

Spiral of JUSTICE AND HEALING

Weaving Decolonial and Feminist Pasts, Presents,
and Futures to Sustain and Care for Global South
Leadership Transitions.



WHAT IS TRANSITION,

**IF NOT THE WHISPER OF CHANGE,
WEAVING NEW ROADS,
STEP BY STEP,
GENERATION AFTER GENERATION,
FROM TERRITORY TO TERRITORY,
LIKE ROOTS THAT DO NOT ASK PERMISSION,
BUT SPRING FORTH WITH LIVING AND PRESENT MEMORY?**

**WHAT IS TRANSITION,
WHEN IT IS ROOTED IN THE GLOBAL SOUTH?**

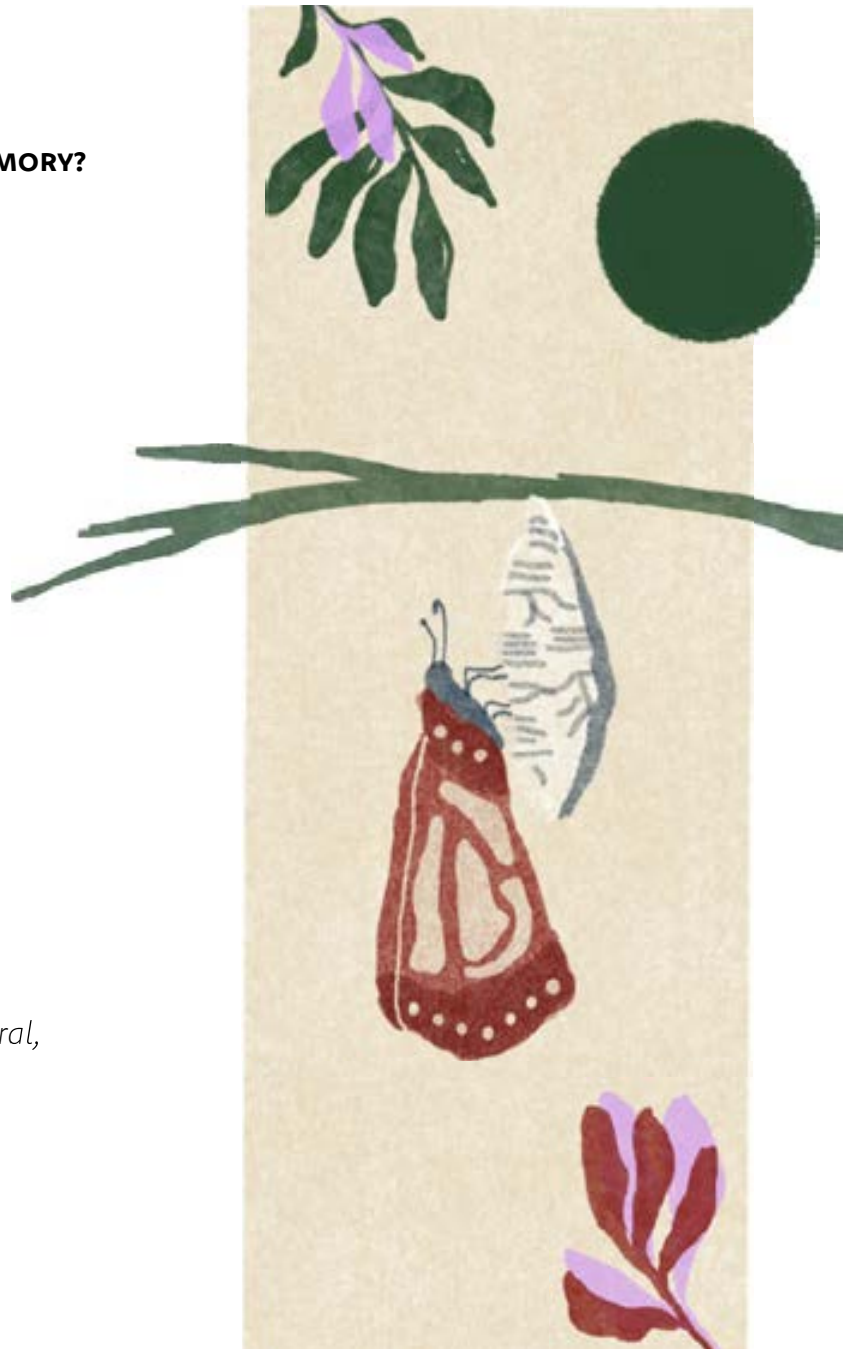
*A historic debt.
A pressing demand.
A spiral that seizes power,
history interrupted.
To return.*

**AND WHAT IS TRANSITION IN BODY, IN LAND,
IN COMMUNITY?**

*It is feeling every crease of colonialism
that still intersects us,
every structure that refuses to transform,
repairing injustices and making way for change.
It is inherited exhaustion,
the tremor of the new,
and even so,
the strength that endures.*

*In the South,
we have experienced transition as something natural,
like the river that changes its course
but never its source.*

*Our leaderships do not wait for an invitation:
they are our collective guide,
they represent our communities,
an unbreakable commitment—
because here, that is what matters.*



WHAT IS TRANSITION?

IT IS LAND, COMMUNITY, POWER, MEMORY.

A HISTORIC DEBT.

TO RETURN.

**A SPIRAL THAT RECLAIMS JUSTICE AND HEALING
CENTERED ON AND ROOTED IN THE GLOBAL SOUTH.**

CONTENTS

5	Summary & key lessons
13	Feminist transitions on decolonial routes
19	Metamorphosis and butterflies: feminist leadership of the Global South
21	• Global South feminist leaders
23	• The funder
24	• Accompaniment team, Sukuamis
27	• Co-construction of a decolonial feminist methodology
30	The whales' journey: making a mark for the present, future, and past of transitions
32	• Care, integration, and analysis of transitions
39	• Leadership transition narratives sharing our experience
41	• The power of bonding: community, creativity, and narrative of transition
44	Spiral of transitions, the Latin American cohort: lessons and recommendations
48	• Mobilizing resources that support and contribute to anticolonial feminism
51	• The futures, presents, and pasts of transition: leaving signs on the road
54	Rituals to heal transition for Global South feminist leaders
56	Weaving decolonial and feminist pasts, presents, and futures to sustain and care for Global South leadership transitions
63	References and resources

“Spiral of JUSTICE AND HEALING:

WEAVING DECOLONIAL AND FEMINIST PASTS, PRESENTS,
AND FUTURES TO SUSTAIN AND CARE FOR GLOBAL SOUTH
LEADERSHIP TRANSITIONS”

Is a report that compiles lessons and recommendations drawn from a close and extensive accompaniment journey of over three years with Latin American feminist leaders who today hold executive director positions of Global North-based organizations. This documentation and learning report reveals the urgency of care and sustainability needed in the current moment, understood through healing as a political strategy to reimagine power and transform the structures of oppression. These reflections are the products of dialogue and an exchange of collective knowledge, focused on confronting and dismantling racist, ableist, classist, and adult-centric injustices that persists in the world, in organizations, and often within social movements. This report contributes critical insights for the transformation and systemic change needed to build life-affirming worlds. That work requires more than reform. It calls on us to heal the fractures created by systems of domination and to weave different pasts, presents, and futures that can sustain feminist leadership transitions. Centering the wisdom, power, and leadership of the Global South is not simply about acknowledging a historic debt—it is a political commitment and an organizing agenda for the systemic change needed to move us toward justice and collective healing.

Co-written by Tania Avalos, Laura Vergara, Eve Alcalá G., Nantzi Nájera y Perla Vázquez.

Creative strategy and illustrations: Tania María Carrillo.

Editorial design: Joan Martínez.

Translation by [Tlatolli Ollin](#).

Published by Sukuamis, April 2026.



This paper was written under a Creative Commons 4.0 BY-SA license. This license allows other people to adapt and build on this report provided they include the corresponding credit and license such new creations under the same terms.

The contents, information, and lessons shared herein are deeply rooted in the collective and intergenerational knowledge of the Global South, and this acknowledgement should remain in any documentation that uses this report.



Summary & KEY LESSONS

Spiral of justice and healing documents the accompaniment journey and experiences of Global South¹ feminist leaders as they navigated leadership transitions into Global North-based organizations, where each became the first Global South feminist leader to assume the role of executive director. The report offers collective reflections and analysis from Global South feminist leaders and allies across feminist movements who have led profound change, cultivating healing in the face of compounded structural injustices that have long prevented Global South leaders from reclaiming power, resources, and visibility on global space.

¹ Global South: Also referred to as Global Majority, names the peoples and communities historically shaped and impacted by colonialism, racial capitalism, and systemic marginalization. The term refuses narratives of absence or deficiency and instead foregrounds the knowledge, power, creativity, and political imagination cultivated through struggle. It affirms the dignity, resilience, and intellectual authority of communities long positioned as peripheral, while recognizing the collective practices of solidarity, care, joy, and resistance that sustain movements for liberation.

Rooted in decolonial feminist thought, the Global South is not a geographic designation but a political concept. It asserts the South as a site of knowledge, leadership, and transformative power. The term recognizes that the communities who constitute the majority of the world's population hold critical insights and practices necessary for advancing justice, healing, and systemic transformation.

Understood in this way, the Global South refers to communities historically targeted by systems of domination, particularly those produced and expanded through European colonialism and U.S. imperial power. It centers the experiences and leadership of peoples who have been marginalized within global political and economic systems, including diasporic and displaced communities living in the Global North, as well as indigenous peoples who continue to resist colonial domination on their own territories.

These systemic injustices—rooted in colonialism, racial capitalism, and unequal power—fracture our movements, strain our communities, and shape who has access to resources and who is forced to do more with less. Global South feminist leaders carry these pressures at every level of their work. Their leadership emerges in contexts where organizations remain chronically underfunded and structurally unsupported, leaving little room to prepare for or sustain the leadership transitions that are essential for continuity, renewal, justice, and collective strength.

Too often, Global South feminist leaders and organizations are expected to navigate leadership change without the accompaniment, political support, or material resources required to do so with care. Transitions are treated as administrative moments rather than what they truly are: deeply human, political processes that surface fear, grief, exhaustion, hope, and possibility all at once. Without intentional support, the emotional and relational labor required to move through these moments is invisibilized.

Transitions hold transformative potential. They are moments when movements pause, reflect, and decide what must be carried forward and what must be transformed. When held with care, they can generate new forms of leadership, solidarity, and political imagination.



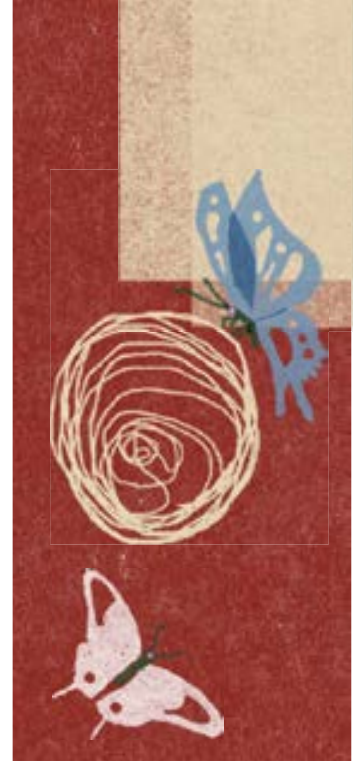
Spiral Of Justice And Healing analyzes **Global South feminist leadership transitions**,² and highlighting political care as the core component to guarantee sustainable, fair, and restorative processes. It proposes concrete strategies to confront the complexities of such transitions, acknowledging the multiple systemic oppressions —such as racism, ableism, classism, and adult-centrism— and the need for profound organizational transformation, particularly within organizations whose governance structures, processes, and decision-making practices continue to center Global North norms and power. This transformation is not understood merely as a mechanism for a group’s internal sustainability, but as a critical axis that recognizes organizations as living entities, with a direct impact on the broader ecosystem of social change and feminist and social justice movements.

² Global South feminist leadership: deeply political and strategic leadership, rooted in decolonial feminist agendas and the growth of intergenerational and emerging leadership, which situates the knowledge and power of the Global South not as a static identity or geography but as a dynamic, long-term political agenda. Such leadership acknowledges the complexity of lived experiences, including displacement, marginalization, and the intersection of race, gender, disability, class, caste, and geography, as well as structural challenges within organizations, boards of directors, and systems of financing. It focuses on transforming structures, questioning hierarchies, and opening spaces for those in proximity to injustices, beyond individual identities. Also, it recognizes transition as an essential dimension of leadership, understood as a verb of active action and not merely as a role. This implies confronting the tensions of inheriting previous systems, values, and challenges, and recognizing the importance of strategic preparation, inclusive accountability, and accompaniment by funders and internal teams as political and strategic allies. In itself, Global South feminist leadership is a political strategy toward systemic change.

MAIN LESSONS

• Decolonial care as political strategy:

Transitions situate approaches that acknowledge the painful and chaotic without erasing or delegitimizing them, transforming healing into an active tool for systemic change. Care is not an individual act—it is a political practice that redistributes power, strengthens feminist justice, and sustains leadership capable of transforming oppressive structures. In its decolonial dimension, care recognizes the body as a site of resistance and re-humanization, where every act of care and space for emotional release connects with ancestral knowledge that has survived centuries of violence. Care thus integrates body, mind, memory, and community, affirming collective strength and historical memory, and evolving into a comprehensive political strategy that dismantles oppression and nurtures transformative movements from the roots.



• The power and wisdom of Global South feminist leaders is transformative:

Global South feminist leaders carry forms of political wisdom forged in the daily work of survival, resistance, dreaming, creativity, solidarity, discipline, and collective care. Their leadership often emerges in contexts where institutions and spaces were not designed to include them, and where they must confront racism, casteism, ableism, classism, adult-centrism, and multiple forms of injustices while navigating organizations historically shaped by Global North power, governance, and norms. Stepping into these roles demands rebuilding trust within fractured teams, addressing inherited organizational tensions and harm, challenging entrenched hierarchies, building infrastructures that center wellbeing, and holding a collective political vision even as they face unequal scrutiny, resource constraints, and the emotional weight of transformation. And yet, through extraordinary resourcefulness, creativity, and courage, Global South feminist leaders draw on their lived experience, movement knowledge, community accountability, and ancestral wisdom to transform these challenges into pathways for change and justice. In doing so, they expand the meaning and practice of leadership itself—shifting it away from hierarchy and control toward relational power, collective responsibility, and political care—demonstrating that leadership rooted in the knowledge and power of the Global South is essential for building institutions capable of advancing justice, healing, and long-term transformation.

• Impact on racial, gender, and disability justice:

Global South feminist leadership challenges entrenched power by occupying management and leadership spaces and simultaneously resisting institutional oppression. Leaders cultivate inclusive, equitable, and sustainable models that reshape power within organizations and broader social movements. By centering racial, gender, and disability justice, these strategies enact systemic change, questioning hierarchies historically designed to exclude and marginalize. Real power emerges through reparation, solidarity, and collective governance creating leadership that sustains resilient and transformative social movements.

• Transitions as processes of reparation and strategic opportunities:

Taking on the leadership of organizations in the Global North—especially those historically led by leaders from the Global North—carries significant emotional, mental, and physical costs. Leaders confront racism, ableism, classism, casteism, adult-centrism, and multiple forms of structural violence while challenging systems that have long excluded them. Transitions are inherently traumatic under these systems and conditions, requiring the dismantling of hierarchies, questioning of entrenched norms, and resistance to internal and external pressures, all while maintaining a collective vision. Yet these moments are also strategic opportunities: to renew organizations, introduce inclusive and decolonial perspectives, illuminate overlooked power dynamics, and reshape power relationships. Transitions can foster collective leadership, embed comprehensive care practices, and create sustainable pathways for political and organizational transformation. The cost is high, but the resulting strength and innovation generate leadership capable of reimagining and reconstructing systems with equity and sustainability at the center.

• Need for comprehensive accompaniment:

Leaders cannot navigate transitions alone. Multidisciplinary accompaniment—including proximity, trust, spiritual care, political analysis, and strategic support—is essential to sustain leaders facing emotional, mental, and physical exhaustion. Effective accompaniment ensures that transitions are collective and holistic processes, promoting power redistribution, justice, and the integration of care and healing into organizational transformation.

• Collective sustainability for feminist leadership:

Transitions must be shared experiences that strengthen networks among leaders, teams, and communities. Mutual accompaniment sustains the emotional, political, and organizational weight inherent in challenging entrenched power structures, preventing these burdens from falling on individuals alone. Shared leadership also generates strategies for structural transformation, building support networks and political projects that amplify Global South voices and capacities.

• Documenting transitions as a narrative tool of transformation:

Recording lessons, decisions, challenges, and acts of resistance is critical to recovering histories often erased by colonial and patriarchal systems. Documenting transitions—painful, complex, expansive, diverse, and transformative—represents an act of political justice and historical reclamation. It preserves knowledge, acknowledges errors, and enables future generations to learn from the collective experiences of Global South feminist leaders. Historical narratives of leadership transitions—memory—affirm the idea that leadership is collective, holistic, and transformational. Retelling the process of transition allows us to acknowledge, recover, and share our knowledge and lived experiences with accountability and space to grow.

- **Critical analysis of cultural and historical contexts, power, and risk:**

Organizations operate within social, cultural, and historical contexts shaped by structural colonialism, racism, and oppression. Understanding these dynamics allows risks to be addressed precisely, rather than misinterpreted as fear or insurmountable obstacles. Risk must be assessed collectively, distributing responsibility, strengthening resilience, and guiding sustainable strategies. The real threat lies not in risk itself, but in the absence of support for emerging leaders and movements. Opportunities arise from cultivating diverse leadership, consolidating historical memory, and advancing decolonial feminist agendas centered on Global South leadership. Critical analysis of context, power, and risk is essential for designing effective, transformative strategies.

- **Comprehensive, intergenerational, and holistic support for incoming and current feminist leaders, past leaders, and funders:**

Incoming and current leaders, outgoing leaders, and funders play pivotal roles as strategic allies during transitions. Their support involves validating the experiences of new leaders, facilitating conversations with management and creating safe spaces where tensions and challenges can be addressed constructively. In many contexts, especially when Global South leaders join an organization, the opposite occurs: more is demanded of them with less support, without fully understanding the context, the power dynamics, and the specific needs of the people leading the transition. This produces added pressure, increases the risk of exhaustion, and overlooks the realities of systemic injustices and legacies inherited from previous leadership. Building peer relationships between incoming leaders (across organizations), previous leaders and funders boosts legitimacy, increases trust, and raises the effectiveness of processes of systemic change. A holistic, intergenerational approach acknowledges that successful transitions depend not only on new leaders, but on shared history, collaboration, and co-responsibility—building long-term, sustainable structures that strengthen movements and organizations. At the same time, it is critical to recognize that not all former or outgoing leaders should automatically be included in transition processes. In contexts where past leadership has caused harm, built or reinforced unjust organizational structures, left conflicts unresolved, or contributed to organizational damage, inviting those leaders into the transition without accountability can reproduce harm and undermine the process. Careful assessment, clear boundaries, and meaningful accountability mechanisms are therefore essential to ensure that transitions prioritize the well-being of staff, the integrity of the organization, and the possibility of genuine transformation.



KEY RECOMMENDATIONS

FOR ORGANIZATIONS AND MOVEMENTS

✓ **Organize, hold, and center intergenerational dialogues and practices as long-term collective care:**

Acknowledge that transitions help re-energize and shift organizations and groups while adapting them to the evolving needs of movements. Treat generational transitions as a long-term political practice of care, allowing different generations to occupy and share spaces of power, decentralize authority, prevent burnout among founding leadership, and create opportunities for reflection and the documentation of profound lessons.

✓ **Raise visibility of systems of oppression:**

Actively identify and confront racist, ableist, classist, casteist, and adult-centric practices that obstruct transitions and perpetuate historical inequalities.

✓ **Transform organizational cultures:**

Embed feminist mechanisms of care, accountability, and rotating leadership to strengthen sustainability, internal justice, and organizational resilience.

✓ **Document collective memories:**

Preserve collective knowledge and prevent over-centralization around individual figures. Documentation ensures continuity, resilience, and intergenerational learning.

✓ **Promote collective leadership transitions:**

Reduce reliance on single individuals by building distributed, inclusive, and collaborative leadership structures that provide shared support during transitions and strengthen organizational capacity.

FOR PHILANTHROPY AND FUNDERS

✓ **Support Global South experience, resources, and knowledge:**

A majority of accompaniment consultants who are contracted in the philanthropic sector and by funders are persons from the Global North. Trusting and supporting the experiences, knowledge, and insights of Global South accompaniment consultants is also an act of political trust.

✓ **Fund transitions with a decolonial perspective:**

Invest in flexible accompaniment of 2 to 3 years, designed and chosen by Global South leaders.

✓ **Support holistic processes:**

Meet emotional, spiritual, and political needs, beyond the logistical aspects, acknowledging that comprehensive care is strategic. Foment intergenerational support and exchanges that include founders, predecessors, and leaders in transition.

✓ **Prioritize Global South leadership:**

Allocate funds for peer support networks, ensuring dignified severance with extended benefits, financial security, and sustainability of projects.

✓ **Build and promote safe spaces for care:**

Promote and guarantee spaces that collectively and organizationally involve other leaders who are in transition to create support networks with situated accompaniment. In addition to opening spaces with teams and management to implement transitions.



FOR LEADERS IN TRANSITION

✓ **Personal-collective care and reconnection:**

Acknowledge that external support is needed to recover creativity, the body, and spirituality as tools of resistance and political resilience.

✓ **Trust and center your power and wisdom:**

Affirm the knowledge, experience, and political insight you bring as a Global South feminist leader. Trusting your perspective—and grounding decisions in your values, community accountability, and movement histories—is essential to challenging dominant norms and reshaping leadership in ways that align with justice and collective well-being.

✓ **Weave feminist networks:**

Seek situated, intergenerational accompaniment with linguistic justice, so as not to face the challenges of transition alone.

✓ **Challenge paradigms of leadership:**

Redefine “success” far from colonial, capitalist, and hierarchical standards, building inclusive and transformative models of power.

✓ **Re-authorship, tell your own story:**

Create conditions to tell their own story of transitions, in addition to sharing multiple ways of sharing such stories. Move away from revictimization and approach dignity through narrative practice; tell their story in their own terms and centered on the care of the subject in transition.



Just leadership transitions, and all transitions of power, demand a paradigm shift across ecosystems, movements, and sectors. This means moving from extractive and colonial funding models toward decolonial and anti-ableist practices that respect the rhythms, bodies, and political realities of those leading change. It means transforming organizational cultures through antiracist, anti-casteist, and anti-classist practices that confront and dismantle the systemic barriers embedded in governance, decision-making, and resource distribution.

Equally critical is the role of accompaniment that is culturally grounded, politically aligned, and rooted in the lived realities of Global South feminist leaders. Too often, the expertise mobilized to support transitions continues to be concentrated in the Global North, reproducing the very power imbalances these transitions seek to transform. Meaningful accompaniment must therefore prioritize partnerships with practitioners, facilitators, and knowledge holders from the Global South whose experiences, languages, and political frameworks resonate with the contexts and communities involved.

At the heart of this transformation lies the collectivization of care, the intentional documentation of lessons, and the redistribution of power and resources. These are not peripheral practices; they are the infrastructure of movements capable of sustaining and realizing justice over time. When care is politicized, when knowledge is shared, and when leadership from the Global South is trusted and resourced—including through culturally relevant accompaniment—transitions become more than moments of change; they become sites where new political possibilities are practiced.



Only through this collective commitment can feminist movements cultivate organizations that are more equitable, more accountable, and more deeply rooted in the communities they exist to serve. In doing so, they do not simply manage transitions; they transform the very conditions under which leadership and power are imagined —placing collective justice and healing at the heart of it all.



Feminist transitions ON DECOLONIAL ROUTES

What is a social movement if not the idea of transformation and change, the idea of advancing and traveling long roads to obtain justice.

In its broad plurality, feminism as a social movement has sought to construct alternatives for change for women, young feminists, girls, and diverse communities, reflecting the richness of our dreams and the multiplicity of our political agendas. And change, transformation, and transition are fundamental to achieve progress in gender justice; racial justice; and all forms of social justice in the face of multiple and compounding forms of oppression afflicting women, girls, LGBTQI+ persons, communities with disabilities, and beyond. Feminism seeks fundamental and profound shifts in power, resource distribution, and reparative justice, advancing transitions toward decolonial and anti-ableist leadership in which historically marginalized communities step forward to claim their rightful place with their wisdom, knowledge, and power. **But, what happens when these transitions seek to remove the dominant power structures that for so long have been centered on dominant bodies, geographies, and narratives?**

For decades, leadership in feminist organizations —especially in those with visibility and access to the ‘lion’s share of funds’— has been disproportionately held in the hands of white, cisgender women without disabilities from the Global North. This phenomenon is not accidental; it is the direct result of colonial and capitalist systems that have positioned the knowledge, priorities, and experiences of the North as ‘universal,’ while they marginalize and subordinate the voices of the Global South and racialized communities. In many senses, the bodies, narratives, and leadership of the Global South have not been considered to conduct and direct international processes and organizations, even when they belong to, and in some way represent, the voice of the communities they serve.

As documented in *From Margins to Center* (AWID, 2021), organizations from and based in the Global North continue to capture the bulk of funds devoted to feminist activism, even when they operate outside their contexts and when feminism’s most effective and far-reaching efforts have been implemented and led from Global South feminist movements and leaders. This concentration of power has generated a reproduction of internal hierarchical dynamics in organizations, groups, and networks, in which key decisions —on strategy, narrative, funding, and representation—are made far from the communities driving the most profound systemic change and directly confronting the intersections of injustice created by those very systems.

This report documents the co-creation of an accompaniment strategy designed to support and sustain feminist leadership transitions centered in the power and knowledge of Global South feminist leaders. It is part of a broader historic shift that has been gaining momentum across the feminist ecosystem over the past decade—particularly within international organizations—where leadership is increasingly emerging from communities long excluded from positions of power. Today, we are witnessing more frequent transitions toward leaders from the Global South, persons with disabilities, afro-descendant communities, youth, LGBTQI+ communities, and many other historically marginalized identities who have carved pathways through their movements to reclaim global spaces of decision-making and reshape how institutions engage with feminist and social justice struggles. These transitions signal not only a change in leadership, but a deeper transformation in who holds power, whose knowledge is recognized, and how strategies for justice are imagined and enacted.



On the one hand, these shifts were driven by the natural cycle of leadership renewal, as many long-standing leaders reached the end of their terms or stepped aside after extended periods in their roles—often accelerated by the pressures and reflections brought on by the pandemic. On the other hand, they were accompanied by a deeper transformation within the sector that had historically held the majority of leadership positions in feminist organizations. This opened space for leaders from communities that had long been excluded from executive roles—such as black, indigenous, brown, and latinx women, as well as persons with disabilities—many of whom directly reflect and represent the communities these organizations seek to serve.

These transitions, while they started in the midst of decisive systemic processes, brought on by crises or post-pandemic exhaustion and burnout, in addition to unrest and demonstrations for racial justice between 2020 and 2021, are also the product of a generational change, and consequently a transformation of power in sectors which, although they are the center of work in the feminist ecosystem, the communities the sector serves, still lacked representation in spaces of leadership and decision making. This transition did not come alone, but rather represented and represents a fundamental challenge for philanthropy and feminist organizations:

Our sense is that we are only at the beginning of this wave of transitions. We are on the cusp of a generational shift in our sector as long-time leaders step down, and a new generation of activists, including many Black, Indigenous and people of color leaders, are stepping into executive director positions. Given what is on the horizon, we now have an important opportunity to question our default habits in the sector and shift our stance around leadership transitions.

(Holly Bartling).



It is now evident that leadership transitions have become a fundamental dynamic in the life of organizations, offering the capacity to question and redefine both social and internal structures within the sector. However, this does not guarantee that change will occur smoothly, nor that organizations actively seeking leadership from BIPOC³ communities and other historically marginalized groups are fully prepared to receive and sustain them.

Leadership transitions are still widely treated as high-risk moments—often because dominant frameworks, largely shaped by Global North organizational norms, equate change with instability rather than renewal. In this context, a new executive director may be viewed not as a source of organizational strength, but as a potential liability. In some cases, funding may even be paused until the transition is deemed successful—a subjective assessment—while the organization and its new leader navigate the most challenging stages of consolidating their position, their vision, their perspective and knowledge.

³ BIPOC: Refers to people who identify as black, indigenous, and people of color, a collective term primarily used and popularized in the United States to describe groups that have been historically racialized and marginalized under structures of white supremacy. The term emerged partly to foreground the distinct and foundational impacts of anti-black racism and settler colonialism—particularly on black and indigenous peoples—while also gesturing toward broader solidarities among communities of color. However, as a broad umbrella category, BIPOC has significant conceptual and political limitations. By aggregating many different communities under a single label, it can obscure the specific historical, cultural, economic, and political conditions that shape different groups’ experiences and risks flattening important differences among them. Critical and decolonial analyses of oppression emphasize that systems of domination operate through interconnected but distinct histories and structures, meaning that racialized communities do not experience marginalization in identical ways. Within and across groups categorized as BIPOC, experiences are shaped by context, geography, class position, caste, gender, migration status, and diasporic identity, as well as by differing relationships to colonialism, land, labor, and the state. Without attention to these differences, the term can unintentionally reproduce a homogenizing framework that erases internal hierarchies and distinct political struggles, including indigenous sovereignty movements and the global dynamics of systems of oppression and exploitation. In this report, the term BIPOC is used with a clear recognition of its limits and through a framing that centers Global South theory and political analysis.

Philanthropic analysis increasingly acknowledges that transitions can indeed be periods of turbulence. The departure of long-term or founding leaders—or leadership teams that have embodied entrenched hierarchies—represents a profound organizational shift and exposes the need for intentional support systems that sustain both the individuals involved and the institutions they steward.

At the same time, the arrival of leaders from new generations, with different political perspectives and lived experiences, often reveals tensions embedded within established organizational cultures. Leaders from historically marginalized communities frequently face additional barriers as they challenge inherited norms and attempt to transform structures not designed with them in mind.

While the general sentiment is that funders want BIPOC leaders to succeed, especially leaders who come from the communities they serve, stories continue to emerge about how these leaders have been set up to fail. Incoming BIPOC leaders often face impatience from staff to quickly get up and running, sometimes while cleaning up an organization's inherited financial or programmatic woes. Often an organization's first leader of color, they are frequently expected to reverse a long history of entrenched racism while serving a majority-white board. Leaders try to accomplish these Herculean tasks with little time to settle into their roles and often with meager support, especially from anxious funders.

(Chaty Dang & Liz Sak).

In this sense, the questions that guided this journey were first directed toward individuals and their experience, although from the outset we sought to decenter the idea that a transition involves only one person. It is essential to examine who experiences and represents the transition in order to identify what needs to be addressed and where accompaniment should be directed to strengthen Global South feminist leadership. Humanizing transitions and viewing them through the lens of history, memory, and embodied impact—acknowledging the complex emotions and feelings that accompany shifts in power—is fundamental to supporting those navigating these changes.



Subsequently, we structured questions around collective and organizational dimensions, exploring how we can support and participate in these transitions by recognizing the structures of oppression and power reproduced in internal, labor, and relational dynamics. This includes examining the expectations—and burdens—placed on emerging leaders from communities driving social transformation. These leaders often engage in processes of internal renewal, challenging, reorganizing, and rethinking the meaning, mission, and spirit of feminist organizations from within.



- A. How can we support or heal processes of transition that are hostile, racist, adult-centrist, or ableist?
- B. How feminist leadership manifests in the new generations, how is it practiced from BIPOC, latinx, and Global South leaders?
- C. How exhaustion and burnout are recognized, and the multiple impacts on the bodies of feminist leaders in transition?
- D. How much discredit and mistrust toward new leadership is rooted in structural racism on the part of all the sectors and actors involved in leadership transitions?
- E. How feminist organizations are sustained and how they grow or are strengthened?
- F. What tensions arise between principles and practices, in the values and internal dynamics of organizations?
- G. How do we know whether feminist organizations in the Global North and international spaces are truly prepared for shifts in their internal relationships and power structures?
- H. What changes and leadership cycles must organizations undergo when they are led by BIPOC and Global South leaders?





TRANSITIONS ARE A PROCESS THAT UNFOLDS IN A SPIRAL RATHER THAN A LINEAR PATH,

BECAUSE THEY REPRESENT MOVEMENT
TOWARD JUSTICE AND CHANGE IN POWER.
THEY MUST BE APPROACHED WITH PATIENCE,
CREATIVITY, IMAGINATION, AND DEDICATED
WORK TO HEAL PROLONGED, COMPLEX
WOUNDS, AND PLACE SPECIAL EMPHASIS ON
RETURNING TO THE BODY, ACKNOWLEDGING
THE IMPACT, AND SUSTAINING COLLECTIVELY.

This understanding arises from recognizing leadership transitions as natural and necessary movements within the life of organizations and movements. At the same time, these transitions are inherently complex, uncomfortable, and often painful, causing a high cost on the bodies, histories, and memories of Global South and BIPOC leaders who navigate them, while also impacting organizations and the broader movement.

In many cases, BIPOC leadership cannot fully realize its purpose due to entrenched structures of power, discrimination, and racism reproduced internally—from labor dynamics to decision-making hierarchies—and from resistance to change. Preconceived notions and stereotypes, particularly from funders and the wider ecosystem, further constrain BIPOC leaders and shape expectations of their participation in transitions. These circumstances force a critical reassessment of the standards by which we measure the success of structural transformation, particularly as we witness historic shifts in power that demand new frameworks for evaluating leadership.

Recognizing the absence of comprehensive, politically grounded strategies to support these leaders allowed us to confront and embrace the challenges inherent in such transitions. A central finding of this report is the transformative power of care and healing practices for feminist leaders in transition—as a political tool for sustainability and justice. It highlights the profound impact of Global South leadership when it occupies strategic spaces and drives systemic change toward decolonial justice, underscoring the urgent need to document, sustain, and support these transitions.



Metamorphosis and butterflies:

FEMINIST LEADERSHIP OF THE GLOBAL SOUTH

Documenting these experiences allows us to retrace the path of co-creation through a methodology from the root and the source, from the very worldview—a decolonial and situated approach for understanding feminist leadership transitions in the global ecosystem. It situates changes and shifts in power as tools for transformation and justice, while recognizing that transitions are embodied in stories, memories, and both personal and collective experiences. In this context, the narratives of Global South, latinx, young, afro-descendant, and feminist leaders with disabilities emerge as central: through their rhythms, knowledge, and lived experience, they have forged their own paths to feminist leadership, attaining strategic positions and advancing meaningful progress toward justice for their communities.

Although the path described in this process is often complex and turbulent, it confronts deeply entrenched systems of oppression that extend into even the smallest organizational spaces, generating profound resistance to change. In many ways, our accompaniment stems from a risk-taking leadership that asserts its needs and rights, alongside funders genuinely invested in supporting transitions and their potential for sustainability. This approach engages multiple scales, levels, and key actors, supporting transitions to generate meaningful long- and medium-term change within organizations and, in turn, exert a decisive impact on the broader social justice movements.

First and foremost, we recognize the individuals—women and leaders—who directly experience and shape transitions. In our case, these were a cohort of feminist leaders from the Global South who attained Executive Director/Director positions in international organizations based in the Global North in the early 2020s, institutions whose structures and practices had long been centered on dominant Global North norms and leadership models.



These transitions of power are not abstract institutional processes; they are embodied in the leaders' stories, histories, and memories, and deeply rooted in their connections to the communities these organizations seek to serve. Each of them stepped into positions previously held by founders or long-serving leaders—predominantly white cis-gender women from the Global North—marking a significant shift not only in leadership, but in whose knowledge, perspectives, and lived experiences shape the direction of these institutions.

Our accompaniment began with the recognition that leadership transitions are multidimensional processes of metamorphosis: profound personal and collective systemic changes in which multiple possibilities for justice are at stake. These transitions often confront resistance even within the feminist movement itself, representing both paradox and rupture, challenge and opportunity, and creating openings for structural accommodations that strengthen the ecosystem. Within this complexity, the metaphor of metamorphosis illuminates how Global South and other historically marginalized leaders emerge, claim decision-making spaces, and move beyond imposed limits—emerging from the chrysalis to occupy and reclaim spaces and power.

It is important to acknowledge that the early stages of these transitions in the early 2020s produced substantial disruption for all involved, functioning as a stress test. The high expectations and demands placed on Global South feminist leaders and their organizations generated significant pressure, underscoring the need for profound and sustainable feminist and decolonial accompaniment. Accordingly, this report revisits the reflections that guided the process—from the Global South feminist leaders, funders, and the accompaniment team supporting this journey—as well as the methodological and political frameworks that shaped this collective effort.

GLOBAL SOUTH FEMINIST LEADERS

Global South feminist leadership is expansive, plural, and deeply rooted in ancestral, territorial, and multigenerational knowledge systems that sustain visions of freedom, mutuality, and collective care. While shaped by histories of colonialism and structural inequality, the Global South is not defined by these forces alone. Rather, it is a space of profound political imagination and social innovation, where communities have long cultivated practices of solidarity, resistance, and collective survival that offer powerful alternatives to dominant models of leadership and power. Within this landscape, Latin American feminist leadership is as plural and broadly diverse as the region it inhabits, where it promotes many agendas centered on the particular injustices and dreams that have prevailed historically. Latin American leadership is also passionate and unshakably committed to its causes, because women, young feminists, and girl leaders embody these histories of injustice, discrimination and violence in their own stories, which inform how they position and construct their roadmap for struggle and justice.

The transition leadership cohort convened for this accompaniment process was intentionally formed as an intimate and carefully curated group of Latin American feminist leaders entering into executive director roles within international organizations based in the Global North. Historically, these organizations had been led predominantly by white, cisgender women from the Global North, and their institutional cultures, practices, and decision-making processes had largely reflected and centered Global North norms and frameworks.

The cohort leaders' trajectories are shaped by powerful and layered intersections of identity, class, geography, and political formation. They are afro-descendant women, young women, and women with disabilities whose leadership has emerged through sustained engagement across movements, communities, and academic spaces. Many come from working- and middle-class backgrounds and from communities outside dominant metropolitan centers, bringing perspectives rooted in territories and social realities that are often marginalized within international advocacy spaces.

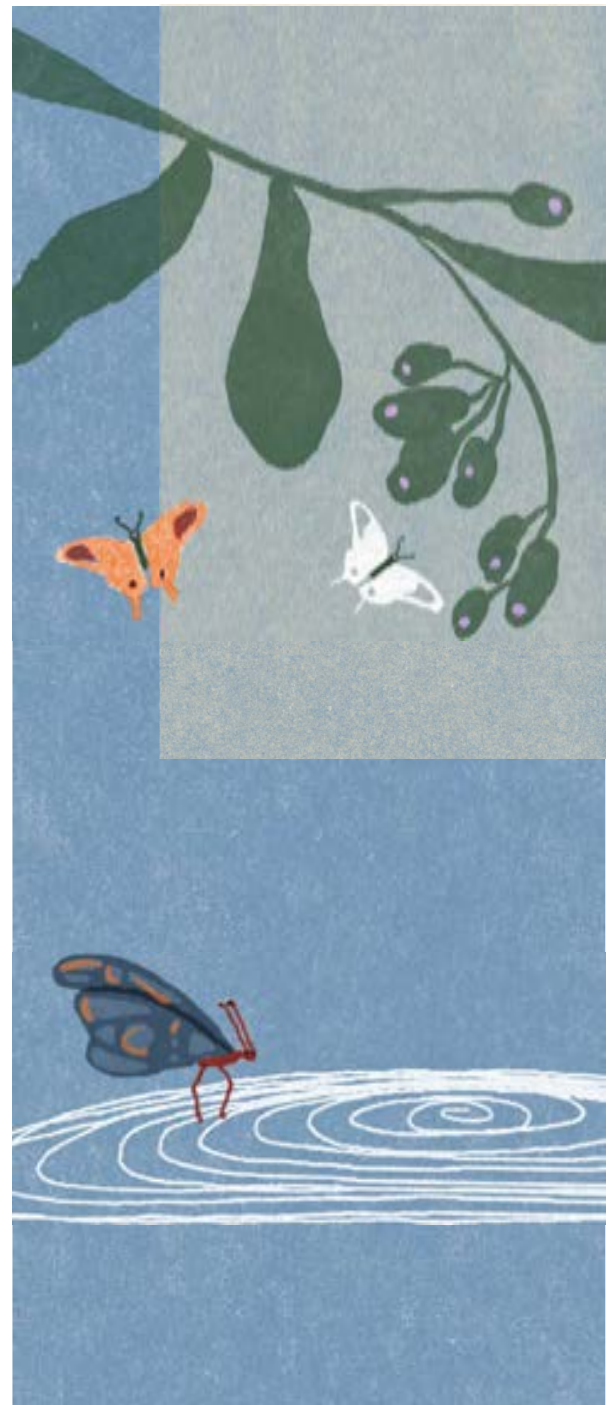
Their paths have been forged through expansive experience across multiple arenas: grassroots organizing, feminist and social justice movements, academic study, and the founding, strengthening, and accompaniment of organizations and collective initiatives. This breadth of formation has cultivated leaders able to move fluently between movement building, intellectual production, and institutional strategy. As a result, they step into executive leadership not only with technical expertise but also with political clarity, relational leadership practices, and a deep accountability to the communities and movements that have shaped their trajectories.



Finding and recognizing themselves within this collective process became, in itself, a powerful source of sustainability during the transition into executive leadership. The identities, histories, and political commitments of the feminist leaders in the cohort became the driving force of the accompaniment process, which they collectively shaped from their own experiences and positions. At a critical moment of transition, this space supported them to recognize the strength of their voices and to articulate with clarity the urgent need for feminist movements and international organizations to cultivate environments grounded in genuine diversity, inclusion, and equity.

Within this space, the Global South feminist leaders were also able to name—often for the first time beyond long-standing institutional silences—the practices, mechanisms, and cultures of racism and coloniality that persist even within organizations committed to justice, dynamics that are particularly prevalent within international organizations based in the Global North and historically shaped by cis-normative and Global North-centered leadership cultures. Making these realities visible through their own experiences allowed them to begin generating strategies for response and transformation, aimed both at repairing harm and preventing its repetition. In doing so, they contribute to shaping a generation of leadership willing to confront what has long remained hidden, speak what has been silenced, and amplify voices historically marginalized within institutional spaces. At the same time, they understand leadership as part of a broader continuum, recognizing themselves as future predecessors responsible for opening pathways for the leaders who will follow.

From this perspective, the Global South feminist leaders in the cohort intentionally prioritized an accompaniment process centered on well-being and grounded in methodologies rooted in situated, contextualized, and decolonial approaches to healing and leadership—approaches that affirm the power and knowledge of the Global South. These frameworks recognize the pain, tensions, and complexities that often accompany leadership transitions for women and young feminists from historically marginalized communities who enter organizations and systems not designed to include them, and which therefore require profound transformation to become more inclusive, equitable, and just.



THE FUNDER

In the years during and following the pandemic, leadership transitions across the social justice ecosystems accelerated amid a broader reckoning with institutional racism and the entrenched barriers that have historically concentrated power within white, Global North leadership while preventing its redistribution to BIPOC and Global South leaders. As these shifts unfolded in the early 2020s, a private funder committed to the sustainability of feminist movements and to centering BIPOC and Global South leadership recognized the urgent need to support leaders stepping into institutions that had long remained structurally exclusionary. These transitions represented not only organizational change but also part of a wider transformation taking place across social justice sectors. At the same time and as expected, they unfolded within an increasingly volatile political context that would soon give way to an intensifying backlash against movements advancing racial justice, gender equality, and structural change.



To act strategically within this moment and context, the private funder sought to leverage its role not only as a grantmaker but also as a partner in strengthening leadership and movement sustainability. Recognizing that these shifts were unfolding at a pivotal moment for feminist and social justice movements, the funder understood that supporting Global South feminist leaders stepping into institutions based in the Global North—organizations historically led by white, cisgender women from the Global North—was essential not only for organizational continuity but also for the long-term vitality of the movements themselves. Leadership transitions of this nature create rare opportunities to reshape institutional cultures, redistribute power, and better align organizations with the communities and movements they seek to serve.

In response, the funder moved beyond conventional grantmaking to support a more holistic process of accompaniment. It funded a process intentionally designed to center the Global South feminist leaders themselves. The leaders led the selection of the accompaniment team and retained full agency over the design, priorities, and direction of the process. At the same time, the funder approached its role with a conscious awareness of power, supporting the creation of spaces for reflection, peer exchange, and tailored forms of accompaniment to help leaders navigate the political, organizational, and personal complexities of transition. By investing in leaders during this critical period, the funder sought to strengthen not only the immediate effectiveness of their organizations but also the longer-term transformation of leadership across the feminist and social justice ecosystem.

ACCOMPANIMENT TEAM, SUKUAMIS

The process of supporting leadership transitions for this cohort of Latin American Global South feminist leaders was shaped and guided by the political principles of Sukuamis, a feminist accompaniment partner rooted in the Latin American context. Grounded in regional experience, movement practice, and Global South epistemologies, this approach situates leadership transitions within the broader political realities that shape feminist movements today. It recognizes that leadership change is never purely organizational; it is embedded in histories of struggle, unequal power relations, and ongoing efforts to transform institutions and systems.

From this perspective, accompaniment requires clarity about the values, frameworks, and political commitments that guide the work of supporting feminist leadership.

✓ Analysis of power.

Power shapes every space where movements and institutions operate. It is expressed through gender, class, race, age, disability, geography, and geopolitics, structuring who speaks, who decides, and whose knowledge is recognized. These dynamics deeply influence civil society organizations, social movements, and political initiatives. To accompany leadership transitions with integrity, it is necessary to name and examine these relations of power from Global South perspectives. Doing so allows interventions to be rooted in the lived realities of communities rather than imposed from dominant frameworks. For philanthropy in particular, this requires confronting practices shaped by white supremacy and colonial hierarchies—patterns that often remain invisible, normalized, or denied both within institutions and in their relationships with movements.

✓ Feminist, decolonial, and sustainable analysis.

Our approach draws on feminist and decolonial traditions of analysis rooted in the epistemic Global South. It is informed by pedagogies of popular education that treat knowledge as collective, experiential, and transformative. These frameworks allow us to examine leadership transitions not as isolated organizational events, but as moments embedded within broader histories of struggle, resistance, and social change.

✓ Accompaniment grounded in Global South experience.

The accompaniment process is centered on the knowledge, histories, and political practice of Global South organizations and movements. It is informed by long-standing experience working with both locally rooted groups and global organizations, allowing for a nuanced understanding of the tensions, opportunities, and contradictions that emerge when leaders from historically marginalized communities step into international institutional spaces.



✓ **Commitment to movement transformation.**

Our work is guided by a commitment to strengthening social movements and their transformative potential. This requires holistic and systemic approaches that recognize the interconnected nature of leadership, organizational culture, political strategy, and collective well-being. Leadership transitions are understood as moments that can either reproduce existing power structures or open pathways for deeper transformation.

✓ **Creative and reflective methodologies.**

We employ creative and dialogical methodologies that invite reflection, storytelling, and collective analysis. These approaches create space for leaders to examine their experiences, name the structures shaping them, and imagine alternative ways of leading and organizing. Through dialogue and critical reflection, accompaniment becomes a process of political learning and collective meaning-making.

✓ **Collective participation and plurality of perspectives.**

The process values collective participation and the coexistence of multiple perspectives. Rather than seeking simplified narratives or uniform conclusions, it embraces the plurality of experiences and viewpoints that emerge within movements and organizations. Through shared reflection and dialogue, spaces are created where knowledge circulates, tensions can be examined, and deeper understanding can emerge from the diversity of lived realities.

Drawing on these perspectives, Sukuamis developed a political and methodological proposal to sustain feminist leadership by fostering healing processes across leaders, organizations, and movement ecosystems. This approach begins by challenging dominant androcentric and colonial understandings of the body, healing, and knowledge. It reclaims the multiple forms of knowledge and experience that capitalism and patriarchy have historically dismissed, marginalized, or rendered invisible.

Central to this approach is the recognition that transformation cannot occur only at the level of ideas or rational analysis. When healing and transition are addressed solely through intellectual frameworks, they often generate additional anxiety and disconnection. Meaningful change requires engaging the full spectrum of human experience and acknowledging the multiple dimensions through which individuals and collectives process transformation.



Within this framework, the body becomes a central site of political and emotional knowledge and power:

✓ **The physical body**

Anchors us in the present and in the territory we inhabit. It is where the demands of leadership, struggle, and responsibility are most immediately felt. Through fatigue, tension, or illness, the body often reveals what institutions and words cannot yet name during moments of profound change. The physical body reminds us that transformation unfolds in the present moment, and that any process of transition must begin with attention to the conditions in which we live, work, and breathe.

✓ **The energetic body**

Moves through relationships, teams, and collective spaces. It reflects the flows, imbalances, and tensions that circulate among people, institutions, and movements. This body carries both the accumulated energies of past experiences and the shifting forces of the present. When recognized and worked with consciously, these energies can open pathways for transformation; when ignored, they can solidify into resistance that blocks movement and change.

✓ **The emotional body**

Holds the memory of what has been lived. It carries the emotional imprints of past struggles—joy, fear, anger, grief, hope, and shame—that accompany moments of transition. These feelings move through both personal and collective histories, yet they are often silenced within institutional cultures that privilege rationality over vulnerability. Acknowledging the emotional body allows leaders and communities to process what has been experienced and to transform those memories into sources of strength and clarity.

✓ **The spiritual body**

Opens the horizon of the future. It connects leaders to deeper sources of meaning, purpose, and belonging that transcend the immediate moment. Through ancestral memory, relationships with territory and the natural world, and connections to the elements that sustain life, the spiritual body holds the seeds of what is yet to come. From this place, leadership is understood not as an individual role but as part of a wider web of life—guided by responsibility to ancestors, to community, and to the generations who will inherit the paths being opened in the present.





CO-CONSTRUCTION OF A DECOLONIAL FEMINIST METHODOLOGY

The methodology for this accompaniment process emerged through a collective and reflective practice between leaders, the accompaniment team, and the funder. Rather than imposing a predefined framework, the process began by critically examining the experience of leadership transitions themselves— through the lived realities of the Global South feminist leaders navigating those transitions and the perspectives of the private funder supporting this journey. This dialogue opened space to rethink the role of philanthropy not as a distant benefactor but as an actor embedded in power relations that shape the possibilities of feminist leadership transitions.

From this starting point, transitions were understood not simply as organizational moments but as deeply political processes with consequences for movements, institutions, and communities. Supporting these transitions therefore required more than maintaining operational continuity; it required protecting the political and relational ecosystems that sustain feminist movements. This meant recognizing that moments of leadership change are often when organizations are most vulnerable to disruptions—through reduced funding, weakened relationships, or institutional uncertainty. Instead, transitions were approached as opportunities to strengthen leadership, deepen movement accountability, and redistribute power within historically exclusionary structures. Within this framework, accompaniment was designed with full creative and methodological autonomy, rooted in the experiences and political visions of the Global South feminist leaders themselves.

A. Relational foundations of the process.

Proximity and trust among the Global South feminist leaders was essential to making this process possible. As they navigated the challenges of transition, the leaders intentionally sought spaces of encounter and mutual support. What began as informal exchanges gradually evolved into deeper bonds of solidarity, trust, and shared responsibility. These relationships became a form of practical feminist sorority and solidarity —spaces where leaders could speak honestly, hold one another through uncertainty, and collectively imagine how to navigate institutional transformation. Through these relationships, the leaders clarified their need for sustained accompaniment. Their experiences and reflections shaped the design of the process, ensuring that the methodology emerged from lived realities rather than abstract frameworks.



B. Cycles of the accompaniment process.

Guided by these principles, the accompaniment unfolded through interconnected stages that responded to the rhythms and needs of the leaders and their ecosystems:

- **Opening the process — grounding and awareness:**

The process began with personal sessions focused on grounding leaders in their own embodied experiences of transition. These sessions invited reflection across multiple dimensions of the self—spiritual, emotional, energetic, intellectual, and physical—recognizing that leadership change affects not only institutions but also bodies, relationships, and identities. This grounding created space to situate individual experiences within the broader collective contexts in which leaders operate.

- **Sustaining the ecosystems:**

Collective sessions were then convened with leaders, their broader ecosystems, and the funder. These spaces allowed participants to exchange perspectives, surface challenges, and collectively address questions of organizational sustainability. The aim was to maintain relational continuity and strengthen networks of support around the leaders during moments of institutional uncertainty.

- **Creating collective imagination:**

Dedicated spaces among the leaders themselves fostered reflection, dreaming, creativity, and shared analysis. Through dialogue, storytelling, and collective inquiry, leaders were able to process their experiences and channel their energy toward imagining new forms of leadership, institutional culture, and movement collaboration. These sessions also allowed them to reconstruct and reinterpret the histories that shaped their paths.

- **Integrating difficult truths:**

The process created intentional spaces to name and confront the structural injustices that often shape leadership experiences within international institutions. Leaders collectively identified and reflected on practices of racism, ableism, adult-centrism, and other forms of structural exclusion. Naming these dynamics was understood as a necessary step toward healing and transformation.



- **Collective analysis and learning:**

Joint sessions involving leaders, the funder, and accompaniment team were convened to synthesize insights from the process. These conversations examined broader patterns within the ecosystem, identifying lessons, convergences, and opportunities for institutional and sectoral transformation.

- **Closing the cycle — healing and integration:**

The final stage focused on integration and renewal. Personal sessions allowed leaders to process exhaustion, structural violence, and the emotional and energetic demands of leadership transitions. These spaces supported spiritual and energetic healing while helping leaders clarify their paths forward.

C. Methodological foundations.

The accompaniment process drew on a comprehensive methodology grounded in context, history, and lived experience. Rather than applying rigid tools, the approach remained flexible and responsive to the evolving needs of leaders and organizations. At its core was a political commitment to sustaining leadership not only institutionally but also spiritually, emotionally, and collectively. This methodology is rooted in ways of knowing that understand individuals as inseparable from the communities, territories, and ecosystems that sustain them. Knowledge is not produced solely through analysis but through listening, sensing, remembering, and relating. Practices that engage the body, narrative, and collective reflection allow leaders to reconnect with deeper sources of knowledge carried through ancestral memory, community relationships, and the living world.

D. Narrative as political practice.

Narrative practice formed a central element of the process. Through storytelling and reflection, leaders were able to connect personal experiences with collective histories and broader political realities. This approach recognizes each individual as an expert in her own life and honors the knowledge produced through lived experience. From this perspective, the focus shifts away from framing individuals or communities as the source of problems. Instead, the analysis centers on the structural injustices and inequalities that create the conditions leaders must navigate. Documenting and reflecting on these narratives helps reconnect leaders to identity, collective knowledge, and historical memory while opening space to imagine and articulate the futures they seek to build.

E. Centering the voices of Global South feminist leaders in transition.

Throughout the process, the voices and experiences of the leaders themselves remained the primary guide. Their reflections, needs, and evolving insights shaped the direction and methodology of the accompaniment. Before proposing any specific methods or frameworks, priority was given to listening. Through tailored individual sessions focused on self-reflection, emotional awareness, embodied practice, and narrative exploration, leaders determined how the accompaniment should unfold. In this way, the process became a co-created space—one designed to sustain, restore, and strengthen leaders as they navigated the profound personal and political transformations of leadership transition.



The whales' journey:

MAKING A MARK FOR THE PRESENT,
FUTURE, AND PAST OF TRANSITIONS

Deep engagement with the lived experiences of the leaders in this cohort allowed us to approach transitions not simply as institutional events, but as profound passages that connect memory, territory, and future possibility. Through reflective and spiritual practices, leaders were invited to recognize their strengths across the multiple dimensions that shape existence—body, history, identity, territory, and collective memory. From this grounding, the accompaniment centered on encounters: encounters with oneself to recognize the sources of strength and sustenance; encounters among leaders as Global South feminists claiming voice and authority within institutions historically shaped without them; and encounters with accompaniment partners who walked alongside them, sharing responsibility for navigating the complexity of transformation.

From these encounters emerged a guiding narrative and spiritual metaphor: the journey of the whales.

Whales carry ancient knowledge of migration, transformation, and endurance. Long before they moved through the oceans, their ancestors walked the land. Their bodies still hold that memory of passage—from land to water, from one world to another. Across vast distances they follow routes traced by generations before them, guided not by maps but by deep memory and collective orientation. Their journeys remind us that transformation is rarely abrupt or solitary. It unfolds slowly, through cycles, through listening, and through the quiet coordination of many moving together.

This wisdom resonated deeply with the experiences of the leaders in transition and guided their journeys, including a gathering that took place in Mexico. Like whales crossing between worlds, these leaders were moving across institutional boundaries—entering spaces historically shaped by colonial power, Global North norms, and racialized hierarchies. Their transitions were not simply professional changes; they were crossings between different ways of knowing, leading, and relating to power.

The metaphor helped us hold this passage with greater care. It invited us to understand transition not as a process of individual adaptation, but as a collective journey—one that carries memory, community, and movement histories into new waters, while slowly reshaping those waters so they can become more breathable, more collective, more caring, and more life-affirming.



In this way, accompaniment becomes part of a wider cycle of transformation rather than a temporary intervention. It recognizes that knowledge does not live only in institutions or strategies, but in bodies, territories, memories, and relationships. From this perspective, leadership transitions are not simply moments of change to be managed; they are openings to reweave the relationships between memory, power, and the futures that feminist movements are working to build.

The journeys of whales offer another guiding insight. As they travel vast distances across the oceans, they leave traces—vibrations, routes, and patterns of movement—that others can follow. Their migrations carry memory across generations. In a similar way, the work of accompaniment asks a deeper question: what marks do we leave behind for those who will come after us? How do we ensure that future generations of Global South feminist leaders inherit not only institutions, but also wisdom, tools, and pathways of care?

Seen in this light, accompaniment becomes an act of collective memory-making. It builds journeys that extend beyond the present moment, creating traces of experience, reflection, and solidarity that future leaders can recognize and draw strength from. These traces remind them that they are not alone—that others have navigated similar waters, confronted similar currents of power, and opened pathways before them.

Through this process, the cohort contributed to a living archive of leadership transition rooted in Global South feminist knowledge. The marks left by this journey—its reflections, practices, and relationships—become part of a longer collective effort. They carry forward the possibility that future leaders will enter these waters with greater support, deeper awareness, and the knowledge that their work is part of a much larger journey across generations.

CARE, INTEGRATION, AND ANALYSIS OF TRANSITIONS

Navigating a leadership transition is not simply an institutional process. It is an embodied experience that unfolds across multiple dimensions of life—personal histories, relationships to territory, collective memory, and the shifting political contexts in which people, communities, groups, organizations, and movements operate. Transitions are lived in the body and through the body. They affect how leaders relate to their own stories, to the organizations they inherit, and to the communities, struggles, and dreams they represent and shape.

Some of these experiences are deeply affirming. They reinforce the belief that movement creates change, that collective leadership matters, and that injustice can be challenged through courage and persistence. Yet transitions also generate tension within the body. They surface uncertainty, vulnerability, and resistance, often intensified by the intersecting systems of oppression—racism, colonial legacies, and gendered power structures—that continue to shape institutional spaces, especially those that have not undertaken the deep, long-term work required to consistently dismantle the ways oppression becomes embedded and reproduces itself within organizational structures and cultures.

For feminist leaders from the Global South stepping into roles historically shaped by Global North norms and racialized hierarchies, leadership transitions can therefore be both transformative and demanding. They require navigating not only organizational complexity but also deeper questions of belonging, authority, and transformation.



One of the first challenges we encountered during the accompaniment process was identifying the cycles or stages of leadership transition—when a transition begins, how it unfolds, and when it can be considered complete. Understanding these cycles is essential for determining the type of support feminist leaders need. At the same time, we recognize that time is not linear but rather a continuous and deepening journey. For this reason, certain cycles and stages may recur over time, while others may emerge simultaneously. Engaging with this complexity, flexibility, and attentiveness is essential to offering realistic support and practicing truly embodied accompaniment.

Drawing on previous experiences accompanying Global South feminist leaders, organizations, and BIPOC leadership transitions—as well as insights from our own leadership journeys and reflections on the current political context—we found that the first three years of a leadership transition are particularly critical. The first year, in particular, is often the most challenging. During this period, leaders frequently experience isolation and solitude as they work to sustain their vision, understand the organization’s culture and internal dynamics, and build relationships with boards, staff, and external stakeholders

Our accompaniment began more than a year after the directors had assumed their roles but before they had reached the three-year mark. This timing created an important opportunity. It allowed the leaders to reflect on what they had already experienced and to name—both individually and collectively—what they needed to continue navigating their transitions with strength and clarity.

From this point forward, our work focused on exploring how healing and accompaniment could become central elements of leadership transitions. While many organizations recognize the need for support, care is rarely treated as a structural priority. Even when leaders request support, it does not always translate into intentional accompaniment or collective care strategies that attend to emotions, thoughts, coping strategies, and overall wellbeing.

Yet care and accompaniment is not optional—it is a political necessity. When care and accompaniment are absent, leadership transitions reproduce the same extractive dynamics that movements seek to dismantle: leaders are expected to absorb institutional instability, navigate structural inequities, and carry collective expectations with little space for restoration. The result is often exhaustion, fragmentation, and a gradual erosion of vision. Centering care interrupts these patterns. It redistributes responsibility, creates conditions for accountability and repair, and allows leadership transitions to become spaces of collective renewal rather than sites of quiet depletion. In this way, transitions can strengthen the resilience of both leaders and organizations, deepening the capacity of movements to sustain long-term struggles for justice.



In response to the analysis of the cycles and phases of the leadership transitions process, we co-created a series of accompaniment spaces designed to move energy, deepen reflection and care, and support leaders to re-claim and shape their experiences. These spaces were not simply analytical; they were emotional, spiritual, and creative environments that helped break patterns of stagnation and generate new possibilities for leadership and healing.

Each space honored a different dimension of the transition process through a cyclical framing of time.

1

Care/Strive:

The first spaces centered on care and trust-building. Establishing trust with the accompaniment team was essential for the Global South feminist leaders to feel safe enough to speak openly about their experiences. Each leader participated in individual sessions where they could tell their stories, release accumulated tensions, and process the emotional and energetic weight carried during the transition. These spaces created the first conditions for sustenance and healing. Rather than rushing toward solutions or performance metrics, these spaces recognized that leadership transitions often carry unresolved tensions, expectations, and institutional pressures that cannot be addressed through strategy alone. Leaders were invited to slow down, name what they were experiencing, and identify possibilities for transformation at a pace aligned with their needs and realities. Through this process, accompaniment became a practice of shared responsibility rather than individual burden.



2

Sustain:

Understanding the structural conditions shaping these transitions required moving beyond individual experience to examine the broader organizational and philanthropic ecosystems. Several collective sessions were convened with the funder and cohort to analyze the institutional dynamics influencing the leaders' transitions. These conversations made visible the complex structural forces that shape leadership transitions: governance arrangements, inherited organizational cultures, power imbalances within philanthropic relationships, and expectations placed on leaders entering institutions during periods of uncertainty. During this process, a significant shift occurred within the cohort when one of the Global South feminist leaders chose to resign from her position. This decision was recognized and supported as a necessary step for her personal and professional wellbeing. Rather than being framed as a failure, it was understood as an act of self-preservation and clarity—an important reminder that leadership transitions sometimes require stepping away from environments that cannot sustain the leaders within them.

Honoring this decision reinforced the commitment of the accompaniment process to prioritize the wellbeing and agency of participants over institutional expectations.

When the sessions advanced toward places of greater regulation, internal strength, and tranquility, recognizing how the physical and emotional bodies were experiencing the transition, we were able to advance further in analysis and integration through other spaces which were also fundamental to construct accompaniment based on:

3 Creating:

To generate a process that would allow us to document, while supporting, all the ideas and emotions that were emerging after the first year and at the time of the transition. Thus, we were able to discuss fundamental issues to generate recommendations or gather lessons from this process with the cohort. Through artistic and narrative practices—including storytelling, music, drawing, and reflective dialogue—leaders were able to process experiences that had previously felt fragmented or overwhelming. Creative practices allowed participants to access forms of knowledge that are often marginalized in institutional environments but remain essential for feminist leadership. These practices also enabled us to document the journey of the cohort in ways that honor the complexity of Global South feminist leadership. By combining reflection and creation, we began to build a collective archive of insights and practices that can inform future leadership transitions.



4 Integrating:

As the accompaniment deepened, it became increasingly clear that in-person gatherings and space were essential for deeper integration. Physical presence allowed for a different quality of engagement—one where conversation, ritual, and embodied practices could unfold collectively. Two key gatherings were organized. These spaces created opportunities for leaders to reconnect with one another, deepen their reflections, and engage in spiritual, creative, and analytical practices that supported integration. Within these intimate spaces, participants combined ritual practices, healing exercises, and strategic dialogue about the realities of leadership transitions. These gatherings became important milestones in the accompaniment process, grounding leaders in collective care while also opening space to imagine new horizons for Global South feminist leadership.



5 Analyzing:

In parallel with these embodied practices, we convened spaces for analytical exchange with other organizations, consultancies, and actors across the movement and philanthropic ecosystem who are engaged in leadership transition processes. These dialogues were grounded first and foremost in the wisdom, lived experience, and political analysis of Global South and BIPOC leaders, whose leadership journeys have long navigated institutional structures shaped by colonial legacies, racial hierarchies, and unequal power relations. Centering these perspectives allowed us to situate our experiences within broader debates on leadership, philanthropy, and institutional transformation while challenging dominant narratives that often marginalize or overlook the knowledge produced by those most affected by these dynamics. Engaging with a diversity of approaches helped refine our collective understanding of both the possibilities and the structural constraints shaping leadership transitions. These exchanges ultimately strengthened the political grounding of our methodology, affirming the need for accompaniment models that prioritize care, relational accountability, and collective wellbeing while recognizing Global South and BIPOC leadership as a primary source of insight, strategy, and transformation for systemic change..



Finally, the exercise of arranging what moves in the bodies and territories the transitions allowed us to position:

6 Caring/Healing:

Using integral healing methodologies we were able to offer sessions to work with bodies and energies that allowed the cohort to work, open and close emotions, thoughts and feelings that arose throughout the process of accompaniment. These sessions were designed collaboratively and tailored to their specific needs and experiences. They created spaces where leaders could process exhaustion, grief, uncertainty, hope, and resilience—recognizing that leadership transitions often surface emotions that remain invisible within traditional organizational environments. By working with the body and with energy, these practices supported participants in opening and closing emotional processes in ways that allowed them to move forward with greater clarity and grounding.



The accompaniment process unfolded within a broader context of political and financial instability affecting social movements and philanthropy. During this period, several crises emerged within the ecosystem, including funding cuts and policy changes driven by Global North institutions.

These shifts had direct impacts on the organizations and leaders participating in the process. As a result, many elements of our methodology had to remain flexible and responsive, adapting to the changing circumstances facing participants and their organizations.

Rather than interrupting the accompaniment process, these moments revealed how deeply leadership transitions are connected to broader systemic conditions. They reinforced the importance of accompaniment models that remain grounded in care and responsiveness during periods of uncertainty.

A key insight from this experience was the recognition that leadership transitions do not unfold in a linear sequence. Instead, they move in spirals.



Leaders often return to moments of care, reflection, and analysis as new challenges arise. This spiral logic became central to our methodology, allowing the accompaniment process to remain responsive to the evolving realities of the leaders.

Through this approach, we created spaces that allowed us to:

1. Care for and ensure the integral wellbeing of the whole person.

Transitions unfold within bodies shaped by histories, power dynamics, and emotional complexity. By integrating energetic, spiritual, organizational, and political accompaniment, we moved beyond the artificial separation between rational and emotional support. This holistic approach created conditions for greater stability, grounding, and resilience.

2. Integrate emotions, feelings, and experiences before the analysis.

Reflections on leadership transitions tend to be directed to the rational plane, but much of the process unfolded in erratic, illogical, dramatic practices that moved complex energies. For that reason we advanced the possibility of a compassionate approach with lessons and challenges making use of art, symbolic language, and metaphors so that our approach to wounds could be careful, with other rhythms, and make room to integrate without harm and without revictimization, which allows us to have a more loving awareness.

3. Reduce harm and transform the experience.

Leadership transitions are frequently analyzed through rational frameworks that overlook the emotional and energetic dimensions of the process. Yet many aspects of transition unfold in ways that are nonlinear, contradictory, and deeply felt. Through art, symbolism, and metaphor, we created compassionate spaces where participants could process their experiences without reopening wounds or reproducing harm. These practices allowed emotions, memories, and insights to settle and be integrated at their own rhythm. Once this integration had taken place, analysis could emerge in a more meaningful and profound way—grounded not only in reflection but also in embodied understanding and collective awareness.

4. Sustain collectively, in spirals.

Leadership transitions are never individual processes. They unfold within networks of relationships that include organizations, boards, staff, predecessors, and broader movement actors. Recognizing this collective dimension allowed accompaniment to address not only individual experiences but also the ecosystems shaping those experiences.

5. Build new narratives for leadership transitions.

Accompaniment also created opportunities for leaders to revisit and re-narrate their experiences. By telling their stories repeatedly through different mediums—dialogue, art, reflection—participants gained deeper bodily and emotional awareness of their journeys. Documenting these narratives contributes to a growing body of knowledge rooted in Global South feminist leadership. It expands the possibilities for imagining leadership transitions that are more just, compassionate, fluid, and dignified.



JUST AND SUPPORTED LEADERSHIP TRANSITIONS SUSTAIN THE MOMENTUM OF FEMINIST MOVEMENTS. WHEN LEADERS CONFRONT AND HEAL FROM RACISM AND OTHER SYSTEMS OF OPPRESSION, THEY STRENGTHEN NOT ONLY THEIR OWN LEADERSHIP BUT THE COLLECTIVE BODY OF THE MOVEMENT—DEEPENING OUR RESILIENCE, RENEWING OUR VISION, AND CARRYING THE STRUGGLE FOR JUSTICE FORWARD.

LEADERSHIP TRANSITION NARRATIVES SHARING OUR EXPERIENCE

This journey allowed us to organize the experience of transition in personal bodies and by extension in the collective bodies of the leaders we supported, producing powerful emerging narratives that attest to their strength, experience, and lived experience. The analysis and recommendations in this document are born from those perspectives and emotions, which transformed into powerful evidence for the strength such transitions bring to systemic changes.

From the perspective of the spiral of healing—one that centers care, integration, and reflection while sustaining the individuals involved—we observed that situations, emotions, thoughts, and practices manifest in multiple forms throughout a transition. Some experiences allow us to advance and heal; others bring us back to earlier tensions or unresolved conflicts. This is not regression but part of the nature of the spiral: healing is not linear. Although tension or conflict may reappear at different moments, each turn of the spiral carries new lessons, insights, and tools that allow individuals and collectives to respond with greater awareness and resilience.

Through our accompaniment, we observed that the emotions and energies present during leadership transitions evolve over time. What begins as uncertainty, isolation, or tension can transform through processes of care, reflection, and collective learning. In our experience, these shifts can be broadly summarized through three stages: the first year of transition, the accompaniment process, and the period after accompaniment.

IN THE FIRST YEAR OF TRANSITION

- Power and knowledge are present but not yet fully accessible or able to be used in ways that are sustaining rather than depleting.
- Discredit and mistrust.
- Vulnerability and risk, due to the embodied identity.
- Experience of trauma.
- Difficult position for negotiation.
- Anger and annoyance surrounding the events experienced.
- Feeling of limitation from having a different first language.
- Feeling of being out of place in the organizational environment (culture shock).
- Feeling of guilt or personal neglect.
- Inhabiting the transition as an individual, solitary, or isolated exercise.
- Illness, exhaustion, burnout.

IN THE ACCOMPANIMENT PROCESS

- Power and knowledge become more accessible and begin to be exercised in ways that are supportive and sustaining.
- Recognition of the feelings and emotions caused by racism and other forms of oppression.
- Emphasize and feel the profound cultural differences between us regarding the ecosystem and organizations.
- Name the exhaustion, trauma, pain, and difficulties experienced.
- Validation of one's lived experience.
- Analyze resistance to cultures of the Global South.
- Narrate complex and uncomfortable experiences.
- Reset expectations, individual, collective, and for the ecosystem.
- Map all the actors, systems, and processes that are part of and have roles in the transition.

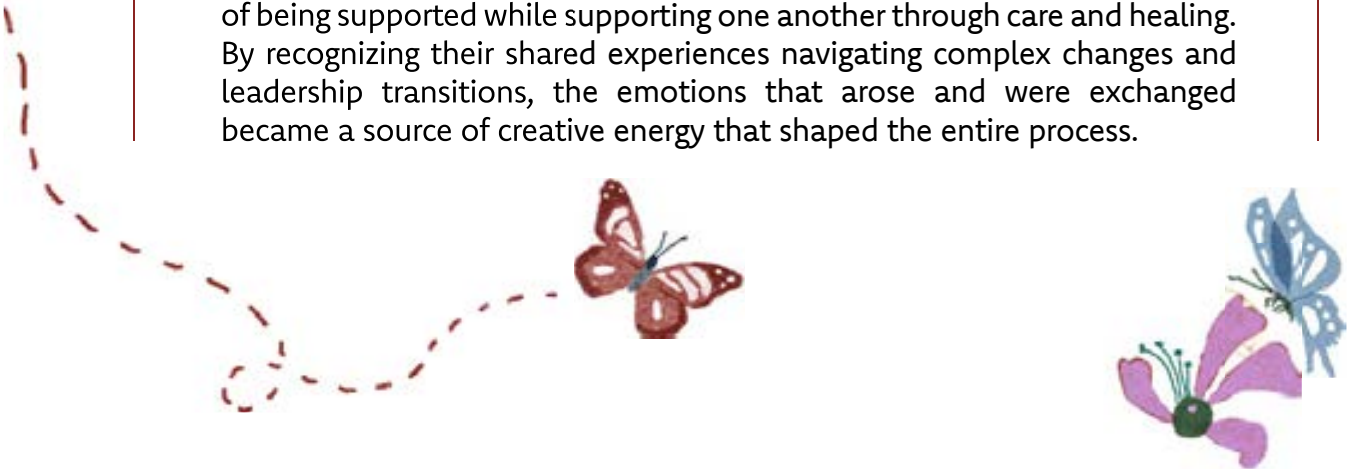
AFTER ACCOMPANIMENT

- Power and knowledge are accessed and exercised thoughtfully, continuously replenished through care and collective reflection.
- Growth and strength in roots (honor one's identity).
- Reconnection between bodies, not only thinking: feeling, vibrating, creating, inspiring, connecting, and thinking.
- Lessons for negotiation and adjustment of expectations.
- Exercise hope as a political tool.
- Emergence of the voice with more strength and conviction.
- Creativity, imagination, dreams, and possible futures.
- Company and sorority, embodied.
- Recover joy and an eye on the future.
- Strategies to protect the body from pain.
- Feeling of sufficiency and validation.
- Personal/collective strategies of care and healing.
- Chance to integrate other stories: board of directors, team members, allies.

The power of bonding:

CREATIVITY, AND NARRATIVE OF TRANSITION

We believe it is essential to emphasize that the deep bonds formed between the cohort served as both a catalyst and a thread of sustainability throughout the process. Honoring friendship, convergence, and resonance in one another's experiences—including the divergences—enabled the Global South feminist leaders, from the outset, to envision the possibility of being supported while supporting one another through care and healing. By recognizing their shared experiences navigating complex changes and leadership transitions, the emotions that arose and were exchanged became a source of creative energy that shaped the entire process.



Supporting transitions also requires closeness and political intimacy. Forging bonds of trust and care between allies and the leaders they support is fundamental. Our accompaniment, therefore, emerges from respect, dignity, and the creation of safe and intentional spaces where experiences, pains, events, and perceptions can be openly named and explored with complete trust. In this way, the bonds formed are both an outcome and a methodological tool, allowing personal experiences to inform broader analysis without compromising care.

Some of our accompaniment focused on documenting the insights and reflections of the cohort. Too often, the voices of Global South and Latin American leaders remain unheard or are filtered through institutional narratives that dilute their experience. Through intentional methodologies, we created spaces for leaders to reclaim their own voices—naming their journeys, their struggles, and the wisdom born from navigating transition. Drawing on reflective exercises and narrative practices that we facilitated with the cohort, we asked a central question: What does it mean to live and move through a supported transition? The results are captured in a collective, politically resonant, poetic narrative curated with the Global South feminist leaders' own words:

*We won't ask for more forgiveness,
we won't ask for permission to occupy spaces that are rightfully ours.*

When you look back, you can see how far you've come, how you've made use of every possible resource. You feel it in your body, because that's where the impact was greatest. At first, no one believes you, no one offers full support, and you doubt every decision you make; it speaks to resilience but also to resistance.

I was surviving. I didn't stop, I never slowed my pace. But the solidarity I received from other women was fundamental. That solidarity—drawing on every possible resource of sustainability—came from those who offered support and transformed the feeling of being alone against the world. Feminist solidarity helps us survive.

I felt power with me in many moments, the power of feminist solidarity—with other directors, anti-ableists, and anti-racists. I formed my own clandestine feminist network; there I discovered the power within me, the power that has helped me endure and keeps me smiling, hopeful, and thinking of the future.

What was happening to me was deeply tied to my identities. I entered an organization in poor financial condition, plagued by institutional racism. People with historically privileged identities and greater power opposed my arrival, even though my appointment had unanimous approval.

How can I ensure that my existence is embodied, that my identity is accepted? I struggle to raise my voice and to know it matters. Together we can see our lights in moments when I once saw no possibilities. We repair what others left shattered or neglected; we clean it vigorously, dust it off, and reorganize it into hope and the possibility of justice.



I admit that I'm tired, I can't sit down and rest after three years of cleaning; there was an emotional reset, knowing there are no recipes that tell you how to recover, to validate each person's experience, that matters.

I want to tell the truth, the truth of this transition. The truth is that I have blazed a trail. I see myself as a sherpa, at an early stage of feminist movements, leaving signs of where not to tread so others don't lose their way. One day, perhaps, someone will climb that mountain and come back down running. That is my dream.

Reclaiming my joy and who I am. I recovered that today. The system wants to disconnect us from joy, from the inner child, from kindness. Yet she remains within me: she is my kindness, she speaks to who I am, and she shapes my way of leading.

Transitions should be normal, a political project has to make space for it, make space for more people, for it to multiply. We are always documenting our efforts, even with our breathing. Harvests follow cycles; by collectivizing tools, each person who joins can create their own, making transitions not only possible but also joyful.

In writing this summary, I asked: what idea do people have of transitions? When do they start, when do they end? I feel my transition begins now: a fabric, a harvest, water, land, people. This transition is a harvest, and this land remains sustainable. Hope is political. Hope is resistance itself. Hope exists in pleasure. Hope is sustainability and magic.





Spiral of transitions, the Latin American cohort:

LESSONS AND RECOMMENDATIONS

Based on the accompaniment journey, we share reflections and lessons from the political meaning of care as an axis or strategy for sustainability. Care creates the conditions for Global South leadership to flourish and to realize its transformative potential in strategic spaces of organizational and movement decision-making.

Drawing on these lessons allow us to design situated methodologies—approaches rooted in context and responsive to the people and organizations undergoing transitions.. Naming the complex, chaotic, and often painful nature of transitions becomes a political starting point for advancing systemic change in global feminist justice. For this reason, we offer the following recommendations to actors across the feminist ecosystem:

1. Boost the impact of transitions in racial justice.

By occupying leadership spaces for decision making, Global South feminist leaders foment, generate, and advance systemic changes in formal power and in the structures of inequality.

2. Identify and cast light on the practices of systems of oppression.

Leadership transitions led by latinx women, young women, Black women, and women with disabilities surface and challenge institutional practices that resist change and undermine sustainability.

3. Recognize transition, within the current systems and conditions, as a traumatic event.

Global South leaders transitioning into Global North organizations frequently face racism, ableism, adult-centrism, and other forms of identity-based discrimination that deeply affect their leadership experience.

4. Construct collective alternatives to care for, sustain, and heal leadership transitions.

Organizational cultures must transform through long-term commitments, including sustained resources and structural efforts to address internal racism and other forms of oppression within organizations and movements.

5. Collectively assume that transitions are a structural and complex change.

Transitions require examining the actors, practices, narratives, and conditions shaping the process—identifying who supports change, who resists it, and how collective strategies can strengthen systemic transformation.



Co-constructing accompaniment with leaders in transition is fundamental so they can consolidate and sustain their positions and advance more lasting political projects. Such accompaniment enhances their leadership and also transforms and strengthens the dreams and soul of their organizations. Accompaniment means putting care at the center, so that, before any other step or strategy, we consider the impact on multiple bodies and can move the energy. In this process, we learn together that:

A. Leaders undergoing transition need profound and close accompaniment.

It is fundamental that Global South leaders in transition choose the approach and persons they want as allies to join them in their processes, recommending that such accompaniment invariably be situated, with linguistic justice, in political trust.

B. Transitions tend to be exhausting and demanding and always require care.

The entire process should be guided by care, sustainability, creativity, and integration—meeting the needs of both individuals and organizations while openly addressing systems of oppression within safe and supportive spaces.

C. Transitions should be sustained collectively.

Because the identities of leaders in transition are often questioned—generating mistrust or resistance to change—it is essential that leaders are supported by networks of accompaniment and shared experience. No one should undergo a leadership transition alone.

D. Accompaniment should be collective and interdisciplinary.

Relying on a single consultant or coach has clear limitations. Transitions benefit from collaborative teams capable of responding holistically to leaders' needs—from expressive arts, spiritual healing, trauma-informed approaches, and gestalt therapy to political and structural analysis.

E. Experiences of structural violence need to be named and repaired.

Otherwise transitions will not be sustainable, since first it is necessary to acknowledge the harm or impact caused by racist, ableist, and adult-centric practices and their support structures in places that struggle for justice to build on such visibility and make the necessary changes.

F. Reconnect with the freshness of creativity.

Often, Global South activists are very creative but such violent practices absorb their creative pulse. Accompaniment is needed, from places that foster trust, that break from convention, and that recur to art and the capacity for wonder to see justice from other places.

G. Reconnect with the physical body.

Global South activists often bring powerful creative capacities, yet oppressive organizational environments can suppress that creative pulse. Accompaniment rooted in trust, imagination, and artistic practice can reopen pathways to envision justice differently.

H. Appreciate the importance of the spiritual.

Violent or conflict-ridden transitions can generate deep exhaustion and despair. Reconnecting with hope requires engaging with sources of spiritual strength—the spark that connects individuals to purpose, community, and the broader struggle for justice.

I. Respect and honor bodies from their identity.

It is fundamental to rethink leadership and transitions, on the one hand because bodies themselves have different memories, stories, and situations. As happens with a body that lives with disability and has its own rhythms and specific ways of coping with the world. This should be considered fundamental in accompaniment processes because the times, demands, and expectations should coincide with the identities chosen for a transition.

J. Change the paradigms and standards of successful leadership.

Leadership members, on the one hand, but also boards, teams, funders, and other actors involved in transitions, need to reassess their standards or expectations to consider transitions successful, always in the context of power relationships, structures of oppression, and where leadership transitions is understood as a collective process.





Mobilizing resources

THAT SUPPORT AND CONTRIBUTE TO ANTICOLONIAL FEMINISM

For leadership transitions to be sustainable, fair, and restorative, political will alone is not enough: they require structural commitment from the entire ecosystem—particularly from philanthropy—to create the material conditions that support the monumental challenges faced by feminist and decolonial leaders from the Global South. Such leadership contends not only with the complexities of the present, marked by multiple profound crises, but also with the dual challenge of transforming organizational structures that have historically perpetuated oppression and systems of domination from within.

Changing who leads is insufficient. We must also transform how leaders lead: the values that guide them, the practices they employ, the communities they serve, the mechanisms of accountability they uphold, and ultimately, the causes they advance. While BIPOC women—especially from the Global South—have historically been at the forefront of resistance and the construction of alternatives, only a minimal fraction of philanthropic funding has been directed toward supporting their leadership. This disparity exposes a historic debt that philanthropy has an ethical and political obligation to acknowledge and repair if it truly aims to contribute to systemic change and to build fairer, more sustainable presents and futures.

A. Fund comprehensive processes of transition with a feminist and decolonial perspective:

Invest in facilitators, feminist consultants, and strategic allies chosen by Global South feminist leaders, that can support transitions before, during, and after. Funding should be flexible, for at least 2 to 3 years, and respect the autonomy and specific needs of each organization, avoiding imposition of rigid processes or mandatory consultancies that reproduce centralized and performance-based power dynamics that do not add real value. This approach strengthens authentic processes centered on experience, memory, and internal knowledge.

B. Support transitions before, during, and after:

Transitions are natural processes which, when they are suitably supported, can redistribute power and renew the organizational mission. Funders should create safe and judgment-free spaces for leadership to plan their departure in advance and in open dialog with their communities, normalizing the conversation on transition as an act of political responsibility and long-term vision. Such backing should also include the active mobilization of resources to sustain the process.

C. Adopt a holistic and cyclical approach in decolonial transitions:

Acknowledge that transitions involve physical, emotional, and spiritual changes, and that time in such processes is cyclical rather than linear. Such understanding allows us to appreciate transition as an organic process that requires appropriate space and rhythm, instead of a rigid and limited model that often fails. This integral approach is essential to fully support the persons involved, respecting their cycles and processes of healing and wellness, and is a core practice in decolonial and feminist transformation.

D. Invest in development of collective and distributed leadership:

Promote support for leadership that is not concentrated exclusively in a single figure. This model strengthens collective power, sustainability, and internal resilience, which are key for organizations seeking to transform from their roots.

E. Prioritize internal documentation of institutional knowledge:

Backing up documentation, memory, and transfer of knowledge is fundamental to guarantee political and organizational continuity, especially during transitions from founding or historic leadership. Institutional memory should be recognized and protected as a common good, collectively shared, avoiding its being committed only to the isolated memory of individuals. This process should be headed by leaders and teams, in an honest and transparent manner, which allows us to recount history with rigor, learn its lessons, assume responsibilities, and avoid repetition of errors. Only then can an organization sustain a profound and genuine transformation from within.

F. Support collective spaces for leadership transition centered on the Global South:

It is fundamental to support and fund spaces of connection and exchange among Global South leaders who assume management roles in organizations. Such networks should facilitate sharing of resources, knowledge, and mutual support, acknowledging that transitions should not be isolated processes or experiences of fragmented solidarity. Therefore, betting on the construction of solid collectivities is a key strategy to sustain and power such complex transitions.

G. Provide dignified benefits and support for leadership transition:

Offer extended benefits, emotional and professional support, and solid exit packages. This allows the individuals leaving positions to close their cycles with dignity, focus on organizational needs, and not be overwhelmed by financial insecurity or the emotional exhaustion the process entails. Such support is even more crucial for Global South leadership, whose work is double: not only to lead the organization, but also to clean, reorganize, and transform power dynamics in which practices and systems of oppression originating in the Global North have been replicated.



The futures, presents, and pasts of transition:

LEAVING SIGNS ON THE ROAD

Throughout this process, we had the opportunity to document numerous strategies that allied feminist leaders have creatively developed to effect meaningful change within the organizations they lead. Many of these practices emerge as innovative opportunities to contribute to organizations with full governance, feminist informed practices, and a commitment to revisiting entrenched oppressive or discriminatory patterns. By continuously reassessing these dynamics, leaders channel energy toward creating organizations capable of acknowledging and repairing past and ongoing injustices.

We also observed the deliberate creation of horizontal and critically engaged channels for decision-making for instance, through mechanisms for oversight, transparency, and accountability grounded in feminist perspectives. These practices allow organizations to revisit core processes while reshaping relationships across all stages of transition: between predecessors, boards, staff, and executive directors.

The recommendations offered by leaders in transition provide powerful tools to recognize and dignify the role organizations play in serving their communities particularly when senior management emerges from those very communities. Moreover, these exercises in strategic and practical leadership enable leaders to view transition not merely as a challenge but as a necessary and cyclical movement in organizational life. Leaders understand that, at some point, they will pass the baton to a successor, and their path involves leaving behind guidance, lessons, and “signs on the road” to ensure more just and sustainable transitions for future generations.

PREDECESSOR	BOARD	STAFF
Prepare in advance for their exit and assemble all the information the incoming director will need.	Ensure that the board is made up by or has diverse representation in equality and inclusion.	Preparation of the team, necessary conversations, changes, and adjustments for the transition.
Review the level of participation and involvement in the transition, provided it helps the organization and its process.	Construct evaluation mechanisms for the processes and work of executive directors. Have a baseline.	Build dynamic leadership teams or teams in constant change.
Strategic movements in the staff and on the board to guarantee the transition.	Have budgets for the transition, for various processes that can strengthen the new leaders and the organization.	Non-fixed but rotating positions.
	Construct mechanisms of care in the transition.	Review of practices for communication and transparency.
	The new director may contribute directly to hiring president or board members.	Build processes for constant training with teams.
	Review of profiles for board members.	Rethink mechanisms for review of racist or ableist practices.
	Mechanisms of governance and engagement.	Changes in staff, build your own team.
		Movements in staff, changes of roles and non-permanent roles.

To ensure that transitions of BIPOC leaders and Global South leaders are sustainable in the feminist movement and transition toward more just and dignified processes, it is possible to:

- ✓ Weave networks of feminist accompaniment from and for the Global South.
- ✓ Open spaces for in-depth debates on care as a political element of sustainability.
- ✓ Construct and generate discussions on paradigms of leadership and expectations for leadership in global organizations.
- ✓ Generate processes so that feminist leadership can recover, document, and cocreate political memory of Global South experiences in times of crisis or chaos.
- ✓ Consider epistemological debates in the sector to enquire about other ways of accessing, knowing, and resolving in the world, above all those based on spiritual knowledge and ways of generating profound connection and interconnection.
- ✓ Identify pathways for the culture of the Global South to be elevated and recognized as a political tool of resistance and struggle for the movement, joy, passion and conviction in transformation that are reflected in the soul and spirit of organizations.





Rituals to heal transition FOR GLOBAL SOUTH FEMINIST LEADERS

Leadership transitions are not only organizational events; they are passages that move through bodies, communities, and histories. For Global South feminist leaders, these passages often carry the weight of multiple struggles: the pressure to transform institutions shaped by colonial power, the emotional labor of navigating racism and exclusion, and the responsibility of carrying collective dreams for justice. Rituals and intentional practices become essential in these moments because they interrupt the colonial logic that treats transition as a purely technical or administrative process. Rituals slow us down. They allow us to name grief, celebrate courage, release harm, and reconnect with purpose.

In Global South wisdom and traditions, ritual marks thresholds so that no one crosses them alone. In leadership transitions, rituals make visible the relational web that sustains leadership—ancestors, communities, movements, and the land itself. They remind us that leadership is not an individual achievement but a collective responsibility, and that transformation requires attention to the emotional, spiritual, and relational dimensions of change. In this sense, ritual is not symbolic—it is a decolonial practice. It restores ways of knowing and caring that colonial systems have tried to erase, grounding leadership in memory, accountability, and interdependence.

Rituals were central components of the accompaniment journey and were deeply grounded in ancestral practices that draw on the wisdom and insight of the four core elements of the planet—water, wind/air, fire, and earth.



WATER ALLOWS US TO:

- ✓ Weep and feel, cry and let flow; going against the current is tiring, crying cleanses the soul. Always put care at the center, not leave it, not lose it. Know together that the storm will pass.
- ✓ Never deny our feelings and emotions, listen and speak from the heart.



THE WIND TEACHES US THE IMPORTANCE OF:

- ✓ Meeting, not leaving one another alone, coming together to find the rhythm in the chaotic, the beauty of darkness and its creative possibilities.
- ✓ Creating spaces for rest, release, disconnection.
- ✓ Having the capacity for listening and collective, intergenerational, intercultural thought, with several languages, several cultures.



FIRE SHOWS US HOW TO:

- ✓ Honor our power, our history, and our identity. Narrate to ourselves, tell ourselves stories, remind ourselves, preserve memories of what we were and what we will be.
- ✓ Clean energy, places, processes, clean with others.



LAND SUSTAINS US TO:

- ✓ Remember that flourishing takes its time, remain calm, learn to go slow, always flourish whenever possible in our decisions, and face ourselves to regulate the expectations that others build up around us.
- ✓ Do everything possible together to see that which is not easily visible, to name what stays silent and recognize ourselves in the trance and become strong.
- ✓ Always know that hope is political and becomes our horizon in the search for joy and pleasure.



Weaving decolonial and feminist

PASTS, PRESENTS, AND FUTURES TO SUSTAIN AND
CARE FOR GLOBAL SOUTH LEADERSHIP TRANSITIONS

Feminist leadership transitions are far more than individual changes, particularly when rooted in Global South leadership with feminist and decolonial commitments. They are vital processes of historical memory, power redistribution, and the collective construction of feminist and decolonial futures.





Systemic injustices—fracturing movements, weakening communities, and constraining access to resources—place Global South feminist leaders in profoundly unequal conditions. Many navigate transitions with limited funding, minimal accompaniment, and disproportionate expectations, while facing intensified scrutiny shaped by racism, classism, ableism, and other structural oppressions that threaten the continuity of feminist and decolonial agendas.

In this context, leadership transitions are not merely organizational formalities. They are acts of return, repair, and reconnection with the collective soul, surfacing deep emotions, political aspirations, and shared memories. Documenting these transitions—and supporting them through approaches grounded in holistic care—transforms painful experiences into strategic lessons that strengthen movements. This practice moves beyond naming injustice: it becomes a living decolonial feminist intervention, integrating analysis and praxis as we think, dream, feel, conspire, and heal together.

Key lessons from these experiences include recognizing decolonial care as a political strategy that redistributes power and sustains collective leadership; centering racial, gender, and disability justice as core axes of transformation; and understanding that every transition, no matter how challenging, offers a strategic opportunity to repair, innovate, and strengthen organizations. Leadership is never an individual endeavor—it depends on collective, intergenerational accompaniment to sustain resilience and dignity amid structural oppression.

The recommendations offered here invite both collective and individual reflection, guiding concrete action to support and sustain leadership transitions. This work is part of our shared responsibility to weave decolonial and feminist pasts, presents, and futures—ensuring that Global South leadership transitions are nurtured, strengthened, and embedded within the broader struggle for justice and healing.



MAIN LESSONS

- Decolonial care as political strategy:

Transitions situate approaches that acknowledge the painful and chaotic without erasing or delegitimizing them, transforming healing into an active tool for systemic change. Care is not an individual act, it is a political practice that redistributes power, strengthens feminist justice, and sustains leadership capable of transforming oppressive structures. In its decolonial dimension, care recognizes the body as a site of resistance and re-humanization, where every act of care and space for emotional release connects with ancestral knowledge that has survived centuries of violence. Care thus integrates body, mind, memory, and community, affirming collective strength and historical memory, and evolving into a comprehensive political strategy that dismantles oppression and nurtures transformative movements from the roots.

- The Power and Wisdom of Global South feminist leaders is transformative:

Global South feminist leaders carry forms of political wisdom forged in the daily work of survival, resistance, dreaming, creativity, solidarity, discipline, and collective care. Their leadership often emerges in contexts where institutions and spaces were not designed to include them, and where they must confront racism, casteism, ableism, classism, adult-centrism, and multiple forms of injustices while navigating organizations historically shaped by Global North power, governance, and norms. Stepping into these roles demands rebuilding trust within fractured teams, addressing inherited organizational tensions and harm, challenging entrenched hierarchies, building infrastructures that center wellbeing, and holding a collective political vision even as they face unequal scrutiny, resource constraints, and the emotional weight of transformation. And yet, through extraordinary resourcefulness, creativity, and courage, Global South feminist leaders draw on their lived experience, movement knowledge, community accountability, and ancestral wisdom to transform these challenges into pathways for change and justice. In doing so, they expand the meaning and practice of leadership itself—shifting it away from hierarchy and control toward relational power, collective responsibility, and political care—demonstrating that leadership rooted in the knowledge and power of the Global South is essential for building institutions capable of advancing justice, healing, and long-term transformation.

- **Impact on racial, gender, and disability justice:**

Global South feminist leadership challenges entrenched power by occupying management and leadership spaces and simultaneously resisting institutional oppression. Leaders cultivate inclusive, equitable, and sustainable models that reshape power within organizations and broader social movements. By centering racial, gender, and disability justice, these strategies enact systemic change, questioning hierarchies historically designed to exclude and marginalize. Real power emerges through reparation, solidarity, and collective governance creating leadership that sustains resilient and transformative social movements.

- **Transitions as processes of reparation and strategic opportunities:**

Taking on the leadership of organizations in the Global North—especially those historically led by leaders from the Global North—carries significant emotional, mental, and physical costs. Leaders confront racism, ableism, classism, casteism, adult-centrism, and multiple forms of structural violence while challenging systems that have long excluded them. Transitions are inherently traumatic under these systems and conditions, requiring the dismantling of hierarchies, questioning of entrenched norms, and resistance to internal and external pressures, all while maintaining a collective vision. Yet these moments are also strategic opportunities: to renew organizations, introduce inclusive and decolonial perspectives, illuminate overlooked power dynamics, and reshape power relationships. Transitions can foster collective leadership, embed comprehensive care practices, and create sustainable pathways for political and organizational transformation. The cost is high, but the resulting strength and innovation generate leadership capable of reimagining and reconstructing systems with equity and sustainability at the center.

- **Need for comprehensive accompaniment:**

Leaders cannot navigate transitions alone. Multidisciplinary accompaniment—including proximity, trust, spiritual care, political analysis, and strategic support—is essential to sustain leaders facing emotional, mental, and physical exhaustion. Effective accompaniment ensures that transitions are collective and holistic processes, promoting power redistribution, justice, and the integration of care and healing into organizational transformation.

- **Collective sustainability for feminist leadership:**

Transitions must be shared experiences that strengthen networks among leaders, teams, and communities. Mutual accompaniment sustains the emotional, political, and organizational weight inherent in challenging entrenched power structures, preventing these burdens from falling on individuals alone. Shared leadership also generates strategies for structural transformation, building support networks and political projects that amplify Global South voices and capacities.



- **Documenting transitions as a narrative tool of transformation:**

Recording lessons, decisions, challenges, and acts of resistance is critical to recovering histories often erased by colonial and patriarchal systems. Documenting transitions—painful, complex, expansive, diverse, and transformative—represents an act of political justice and historical reclamation. It preserves knowledge, acknowledges errors, and enables future generations to learn from the collective experiences of Global South feminist leaders. Historical narratives of leadership transitions - memory-affirm the idea that leadership is collective, holistic, and transformational. Retelling the process of transition allows us to acknowledge, recover, and share our knowledge and lived experiences with accountability and space to grow.

- **Critical analysis of cultural and historical contexts, power, and risk:**

Organizations operate within social, cultural, and historical contexts shaped by structural colonialism, racism, and oppression. Understanding these dynamics allows risks to be addressed precisely, rather than misinterpreted as fear or insurmountable obstacles. Risk must be assessed collectively, distributing responsibility, strengthening resilience, and guiding sustainable strategies. The real threat lies not in risk itself, but in the absence of support for emerging leaders and movements. Opportunities arise from cultivating diverse leadership, consolidating historical memory, and advancing decolonial feminist agendas centered on Global South leadership. Critical analysis of context, power, and risk is essential for designing effective, transformative strategies.

- **Comprehensive, intergenerational, and holistic support for incoming and current feminist leaders, past leaders, and funders:**

Incoming and outgoing leaders and funders play pivotal roles as strategic allies during transitions. Their support involves validating the experiences of new leaders, facilitating conversations with management and creating safe spaces where tensions and challenges can be addressed constructively. In many contexts, especially when Global South leaders join an organization, the opposite occurs: more is demanded of them with less support, without fully understanding the context, the power dynamics, and the specific needs of the people leading the transition. This produces added pressure, increases the risk of exhaustion, and overlooks the realities of systemic injustices and legacies inherited from previous leadership. Building peer relationships between incoming leaders (across organizations), and funders boosts legitimacy, increases trust, and raises the effectiveness of processes of systemic change. A holistic, intergenerational approach acknowledges that successful transitions depend not only on new leaders, but on shared history, collaboration, and co-responsibility building long-term, sustainable structures that strengthen movements and organizations. At the same time, it is critical to recognize that not all former or outgoing leaders should automatically be included in transition processes. In contexts where past leadership has caused harm, built or reinforced unjust organizational structures, left conflicts unresolved, or contributed to organizational damage, inviting those leaders into the transition without accountability can reproduce harm and undermine the process. Careful assessment, clear boundaries, and meaningful accountability mechanisms are therefore essential to ensure that transitions prioritize the well-being of staff, the integrity of the organization, and the possibility of genuine transformation.

KEY RECOMMENDATIONS

FOR ORGANIZATIONS AND MOVEMENTS

✓ **Organize, hold, and center intergenerational dialogues and practices as long-term collective care:**

Acknowledge that transitions help re-energize and shift organizations while adapting them to the evolving needs of movements. Treat generational transitions as a long-term political practice of care, allowing different generations to occupy and share spaces of power, decentralize authority, prevent burnout among founding leadership, and create opportunities for reflection and the documentation of profound lessons.

✓ **Raise visibility of systems of oppression:**

Actively identify and confront racist, ableist, classist, casteism, and adult-centric practices that obstruct transitions and perpetuate historical inequalities.

✓ **Transform organizational cultures:**

Embed feminist mechanisms of care, accountability, and rotating leadership to strengthen sustainability, internal justice, and organizational resilience.

✓ **Document collective memories:**

Preserve collective knowledge and prevent over-centralization around individual figures. Documentation ensures continuity, resilience, and intergenerational learning.

✓ **Promote collective leadership transitions:**

Reduce reliance on single individuals by building distributed, inclusive, and collaborative leadership structures that provide shared support during transitions and strengthen organizational capacity.

FOR PHILANTHROPY AND FUNDERS

✓ **Support Global South experience, resources, and knowledge:**

A majority of accompaniment consultants who are contracted in the philanthropic sector and by funders are persons from the Global North. Trusting and supporting the experiences, knowledge, and insights of the Global South accompaniment consultants is also an act of political trust.

✓ **Fund transitions with a decolonial perspective:**

Invest in flexible accompaniment of 2 to 3 years, designed and chosen by Global South leaders.

✓ **Prioritize Global South leadership:**

Allocate funds for peer support networks, ensuring dignified severance with extended benefits, financial security, and sustainability of projects.

✓ **Build and promote safe spaces for care:**

Promote and guarantee spaces that collectively and organizationally involve other leaders who are in transition to create support networks with situated accompaniment. In addition to opening spaces with teams and management to implement transitions.

FOR LEADERS IN TRANSITION

✓ **Personal-collective care and reconnection:**

Acknowledge that external support is needed to recover creativity, the body, and spirituality as tools of resistance and political resilience.

✓ **Trust and center your power and wisdom:**

Affirm the knowledge, experience, and political insight you bring as a Global South feminist leader. Trusting your perspective—and grounding decisions in your values, community accountability, and movement histories—is essential to challenging dominant norms and reshaping leadership in ways that align with justice and collective well-being.

✓ **Weave feminist networks:**

Seek situated, intergenerational accompaniment with linguistic justice, so as not to face the challenges of transition alone.

✓ **Challenge paradigms of leadership:**

Redefine “success” far from colonial, capitalist, and hierarchical standards, building inclusive and transformative models of power.

✓ **Re-authorship, tell your own story:**

Create conditions to tell their own story of transitions, in addition to sharing multiple ways of sharing such stories. Move away from revictimization and approach dignity through narrative practice; tell their story in their own times and centered on the care of the subject in transition.



References and resources

This list compiles references and resources on leadership, feminist and decolonial leadership, and models and lessons on organizational transitions, funding, impact of funders and systemic injustices. It also includes contributions on feminist community leadership and other transformative approaches. Some of these materials were used for reference in this process, while others are included here to complement and enrich the recommendations and analyses presented.

It is important to emphasize that the majority of these resources are in English and come from persons living and/or working in the United States, largely from BIPOC communities. However, that does not mean that knowledge is concentrated in that context. Leadership transitions and their attendant knowledge are also a fundamental part of the Global South, where they are led in the areas of sustainability, healing, reparation, and more. What varies is how those experiences are documented, circulate, and receive financial support to be shared more broadly and accessibly.

EQUALITY/RACIAL JUSTICE, PHILANTHROPY AND FINANCING

- [Equidad Racial Y Filantropía: Desigualdades En El Financiamiento Para Líderes De Color Dejar Impacto Sobre La Mesa \(Racial Equity And Philanthropy: Disparities In Funding For Leaders Of Color Leave Impact On The Table\) Por Cheryl Dorsey, Jeff Bradach, Y Peter Kim \(2020\)](#)
- [“El Liderazgo En Las Organizaciones Sin Fines De Lucro Sigue Siendo Desproporcionadamente Blanco, Según Un Informe” \(Nonprofit Leadership Remains Disproportionately White, Report Finds\) Por Candid \(2023\)](#)
- [Las Organizaciones Sin Fines De Lucro Dirigidas Por Personas De Color Reciben Menos Dinero En Subvenciones Y Con Más Restricciones – Estudio \(Nonprofits Led By People Of Color Win Less Grant Money With More Strings – Study\) – Por Jim Rendon \(2020\)](#)

DECOLONIAL AND COMMUNITY FEMINISM

- [Descolonizar El Feminismo Para Cambiarlo Todo Por Afrofeminas \(2024\)](#)
- [Feminismo Comunitario Con Adriana Guzmán | Entrevistas \(2022\)](#)
- [Los Feminismos De\(S\)Coloniales Como Política Disruptiva De La Modernidad-Colonialidad: Aportes Situados A La Producción De Conocimiento Y Al Cambio Social Por Diana Gómez Correal \(2023\)](#)

LEADERSHIP BY BIPOC PERSONS AND WOMEN OF COLOR

- [“Carrera Hacia El Liderazgo: Mujeres De Color En El Sector Social” \(Race To Lead: Women Of Color In The Nonprofit Sector\) Por Ofonama Biu \(2019\)](#)

- [“Del Techo De Cristal Al Precipicio De Cristal: Un Informe De Race To Lead Sobre Ejecutivos De Color En Organizaciones Sin Fines De Lucro” \(Trading Glass Ceilings For Glass Cliffs: A Race To Lead Report On Nonprofit Executives Of Color\) Por Sean Thomas-Breitfeld Y Frances Kunreuther \(2022\)](#)
- [“El Llamado Del Liderazgo Hoy: Líderes Bipoc En Una Era Sindémica” \(The Call Of Leadership Now: Bipoc Leaders In A Syndemic Era\) Por Neha Mahajan Y Felicia Griffin \(2023\)](#)
- [“El Nuevo Precipicio De Cristal: Cómo Seguimos Fallando A Las Mujeres Negras Y A Las Mujeres De Color Líderes En El Sector Del Desarrollo Global” \(The New Glass Cliff: How We Continue To Fail Black Women And Women Of Colour Leaders In The Global Development Sector\) Por Racial Equity Index Y Better Org \(2023\)](#)
- [“La Necesidad De Narrativas De Liderazgo Más Inclusivas” \(The Need For More Inclusive Leadership Narratives\) Por Deborah Bae Y Kiernan Doherty \(2023\)](#)
- [“Mujeres De Color Liderando: Transformando Las Dinámicas De Poder Entre La Junta Directiva Y La Dirección Ejecutiva” \(Women Of Color Leaders: Shifting Power Dynamics Within The Board–Executive Relationship\) Por Tiloma Jayasinghe \(2024\)](#)

LEADERSHIP AND TRANSITIONS IN CIVIL SOCIETY ORGANIZATIONS /NGOs/SOCIAL ORGANIZATIONS

- [Estrategias Para Construir Una Organización Con Alma \(Strategies For Building An Organization With A Soul\) Por Hope Chigudu Y Rudo Chigudu \(2015\)](#)
- [“Crear \(O Tomar\) Espacio: Patrones Iniciales Sobre Las Transiciones En Organizaciones Sin Fines De Lucro De Líderes Blancos A Líderes Bipoc “\(Making \(Or Taking\) Space: Initial Themes On Nonprofit Transitions From White To Bipoc Leaders\) Por Building Movement Project \(2021\)](#)
- [“Es Hora De Que La Filantropía Reimagine Las Transiciones De Liderazgo De Personas Bipoc” \(It’s Time For Philanthropy To Reimagine Bipoc Leadership Transitions\) Por Cathy Dang Y Liz Sak \(2022\)](#)
- [“La Confianza En La Práctica: Cambiando Nuestra Postura Sobre Las Transiciones De Liderazgo” \(Trust In Practice: Shifting Our Stance On Leadership Transitions\) Por Holly Bartling \(2021\)](#)
- [“Los Donantes Deben Apoyar Las Transiciones De Liderazgo En Organizaciones Sociales — Ahora” \(Funders Should Support Nonprofit Leadership Transitions — Now\) Por Nick Grono \(2025\)](#)
- [“Transiciones De Liderazgo En Organizaciones Sin Fines De Lucro: Cuatro Formas En Que Los Financiadores Pueden Apoyar A Líderes De Color” \(Nonprofit Leadership Transitions: Four Ways Funders Can Support Leaders Of Color\) Por Nate Wong, Carmita Semaan, Dorothy Jones Y Grace Nguyen \(2024\)](#)
- [“Liderazgo Liberador: Un Modelo Transformador Para Un Mundo En Cambio” \(Liberatory Leadership: A Transformative Model For A Changing World\) Por Iman Mills Gordon Y Ericka Stalling \(2025\)](#)