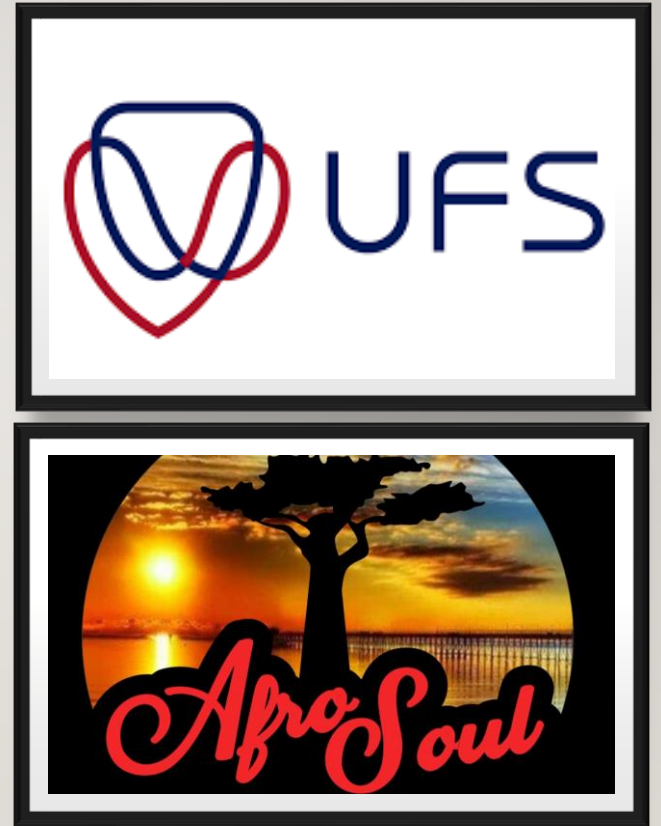


# UKU-PHEFUMLELANA

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MANDLA SIMELANE

AFROSOUL INSTITUTE



*I AM BECAUSE WE  
ARE AND BECAUSE  
WE ARE, THEREFORE  
I AM.*

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**BREATHING INTO EACH**  

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**OTHER**



# UKUPHEFUMLELANA

- 
- Inclusive practices

# FOREGROUNDED ON...

- Respectful, appreciative, culturally sensitive, and in humility.
- Compassion for self and others.
- Collaborative endeavors that facilitate positive change.
- Advocating for humanizing practices.
- Facilitating healing, wholeness, and human flourishing.



# LENS/APPROACH

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## I. SELF

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## 2.LEKGOTLA/COMMUNAL SPACES

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### 3. Ecological healing spaces

# SELF-CARE PRACTICES

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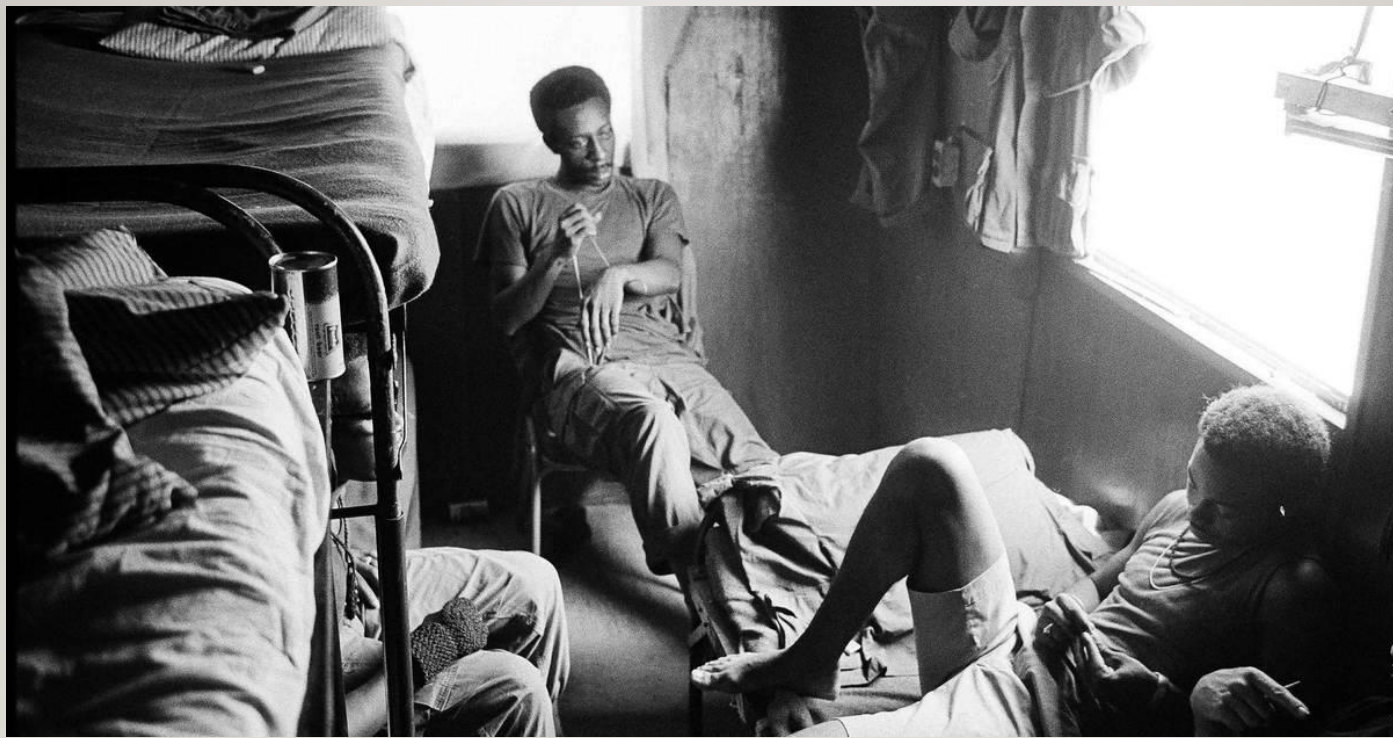
*“The necessity for historically marginalized communities to practice self-care away from spaces that have caused them harm as well as their communal existence. These practices have been overlooked in the twenty-first century”*



# ESCAPE

*'We are not accustomed to innately Eurocentric nature of coping mechanisms, such as therapy. We are inclined towards what is easily accessible and affordable, which tends to be alcohol and drugs.'*- Bokang Fako (UFS)







# AN INVITATION TO HEALING

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Validating interdependence but also enhances our oneness and common humanity.

Embodying indigenous and affirming ways of well-being and self-care for human flourishing rooted in culture and context.



# TRANSFORMATIVE HUMAN ENCOUNTERS

*'As the first son in my family, I have to make sure that the cows are well taken care of because they are passed on from generation to generation. After I was suspended, I would take the cattle to the field to make that they were well fed. It became a coping mechanism because I would not overthink about what had transpired at school and my suspension. It is something I had not done since I was young, so it was very refreshing to do. It was also a very useful distraction.'* Siphephelo (Shange) Mthembu - DUT





# **SHARING OUR STORIES**





Ngiyabonga

Thank you

Baie dankie