

Radical Imagination

Shamillah
WILSON

TRANSFORMATION • LEADERSHIP • WELLNESS



Radical Imagination

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Thank you to my tribe for inspiring this ebook *Radical Imagination*. Your support and example have helped shape my activist life. Held by you, I have been able to embrace a radical imagination so that my life of fighting social justice is so much more than mere survival. I hope this ebook will awaken you to all of life's hope, courage and possibilities.

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Why radical imagination?

"But nothing less than the most radical imagination will carry us beyond this place, beyond the mere struggle for survival, to that lucid recognition of our possibilities which will keep us impatient, and unresigned to mere survival."

Adrienne Rich

Our imaginations are often fuelled by our dissatisfaction with what is. As a result, we sometimes hit a wall, worn down by the constant challenges and daunting barriers we face when working towards achieving our dreams. This can make us question whether our work truly makes a difference.

Added to this, many activists around the world are experiencing increasing stress and grief. This makes it easy to slip into survival mode, aiming simply to get through each day, rather than revelling in it.

Under such circumstances, we become disconnected from our visions, often indicating that we need to pause, refocus, and rest. When hope is hard to hold on to, we must ask, "What do I believe?", "What can I imagine?", "What can be?". These questions go beyond our important goals for activism or careers.

These moments of pause provide an opportunity to reimagine, rediscover, and recalibrate to reignite our passion and purpose. We cannot do so without 'radical imagination', both on the level of our movements and on the level of our everyday lives. The ability to believe that things can be better is a key part of our social, psychological and spiritual lives (for better or for worse).¹

But what is radical imagination? Perhaps answering the question starts with noting that radical imagination holds promise and pitfalls. On the one hand, it brings to mind 'utopian fancy, a dangerous and demobilising escapism'.² On the other hand, it represents our empowered ability and choice to imagine the world and our lives. In other words, woven into the act of radical imagination is a rich, complex, agent-driven and ongoing working out at the individual and collective level. Radical imagination thus speaks to our ability to create something else, and to create it together. The sort of hope, courage and possibility the term evokes are in short supply these days.

The idea of imagination typically makes us think about our own unique individual mental worlds. But in a very real way, our mental worlds are a shared imaginative landscape as they are informed by the realities we live in. Radical imagination invites us to push beyond what we see around us or believe is possible. When we lead from within, we, therefore, draw on radical imagination to

¹ Haiven, Max and Alex Khasnabish, "What is Radical Imagination? A Special Issue." *Affinities: A Journal of Radical Theory, Culture, and Action*, Volume 4, Number 2, Fall 2010, pp. i-xxxvii.

² Haiven, Max and Alex Khasnabish, "What is Radical Imagination? A Special Issue." *Affinities: A Journal of Radical Theory, Culture, and Action*, Volume 4, Number 2, Fall 2010, pp. i-xxxvii.

envision a future that includes every possibility and in which every person is free of oppression, exploitation and all the social -isms rooted in injustice: racism, sexism, ableism, nationalism, classism, ageism, heterosexism, neuro-normativity and many more.

Thus, by engaging radical imagination, we connect to a story that motivates us to achieve what may have seemed impossible – the change we desire for ourselves, our lives, our communities and the greater world. Without this, we get stuck in what we already know, and what we already know is based on our past experiences, many of which we don't want to be stuck in. So rather than tying our dreams to an oppressive past we tie them to creating a world based on core values such as dignity, fairness, equality, respect and inherent human worth.

In this way, radical imagination expands to include the past, future and present. When we understand the past and know what we want the future to be, we can create a present that begins to bring that future into being. And we can allow our greater vision to shape our everyday goals and actions as well as the goals we want to accomplish in our lifetime. As activists, we understand the need for an honest historical reckoning that acknowledges our ancestors and their struggles while constantly reevaluating the social change strategies we

have leaned into at different times and across different contexts. We also merge our hopes for a radically different future with common sense about our current systems, times and contexts. In this way, radical imagination generates strategies to connect to the present while steering us toward long-term social transformation.

Radical imagination gives us hope and is our compass when leading change from within. As we work with the dreams conjured up by our radical imagination, we anchor them in our core values and context-specific strategies to bring them into being. In other words, radical imagination is only the first step. It has to be accompanied by actions that move us closer to what it is we have dreamt of.

“Radical imagination sees the world not as it is, but as it could be: a healthy planet that is just and equitable for all. Radical imagination does not blindly accept the status quo, it recognizes that the world can and should change. And how the world could be is not simply better, it's radically different. Radical imagination is the courage to envision a future that is completely unlike the world we have today. It is limitless. It doesn't react to or get discouraged by current realities. It imagines — without constraint — that anything is possible and that, collectively, we are capable of achieving the impossible.”

Everyday Activism Network



How to strengthen the power of your radical imagination

You don't have to be radical to imagine a radically inclusive future. Here are some simple steps to bring radical imagination into the everyday.

#1 Cultivate your imagination

- A good place to start is to remember the powerful forms of imagination, experimentation and adaptation we have learned from our parents and grandparents. Through surviving, they taught us how to make something from nothing over and over again, healing themselves and staying alive. Thus, we must come together to remind ourselves and each other of the power of ancestral and collective imagination. This enables us to tap into infinite ideas and subversions.
- Another way to open your mind to new possibilities is through reading visionary tales found in genres such as sci-fi, fantasy, and magical realism. Because they are free from the rules of reality, such writing shows us what radically different worlds might exist. *Octavia's Brood: Science Fiction Stories from Social Justice Movements*, co-edited by adrienne maree brown and Walidah Imarisha is one such an example.
- We can also research examples of other activists doing things in radically new ways. If online research is not your thing, ask around. A friend or colleague might offer some examples to investigate.
- If possible, create opportunities to collectively explore what a world that includes and welcomes everyone in the room could look like. Allow each person to share what they envisage in a world that feels inclusive of them.
- When participating in collective imaginative processes, our individual experiences inform our imagination. However, it is not necessary to share a single vision of the future, nor does what we imagine have to be identical. We can build multiple versions of the future. Overlying and even opposing futures can coexist as long they include common possibilities and shared understandings.

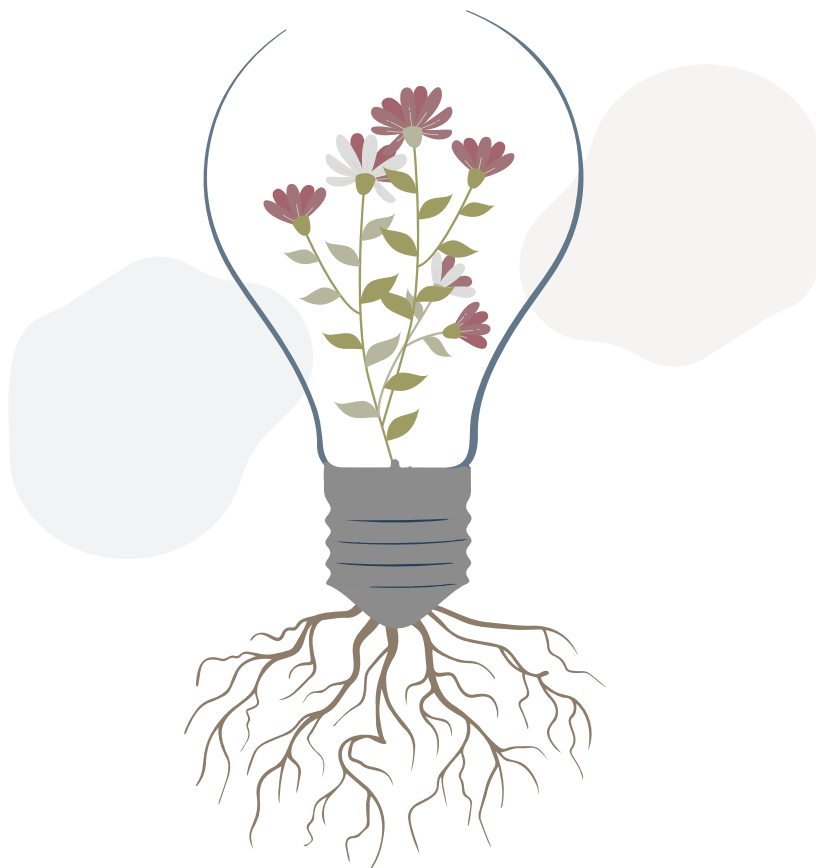


#2 Take action.

"Our radical imagination is a tool for decolonisation, for reclaiming our right to shape our lived reality."

adrienne maree brown in *Pleasure Activism: The Politics of Feeling Good*

- Radical imagination is not just about acknowledging ideas and strategies; it's about creating space, building support, and then taking action so that those ideas and strategies can flourish.
- Once we realise that no one is coming to save us, we start taking small steps to save ourselves. We start with prioritising the creation of places where everyone is valued, seen and supported, while unlearning habits taught in environments built to exclude us and committing to finding imaginative ways to challenge the status quo.
- Initial steps can be small. For example:
 - * Sharing imaginative strategies with our colleagues and amplifying others.
 - * Supporting friends and colleagues in realising their imagined futures and allowing them to support us.
 - * Offering skills and expertise when it costs us little to do so without needing credit.
 - * Making sure to centre the voices and visions of those who have faced the most inequity and oppression.
- Cultivate adaptation, humility and honesty. When we can admit that we don't always know how to improve things, we become more authentic with each other. Radical creativity is born from this place. At most, we can do our best – with each other and in our work and our communities.



Radical imagination as hope

We need courage to be hopeful about the future in the face of ongoing injustice and impending climate disaster. So we start with a dream for ourselves, a dream that exists beyond what we are told is possible. And then we lean into hope to move from the dream to the mindset we need in order to commit to and act on that dream.

Rebecca Solnit refers to a hope that draws on broad perspectives with specific possibilities, ones that invite or demand that we act. This assertion is reinforced by the framing of hope in a radical form that persists even in the face of significant challenges or adversity. For hope to remain alive, we do not have to deny some of the devastating realities in our worlds. In other words, it is not a sunny everything-is-getting-better narrative, though it may be a counter to the everything-is-getting-worse one.

Engaging with a more nuanced hope invites us to embrace uncertainty and acknowledge the unknown, believing in the possibility of positive change despite overwhelming odds or difficult circumstances. The act of maintaining hope is defiant in that it counters the mainstream narratives that may zoom in on our victimhood or powerlessness. In other words, from a political perspective, there is power in the fact that hope ends up being a gift we do not have to surrender. This in itself reinforces our autonomy and agency because, as Solnit claims, while hope can be an act of defiance, defiance isn't enough reason to hope. When we activate hope we do so to find inspiration and motivation for our collective efforts to achieve change. While rooted in our grief and rage, it is also based on our deep belief that despite

these difficult emotions, we can continue to move towards our vision and dreams.

In this scenario, our grief and hope coexist. For example, in South Africa, the extremely strict COVID-19 lockdown created and revealed dire social problems. These problems – hunger, unemployment, homelessness, lack of access to health resources, sanitation and physical space – were issues that had been present in communities before COVID-19 but exacerbated by the suddenness of a lockdown that instantly limited access to physical, emotional and mental resources. Instead of merely amplifying government failures to respond quickly or effectively, groups of people worked collectively in a show of solidarity and mutual aid to provide for those who needed basic necessities in their own and other communities. From donations of food, electricity, medicines and sanitation supplies to assistance with starting food gardens towards self-sustainability people demonstrated that, despite poor response by decision-makers, we are resourceful and creative and can come together to respond in ways that harness our interdependence and collective humanity.

Focusing on responses that shine the light on our collective agency, as opposed to despair, allows us to sustain hope; particularly if we look for examples in the past and present that illuminate not only cruelties and injustice but also examples of our individual and collective power. In other words, defiantly sustaining and nurturing hope allows us to remind ourselves that things will change. Even when it is not all good, we have the power to influence it as well as our response to change.

Anne Lamott speaks of hope beginning *"in the dark, the stubborn hope that if you just show up and try to do the right thing, the dawn will come... You wait and watch and work: you don't give up."*

Hope as revolutionary patience

We experience so much uncertainty and often volatility in our different contexts. Hope as revolutionary patience provides us with the inspiration to dig deep, remain connected to our experience, and show up fully for ourselves. The concept of hope as 'revolutionary patience' (a term coined by feminist writer Dorothee Soelle) has a welcome ring of rebellion. As noted by James Baldwin, the hope of the world lies in what one demands, not of others, but of oneself.

As we move through our experiences, we can learn to embrace the discomfort of the current moment and consciously make the choice to refuse to drown in despair. After all, hope is not always about a result. It is about who we become while waiting. Sometimes, it is in this enduring that we become ready to receive, whether it is inspiration, energy, or just a sense of calm as we connect to our power. However, each of us must find a well to draw on to keep going, refresh, and replenish. We must dig deep to maintain our hope and ability to show up and find the discipline, focus and time to withdraw to be with our dreams and fears. We cannot continue pushing on and

hoping things will work out. Instead, we must step into explorations that allow us to hold the urgency of transforming unjust systems while also making time for joy, rest and relationships. We do so by remembering what inspires us and what we are waiting for, and working towards it is worth it. It is often dark before dawn, so we should not quit now.

In practising hope as revolutionary patience, we should also make space to connect to others. Revolutionary hope teaches us to take the time out to connect with others and celebrate small victories before getting back to work. Joy shared is joy doubled. Revolutionary hope as a practice can be shared in our movements and personal lives – like holding the hands of a struggling friend or celebrating a long-awaited graduation with a family member. As we share our stories and connect our experiences, we increase our stories of hope for those times when it feels hardest to practice hope and patience. Together, we can find solace, identify ways to navigate hopelessness, and strengthen our capacities to be alive in life and with each other, connected to our collective emotional tenderness and tenacities.



At the collective level, our power to move past endurance into revolutionary patience is thus increased, and this, in turn, strengthens each of us as individuals. Revolutionary patience is never satisfied with the status quo. Yet, it also takes the time to celebrate even partial and flawed victories with the people we love, admire, and who inspire us. In our collectivity, it is a way for us to source and speak of our collective hope together. We need to ask, "What does hope look like in this place right now?"

To be patiently hopeful is to gamble. It's to take a long-term bet on your future, on your desires, and on the possibility that an open heart and uncertainty are better than gloom and safety. To be patient can feel dangerous. Yet it is the opposite of fear. Not investing time in what we hope for is a risk.

We can't, however, just hope that our values will somehow take shape without our efforts. We have to give them hands and feet.

"Hope just means another world might be possible, not promised, not guaranteed. Hope calls for action."

Rebecca Solnit

Continuing to act is how we keep hope alive and create transformation. We can't simply wish that things will get better. Embodying our values means taking small consistent steps towards our dreams. Right now is one of those exceptional times when our hope needs to be intentional. We need to nurture, grow and speak of it, together. Hope inspires us to dig deep, remain patiently connected to our experience, and continually show up fully for ourselves and each other. In those moments when we wish to withdraw, when we wish to abandon or jump ship, hope is that beacon that keeps us focused and patiently sustains us. As simple as it sounds, the practice of hope requires all of our faculties. But it is worth it.



How can we ground ourselves in hope?

#1: Build your hope muscle

Each day, take at least 5 minutes to connect to what it is you feel hopeful about. Hope does not happen all by itself, we need to carve out space and time, and we need to build the muscle that allows us to tune into hope effortlessly. If hope is to become an embodied practice, we need to build up our body, mind and heart's resilience in a life-affirming way rather than merely pushing through and enduring. Grounding practices invite us into a resilience of joy, rest, reflection and nurturing rather than something that props us up to keep serving an unjust system.

#2: Read or watch inspirational stories

Inspiration is the fuel of hope. Connecting to the stories of change, transformation, and resilience, keeps us inspired. Inspiration is also a means to keep us going as we remain in relationship to our work of transforming our worlds and our lives.

#3: Don't give up

Continuing to act is how we keep hope alive and create transformation, rather than blindly wishing that things will get better while turning a blind eye to injustice. If you need a time out or a break, take it. But when you are ready again, get back to it. Embodying hope means taking small consistent steps even when we do not see the results in the short term.

#4: Celebrate small victories

Revolutionary hope also teaches us to celebrate the small victories before getting back to work. Joy shared is joy doubled. Revolutionary hope is never satisfied with the status quo. But it also takes the time to celebrate even partial and flawed victories with the people we love and admire.

#5: Building a hopeful community

Just as we need a village to raise a child, we need a community to help us sustain hope while embodying change. Revolutionary hope is a practice done with others, not just in our movements but also while holding the hands of a struggling friend or colleague.



Play as a way to reclaim radical imagination

Radical imagination can be playful. It invites pleasure, fun and celebration into the world so that it becomes a place we all want to be. And when we feel demotivated it reminds us why life is worth celebrating.

I have always had an ambivalent relationship with play. Most of us consider play as a domain reserved for our childhood and for children. As a teenager, with an oversized sense of responsibility, I chose what I then thought was the moral high ground and denied myself opportunities to play. When I did give in to the pressure to play, I struggled to be completely present for the experience, often feeling like an observer of others' play. Early adulthood was not that different. There were always things to take care of and I felt that play would take away my attention from them. I chose austerity and restriction, relegating play to the arena of frivolity when there were so many more 'important', 'useful', 'productive' and 'responsible' things to be done.

Many of us are burnt out, exhausted and operating as if from a bottomless pit of energy

and resources to respond to causes and responsibilities. In the process, we become disconnected from a sense of lightness, spontaneity and hope. This imbalance impacts our connection to others and our vitality and efficacy.

Play and radical imagination are deeply connected. Playing, particularly if it is a collective activity, becomes an act of imagination. For adults in particular it requires imagination to let go, to allow ourselves to be silly, and engage in what we might consider 'innocent playfulness', which stands in stark contrast to anything one might consider to be the status quo, by any stretch of the imagination. Playing in public becomes a radical act because, whilst onlookers may consider it just silliness or playfulness, it can harness a collective's "capacity to imagine and make common cause with the experiences of other people", when used intentionally. Public play demonstrates a capacity to "build solidarity across boundaries and borders, real or imagined". "In that sense," they are establishing "the basis of solidarity and the struggle against oppression, vital pieces in the building of robust, resilient, and powerful movements".³

³ <https://www.deepfun.com/radical-imagination-playing-public/>



Reclaiming play as a core pillar of our life and activist stratagem

1 Connect to memories of play.

When thinking back to playing in childhood, what pictures, feelings, sounds, smells and tastes come to mind? Where are you, what are you doing, who are you with, and how aware are you of time? When we play, our brains light up with movement, and we feel in touch with our bodies as we predict, act, and react to each moment. We also build social competencies and ways of interacting with the world that are flexible and open. Children often learn complex skill sets that are lacking in other learning places within our cultures.

2 Integrate play into work.

Bring childlike activities into work or activism. Learning and play do not have to be mutually exclusive. Diverse experiences blur, collide and interweave; evolving in uncertain and complex directions during moments of play. Children's play invites inquiries and interests that embody a plurality of knowledge. We can certainly learn from children who know the best way to go down the slide is on a blanket because it is the fastest, etc. Such moments are full of messiness, possibilities and tensions that have the potential to transform existing hierarchies, relationships and interactions. In process work, we can create personas and role-plays that allow us to play, whilst navigating complex dynamics.

3 Make time to play just for the heck of it.

We know how to invite our friends over for a game night with structured activities, and rules, with winners and losers. But we forget how to hula hoop, build bridges for ants, squelch through the mud because it makes such cool sounds, and see what happens when we drop a balloon full of water from the top floor. I remember organising an activist conference for over 900 women. We planned a big celebratory event and invited some dignitaries and artists to perform. The event was to be held in a majestic outside venue, and from all accounts we were ready for an unforgettable time. However, we had not planned for the unexpected rainfall that messed up all of our well-laid plans. As the 900 women from across the world stood under some covering, waiting for the rain to stop, a few of them started dancing in the rain, and eventually, all of the women were dancing and laughing. To this day, of the five days of deep, robust engagements, the memory that endured was of all of us dancing in the rain. It was a moment of such spontaneous play and joy. A beautiful connector that illustrates the freedom, joy and pleasure that come from unexpectedly claiming play.

#4 Use story-based play.

Changemakers across disciplines and movements use a story-based strategy to ideate, strategise, and cultivate radical imagination. Check out the Center for Story-based Strategy for some tools and methods that can activate collective-based storytelling when using play to activate radical imagination.

Radical imagination is curious, committed and focused

"To be truly visionary we have to root our imagination in our concrete reality while simultaneously imagining possibilities beyond that reality."

bell hooks

Radical imagination questions everything. Similarly, leading change from within requires that we ask the following questions:

- What is the imagination we want to give to our own life?
- What does it mean for us to start dreaming of the change we want in our own lives and communities?
- What would be the fullest expression of each of our lives given our context and our realities?
- Who can we share these questions with within our communities?

To commit to bringing the dreams and visions birthed by our radical imagination to our communities we must also commit to and affirm that we are a priority in our own lives and that we are strong enough even though we may have been hurt in the past and we may have fears, and that we will be okay if we embark on the change we desire. We need to believe that we can be the change in our own lives and that we can be the drivers of our personal revolutions. Sometimes we might feel vulnerable. Yet, as we become aware of our vulnerability, rather than shutting it down we need to listen to the voice of our vulnerability. We need to ask it what affirmation it needs from our future selves to know that it will be okay to continue. Things won't always be clear. Being open to this lack of clarity is an important part of cultivating a radical imagination.

Radical imagination also asks that we honour and uncover our shadow aspects so we can integrate all aspects of ourselves and move towards wholeness. For example, we all hold some power and privilege, which can be based on race, ethnicity, social status, income level, education, citizenship, age, gender identity or expression, sexual orientation, ability, neurodiversity, body shape, etc. Radical

imagination requires us to do what is needed to move from passive allyship and solidarity into owning our privilege and actively seeking to dismantle the structures of oppression and inequity we inherited, created and maintained.

⁴<https://www.storybasedstrategy.org/sbs-in-action>

Similarly, we all have inner critics, that we internalised as a way to conform to patriarchal systems, capitalist productivity, heteronormativity, neuronormativity and white supremacy standards. Radical imagination also asks us to do the work of dismantling these inner oppressions so that we have the confidence and self-belief to act on our values and dreams.

Remember that embodying our radically imaginative visions is not only about the outcome. It is also about the journey. We connect to our hearts and bodies, not only our minds, as we go about transforming. We start with a vision that aligns with the world we imagine while also asking what our vision looks like when we make ourselves a priority and are living our life to its fullness. We understand what is it that will motivate us and inspire us to move towards our vision. We also identify

our values. Radical imagination involves questioning our everyday actions and asking ourselves if the decisions we make are aligned with the values that inform the world we want to live in, not just for others, but for ourselves. Leading from within means that we value and ground our own worthiness and make ourselves a priority in the same way that we apply our politics to our activism.

Of course, having a vision, understanding the context, and knowing our values are not enough. Our imagination also needs nuts and bolts to anchor it in reality. We need to take action and maintain a balance between being and doing. What are the things that we need to ground ourselves to facilitate the flow that needs to happen as we take action towards the vision that we have for ourselves?

What kind of community do we need to create to animate our radical imagination? What support will we need? Who will cheer us on? Who will mentor us? Who are our allies and who will go along for the journey because they love being with us?

There are also going to be moments where you are going to stumble and there are going to be moments where you fall. What you need to do is not necessarily get stuck in what I call the stuckitude. To do so you need an awareness of when you get stuck, or when you fall or stumble. Become aware of those moments and ask yourself what is needed for you to pick yourself up and continue with inspired action.

These suggestions point towards the things that you need to do as you move towards the change that you want in your life. And then intersperse these thoughts with things that you love doing. Go dancing. Read a good book. Go to a party. Do something that is not related to the vision that you're trying to achieve. Do something that connects to your experience of your life. Be present to those pieces of your life too. Together, these become the things that you need to do to lead the change that you want from within.



Shamillah's story: Somewhere over the rainbow

"Without leaps of imagination, or dreaming, we lose the excitement of possibilities. Dreaming, after all, is a form of planning."

Gloria Steinem

As I was driving to work one morning, the song Somewhere over the Rainbow was playing on the radio. The following lyrics struck a deep chord inside of me:

"Somewhere over the rainbow, way up high
There's a land that I've heard of once in a lullaby.
Somewhere over the rainbow, skies are blue
And the dreams that you dare to dream,
Really do come true."



The song transported me on the journey of awakening my inner activist so that I could lead from within. As I looked back, I could truly say that I lived my life with my eyes wide open. It had been a process-filled year with new insights, lessons and reflections around every corner. I knew that I would look back on this period of MY history as the one where I challenged myself to move beyond self-imposed limitations. And believe me when I say that I have not even scratched the surface. Whilst I celebrate the many achievements of my thinking, actions and connections, I admit that it is a time in which I made SO many mistakes. Or, perhaps I am just more aware of the mistakes than I have ever been. What I take away from it is the ownership of every mistake I made.

Unfortunately, I cannot claim that 'the devil made me do it'. I had made these mistakes consciously. I admit that sometimes I was so misguided by an intention to do 'good' that I did not always interrogate whether the actions I took were the right ones. But it's not useful to go down the road of 'I should have'. Instead, I acknowledge my mistakes and I accept and love myself anyway.

These mistakes have shown me parts of myself that at times were uncomfortable, naïve and even sometimes endearing.

Yet, as I look back on this journey and say goodbye to an 'old me' I am excited about the arrival of the new Shamillah. And I thank the old Shamillah for the following seven lessons:

#1 I am a priority in my own life.

The old Shamillah would have placed herself at number 100 on the list of priorities. I have learnt that my first priority is me. I have to be responsible for taking care of myself. When I can take care of myself, life flows more easily.

#2 It's impossible to prevent myself from getting hurt.

The old Shamillah would put up walls thinking that if those walls were strong enough no one would hurt me. The new Shamillah knows that each hurt is a beautiful lesson. I am stronger now and know that I can form new connections and take great risks; and that even when those don't work out I will be okay.

#3 Questioning my belief that I can be the change in other people's lives (aka the Rescuer)

As a result of this, I opened my heart, my home and my life to build stepping stones for others. However, the new Shamillah knows that I can only be the change in my life and that everybody has to be the change in their own lives. The new Shamillah knows that her role is to be a catalyst of personal transformation in people – but always in the background as every person has to be in the forefront of their own revolution.

#4 Debunking the myth of being strong and having my s#t together*

The new Shamillah knows that it's okay to be vulnerable too and that not always having everything figured out is fine too. In fact, it can be quite interesting.

#5 Uncovering the shadows

The new Shamillah is thrilled to have learnt that when people test your nerves to the limit, it's very likely that they represent a part of you that you have not integrated. So I am happy that I have the tools to look more closely at this rather than fixate on the fact that the person is triggering an uncomfortable or unwelcome reaction in me.

#6 It's not all about the outcome.

The old Shamillah loves achieving things and the rewards that come with that. However, the new Shamillah knows that it's all about the journey and making time and space for fun and laughter, and generally just lightening up.

#7. Come back to the heart.

The new Shamillah has learnt to reconnect to my heart and what is important to me whenever the world veers off its axis. It is my journey after all and I am responsible for making sure I am okay to deal with it with all of its twists and turns. I can only do that if I know how to centre my mind, body and soul.

So, while some parts of this journey may have challenged my belief that the world over the rainbow does not exist, I am happy and excited that I am slowly, with steadfast steps, moving towards my "Somewhere over the Rainbow" ..., the place where "the dreams I dare to dream really do come true".

As I gear up to bid farewell to a journey that's worth remembering, I am excited to embark on another leg of an epic adventure towards my dreams.

*"Life is either a daring adventure, or nothing.
To keep our faces toward change and behave like free spirits
in the presence of fate, is strength undefeatable."*

Helen Keller

