change. With an emphasis on community-rooted practice and cross-movement solidarity, the organisation operates in diverse contexts, including conflict zones, conservative societies, and digital advocacy spaces, to uplift the leadership of young women and structurally excluded communities.

In India, Politics4Her partnered with young feminist activists, community-based organisations, and SRHR advocates to implement Whispers of Dignity. The project was grounded in the FCM and was designed to centre the leadership and lived experiences of young women and structurally marginalized communities. The FCM provided a participatory, ethical, and inclusive research framework.

Key FCM-based activities included:

**Recruitment and training of co-researchers:** Young feminist leaders were selected from Dalit, Muslim, Adivasi, queer, and disabled communities. They were trained in the FCM principles, ethical storytelling, and trauma-informed listening.

**Story-based evidence collection:** Rather than using standard surveys or structured interviews, the team facilitated story circles, reflective journaling, informal dialogues, and visual mapping to capture experiences around SRHR.

**Reflexive sense-making:** Stories were not “analysed” in a top-down manner. Instead, co-researchers worked together to unpack patterns of shame, surveillance, silence, and struggle through group dialogue and narrative analysis.

**Community dialogue spaces:** Findings were shared through intimate gatherings and online forums that emphasised collective healing, reflection, and imagination.

The research deliberately did not produce a traditional “policy brief,” choosing instead to honour the knowledge of participants through an executive summary grounded in feminist ethics, storytelling, and dignity.

## Outcomes

The project surfaced urgent, emotional, and often invisibilised realities from across India:

**Shame and silence as systemic tools:** From being denied menstrual products at school to being mocked by doctors during abortion visits, participants described shame and silence as recurring structural patterns, especially at the intersection of caste, class, and gender.

**Healthcare as harm:** Medical spaces were described as surveilled, violent, and exclusionary, particularly for queer and disabled individuals. Participants shared instances of being infantilised, misgendered, or denied autonomy in clinical settings.

**The politics of survival:** SRHR decisions were deeply tied to economic survival, community reputation, caste boundaries, and religion-based discrimination. In these contexts, autonomy was negotiated, not granted.

As an outcome, the research was also full of resistance and hope: mutual aid, peer mentorship, alternative healing practices, and feminist organising emerged as powerful forms of agency. Importantly, participants reported feeling “seen,” “heard,” and “respected,” a rarity in conventional research on SRHR.

## What Was Achieved? Shaping Inclusive Spaces and Economic Futures

Whispers of Dignity exemplifies the radical potential of the FCM to create feminist ecosystems of knowledge, solidarity, and care. Rather than extract data from communities, Politics4Her created a space where storytelling became activism, and research became healing. This approach disrupted traditional power dynamics in research by privileging lived experience, decentralising expertise, and reframing emotional, spiritual, and bodily realities as valid data.

*‘Many researchers said they felt seen, not just as data collectors, but as co-creators of knowledge. They appreciated how the methodology honored lived experience over technical jargon.’*

Vrushali, Politics4Her

The project built feminist infrastructure by equipping co-researchers with tools for ethical inquiry, collective reflection, and political education. These young feminist leaders are continuing and strengthening their work in digital rights, SRHR advocacy, and healing justice across India. In doing so, they are helping to transform civic and governance spaces from the margins, not through formal policy levers alone, by redefining how issues are framed, who speaks, and what forms of evidence are considered legitimate.

The FCM use in this context also indicates that rigorous, intersectional research can be low-cost, low-tech, and deeply rooted in community contexts. It showed how participatory reflection processes can create space for inclusive, feminist governance, even in settings where shame, exclusion, and violence persist.

As one co-researcher reflected:

*“This was the first time I was asked to tell my story without being interrupted, judged, or spoken over. That’s what dignity felt like.”*

In a country where SRHR conversations are increasingly policed, Whispers of Dignity reclaimed silence as a site of feminist inquiry, and transformed it into a chorus for justice, care, and collective power.

Link of the contributing org:

<https://www.politics4her.com/>

# Redefining Access: Deaf Youth Lead Feminist Research on Sexuality Education in India

## Background

Sexual and reproductive health and rights (SRHR) are often framed through spoken or written language, leaving behind those who communicate differently. In India, deaf young people, particularly those who use Indian Sign Language (ISL), have been historically excluded from comprehensive sexuality education (CSE). Most existing curricula fail to consider their linguistic needs, cultural context, and lived experiences, reinforcing harmful silences and misinformation.

To address these gaps, YWCA of India, in partnership with World YWCA, undertook a groundbreaking research project in 2022 using the FCM. The research aimed to generate evidence on the accessibility and understanding of CSE among young deaf adults in India, with the process being designed and led by deaf co-researchers themselves.

## Activities

The research was rooted in the six steps of FCM: Plan, Design, Implement, Sense-Make, Learn, and Iterate, each adapted to suit the cultural and communication needs of the deaf community.

**Co-researcher leadership:** A team of six deaf co-researchers aged 18–35 led the project. Fluent in ISL and deeply embedded in deaf networks, they brought critical insights and cultural legitimacy to the research.

**Designing accessible tools:** All tools, surveys, reflection prompts, interviews, were adapted into ISL through video, sign-supported visuals, and verified translations.

**Data collection:** The team engaged 177 deaf participants across India through online and offline channels. Data collection was conducted using a blend of qualitative and quantitative methods, including storytelling, video responses, and ISL-signed surveys.

**Sense-making and analysis:** Signed responses were translated and analysed through collaborative discussions. Co-researchers and facilitators cross-referenced quantitative trends with narrative insights.

**Validation and dissemination:** An in-person consultation brought co-researchers and external SRHR experts together to reflect on findings and identify advocacy strategies. The process culminated in a set of policy recommendations and a commitment to future consultations, webinars, and accessible CSE advocacy.

## Outcomes

The project produced powerful and revealing insights:

**Late and informal SRHR learning:** 75% of deaf participants began learning about SRHR after age 13, often in informal or peer-led settings.

**Peer-to-peer learning dominance:** Over 50% relied on other deaf adults or peers, with teachers and hearing professionals often perceived as uncomfortable or unable to communicate effectively.

**Social media as a key access point:** 72% of participants used social media, primarily accessible videos, for SRHR information, reflecting the lack of formal, inclusive resources.

**Barriers in mainstream education:** Respondents described embarrassment, stigma, and alienation when sexuality topics were introduced in school, particularly when teachers lacked ISL skills.

These findings validated what deaf youth have long expressed: that mainstream education systems fail to meet their needs in both form and content. Through the FCM, the research not only captured these gaps but also documented the agency, resilience, and strategies of a community that has built its own informal system of knowledge-sharing.

## What Was Achieved? Disrupting traditional research paradigms

This project exemplifies how the FCM can transform not just what we research, but who owns the process and how change is imagined. In a space where deaf individuals are often “studied” but rarely consulted, this research shifted power from experts to community members, and from policy silence to political voice.

The use of the FCM led to the creation of feminist infrastructure within deaf networks, where research became a site of capacity-building, connection, and collective learning. The co-researchers, many of whom had never participated in formal research before, reported an increased capacity to engage in complex inquiry processes, as well as an interest in exploring new areas of research to bring the experiences of deaf persons to the surface. Kanika and Yashmin, two of the co-researchers, indicated that the FCM tool not only empowered the group to conduct research but also helped them to examine their own perspectives and biases around SRHR. Kanika reported that the FCM had a positive ripple effect, as it empowered many researchers to exercise their own agency in research and policy engagement. Yashmin now aspires to design and implement research that explores the determinants of gender based violence in households with deaf people.

This work also disrupted extractive research paradigms. By translating tools into ISL, centering deaf-led facilitation, and prioritizing visual and story-based analysis, the project challenged assumptions about what constitutes “valid” evidence. It reinforced that rigorous, intersectional research can and must be conducted in multiple languages and modalities, particularly when working with communities whose voices are systematically marginalized.

Moreover, this initiative demonstrated the political and economic relevance of feminist, accessible research. Findings are now informing curriculum design, organisational training, and government advocacy on inclusive education. The project’s recommendation for collaborative curriculum development and cross-sector partnerships has already sparked conversations between SRHR groups and disability rights organisations.

In essence, the research proved that inclusive, community-led feminist methodologies are not only possible, they are necessary. As one co-researcher put it:

**“CSE in sign language means we finally get to understand our bodies in our own words. That’s empowerment.”**

Link of the contributing org:

<https://ywcaindia.org/>



## Learning: Reflections from the Use of the FCM

The case studies presented in this booklet, spanning Bangladesh, India, Nepal, the Pacific, and the wider South Asia region - reveal not only the breadth of application of the FCM but also the depth of transformation and opportunities it enables. Together, these experiences offer valuable insights for practitioners, donors, youth leaders, and organisations committed to feminist values, inclusive governance, and community-led change.

Across every network that implemented it, the FCM created space for young women and structurally excluded communities to redefine engagement and leadership as well as lead evidence generation from a place of lived experience and political consciousness. Whether in refugee camps, political assemblies, deaf communities, or intergenerational peacebuilding efforts, the FCM shifted the research paradigm from extractive to empowering, making participants into co-researchers, analysts, and advocates.

One of the FCM's greatest assets is its flexibility. It was successfully adapted across oral-language contexts, low-literacy communities, sign-language-based research, multilingual political cohorts, and informal feminist networks.

The methodology's emphasis on contextualisation allowed each team to remain rooted in their own cultural and political realities while holding firm to feminist values such as equity, relationality, and community accountability.

In each case, co-researchers expressed that they not only gained knowledge and skills, but also confidence, recognition, and purpose. The FCM was not a means to an end; it became the process through which leadership was activated and sustained. Many co-researchers have gone on to lead advocacy efforts, contribute to program design, speak in regional and global forums, and mentor others in feminist practice.

The process of holding safe spaces for storytelling, managing ethical complexities, and translating across languages, modalities, and power dynamics is deeply resource-intensive, emotionally, logistically, and politically.

Effective implementation of the FCM requires investment and patience in training, time, translation, facilitation, and post-research support. These are not add-ons, but foundational to centering ethics in processes.

The case studies underscored that what is not said, what is silenced, avoided, or erased, is itself evidence - lived experience is data. The FCM helps us read between the lines of policies, systems, and service delivery to understand whose voices are missing and why. It challenges the misleading neutrality of mainstream data and instead reclaims evidence generation as a political act of ownership and accountability.

Perhaps most powerfully, the FCM served as a catalyst for cross-border solidarity and movement-building. Young leaders across continents engaged with one another's work, shared tools and reflections, and began shaping a shared language of transformation. The methodology did not end with data collection, it seeded ecosystems of change.

Importantly, the use of the FCM offers a pathway to realise global commitments such as the Sustainable Development Goals (SDGs), particularly SDG 17 on partnerships. By anchoring evidence-building in solidarity, power-sharing, and mutual accountability, the FCM embodies the principle of “Nothing about us without us.”

It demonstrates what true multi-stakeholder partnership can look like when structurally excluded communities are not just consulted, but co-lead design, research, and action.

In doing so, it contributes to stronger, more equitable systems of governance, development, and knowledge production.

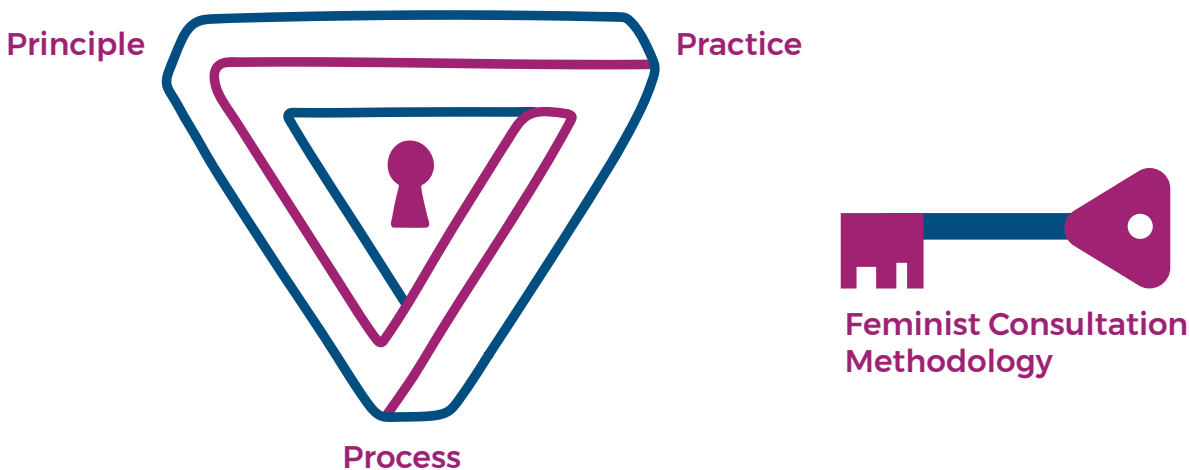
Moving forward, as the community continues to grapple with intersecting crises, climate collapse, democratic erosion, digital exclusion, and backlash against gender justice, the need for grounded, inclusive, and transformative methodologies like the FCM has never been more urgent. These case studies reaffirm that feminist research is not only vital, it is also about reclaiming, resisting, reimagining and rebuilding it. We learned that when young women and marginalised communities lead that process, the possibilities for systemic change expand.

Let this booklet be an invitation to experiment, adapt, deepen, and share. The work is not finished. The methodology is alive. And the movement is growing.



# From Tool to Catalyst: Future Pathways for Feminist Consultation Methodology

In a world grappling with poly-crises there is a resounding need to reimagine how we create, hold, and share power. World YWCA's Goal 2035 offers a bold and necessary response to these realities: By 2035, 100 million young women and girls will transform power structures to create justice, gender equality, and a world without violence and war. Unlocking people's power through their engagement and participation is important. FCM is a key that unlocks the people power triangle to influence Principles, Process, and Practice. Each section of the triangle holds immense potential, but through FCM's radical practice of co-creation, this potential can be fully activated.

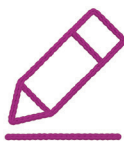


The FCM doesn't replace existing tools - it complements and enhances them. It's an adaptable methodology that can be layered onto program design, research, strategy, or organisational development. Its power lies in its ability to place people, not processes or metrics, at the center. In doing so, it ensures that what we build is grounded in authenticity, equity, and sustainability.

Once this triangle is "unlocked," the FCM strengthens:



**Process:** by improving how we design programs, build systems, mobilize communities, and tackle emerging issues

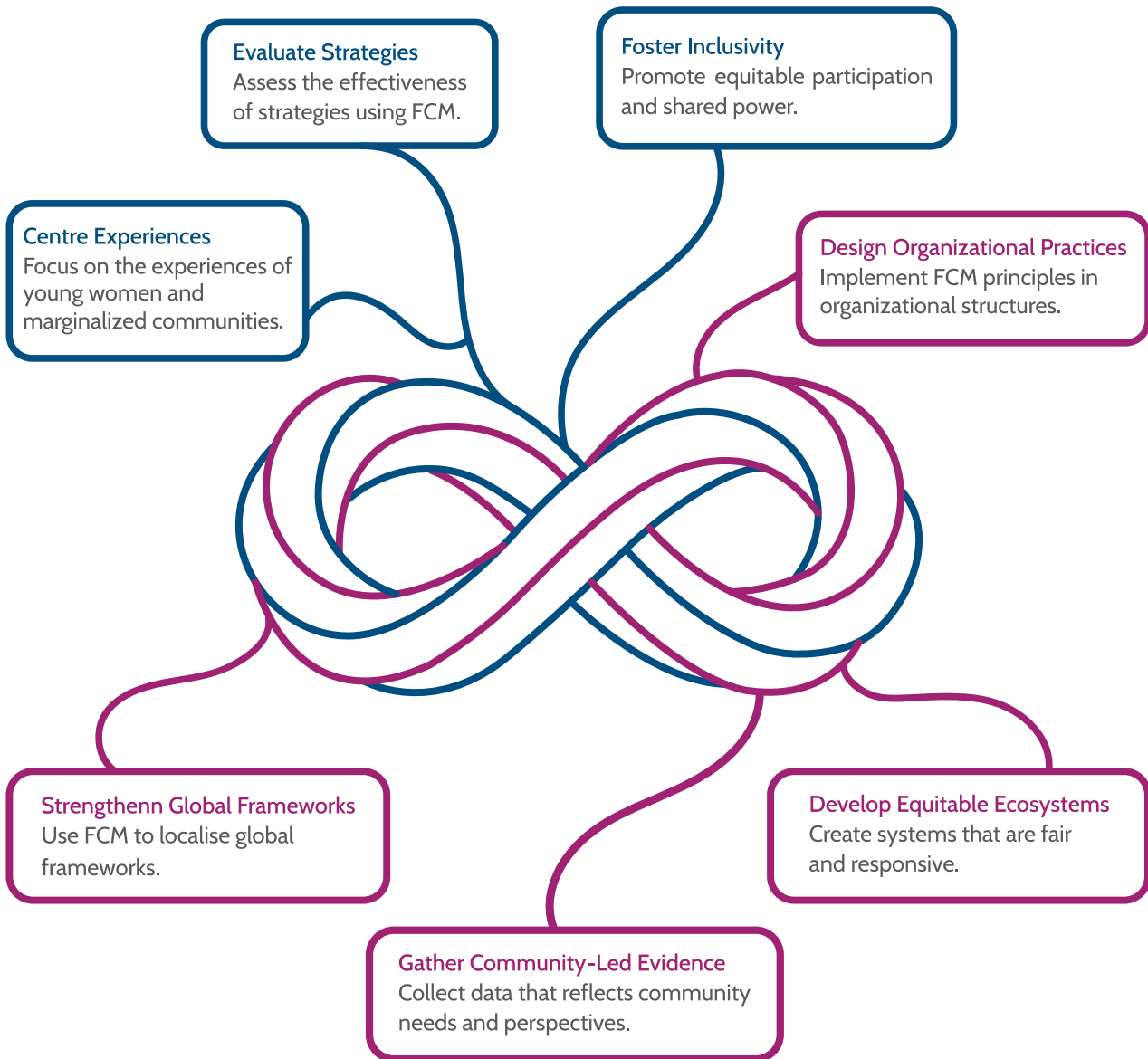


**Practice:** by transforming organisations strategies, enabling cross-movement building, and amplifying lived realities in spaces of power



**Principles:** by anchoring work in community ownership, ethics, and equitable power-sharing in organisations

In this model, the FCM isn't a "tool" used on people - it's a tool held by them.



The second visual shows how the **FCM has already been used to center lived experiences, foster inclusion, and gather community-led evidence** especially among young women and marginalized communities. But the infinity loop illustrates that this is just the beginning.

The possibilities of the FCM's application are vast and growing. Here are some transformative directions:

## Use FCM to Explore Emerging Challenges

- 🔗 Apply the FCM in the context of AI, digital surveillance, mental health, and climate migration, ensuring the participation of voices often excluded from technical policy spaces.
- 🔗 Support intersectional application with youth with disabilities, trans, gender non-conforming and non-binary communities, migrants, and Indigenous women to uncover nuanced realities and unaddressed gaps.

## Use FCM to Strengthen Global Frameworks

- 🔗 The FCM offers a concrete pathway to localize global frameworks like the SDGs, Generation Equality, or the Youth, Peace and Security Agenda.
- 🔗 It brings intersectional accountability and feminist translation to policy commitments by centering those most impacted by global decisions.

## Use FCM to Ground Grantmaking and Evaluate Strategies

- 🔗 Donors and philanthropic actors can use the FCM to move from funding static “solutions” to investing in community-led strategy and knowledge.
- 🔗 Funders can embed the FCM into MEL, co-create evaluation metrics with grantees, or consult communities as part of strategy cycles.

## Use FCM to Strengthen and Create Organisations

- 🔗 Embed the FCM into internal systems like governance models, leadership development, and decision-making frameworks to ensure they reflect feminist values.
- 🔗 Foster institutional self-reflection, cross-functional collaboration, and power redistribution across roles and hierarchies.

## Use FCM to Link Movements and Issues

- 🔗 The FCM can act as a unifying methodology across themes and movement–building bridges between gender justice, disability rights, climate justice, and peacebuilding movements.
- 🔗 It enables co-learning across geographies, translating feminist solidarity into action.

The World YWCA remains committed to fostering girls’ and women’s leadership in all civic, governance, and religious spaces. The FCM is a pivotal and transformative feminist research tool that is adaptable across our movement and we hope that it serves as a useful guide for our members and supporters. Should you need further support regarding resources, training opportunities, mentorship and strategic dialogues, reach out to our team for ways that we can support you to implement the FCM in your organisation or project.



# WorldYWCA

16 L'Ancienne-Route  
1218 Grand-Saconnex  
Geneva Switzerland  
Tel: + 41 22 929 6040  
Fax: + 41 22 929 6044  
worldoffice@worldywca.org  
worldywca.org

## Social Media



## COPYRIGHT

Attribution-NonCommercial  
NoDerivatives 4.0  
International  
(CC BY-NC-ND 4.0)



[creativecommons.org](https://creativecommons.org/licenses/by-nc-nd/4.0/)



This publication may be  
redistributed  
non-commercially in any  
media, unchanged and in  
whole, with credit given to  
World YWCA.

A PRODUCT OF WORLD  
YWCA 2025