



# A bantu approach to healing & mental emergence

SEPT. 22ND

01

We'll explore Ubungoma: cultural and nature centered approaches to healing: What is illness? How did our ancestors view the mind, body, spirit? Ways to be in integrity in the spiritual path? >



your guides

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*makhulu /gogo thule*

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*queenbaba /gogo ekhaya*

Makhosi Foundation is led by black, diasporic, female healers who underwent a form of cultural reclamation through an African-Indigenous initiation to transform into iSangoma: traditional healers, ceremonialists, and wisdom keepers. Gogo Thule and Gogo Ekhaya accepted their calling to become iSangoma and went through Ukuthwasa, a form of spiritual death and awakening in 2013. Gogo (grandmother in Zulu) identifies one as a carrier of ancestral wisdom with the ability to guide and provide ceremonial remedies.



# why southern bantu?

400 DISTINCT NATIVE AFRICAN ETHNIC GROUPS WHO SPEAK BANTU LANGUAGES. THE LANGUAGES ARE NATIVE TO COUNTRIES SPREAD OVER A VAST AREA FROM WEST AFRICA, TO CENTRAL AFRICA, SOUTHEAST AFRICA AND INTO SOUTHERN AFRICA. BANTU PEOPLE ALSO INHABIT SOUTHERN AREAS OF NORTHEAST AFRICAN STATES

These healing traditions are beyond borders and homogenized cultures.

beyind borders & languages: Cameroon, Nigeria, Congo, Zimbabwe, Namiba, Kenya, South Africa, Lesotho, Swaziland,



OUR LINEAGE

# UbuNgoma - our cultural practice

ESSENTIALLY IT IS A DIVERSE WEB OF ANCIENT AND CULTURAL PRACTICES TRADITIONALLY USED BY SOUTHERN AFRICAN PEOPLE. AS A TRADITION, IT HAS BEEN PASSED DOWN FROM GENERATION TO GENERATION THROUGH EXPERIENTIAL LEARNING, ART, SONG, DANCE, ORAL STORIES & COSMOLOGY, RITES OF PASSAGE, AND A SUSTAINABLE RELATIONSHIP TO PLANTS AND NATURE.

/to be with song  
divination under African traditional medicine

UbuNgoma describes how we divine or travel between the spirit and physical realms to find answers, knowledge, & wisdom to bring harmony and healing into our lives, families; and communities.

It is an ancient ancestral practice deeply rooted in song or vibration & thus consciousness.

UBUNTU is the web of life...

UBUNGOMA is a lineage of relating to song, dance, divination, plants, nature.

Song is a carrier of the wisdom, from generation to generation





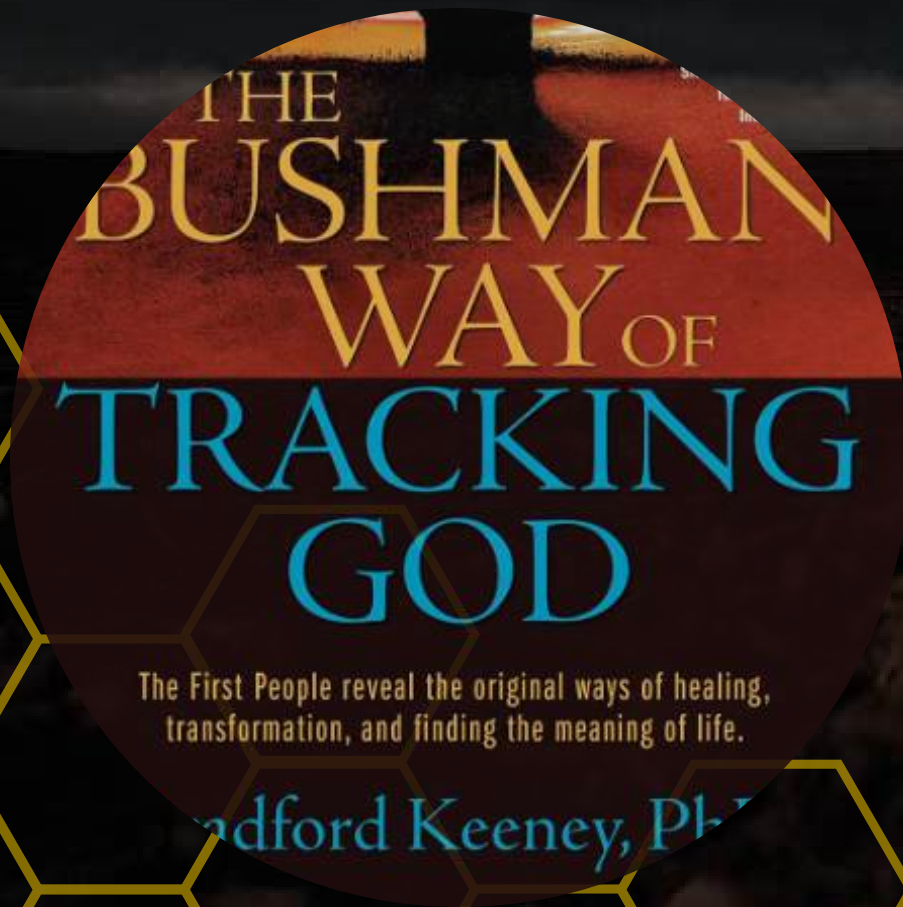


# what is iSangoma?



# what is illness?

## KHOI SAN CREATION STORY



makhosi\_starmother Excerpt from Bradford Keeney:  
"In the beginning, there were no words. The Bushmen called this world First Creation. Here, every living creature communicated with all the other creatures. Every living being was able to become the other creatures. In First Creation, I may look like a human being now, but in an instant, I could become a giraffe. As long as everything changed into any and everything else, there was no sickness or death. First Creation was a paradise of change and never-ending transformation.

Then the world stopped. It was brought to a stillness with the introduction of names and language. When a momentarily striped animal was called a zebra, it was tricked into believing it could only be one form, one thing. It no longer believed it could be a butterfly or a crocodile. This is when so-called problems and suffering began to appear.

When life does not naturally and effortlessly change, it tries to do so in other ways. Sickness shows up. You get sick as an alternative means of changing you. Death comes knocking at the door. It suggests that there is another life after this stationary life.

Words brought an end to paradise and created another world, what the Bushmen call Second Creation. The creation of naming, explaining, and holding on to a rigid set of beliefs not only stopped the animals from changing, but it put an end to the ease through which life forms could change or shape-shift into one another. It also sent out word that it was better to sit still and rationally understand, rather than jump with motion and stand under the emotion of the divine heart's love supreme."





BABA CREDO MUTWA SAYS:

“WE USED TO BELIEVE THAT IN EVERY ONE OF US THERE LAY A SPIRITUAL ANIMAL, BIRD AND FISH WITH WHICH WE SHOULD KEEP CONTACT AT ALL TIMES, TO ANCHOR OUR FAMILY UPON THE SHIFTING SURFACE OF THIS OFTEN TROUBLED PLANET.

The Zulus call their great Earth Mother Nomkhubulwane, a name which means ‘she who chooses the state of an animal’ or what we might alternatively refer to as a ‘shape-shifter’.





## Earth as Goddess: A conversation with African healer and guide Baba Mandaza Augustine Kademwa



A conversation with African healer and guide Baba Mandaza Augustine Kademwa

By Thanissara October 26, 2019



**Thanissara:** *What is important for us to understand about Earth as Goddess?*

**Mandaza:** I love to call her Creator, myself. Humanity has forgotten where we came from. We actually came from the earth. This is the truth that has been forgotten by humankind. She is Mother Earth. She is the Creator. She is the giver of everything. Everything that we know of. You are holding a cup of tea there in your hands. That cup came from Mother Earth. You are wearing warm clothes because it is cold; all these clothes came from Mother Earth. And your body is from Mother Earth. When this body leaves the soul, it goes back to its mother. What comes from Mother Earth goes back to Mother Earth.

I don't know where this idea of separating ourselves from Mother Earth came from. I don't know the purpose of trying to separate humans from Mother Earth. The land is life. It is the Tree of Life. If we tamper with the Tree of Life, there won't be life on earth. We are incapable of taking care of land, land takes care of us. In many forms, in many ways. But humans think we own land. Since we own it, we can control it. This is what we think, that we can do anything with the land. This is what we are made to believe. That is wrong belief and wrong thinking altogether.

We are right when we call her "Mother Earth." Mother of who? She is not only the mother of humans, she is the mother of all things. Just listen to your heart, close your eyes and think about this land we call Mother Earth; you'll begin to see how big she is. How she owns us all. We can't heal Mother Earth, we're incapable of healing her; she heals herself. She is the one who can heal us. I see the land as a sacred temple. The land is holiness and wholeness, because she's everything. She is the holy Oneness; that's why she is a mystery. Studying geography, it will give us little information about this woman we call Mother Earth. It's only those people who are given the eyes of the land who can truly understand the land.



You know she is the spirit of peace, the spirit of truth, the spirit of justice, the spirit of true freedom. She is the medicine Mama, that can heal any illness that the Western doctors are unable to handle, that even traditional healers are unable to handle. That medicine we call Mother Earth can handle anything. She is that important. Tampering with her is tampering with our own lives. She has many lives. If we lose our own one life, we cannot get another one, but she can. That is why she's a mystery. She's a wonder, that's why she calls herself "I am the I am."

We are realizing only now that she exists. Why are we trying to get closer to the land now? What has gone wrong? We declared our own independence separate from her, she was watching, and her comment was, "I just want to see how far you are going to go without me." She is not looking for us, we are looking for her now. But why now? She is the medicine of life that we have separated ourselves from, therefore all is not going well in our human world. That is why we are trying to look for her.

She watches us do what we want to do, independently, and we are going nowhere. We are going in circles, around her. We are sitting on her, sleeping on her, walking on her. If she declares independence from humans, where are we going to stand? Where are we going to grow the food? Where are we going to build these beautiful homes and all that stuff? Where are we going to get the minerals from, if she declares her own independence? We have to connect with her for our own good.

My own warning is that if we mess around with this woman we are messing around with ourselves. She gives abundantly to all creation. Freely and with love, she is the compassion that we look for and she is the peace we look for. It is true that she is the freedom we seek. She is the unconditional love that we seek. She is the message of hope for the future, she is the life giver.



# the tree of life

*"Our ancestors say that there was a time when human beings could talk to trees and the trees would talk back to them."*

*Baba Credo says, "In those days, the human being must have been gifted with deeper feelings than we have. The human being must have been a feeling animal. Oh, how rich our lives must have been at that time when you could sit next to a tree and share with it its deepest secrets;"*

*These ancient trees were children of the Tree of Life, the tree out of which all animals birds and fishes came.*

**EXPANDIING OUR CONSCIOUSNESS  
WITH ELDER TREES.**

**MAKHOSIFOUNDATION.ORG**

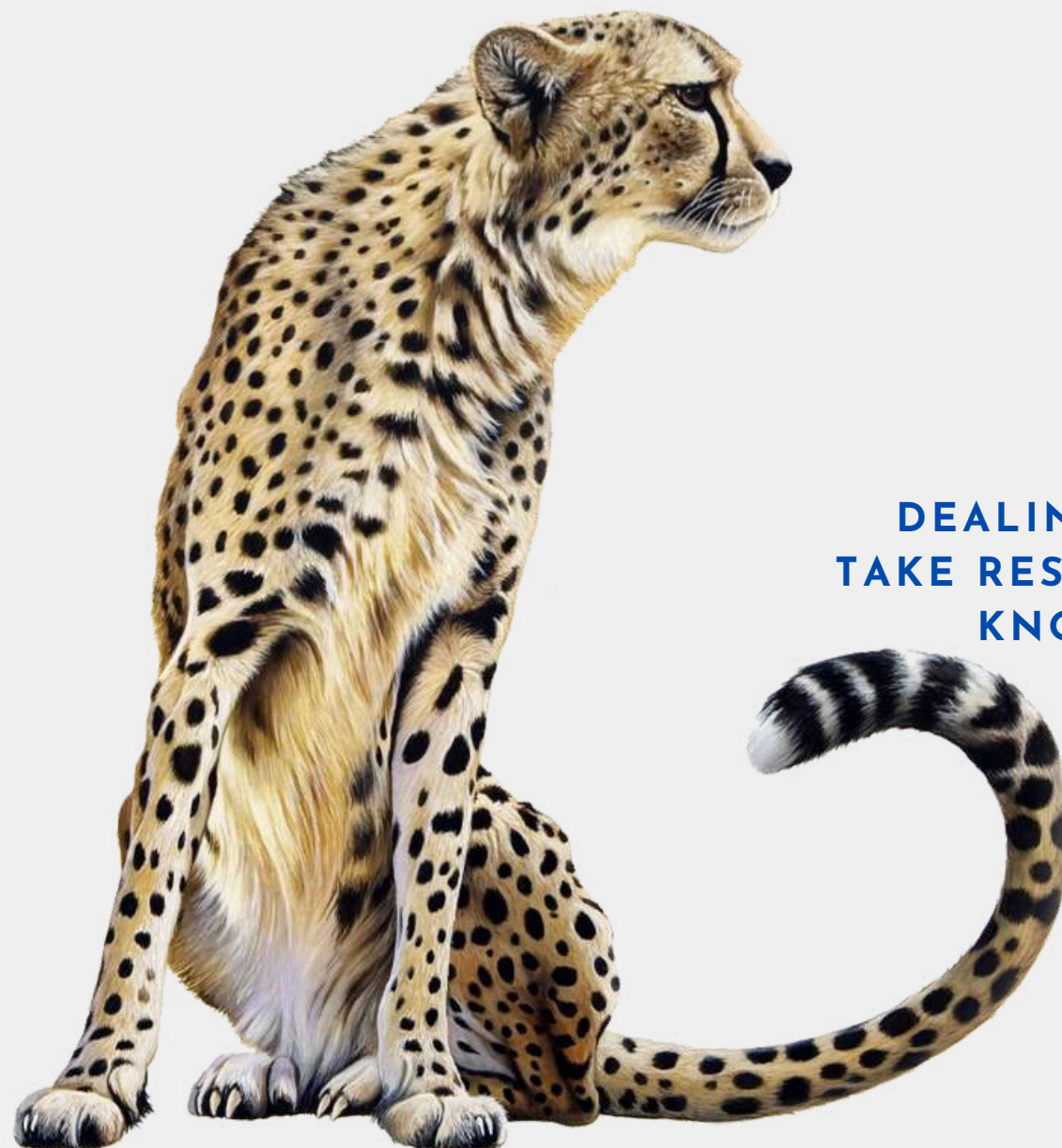
**BABA CREDO MUTWA**





# inpande: the three stages of the tree





UMOYA / WIND  
FLY ABOVE THE MIND  
ACCEPTING YOUR TRUE IDENTITY AND PURPOSE.  
YOUR ABILITY TO QUIET YOUR MIND AND LISTEN.  
TO PRAY, SING, TUNE IN / RECEIVE, SEE & FIND

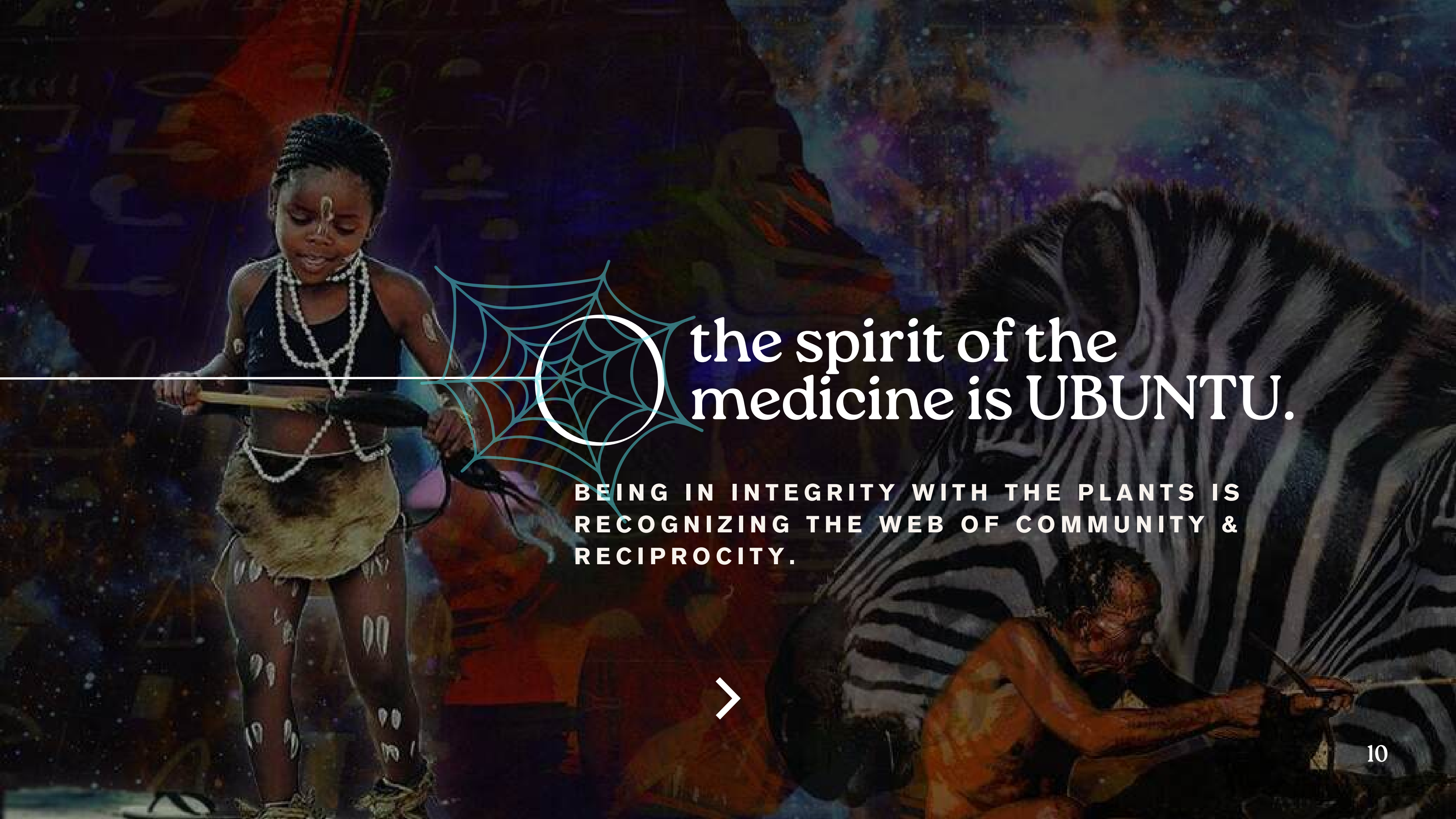


UMNONO & PURITY  
THE COURAGE TO FEEL:  
DEALING WITH YOUR FEAR AND GUILT  
TAKE RESPONSIBILITY FOR YOUR HEALING  
KNOWING YOU ARE SUPPORTED

NGUNI - PROTECTOR OF THE LAND  
ANCESTRAL WARRIOR  
SURRENDER THE DANCE OF YOUR EGO  
ACCEPT DEATH, TRANSMUTE & TRANSFORM

NOMKHUBULWANE - SOIL/PLANT/ANIMAL  
SPEND TIME IN THE BUSH DIGGING FOR ROOTS GETTING  
ACQUAINTED WITH THE ANIMAL AND PLANT SPIRITS + BEING  
OF SERVICE TO MOTHER NATURE  
DEALING WITH YOUR PRIDE, ARROGANCE AND SELFISHNESS  
HUMILITY & RESPECT (HLONIPA):





the spirit of the  
medicine is UBUNTU.

BEING IN INTEGRITY WITH THE PLANTS IS  
RECOGNIZING THE WEB OF COMMUNITY &  
RECIPROCITY.





The background image shows a dimly lit room with several people sitting in the background, facing away from the camera. They are surrounded by large, colorful tapestries with various patterns, including a prominent red one with a central figure. In the foreground, a large, stylized sculpture of a leopard is positioned, its body covered in a pattern of dark spots and rosettes. The leopard is flanked by two large, dark, branching structures that resemble tree trunks or roots. The overall atmosphere is warm and artistic.

# southern bantu plant teachers

6 WEEK WORKSHOP SERIES

end of week one

an intentional bipoc community space