

DECOLONISE THE MIND

- HEALING THE FEMININE
- REBIRTH NEW PERSPECTIVES
- RECREATE OURSELVES



24 - 25
MAY 2022

14:00PM - 16:00PM
HELSINKI
FINLAND TIME

Global Summit

Organised By Sahwira Africa International In Partnership With The Centre For Research On Ethnic Relations And Nationalism (Ceren), Swedish School Of Social Science, University Of Helsinki.

It Is For Everyone. Welcome!

GLOBAL SUMMIT SPEAKERS



Dr. Nokuthula
Hlabangane (PhD)



Muzwarwa Panashe
Chigumadzi



Tavonga Jacqueline
Manyonga



Ambuya Rutendo
Ngara



Wambui
Njuguna-Räisänen



Mai Olivia
Patience Alaso



Prof. Lynda
Gichanda Spencer



Prof. Sharlene
Khan



Mama Tebogo
Bantu



Prof. Akachi T.
Ezeigbo



Dr. Faith
Mkwesha



Prof. Faith
Adiele



Tuija
Kokkonen



Sepideh
Rahaa



Jyothi
Narasoji



Amkelwa
Mbekeni-Kapanen



Paola
Minoia



Prof. Anne
Kubai



Dr. Mamohau
Sekgaphane (PhD)

Free! Short cut to Registration link here:
<https://elomake.helsinki.fi/lomakkeet/117122/lomake.html>

Gifting
<https://sahwira-africa.org/donate/>

Summit Overview

Join Us!

Your Hosts

SahWira Africa International in partnership with The Centre for Research on Ethnic Relations and Nationalism (CEREN), Swedish School of Social Science, University of Helsinki.

Registration Link

<https://elomake.helsinki.fi/lomakkeet/117122/lomake.html>

Gifting

The cost to listen to these incredible speakers is free! Should you wish to give an energy exchange give to our organisation:

<https://sahwira-africa.org/donate/>

Summit Abstract

This summit is a pluriverse space that encourages reclaiming Ubuntu feminist practices of care, compassion, love, and interconnectedness to foster peace, healing together, rebuilding relations, rebirthing the New Earth, building resilience, thriving, and transforming ourselves and societies for global peace. We are building a platform that connects women from Global South (Africa and African Diaspora) and the global North, giving them a space to engage in a conversation on the characteristics of decolonising the mind and healing. Expanding on what it really means, whilst highlighting decolonial practices that focus on healing the feminine, recreating selves, birthing new perspectives, and building global partnerships. This calls for decolonising the mind which entails unlearning colonial practises. Decolonising work is embodied work, not intellectualising. Thus, it is a process of unlearning assumptions, unconscious biases, limiting practices and disinvest from unconscious collusion with colonial practices and tools. Therefore, unlearning these practises and relearning decolonial ubuntu feminist practises is the pathway to liberating ourselves from practises that divide global women and build transnational solidarities, sahwirahood and partnerships. Thereby, freeing ourselves from a system that was not designed for us to thrive, but to turn the feminine against each other.

The aim of this Summit webinars is to create a space for BIPOC community voices and all our sahviras to witness each other unlearning to relearn, feeling our wounds to reclaim healing, peace, restoration, recreate our images, birth new perspectives, and thrive together. The objective is to: explore pluriverse femininity and reclaim diverse archetypes of femininity that transcend colonial patriarchal boundaries and transform feminist relations through embracing difference as a strength.

The questions are: What is the colonial wound and colonial trauma? How is decolonial work different from anti-racism work? What are the decolonial tools and practises of healing and nourishing our being? How do we reclaim our freedom, being and rebuild healthy relations with self, other humans, non-humans and inter species? Our speakers from diverse backgrounds as artists, academics, writers, healers and activists, mothers etc. will cultivate our collective healing, promote peace, and foster decolonial practises.

Themes



Theme 1	Healing the Feminine, Recreating Ourselves
Theme 2	Migration, Displacement, Identity & Activism
Theme 3	Decoloniality & Sahwira Relations
Theme 4	Towards Rebirth & Ubuntu Feminism



Programme

(Draft 3)

DAY 1: Tuesday 24 May 2022

Time	Programme
Opening and Welcome Programme Director: Amkelwa Mbekeni-Kapanen	
14.00 - 14.05	Opening and Welcome Prof. Suvi Keskinen: Helsinki University
14.05 - 14.10	Creative Offering
14.10 - 14.15	Contextual Address: Overview of the Summit Dr Faith Mkwesha: SahWira Africa International
14.15 - 14.20	Message of Support Moniheli Organisation
Session 1 Theme: Healing the Feminine, Recreating Ourselves Moderator: Amkelwa Mbekeni-Kapanen	
14.20 - 14.45	Anchor/Rooting Address Ambuya Rutendo Ngara <i>Topic: The pluriversality of femininity: Unshackling shackles, restoring the whole</i>
14.45 - 15.00	Presentation Prof. Anne Kubai <i>Topic: Decolonising knowledge</i>
15.00 - 15.15	Interview Prof. Lynda Gichanda Spencer & Prof. Sharlene Khan <i>Topic: Live interview - African Feminisms (AFEMS)</i>
15.15 - 15.30	Presentation Muzvarwa Tavonga Jacqueline Manyonga <i>Topic: Restoring the divine feminine</i>

15.30 - 15.50	Question & Answer Session
15.50 - 16.00	Personal Reflection & Body Break
Session 2 Theme: Migration, Displacement, Identity and Activism Moderator: Patricia Munatsi	
16.00 - 16.25	Anchor/Rooting Address Prof. Faith Adiele <i>Topic: Tell your story, change the world</i>
16.25 - 16.40	Presentation Sepideh Rahaa <i>Topic: A dream that came true?</i>
16.40 - 16.55	Presentation Jyothi Narasoji <i>Topic: Missing Children: Damaging effects of international adoption, child marriage and human trafficking</i>
16.55 - 17.00	Creative Offering
17.00 - 17.15	Presentation Amkelwa Mbekeni-Kapanen <i>Topic: Yibani Nathi</i>
17.15 - 17.30	Presentation/Process Wambui Njuguna-Räisänen <i>Topic: Decolonising yoga spaces</i>
17.30 - 17.50	Question & Answer Session
17.50 - 18.00	Reflections from the Day & Closing Programme Director & Moderators



DAY 2: Wednesday 25 May 2022

Time	Programme
Opening and Welcome Programme Director: Amkelwa Mbekeni-Kapanen	
14.00 - 14.05	Opening and Welcome Amkelwa Mbekeni-Kapanen
14.05 - 14.10	Creative Offering
Session 3 Theme: Decoloniality and SahWira Relations Moderator: Tebogo Buntu	
14.10 - 14.35	Anchor/Rooting Address Prof. Akachi T. Ezeigbo <i>Topic: Collective feminine healing: Snail-sense feminism as a workable concept for decolonization.</i>
14.35 - 14.50	Presentation Prof. Nokuthula Hlabangane <i>Topic: Ethical be-ing against the odds: Un-learning programmed (f)rigidity</i>
14.50 - 15.05	Presentation Dr Faith Mkwesha & Prof. Paola Minoia <i>Topic: Humanising Academia. Unlearning and relearning academic practices through co-motherhood and sahwirahood.</i>
15.05 - 15.20	Presentation Olivia Patience Alaso <i>Topic: The White Savior Industrial Complex and the work of Kusimama Africa aka nowhitesaviors.</i>
15.20 - 15.35	Interview Muzvarwa Panashe Chigumadzi & Dr Faith Mkwesha <i>Topic: Ubuntu, literary imagination and "These Bones Will Rise Again"</i>
15.35 - 15.50	Question & Answer Session
15.50 - 16.00	Personal Reflection & Body Break

Session 4 Theme: Towards Rebirth & Ubuntu Feminism Moderator: Patricia Munatsi	
16.00 - 16.25	Anchor/Rooting Address Dr Mamohau Sekgaphane <i>Topic: REBIRTH Epistemological Archetype as transformation and innovation tool for systems post COVID-19 epidemic: a new normal adaptation model</i>
16.25 - 16.40	Presentation Prof. Tuija Kokkonen <i>Topic: Interspecies performance</i>
16.40 - 16.55	Presentation Mama Tebogo Buntu <i>Topic: Kandaka: Womanism, Womb Healing and Sankofa Theory as a Celebration of Femininity in a Patriarchal World</i>
16.55 - 17.10	Presentation Stella Nyanchama <i>Topic: Decolonial learning/unlearning/relearning as a strategy in trauma management</i>
17.10 - 17.25	Presentation Dr. Faith Mkwesha <i>Topic: Unhu-ubuntu feminism: incorporating sahwira relations in Nordic feminist practice</i>
17.25 - 17.35	Question & Answer Session
Summation & Closing Programme Director: Amkelwa Mbekeni-Kapanen	
17.35 - 17.50	Reflections from the Summit Programme Director & Moderators
17.50 - 17.55	Looking into the Future Dr. Faith Mkwesha
17.55 - 18.00	Closing Amkelwa Mbekeni-Kapanen



Speakers and Abstracts

DAY 1: Tuesday 24 May 2022



Ambuya Rutendo Ngara is an African Indigenous Knowledge Systems practitioner and transdisciplinary researcher whose professional interests have spanned from clinical engineering, healthcare technology management, socio-economic development, mathematics, leadership, and fashion design, to the interface between science, culture, cosmology, and paradigms of healing. With a passion for integrating art, science, and spirituality towards healing of the Collective and restoration of the Whole, she is a spiritual coach, priestess, and counsellor, who engages several modes of healing. She consults in workshop facilitation in areas such as leadership, personal development, health, and wellness.

Ambuya Rutendo is a co-founder of Ancient Wisdom Africa, a forum that seeks to gather knowledges and voices of Ancient Wisdom and see how these can illuminate the present; as well as a member of the Assegaia Alliance – a cross-cultural and interdisciplinary group of experts dedicated to the protection of the Earth's Sacred Natural Sites. She serves on a number of boards, advisory and convening committees, including the Credo Mutwa Foundation, the South African Wushu Federation, Earthrise Collective and Umphakatsi Peace Ecovillage. She is a practitioner of a number of physical disciplines, including Wushu/Kung Fu/Tai Ji for which she has represented South Africa as an international silver medallist. She holds a BSc in Electrical Engineering, an MSc in Medicine in Biomedical Engineering, and is pursuing a doctorate in Philosophy of Education. The quest for harmony, coexistence and complementarity underpins her endeavours.

Abstract:

The Pluriversality of Femininity: Unshackling Shackles, Restoring the Whole

The modern patriarchal post-colonial world has stripped many women of their core identities, both as individuals and as part of the greater feminine collective. This has been further hampered by cultural and spiritual degradation, which has suppressed indigeneity and thus the ancestral wisdom that sought to bring wholeness. The female form has been infantilised and rendered silent through a gendered genocide that has annihilated personhood. Where the suppression manifests as violence – be it in its direct, structural, cultural or cognitive forms – this has resulted in the widespread wounding of the Feminine, which in turn births a fractured Masculine. The pathological implications of this include decimation of the human spirit, fragmentation of communities, destruction of environments and humiliation of nations.

Cultures of practice and behaviour evolve upon a foundation of underlying values and assumptions which influence views of self in relation to other, and to nature as a whole. Do the dominant notions of scarcity, competitive survival, hierarchisation and differentiation lend

themselves towards polarization, marginalization, exclusion, and domination? What can we learn from cultures whose cosmological frameworks recognize an economics of abundance, co-determination by the collective, unity within diversity, introversion of power and interdependence with nature more inclined towards reciprocity, co-existence, harmony and co-evolution? To what extent do these characteristics reflect the Feminine, and thus resources for the cultivation and maintenance of diversified harmony and healing at all levels of existence?

This paper sheds light and explores the African Feminine Ecosystem as a 'pluriverse' and roots it in the organizing principles or cosmologies of Ubuntu/Maat found within some African societies. It argues that the restoration of pluriversality can give rise to women who tap into their ability to sound the vibration of manifestation – and thus become agents that speak (or sing) creation into existence, who in turn transform the Whole.



Prof. Anne Kubai is an associate professor of World Christianity and Interreligious Studies. Currently, she is a researcher at the school for Historical and Contemporary Studies in Södertörn University, Sweden. Kubai is Professor Extraordinarius at UNISA, (Institute of Gender Studies), South Africa. She is also an affiliated Research Fellow at Stellenbosch University, South Africa. Kubai's research interests include religion, peace and conflict, genocide and mass violence, gender, transitional justice, international migration, development,

and psychosocial studies. A great deal of her work has focused on peacebuilding and reconciliation after mass violence/grave violations of human rights. She has a keen interest in the way spiritualities/religions (indigenous and others) shape social-political developments, post-conflict social reconstruction and the sustainability discourse in different parts of the world. Kubai's work on confession, forgiveness and reconciliation in Rwanda has contributed to the debates on peacebuilding and transitional justice after mass violence/grave violations of human rights. Kubai has published numerous academic journal articles, co-edited books, contributions to anthologies, popular science articles and research blogs. Kubai has published numerous academic journal articles, co-edited books, contributions to anthologies, popular science articles and research blogs. Kubai has also appeared in the following documentaries:

1. Ordinary Savage: The Origins of Violence and Hurt Feelings (2018). "A hard-hitting documentary about humans.
2. Folkmord i Rwanda: Swedish Radio.

Kubai has made two documentaries:

1. Female Warriors: Turkana Women, insecurity, Livestock and Resilience (Kubai, 2017).
2. Reformed Raiders: Peace, Conflict and Social Change in Turkana (Kubai, 2017).

Besides the academy, Kubai is an international expert consultant on community-based psychosocial support during and after emergencies and peacebuilding. Previously she served as a member of the international psychosocial roster for more than a decade. She has a long experience of working with several international NGOs and Faith-based organizations engaged in the humanitarian, development and peacebuilding sectors.

Abstract:**Decolonising knowledge**

We need to critically examine the narratives and discourses on gender inequality in Africa. Africa. Research has shown that African women were disposed through the colonial administration policies. Today much of the literature is replete with, descriptions of low women's status, marginalization, and gender inequality in communities across the African, unfortunately this kind of researcher unwittingly continues to harp on the same ideas and narratives which perpetuate the image of Africa as the "dark continent" that it was once called. Therefore, it is imperative for us to analyse historical data and debunk theories that continue to support the notion of African women's debilitating low social status; and prevalent culturally embedded gender inequality in African societies, not only for the restoration of Africa's dignity, but more importantly to decolonize knowledge about Africa and her peoples.

Interview: Lynda Gichanda Spencer and Sharlene Khan

Prof. Lynda Gichanda Spencer is an Associate Professor in the Department of Literary Studies in English at Rhodes University. She has also taught in the field of English and African Literary Studies at Stellenbosch University, the University of South Africa and Vista University. Her research interests include contemporary women's popular writing, popular culture in Africa, African women's writing, Eastern African fiction, African cultural studies and transnational literatures. She is the principal investigator of Urban Connections in African Popular Imaginaries (UCAPI) and editor of The Journal of Eastern African Cultural and Literary Studies. See: <https://www.facebook.com/UCAPIRhodes/>



Prof. Sharlene Khan (Associate Professor, Department of Fine Art, Wits University). Sharlene Khan is a South African visual artist and scholar. Khan works in a range of media which focus on the intersectionality of race, gender and class and the socio-political realities of a post-apartheid, post-colonial society. She uses masquerading as a decolonising strategy to interrogate her South African heritage, as well as the constructedness of identity via rote education, art discourses, historical narratives and popular culture. She has exhibited in various local and international exhibitions (most recently at the Thessaloniki Biennale), and has participated in a number of international

visual artist workshops and residency programmes (Egypt, South Korea, India, France, Mauritius). She was recipient of the Rockefeller Bellagio Visual Arts residency in 2009 and went on to serve on the Rockefeller Bellagio International Arts and Literary Arts panel for six years thereafter. She is second prize winner of the German 2015 VKP Bremen Video art award and has been twice nominated for the South African Women in Arts Award (Painting).

She is a 2017 recipient of the American Learned Councils African Humanities Postdoctoral Award. She has presented academic articles and performances at numerous conferences internationally and has published articles in Manifesta, Springerin, Artlink, Artthrob, Art South Africa. She holds a PhD in Arts from Goldsmiths and is Associate Professor of Visual Arts at the University of the Witwatersrand, Johannesburg. She runs the Art on our Mind research project; the Decolonial AestheSis Creative Lab; the biweekly Black Feminist Killjoy Reading Group and is co-convener of

the African Feminisms (Afems) Conference. She is the editor and publisher of the artist books *What I look like*, *What I feel like* (2008); *I Make Art* (2017) and *When the moon waxes red... Negotiating Subjective Terrain as an 'Inside-Outsider'* (2019). See: <http://artonourmind.org.za/> .

Abstract:

Live Interview African Feminisms (AFEMS) with Prof Lynda Gichanda Spencer (Associate Professor, Department of Literary Studies in English, Rhodes University), and Prof. Sharlene Khan (Associate Professor, Department of Fine Art, Wits University). The discussion will focus on the aims of the AFEMS conferences, the successes, the challenges and the future.

African Feminisms (Afems) Conference is a yearly Humanities and Social Science African feminist conference hosted collaboratively by Rhodes University's Prof Lynda Gichanda Spencer (and her UCAPI research project), based at the Department of Literary Studies in English, and Prof Sharlene Khan (with her Art on our Mind research project), from the Wits University Fine Art Department. <https://afemsconference.wixsite.com/afems/about-us>

The conference has taken place in 2017 and 2018 at Rhodes University in Makhanda and at Wits University in Johannesburg in 2019, University of Cape Town and online in 2021, and returns to Rhodes University for its fifth year anniversary in 2022.



Muzvarwa Tavonga Jacqueline Manyonga is determined to inform and transform through the written word. Tavonga Jacqueline Manyonga is the Content Manager at Reignmakers Media Company and the Communications and Public Relations Manager for Sahwira Africa International. She is a creative writer, who's fiery and incisive tone resulted in her working with Leadership, South Africa's #1 Award Winning Business Magazine. She has also worked with Black Business Quarterly. She is the Content Manager for Tribe Business Magazine.

She is a passionately driven philanthropist and activist, whose been involved in several NGO work for years. Her focus lies in inspiring and motivating young girls in Zimbabwe to reclaim their feminine energy to dream bigger, identify their purpose and to think outside the box society has confined upon them. She is currently doing writing workshops with girls in Zimbabwe on Reclaiming the voice and our feminine power.

Abstract:

Restoring the Divine Feminine

To generate an energy frequency of winning in the male dominated world of patriarchy, we need to get rid of old paradigms that are regressive and crushing to the divine feminine. Within each being exists complementary energies. The divine feminine and the masculine energies. The divine feminine is closely connected to receiving, it is hidden. In contrast the masculine is more focused on producing, and it is more visible. Since the hand of time, African communities have discouraged or ignored resting in the feminine divine. Characterising it as materialistic, promoting fragility, vain, stupid, and weak. Whereas embracing the masculine energy is looks at women as hardworking, intelligent, and strong.

Embracing the divine feminine means examining ourselves honestly and holistically. It addresses the trauma of false self-concepts and debilitating paradigms that hold women within a self-

contained psychological prison of doubt and inferiority. It also teaches us to find the balance that it takes for us to fully function as individuals. The feminine divine is about incorporating feminine practices that foster growth and breathe new life in us as women. It is a whole new journey of self-discovery; the modern woman can be both intelligent and feminine. Spiritual, yet open minded. You cannot understand the divine feminine without learning about the goddesses "feminine archetypes". We seek restoration and inspiration from a goddess that resonates with us. Many feminine deities and those who embody them have been vilified as witches by colonial religions and cultures. We need to get rid of traditional and colonially derived religious practices in typical religiosity and patriarchal societies. It is time we decolonise the mind and embrace our indigenous knowledges and goddess archetypes so we can restore our divine feminine. The question now should be, "How are we cultivating the hidden parts of ourselves?"

Recovering from years of being told a young black girl's place is in the kitchen. Unlocking our minds and dreaming beyond the box society has confined black women is important. Healing from being the strong black woman. Gaining tools that help us embrace our feminine and use it to will our dreams into a reality. Breaking free from years of cultural trauma created by our patriarchal society. Which encourages women who stand against it to turn on their masculinity and switch off their femininity. We don't have to rely on our masculine energy to achieve our goals. Our power lies in our feminine divine. Embracing our feminine divine will help us detangle the knots created by doubt and fear that black woman can't be successful if they rest in their feminine.



Prof. Faith Adiele (<http://adiiele.com>) is author of *Meeting Faith*, an award-winning account of becoming Thailand's first Black Buddhist nun, and *The Nigerian Nordic Girl's Guide to Lady Problems*, a tri-cultural look at Black women and fibroids. Her media credits include Sleep Stories for the Calm app, My Journey Home, a PBS documentary about meeting her Nigerian family, and two episodes of HBO-Max series, A World of Calm. She is co-editor of *Coming of Age Around the World: A Multicultural Anthology* and has published in O: The Oprah Magazine, Essence, Huffington Post and others. Named one

of Marie Claire Magazine's "Five Women to Learn From," Faith teaches at California College of the Arts, VONA Workshops for Writers of Color, Esalen, New York Open Center, Insight LA and around the world. Based in the San Francisco Bay Area, she hosts African Book Club at the Museum of the African Diaspora.

Abstract:

Tell Your Story, Change the World

Writer, professor, and speaker Faith Adiele will share her personal journey growing up as the only Black girl in her Nigerian/Nordic-American family and her rural town, losing her voice at college and recovering from a breakdown by ordaining as Thailand's first Black Buddhist nun. She then went on to rediscover her voice through writing, publishing, and teaching personal narrative as a form of spiritual recovery and civic activism. Informed by African and Nordic oral traditions and ontology, she teaches to decolonize narrative structure and invite democratic participation in creating national narratives. Her popular, transformative writing workshops use personal and

family stories to heal intergenerational trauma and correct history. Her body-based prompts fuse the arts with the spiritual and the political and center the role of personal narrative in transforming individuals and communities.

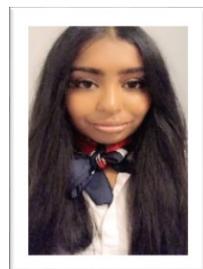


Sepideh Rahaa (1981, Iran) is a multidisciplinary artist, researcher and educator based in Helsinki. Through her practice, she actively investigates and questions prevailing power structures, social norms and conventions while focusing on womanhood, storytelling and everyday resistance. Currently she is pursuing her doctoral studies in Contemporary Art at Aalto University. Her practice and research interests are representations in contemporary art, silenced histories, decolonisation, feminist politics and post-migration matters. Rahaa has been actively participating in debates and taking actions regarding the art politics in Finland as a member at Third Space Collective (2015-), Globe Art Point (2016-), Culture for All and Nordic Network for Norm Critical Leadership (2018-).

Abstract

A Dream That Came True?

Rahaa will present her artistic and doctoral project titled 'A Dream That Came True?' which was initiated in 2016. The project brings together personal narratives of everyday and of post-migration life from the perspective of women in Finland who also have Southwest Asian & North African roots (politically and colonially known as the Middle East). The artistic research intends to challenge the preconceived stereotypical perceptions of these women and their positions in Finland. One of the aims is to resist against the accepted norms and conventions in Western society regarding non-Western women by privileging their opinions and avoiding them from being only a side-track in the narratives. The project questions migration as a dream from the perspective of these women, with an aim to reflect on their lived experiences, different ways of being, socio-cultural adaptations, resistances and resilience while offering different narratives than the existing ones. From whose perspective Migration is a dream? Rahaa endeavours to create space for dialogue regarding the critical issues, to provoke and to intervene, by exploring the possibilities of going beyond the boundaries which are caused by one's own culture, or sociopolitical structures and norms of the place where one lives.



Jyothi Narasoji, Swedish activist and writer with Indian origin, Stockholm. Jyothi Narasoji has been a freelance writer since 2013 on various issues related to human trafficking and minority issues linked to India and the correlation to the rest of the world. On a personal level she was the subject of a mini-documentary series that in 2018 won an international award. Her main topic is international adoption, child marriage and labour related questions where human trafficking is active.

Abstract

Missing Children and the Damaging Effects of International Adoptions

A child goes missing every 8th minute in India. Jyothi will talk about the missing children in India. Who are these children and why do they go missing?

Jyothi will during this event talk about the damage effects of international adoptions and what it's like to come from an industry that made her a commodity and no longer a daughter to her mother which was on a run to hide from her then abusive husband and how Jyothi ended up in an international market.



Amkelwa Mbekeni-Kapanen is a radio practitioner for almost two decades. Her interest in radio has taken her to renowned radio stations on three continents, beginning in South Africa at the studios of Cape Town's premier talk station, Cape Talk 567 . She then went on to work at Bush Radio, the mother of community radio in Africa, where she hosted an interview based talk show Sakhisizwe- building the nation, bou die nasie. The show focused on a myriad of topics covering Human Rights and Gender Matters, Labour Issues as well as Arts and Culture. In Finland, she hosted the weekly radio show, Foreign Matters on Radio Helsinki. Presently she is the co-host of Planet Earth Planet Rap, which is a weekly segment on international Hip-Hop in Chuck D's And You Don't Stop! radio show. This programme is on Rapstation and syndicated on Pacifica stations including WBAI in New York city and many others. Amkelwa is also currently producing and presenting her mindfulness podcast I and Am.

While in South Africa, she co-founded an audio production company Voxpop Africa Media, which created audio content for radio and online, as well as audio based media strategies and through this she produced and presented documentary content - Beyond Xenophobia- for the South African public broadcaster (SAfm). Throughout her career, She has been hosting various events, moderating speaking engagements and panel discussions.

Amkelwa has a deep interest in retracing and reclaiming her cultural roots which lead her to be one of the co-founders of the film production company Iliso Films and Multimedia, whose primary focus is to find and tell indigenous African stories by its custodians from an African perspective. She was the director of programming for the Helsinki African Film Festival (HAFF), an initiative aimed at creating a platform for the creative voice of the African continent to be heard through the medium of film, a space where African filmmakers got to tell their own stories themselves.

Amkelwa Mbekeni-Kapanen is active in cultural restoration endeavours, and has created the Yibani Nathi project, an initiative aimed at introducing young South African adopted children and their Finnish families to the culture, customs, traditions and history of South Africa in order to address issues of identity, sense of belonging and self love. Yibani nathi is an invitation and invocation to the ancestors to help guide and connect us to our roots.

Abstract:

Yibani nathi

An invitation for guidance in helping adopted children reconnect to our collective cultural roots. It takes a village to raise a child - African proverb. Yibani nathi is an initiative geared towards helping adoptive families raise their South African born children in a Finnish context and culture. It is an effort to introduce the families to South African culture, heritage, customs and traditions and is aimed at empowering the children in a way that they can grow up owning and embracing their

South African roots. We address issues of identity, ancestral connections, history, languages and more day to day aspects of South African culture through family workshops where we employ the method of storytelling, poetry and prose, nursery rhymes, indigenous games etc. These workshops ensure that the whole family unit is included in the cultural immersion process.

From one's own frame of reference, as children who were raised in traditional ways in rural South Africa predominantly by women, we recognized and respected every mother around us as our own. It was understood that a child's upbringing was not solely the business of their own mother but that of every mother in the community. There was a collective motherhood experience for the benefit of all the children.

There are many challenges and realities that adoptive families face in the process of raising wholehearted and well-rounded children. It is our desire at Yibani nathi to be of help in whatever measure, to support them in navigating the black experience while feeling at ease in their skins. As a labour of love we hope to help adoptive families raise children with a healthy sense of belonging and self-acceptance and approach a healing process in a retroactive and progressive way.



Wambui Njuguna-Räisänen helps people reconnect with their inherent sense of ease and joy through yoga, meditation and massage. Her warm, encouraging and gentle approach inspires long-term sustainability to living a life filled with natural wellbeing. For more info, sign up to her newsletter: <https://wambuinjuguna.com> and support her on Patreon @wellnesswithwambui where she works to center and welcome those who experience marginalization and erasure in wellness spaces. Bio photo credit: Laura Oja

Abstract:

Decolonising yoga spaces

Wambui will lead a breathing exercise for 5 minutes. Then talk about her work on Decolonising yoga spaces so that people of colour can be part of the health and wellness. This short moment of ease will consist of practicing Ubuntu through the practice of meditation and calling in the ancestors. Let's not just talk the talk but walk the walk of healing, decolonizing, unlearning and reclaiming the wisdom medicine that our Indigenous ancestors bravely and proudly kept alive for us. If you would like to learn more about ancestral healing practices, be sure to visit Wambui's Ancestral Healing Summit.

Moderator



Patricia Munatsi is an international human rights lawyer, with a Master's in International Human Rights from University College Dublin and a Bachelor of Laws Honours Degree from University of Zimbabwe. She has extensive experience working in the human rights and developmental field in Africa. She is interested in policy development, social justice and equality and is currently employed by the Irish Network Against Racism as a Policy Lead where she is drafting a National Action Plan Against Racism Shadow Report.

DAY 2: Wednesday 25 May 2022



Prof. Akachi T. Ezeigbo (who writes creatively under the pen name: Akachi Adimora-Ezeigbo) is a Professor of English, multiple award-winning writer and international scholar. After many years of teaching at the University of Lagos, she is now at Alex Ekwueme Federal University Ndufu-Alike, Ikwo (AE-FUNAI), also in Nigeria. Outside her country, she has taught at universities in South Africa and the United Kingdom; delivered lectures in Germany and the United States and travelled widely in Africa. She has been awarded Visiting and Research Fellowships in the United Kingdom, South Africa and Germany. Adimora-Ezeigbo has written academic books and published scholarly articles in local and international journals. She is a Fellow of the Nigerian Academy of Letters, the Literary Society of Nigeria, the English Scholars Association of Nigeria and the Association of Nigerian Authors. She is a poet, novelist, playwright, short story writer and children literature author. Her works have been translated into French, German, Swahili and Xhosa. Among other prizes, Adimora-Ezeigbo jointly won The Nigeria Prize for Literature in 2007 and won the Cadbury Poetry Prize in 2009. Among her most recent awards are the Best Short Story Prize by African Literature Association (ALA), USA, in 2020 and First Prize at the International Forum for Literature and Culture of Peace (IFLAC) World Haiku Contest, 2021. Adimora-Ezeigbo was appointed the Chair of the Advisory Board for The Nigeria Prize for Literature (NPL) and The Nigeria Prize for Literary Criticism (NPLC) in March 2021.

Abstract:

Collective feminine healing: Snail-sense feminism as a workable concept for decolonization

In the last decade or two of the 20th century, feminist scholars, researchers, writers and activists in Africa and other continents bonded and promoted the emancipation, empowerment and liberation of women from societal institutions and patriarchal structures that subjugated them and limited their self-actualization. This was particularly the case in Africa where feminist theorists such as Chikwenye Okonjo Ogunyemi, Molara Ogundipe, Cathering Acholonu, Obioma Nnaemeka, Helen Chukwuma, Modupe Kolawole and others propounded theories and wrote books to challenge patriarchal practices and advocate the liberation of the African woman and provide critical analyses of the writings by African women, including Flora Nwapa, Ama Ata Aidoo, Bessie Head, Zulu Sofola, Buchi Emecheta, Grace Ogot, Zaynab Alkali and many more. This noble project of theorizing about African women and paying critical attention to women's writing and researching into the lives of women has intensified in the 21st century. More theorists and theories have emerged, including my own home-grown indigenous model known as Snail-sense feminism which redefines African feminism in many ways. It advocates inclusivity, equality and balance and encourages the reclamation of past indigenous knowledge about women's leadership roles and their crucial civic duties to themselves, their families, and communities. This theory which is based on Igbo philosophy of co-existence, from southeast Nigeria, challenges religious conservatism and patriarchal traditionalism which are products of a colonial legacy that disrupted Igbo worldview by subjugating women and marginalizing them. The theory privileges negotiation, dialogue, sensitivity, and empathy to achieve desirable goals in human relationships. Snail-sense feminism socializes women to look inwards to reinvent themselves and ask questions like: Who are we? Where are we coming from and where are we going? The theory wants women to partner not

only with other women but also with men on the basis of equality in order to dismantle patriarchal practices that harm, restrict, limit and oppress women, and truncate their desire to grow and develop their potentials.



Nokuthula Hlabangane (PhD, Wits) was awarded a PhD in anthropology by the University of the Witwatersrand in 2012. My thesis is titled: *The Political Economy of Teenage Sexuality in the Era of HIV/AIDS: A case of Soweto*. It was through this work that the journey of engaging in the philosophy of knowledge production and its attendant politics began. I draw from transdisciplinary literature to think about phenomena in all their complexity. To borrow from Linda Tuhiwai Smith, I am also hard-pressed to name a discrete area of interest. I, like her, find that I am more seized by the need to “research research”. I am acutely aware of the stated and unstated politics of research. In this sense, the idea of “voice” takes a differently-nuanced shape. For me, voice is not just about “what the people said”. It is also about what they have not said, cannot say, is unsayable when filtered through the ubiquitous framework of Eurocentricity. My ethics are about redress and restoration as I have a vested interest in decolonizing knowledge. I have written on subjects as diverse as social and epistemic justice, community and youth wellbeing, and am currently seized by a need to re-member by drinking from the gourds heretofore forgotten.

Abstract:

Ethical be-ing against the odds: Un-learning programmed (f)rigidity

Performing coloniality with all its rigidity is a price we pay for colonial success. This is especially the case in places of work whose ways-of-being necessarily inform and spill over into other life preoccupations. With its homogenizing zeal, colonial commonsense frowns upon the natural inclination to flow, unfold, spill over, stumble and just be...Its fragmenting penchant works against unity of be-ing, the rigid boxes in which we have to fit in to make sense and not disturb the peace straightjackets that thwarts the ability to expand to full potential. I will argue that ubuntu womanism, encourages moon and other dances that are an expression of the unbridled self. This talk will explore how negative peace thrives on learned (f)rigidity that thwarts ethical be-ing. I will further posit a feminine be-ing not programmed by coloniality and is thus true to her supernova explosive potential that also enables positive peace.

Dr. Faith Mkwesha and Prof. Paola Minoia



Prof. Paola Minoia is a Senior Lecturer in Global Development Studies at the University of Helsinki, and an Associate Professor in Political and Economic Geography at the University of Turin. Her interests intersect the fields of political ecology and global development studies with a focus on territoriality, state- and minoritized groups relations, socio-environmental justice, eco-cultural knowledges and the pluriverse. She is the Principal Investigator in the project *Ecocultural pluralism in the Ecuadorian Amazonia* (funded by the Academy of Finland 2018-2022) and a WG leader in the EU/COST Network *Decolonising Development: Research, Teaching and Practice* (2020-2024).



Dr. Faith Mkwesha is an African/Black decolonial feminist, social justice activist, researcher, and lecturer. She founded SahWira Africa International NGO and is the current Director. This is an organisation grounded in the African philosophy ubuntu. They advocate for gender equality, antiracism, women empowerment, empowered youth and access to quality early child education. She is encouraging reclaiming indigenous knowledges in her quest for cognitive justice as a decolonial practice. At Sahwira Africa International she is working on developing the concept of sahwira relations grounded in ubuntu feminist practices of harmony, coexistence and complementarity.

She does online petitions to influence good representation of Africans, black people, racism and antiracism from a decolonial perspective. She has led campaigns against representation of black girls and black children to raise money by development organisations. She led four successful campaigns: #ProtectBlackGirlsToo, #ProtectAllChildren, #NoRacismInMuseums, #NoRacismInUniversity, #WeAreNotSkinColour. Her research interests are African Studies, African literature and thought, African American and Caribbean literature, Cultural studies and Gender Studies from a Postcolonial, decolonial, gender and African/black feminist perspective. Also, a researcher at Helsinki University, Swedish School of Social Sciences at The Centre of Ethnic Relations and Nationalism (CEREN). She is in EU/COST Network Decolonising Development: Research, Teaching and Practice (2020-2024). She is currently a visiting scholar at Galway University, Moore Institute for one year.

Abstract:

Humanising Academia. Unlearning and relearning academic practices through co-motherhood and sahwirahood

With this paper, we intend to reflect on a story of institutionalized racism and the solidarity that has connected one another as feminists. Reclaiming indigenous wisdom, we view reflection from the Sankofa bird perspective as a healing journey. We look back to an event that connected us and sparked our sahwira relations. The story is personal and, at the same time, political. The area in focus is that of the academy as a location of white-centered social relations (Keskinen et al. 2021), following events that occurred in the public space. The events concern the profiling of black lives (in this specific case: violence against an adolescent child) and daily insecurity, and fear of expressing, within the academy, the effects of violence and lack of institutional protection. We discovered that intersectional inequality, affecting the positioning of diverse scholars in the academic career and networking, also exists in anti-racist academic groups. Scholars who do not concentrate on publishing in highly ranked academic venues but also engage in political activism and criticism towards institutions, encounter more difficulties, isolation, and work precariousness. Pseudo-activism is normalised, disciplined, and well supported when expressed in abstract terms, or scrutinizing foreign institutions. On the contrary, discrimination is not addressed, if it questions local academy or other national institutions. Against this backdrop, our quest for academic solidarity for the case of racial violence received poor reactions or paternalistic and silencing responses.

Based on that, the authors decided to act through decolonial strategies of co-motherhood (Takševa 2018) and sahwirahood (Mkwesha and Huber 2021). Co-motherhood involves collective care of children and beloved ones; it is a community caring practice, based on both original

cultures of the two authors: rooted in their cultural traditions and feminist at the same time (Chilisa and Ntseane 2010). Sahwira is instead an ubuntu-centered practice in use in Zimbabwe (one of the authors' country of origin) involving solidarity, voicing, and healing, both reflective and transformative, which can humanise feminist relations in the academy. We propose Sahwira as inspiring relations of trust that create new feminist mediation spaces. In our specific case, Sahwira has allowed a "scale jumping" (Minoia and Mölkanen, 2021) of the conflict mediation through the mobilization of other actors and their spaces that is transnational feminists. Thus, with the involvement of an international decolonial network, we crossed the limits of the legal mediation space forged by national(ist) institutions. We will discuss in particular the process that lead to a statement that produced a positive impact nationally: <https://decolonise.eu/racial-violence-will-not-be-tolerated/>. We propose academic spaces to open up space for wellbeing for ubuntu centred feminist solidarity as a path to racial violence trauma and enabling wellness of ra

Keywords: White academia, decolonizing healing, racism, co-motherhood, sahwira relations.



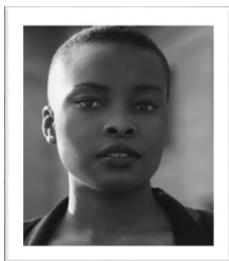
Olivia Patience Alaso is a Ugandan Social Worker born and raised in Jinja, Olivia has a passion for helping vulnerable populations and supporting community-driven initiatives. After years of working with various NGOs and seeing harm caused by western do-gooders, she has imagined a better way forward. Olivia is a Mum to Lebron James Jr. and to a husband who really enjoys basketball. Family, history, and identity are all very important to her and a main source of her motivation.

Abstract:

The white savior industrial complex and the work of Kusimama Africa aka nowhitesaviors.

No White Saviors is an advocacy campaign led by a majority female, majority African team of professionals based in Kampala, Uganda. Our collective experience in the development & aid sectors has led us to a deep commitment to seeing things change in a more equitable & anti-racist direction.

Also Olivia Patience, will engage the audience on what the white savior complex is with concrete examples, why white saviorism is detrimental to sustainable ethical development & how we can tangibly dismantle the white savior complex in the Aid & development sector.



Muzvarwa Panashe Chigumadzi is the author of "These Bones Will Rise Again" (2018), a historical memoir reflecting on Robert Mugabe's military ouster through the spirits of anti-colonial heroine Mbuya Nehanda and her grandmother Mbuya Chigumadzi, which was shortlisted for the 2019 Alan Paton Prize for Non-fiction. Her 2015 debut novel Sweet Medicine (Blackbird Books) won the 2016 K. Sello Duiker Literary Award. Chigumadzi was the founding editor of Vanguard Magazine, a platform for black women coming of age in post-apartheid South Africa. A columnist for The New York Times,

and contributing editor of the Johannesburg Review of Books, her work has featured in titles including The Guardian, Chimurenga, Africa is A Country, Boston Review, Transition, Washington

Post and Die Zeit. Chigumadzi is a doctoral candidate in Harvard University's Departments of African and African American Studies and History.

Abstract:

These Bones Will Rise Again

Conversation with Dr. Mkwesha on Ubuntu and literary imagination and "These Bones Will Rise Again" (2018), a historical memoir. We seek to discuss what is the role of Nehanda in the imagination of Zimbabwe nation? How can we reclaim knowledge from Ancestral voices that whisper into our ears as inspirations in literary aesthetics and imagination?



Dr Mamohau Sekgaphane (PhD) | Organisational Change and Development | Leadership | Culture | Innovation | Master Facilitator | Academic |

Spanning a career history of over twenty-five years in private, public, business and academic institutions, Mamohau has emerged as shape shifter for systemic organisational development and inclusive transformation. Her understanding of strategy as core business driver informs the approach she adopts in curating fit for purpose business solutions. Her passion is people, exploring systems within which they exist and co-exist to unearth authentic identity from which purpose is located to drive sustainable culture, catalysing social innovation. Her key areas of speciality are: Organisational Change and Development (OCD), Change Management (CM), Leadership, Culture, and Innovation; aligned to: Strategy, Vision, Technology, People and Systems.

The contribution of her PhD towards broader knowledge creation is a unique solution, developed and successfully implemented at one of the top four banks in South Africa to turn around a business unit which had become a liability for the greater banking brand showing the lowest engagement scores at the time, impacting: culture, innovation, leadership, high staff turnover and high fraud risk to name a few. She is a seasoned organisational change and development practitioner whose unique approach fuses indigenous knowledge systems to cultivate inclusive transformational practice drawing from Africa's wisdom. Dr Mamohau's purpose is to offer fresh insights for leadership and practical tools for navigating today's business complexity through engaging indigenous knowledge systems and practice as relevant science.

Abstract:

REBIRTH Epistemological Archetype as transformation and innovation tool for systems post COVID-19 epidemic: a new normal adaptation model

COVID-19 has impacted how systems function the world over, precipitating a need for new perspectives on how humans re-author their realities and build relevant adaptation models towards sustainable and inclusive transformation. Adaptation models that will bring sustainability in the new normal will need to integrate humanistic viewpoints beyond the common dimension of intellectual quotient (IQ) to inculcating cultural perspectives, indigenous knowledge practice and exploration. This presentation is one of a series pursuant in exploring the authors PhD contribution which culminated in the REBIRTH model. The setting of the study was at one of the

largest banking groups in South Africa, whereby collective engagement for Organisational Change and Development (OCD) using multiple methods within the interpretivist ontological philosophy was investigated. The study resulted in the establishment of Rebirth first as archetype for enquiry, complemented by phenomenological research strategy in conjunction with the Integral Research Approach (IRA) using both Feminist Transformative theories in a Participatory Action Research (PAR) mode for data collection. This paper provides lenses into understanding Rebirth philosophy through explication of its pillars, namely: Ubuntu-Botho, Nature, Dialogue, Storytelling, Symbols and Tribal Circle. Core to the Rebirth philosophy are eight (8) human intelligences in a spiral representing the womb as a place of seed germination, incubation and rebirth.



Tuija Kokkonen is an artist, a researcher and professor of artistic research (2018–) in Theatre Academy of the University of the Arts Helsinki. She received her MA (Theatre Studies, Gender Studies) from the University of Helsinki, and DA (Theatre) from Theatre Academy, Uniarts Helsinki. Since 1996 she has worked on a series of site-specific memo performances, as the director and the artistic director of Maus&Orlovski, an ever-changing performance collective of artists and practitioners from various fields. The memos are explorations on relationships between performance, “nature”,

non-human and time, and on the role of performance in the age of ecological crises. They chart terrains between genres of art, between species; terrains where aesthetics, ethics and politics are inseparable. Since 1999 the memos have been performed mainly in the program of Kiasma Theatre/ Museum of Contemporary Art, Helsinki, and internationally. Kokkonen has been teaching, publishing and performing widely in her interest areas nationally as well as internationally.

Her doctoral artistic research project was entitled *Esityksen mahdollinen luonto -suhde ei-inhimilliseen esitystapahtumassa keston ja potentiaalisuuden näkökulmasta*. (The Potential Nature of Performance: The Relationship to the Non-Human in the Performance Event from the Perspective of Duration and Potentiality, Acta Scenica 2017). This work incorporates a series of interspecies performances called *Memos of Time* — performances with and for non-humans (2006).

Abstract:

Interspecies performance

This presentation aims to share an artistic research practice that explores the relationships to the non-human in the series of interspecies performances, *Memos of Time* - performances with and for non-humans (since 2006).



Mama Tebogo Buntu is a community educator and practitioner within Afrikan-centered knowledge and healing. In her capacity as Director of eBukhosini Solutions – a Johannesburg-based company specializing in Pan-Afrikan education, empowerment and transformation – she coordinates learning journeys, seminars, workshops, ceremonies and engagements focusing on Afrikan identity, self-development, holistic living, conflict resolution, generational trauma counseling and awakening people's intuitive, creative and spiritual gifts. Tebogo is also the founder of KANDAKA – Women's Initiative, a platform for Afrikan women where she guides participants into sessions about ancestral consciousness, womb healing and unblocking feminine energies.

Tebogo is a student of Ancient Kemet teachings through the Amen Ra Institute. She is a Kemet Yoga instructor certified through African Kemet Yoga Institute. She is a womb healing facilitator and currently a trainee in Ancient Healing Practice. Her spiritual calling and passion is to guide women to self-healing through introspection, awareness, self-love and Sisterhood. She is a firm believer that ancient Afrikan knowledge holds essential solutions to be applied in today's society. She sees the process of "returning to the source" as decolonial restoration, necessary for achieving cognitive justice. Buntu holds a Bachelor of Arts in Human Resource Management, an Honors Degree with a major in Indigenous Knowledge Systems from North West University and a Masters Degree in Philosophy of Education from University of South Africa.

Abstract:

Kandaka: Womanism, Womb healing and Sankofa theory as a Celebration of Femininity in a Patriarchal World

In the context of South Africa as a patriarchal society, women - and more specifically African women, live with external structures and systems that are not of their own creation. The roles that these systems play are multiple. The way in which African women choose to define themselves and the way in which society has chosen to define them often differs and are in conflict with one another. In addition to this, the roles assigned to women are disempowering and oppressive. Ability to navigate a patriarchal world lies in the strength of defining and grounding oneself within one's femininity.

Therefore, Ebukhosini Solutions - a community-based organisation based in Johannesburg – conceptualised Kandaka Women's Initiative. Since its inception in 2013, this has been a platform for Afrikan women to dialogue, heal, share experiences, find solutions and celebrating their feminine power. The name "Kandaka" refers to a lineage of queens ruling in ancient Kush (East Afrika). Within the context of Ebukhosini Solutions, the Kandaka programme symbolises restoration of pride, respect and dignity of African women and their femininity.

This paper seeks to share Kandaka's method of reflections and dialogue to heal feminine traumas. In theorising from the epicentre of African women's lives and with an agency to heal women's traumas, two theories have informed the analytical lens; Sankofa and Womanism. Sankofa theory has been applied because of its validation and reclaiming of the past in order to interpret the present and plan for the future, especially with emphasis on healing and restoring the feminine spirit. Womanism, as a critique of the feminist movement and its Eurocentric bias, bring in the celebration of womanhood within the setting of the lived experiences of African women (Modupe Kolawole, 1997).

Keywords: Womanism, womb healing, Sankofa, Celebration of Feminine, Afrikan women, Restoration.



Stella Nyanchama is currently working as a consultant and campaign coach for the non-profit organization Hand in Hand against Racism. Her field of expertise is in planning and implementing multi-perspective campaigns gauged on raising public awareness and mobilizing grassroots initiatives that are largely focused upon decolonial pluriversality. She has more than 30 years of experience in voluntarism and activism in many civil society organizations.

Stella has vast experience in job coaching, recruitment and placement, social mobilization, activism, talent scouting, prospecting and coaching. She is passionate about advocacy and lobbying for the implementation of a

decolonial process.

She holds several leadership positions in various civil society organisations such as Director of the European Network for People of African Descent (ENPAD), Vice President of Africalia, and executive board of Africa Diaspora Network Europe (ADNE), People of African Descent Business (PAD Business), Creative & Performing Artists Network (CAPA), and I See You (ISY). She is the Founder and Curator of the Chama Artistic Creations, the Pagne Africain Textile Exhibition, and the Kenya Kikwetu Abagusii Artefacts Exhibition.

She holds two master's degrees, one in education and the other in social and cultural anthropology and is pursuing a Ph.D. at Radboud University NL in the field of philosophy.

Abstract:

Decolonial learning/unlearning/relearning as a strategy in trauma management

This presentation analyses the inherent paradoxes of the decoloniality and the impact this may have on decolonial thinkers as well as the colonised "Other". It argues that decolonial thinking is compromised because the thinkers are gauged in critiquing the very frames upon which their criticisms are founded. In other words, decolonial philosophy expunges from itself, even as it imbeds itself in the mainstream corpus of philosophical thinking. It questions whether or not one can detach oneself from one's own body without destroying oneself or rendering oneself to a state of suspended liminality (uprootedness, in-betweenness, hyphenated-ness and hybridity). It also questions whether or not one can deconstruct the violence engendered by the vagaries of colonisation without succumbing to a self-inflicted rupture that is triggered by the self-same deconstruction.

The presentation posits that decolonial thinkers are entrapped in the epistemic myopia of a Western gaze that has a penchant for being binary, of perceiving the world in a dichotomizing "we/them" distinction, of monumentalizing the here and now to a specific time and space that emerges from and is embedded in the West. This is particularly the case when decolonial philosophy is reduced to a theses or antitheses of geopolitical coloniality (colonisers vs the

colonised) whilst failing to account for the complex evolution of the philosophical "Othering" embodied in capitalism and modernity (theocracy, imperialism, enlightenment, world explorations, religious missions, globalization/development projects).

The presentation also critiques the lack of multi-perspectivity and multi-contextuality in perceiving the world from a dichotomizing gaze and advocates a process of learning and unlearning underlying fallacies, (epistemic justice, financial/power disparities, intellectual property hoarding, ideological misconceptions, wanton resource extraction, unsustainable capitalism) so as to relearn the factual truth. Mignolo describes the necessary work of delinking from Western narratives in order to relink and affirm the modes of existence we want to preserve. In his view, the two processes of 'delinking' and 'relinking' are essentially disruptive processes of unlearning the falsehoods so as to relearn the truths. The truth can be liberating and enriching, however, it does inevitably engender loss (of face, identity, legitimacy, position, power, status) which can be disruptive and traumatic. How can we cope with this rupture and trauma?

Finally it asserts that rupture and trauma are not only inevitable but necessary because they are an essential part of the healing process. It draws inspiration from the African philosophy of ubuntuism to address the attendant liminality and healing because ubuntu advocates a relationality based on oneness such that we are mutually co-constituted by and co-constituting of each other as we (re)imagine, (re)construct, (re)create our respective personhood and belonging. In this sense, it provides valuable inspiration and radical hope for working our way out of the rupture and healing engendered by the liminality that may or may not be triggered by decolonial learning/unlearning/relearning



Dr. Faith Mkwesha is an African/Black decolonial feminist, social justice activist, researcher, and lecturer. She founded SahWira Africa International NGO and is the current Director. This is an organisation grounded in the African philosophy ubuntu. They advocate for gender equality, antiracism, women empowerment, empowered youth and access to quality early child education. She is encouraging reclaiming indigenous knowledges in her quest for cognitive justice as a decolonial practice. At Sahwira Africa International she is working on developing the concept of sahwira relations grounded in ubuntu feminist practices of harmony, coexistence and

complementarity.

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Abstract:***Unhu-ubuntu feminism: incorporating sahwira relations in Nordic feminist practice***

The article seeks to contribute in the discussions on the future of Nordic feminism from a decolonial feminist perspective by revisiting and redefining the concept sisterhood and friendship. Appropriating the indigenous notion of sahwira social relations of Southern Africa, this article proposes the building of sahwira feminist relations grounded in unhu-ubuntu principles as a model to rethink, foster, recognize and practice friendship and sisterhood in Nordic feminist encounters, in research collaboration and partnership and spaces. Sahwira is a Shona concept used in Zimbabwe to capture filial bond not by blood ties, but, liking, mutual respect and understanding by two strangers. Unhu-ubuntu is an African cultural philosophy based on the collective principal, that "I am who I am in relation to others." Thus, it is a recognition of the humanity of the other. I argue that sahwira relations grounded in unhu-ubuntu can be a conduit to build sisterly bonds and friendship beyond race, ethnicity, class and sexuality that can be fruitful in reimagining Nordic feminism. The article posits that incorporating unhu-ubuntu indigenous African feminist epistemic habits in Nordic Feminist praxis will rekindle and sustain a vibrant more inclusive Nordic feminism. The question is what kind of Nordic feminist relationships can sustain and rejuvenate the critical, radical and rebellious Nordic feminist?

Key words: sahwira, unhu-ubuntu, Nordic feminism, friendship, epistemic habits, sisterhood, decolonisation

Moderator

Patricia Munatsi is an international human rights lawyer, with a Master's in International Human Rights from University College Dublin and a Bachelor of Laws Honours Degree from University of Zimbabwe. She has extensive experience working in the human rights and developmental field in Africa. She is interested in policy development, social justice and equality and is currently employed by the Irish Network Against Racism as a Policy Lead where she is drafting a National Action Plan Against Racism Shadow Report.

