

program

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Online Symposium

# embodied resistance

Decolonial & Queer Perspectives  
on Bodies, Trauma & Healing



26.03 — 27.03.26

# program

Moderation:  
Landouma

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<b>9:00</b>	Welcome and Introduction	<b>13:30</b>	Workshops <ul style="list-style-type: none"><li>• <b>Embodied Connection – Embodiment, Disconnection &amp; Power in Healing Spaces</b> (DE) Taya</li><li>• <b>Bodies that Remember: Embodiment as Resistance</b> (EN) Rafia Shahnaz &amp; Elisabeth Yupanqui-Werner</li><li>• <b>Body, Trauma, and Resistance: Queer Perspectives on Inner Safety in Uncertain Times</b> (DE) Lilith Raza</li><li>• <b>"The opposite of being Black, Brown, or Indigenous isn't being <i>white</i>. It's being healed."</b> – Ally Henny (DE) Tsepo Bollwinkel Keele</li><li>• <b>Decolonial Healing &amp; Queer Resilience</b> (EN) Kholoud Bidak</li><li>• <b>Entangled in Power – Reflection space on <i>white</i>, heteronormative, and ableist privileges in psychosocial practices</b> (DE) Bolormaa Billing &amp; Hanna Diederich</li><li>• <b>Bodylandscapes, a guided tour</b> (DE) Kuem</li></ul>
<b>9:30</b>	Keynote (DE) <b>Rooted Bodywork / Embodiment as a Decolonial Practice of Memory, Healing, and Resistance</b> Michelle scherka		
<b>10:15</b>	Break		
<b>10:30</b>	Opening Panel (DE) <b>Whose Healing Counts? – Bodies, Power and Care in the Context of Colonial Continuities</b> Moderation: Rafia Shahnaz Patiani Batchati Souzan AlSabah Tanchik Kulbakina		
<b>12:00</b>	Lunch Break		
		<b>16:30</b>	Closing
		<b>16:45</b>	End

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<b>9:00</b>	Welcoming	<b>13:00</b>	Closing Panel (EN) <b>Collective Resistance: Embodied Strategies of Transformation</b> Moderation: Kholoud Bidak  Felicia Lazaridou Madeleine Mawamba, Women in Exile Zoya, Casa Kuà
<b>9:30</b>	Performative Reading (DE) <b>The Good Migrant with Incense</b>  Dada	<b>14:30</b>	Closing
<b>10:15</b>	Break	<b>15:00</b>	End
<b>10:45</b>	Input (DE) <b>Care Utopia – What burdens and supports our bodies in the German healthcare system? A utopian perspective on the care of racialized and discriminated bodies</b>  Deborah Mannai		
<b>12:00</b>	Lunch Break		

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# 27.03.2026

The symposium is organised by the Queer Refugees Resilience Project of RosaLinde Leipzig e.V..  
The Queer Refugees Resilience Project is funded from November 2024 to October 2026  
mainly by Aktion Mensch and Deutsche Stiftung UNO Flüchtlingshilfe.

Design: Darija Zubakova



**workshops**

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**en**

**Online Symposium**

# **embodied resistance**

**Decolonial & Queer Perspectives  
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**26.03 — 27.03.26**

# workshops

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## **Embodied Connection - Embodiment, Disconnection & Power in Healing Spaces (DE)**

Taya

open to all

In this 3-hour online workshop, we explore how embodiment enables genuine presence, connection, and safety — and how disconnection arises as a physical, emotional, and systemic protective response. We consider the role of power, privilege, and coloniality in healing and counseling spaces and reflect on how social positioning influences our presence and our work. Somatic exercises, breathwork, qigong, and reflection prompts support us in staying regulated and connected with ourselves and others. The workshop is aimed at coaches, therapists, counselors, educators, and anyone who wants to work in a power-sensitive and trauma-sensitive way. The goal is to develop an embodied, conscious, and responsible attitude that creates connection rather than overwhelm.

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## **Bodies that Remember: Embodiment as Resistance (EN)**

Rafia Shahnaz & Elisabeth Yupanqui-Werner

BIPoC, queer, migrant,  
and allied individuals working  
in healing, activism,  
or care work contexts

Our bodies hold memories — of survival, migration, resistance, and care. In this workshop, we explore how embodiment can become a political practice: a way to reclaim agency, reconnect with collective strength, and transform inherited patterns of oppression. Through gentle somatic and reflective exercises, participants are invited to listen to the wisdom held within their bodies and to explore how awareness, movement, and storytelling can support both personal and communal healing.

Together, we will ask:

- How do our bodies carry individual and collective histories?
- What does resistance feel like in the body?
- How can embodied presence become a form of political and spiritual resilience?

Methods: Guided somatic movement, storytelling, journaling, and small group reflection.

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## **Body, Trauma, and Resistance: Queer Perspectives on Inner Safety in Uncertain Timesn (DE)**

Lilith Raza

open to all

Queer refugees do not experience trauma in isolation, but rather embedded in racist, colonial, religious, heteronormative, and cisnormative power relations. The workshop examines trauma as an embodied experience that is inscribed on the body, identity, and relationship to the environment. From a queer and decolonial perspective, psychosocial concepts are critically questioned and expanded. Using examples, we discuss how the body can be understood as a place of memory, resistance, and healing.

The aim is to provide professionals and interested parties with a deeper, politically contextualized understanding of trauma and to provide impetus for trauma-sensitive, empowering, and community-based practice.

# workshops

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**"The opposite of being Black, Brown, or Indigenous isn't being *white*. It's being healed."** – Ally Henny (DE)

Tsepo Bollwinkel Keele

Being healed, what does that mean for people who are attributed as BIPOC?

In our empowerment space, we want to take the time to discuss this question, to envision, to demand. Healing beyond *whiteness* and empire, beyond the false promises of integration and assimilation. Real healing for ourselves and our communities, for our clients, for future generations.

And, of course, we will discuss possible paths to such healing, individually, but above all collectively. Healing that ultimately includes not only even *white* people, but also our precious and joyful planet with all the beings that belong to it.

We will talk about the end of modernity, about visions of the future, about composting and survival. We will consult our bodies, our souls, and our ancestors. We will practice the arts of speaking, listening, and witnessing. We will create a ritual space together, because community and ritual are our birthright. And we will most likely dance...

BIPOC A prayer for healing does not say “fix me” but “align me” (Angell Deer). That is exactly what it should be about: (re)aligning ourselves in the web of life with our wholeness and connectedness to all living things, being healed.

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**Decolonial Healing & Queer Resilience**  
(EN)

Kholoud Bidak

This three-hour community workshop, Decolonial Healing & Queer Resilience, invites queer, racialized, and displaced participants to critically and collectively explore how colonial continuities shape the German healthcare and social support systems. Through dialogue, mapping, and embodied practices, the session examines who is seen as “healthy” or “sick,” and how these power-laden perceptions influence access to care, healing, and well-being. Participants engage with the political dimensions of trauma, the historical roots of pathologization, and the role of embodiment as a decolonial strategy for reclaiming agency and knowledge.

By connecting transgenerational experiences of trauma and survival, the workshop centers lived expertise and community-based understandings of care. Emphasizing intersectional, anti-racist, and ableism-sensitive perspectives, participants co-create visions for more inclusive psychosocial practices and identify points of resistance within dominant structures.

BIPOC The session combines reflection, creative expression, and collective action planning to foster solidarity and mutual learning. Ultimately, this workshop seeks to make marginalized knowledge visible, nurture collective healing, and strengthen networks of queer and decolonial care in the German context.

# workshops

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## Entangled in Power – Reflection space on *white*, heteronormative, and ableist privileges in psychosocial practices (DE)

Bolormaa Billing & Hanna Diederich

This workshop is aimed at psychosocial care providers, therapists, counselors, social workers, and multipliers in care, education, and activism who benefit from *white*, heteronormative, and/or ableist privileges in their work—whether consciously or unconsciously.

The reflection space invites participants to examine their own entanglement in racist, ableist, and anti-queer power relations and to take responsibility for institutional positions of power.

The focus is on critical self-reflection rather than experiential knowledge from the perspective of those affected or relief from guilt and shame: How do professional routines, body norms, diagnostics, language, and institutional rules stabilize exclusion – even in “well-intentioned” or trauma-sensitive actions? Starting from somatic arrival, self-location, and common definitions, questions of body, power, and profession are explored in depth in small groups, plenary sessions, and World Café discussions. Topics include *white* privilege, help and control, institutional power, *white* affects, and defense mechanisms. Practical alternatives for action are developed together on the basis of concrete cases.

participants with *white* privileges

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## Bodylandscapes, a guided tour (DE)

Kuem

We often use medical, biological, trivializing, or vulgar terms to describe our bodies. We use these terms to negotiate boundaries, sensations, and needs. Likewise, our perception of our bodies is usually shaped by standardized ideas. Language shapes perception. Poetic, symbolic language encourages a more imaginative approach to my own physicality and that of my counterpart.

Can we unearth metaphors, embody elements? Find masses of plants, glaciers, lakes, and deserts within ourselves?

In this workshop, you will create a map of your body landscape and guide a gentle visitor through it.

open to all    Let's go on an expedition together!

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speakers

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## **Bolormaa Billing**

(she/her)

is a trainer and education consultant with many years of experience in political education, empowerment, and discrimination-sensitive educational work. She works with volunteer services, civil society organizations, and educational programs on topics such as power criticism, racism, diversity, and participation. Her focus is on participatory, experience-based learning spaces and strengthening decision-making and action skills.

## **Dada**

(she/they)

Dada (she/they) is a Syrian expressive feminist artist, based in Germany since 2015 and is a Sociology student.

Dada expresses her work and causes through different mediums mainly writing and painting.

They published articles in German magazines like ÇÎYA-Zeitschrift, Magazin wegen:art, Narratif and Mizan Magazin and collaborated with plenty of local artists on stage and in Exhibitions like Feminismen Festival, Pixi Bar and HGB.

In their artworks and writings they are mainly interested in processing emotions. Identity, body memory, relationships, asylum and racism, mental health and other related topics like mental struggles and medications are the main themes in her works.

## **Deborah Mannai**

(she/her)

I am Deborah (she/her), a queer mixed-race BPoC, sex counselor, author, inclusion specialist, social worker (B.A.), systemic and somatic counselor. My roots are scattered and nowhere really at home, whether in Poznań, Cape Coast, or Berlin. My life experiences have mainly been shaped by issues such as classism, violence, sexism, racism, and other power dynamics. Today, I make it my mission to give marginalized people from the community a space where they can recover, recharge, learn, grow, and share their pain. I have been based in Leipzig for almost 4 years, and my work is mainly concentrated in eastern Germany.

## **Elisabeth Yupanqui-Werner**

(she/they)

I co-create healing and transformative processes with communities and individuals. As a queer mixed-race person with Indigenous roots, movement, breath, politicized somatic healing, imagination, art, psychodrama, shamanism, and meditation shape my work. As a somatic coach and supervisor, I accompany people and collectives in reconnecting with their embodied knowledge, shared histories, and collective power. I trust spiritual practice as a ground for personal and intergenerational healing and for embodying liberating ways of being together.

## **Felicia Lazaridou**

(she/her)

Dr Felicia Boma Lazaridou is a psychologist who offers culturally sensitive, empowerment-oriented support to BIPOCs in her private practice and through Frauenkreise Berlin. At the Free University in Berlin, she is a project coordinator in a research project centred on diversifying the mental health workforce in Germany. This role is grounded in understanding and actively challenging the structural barriers shaped by racism and intersectional discrimination. She also serves as an empowerment coach for BIPoC students and staff at FU Berlin. Dr Lazaridou is also a lecturer in social psychology on the clinical psychology bachelor's and master's degree programmes at the International Psychoanalytic University. Her doctoral research on racism and schizophrenia spectrum contributed to a deeper understanding of how chronic racial stress resulting from racism may influence diagnostic processes, mental health outcomes, and psychiatric knowledge production.

## **Hanna Diederich**

(no/all pronouns)

From a queer, *white*, and largely ableist perspective, Hanna has been working as a social justice and diversity trainer since 2015. Hanna also has professional experience as a social worker in homeless and addiction support, as well as in counseling and accompanying refugees. Hanna is currently studying for a master's degree in social work – critical diversity and community studies. Hanna's focus is on intersectional, power-critical, and process-oriented educational work on structural discrimination, gender relations, queer empowerment, protection against sexualized violence, criticism of racism, and ableism.

### **Kholoud Bidak**

(no pronouns/by name)

Kholoud Bidak is a BIPOC Queer feminist intersectional activist & political educator with a focus on human rights, diversity, wellbeing and intersectionality. They have over 24 years of experience working in NGOs, collectives and the private sector in the African continent, the Global South and Europe.

In the last decade, they have had a focus on wellbeing and holistic sustainability in different communities. Their work includes holistic approaches, somatic practices and Jungian methodologies to find ways for healing and moving forward.

### **Kuem**

(he/they)

Kuem (he/ they), fat trans\*masc PoC, is a trained Sexological Bodyworker, Cranio-Sakral therapist and Somatic Coach. He accompanies clients discovering their body and sensuality in one on one sessions as well as body centered workshops. He is especially interested in working with trans\*/queer /BIPOC communities. Paramount for Kuem are curiosity, openness and commitment to the process. Kuem wants to initiate playful encounters with oneself.

<https://tinyurl.com/kuemsong>

<https://www.queerbodywork.net/>

"Once you start approaching your body with curiosity rather than with fear, everything shifts."

Bessel van der Kolk

### **Landouma**

(Landouma)

Landouma (Landouma) is a Black, neurodivergent solo parent striving for a loving, just, respectful surrounding for an amazing 5 year old. Landouma loves to moderate community events. After years in European research activities and educational politics, Landouma is making a creative home in poetry, spoken word performances, zine making and collaging. Current interests are: Healing through art, decolonizing time, Landouma's own cultural heritage in Guinea.

### **Lilith Raza**

(she/her)

Lilith Raza is a specialist consultant focusing on queer refugee, asylum, and trauma contexts. She has been working for many years at the intersection of psychosocial practice, political education, and human rights work. In her work, she combines a decolonial, systemic understanding of trauma with power-critical perspectives on resistance and self-empowerment among queer refugees.

### **Madeleine Mawamba**

(she/her)

Madeleine Mawamba has been an activist with Women in Exile and Friends since 2014 and campaigns for the rights and protection of refugee women. She is committed to combating sexualized violence in the asylum context, discrimination, and structural racism.

Her contribution will deal with the experiences of violence and trauma to which refugee women are exposed in the camps.

### **Michelle scherka**

(no pronouns)

I am Michelle (no pronouns), Black, mixed race, trans, non-binary, adopted, neurodivergent, and a parent. For over 30 years, I have been practicing bodywork as a decolonial practice of memory, relationship, and embodied learning. I work in individual settings, with couples, groups, and organizations. I am an anti-discrimination consultant, joy and pleasure activist, somatic dance presenter, and speaker on health and sexuality for TIN\* individuals. My work combines somatic practice, political education, and communal care.

[Instagram: rooted.bodywork](https://www.instagram.com/rooted.bodywork)

### **Patiani Batchati**

(she/her)

Patiani Batchati (she/her) works, conducted research, and is actively engaged in activism focused on anti-racist psychotherapy and intersectional mental health care. At the association Rassismuskritische Psychotherapie e.V., she curates conferences on power-critical training for psychotherapists and develops informational materials for BIPOC clients (e.g., the [brochure "Rassismus & Psyche"](#)). Together with a friend, she co-founded the [Black Therapists Fund](#). She is currently training to become a systemic psychotherapist.

**Rafia Shahnaz**  
(they/them)

Rafia is a queer migrant of color from Pakistan whose work is shaped by lived experience of migration, systemic oppression, and trauma. Rooted in intersectional healing justice, they create spaces where marginalized bodies can rest, reclaim, and reconnect, weaving modalities such as Compassionate Inquiry, Art Therapy, Somatic & Embodiment work, Psychedelic Integration, and Gestalt Therapy. Their work invites softening, remembering, and the possibility of collective healing.

**Souzan AlSabah**  
(she/they)

Souzan AlSabah (she/they) is a therapist, supervisor, and author. From 2009 to 2023, she led various nationwide intersectional health and youth projects and founded Holla e.V. – the Center for Intersectional Health in Cologne – in 2012. AlSabah is the author of the children's book on sex education Samira und die Sache mit den Babies (Samira and the Thing About Babies) and the adult reader VULVINA intersektional – Körper • Macht • Empowerment (VULVINA intersectional – Body • Power • Empowerment). Today, she offers power-critical, discrimination-sensitive therapy, supervision, and intersectionality-sensitive systemic training for therapy and counseling in her practice and academy.

**Tanchik Kulbakina**  
(they/them)

Tanchik Kulbakina (they/them) Is a psychologist and a queer activist coming from Russia. From 2017 in Germany and from November 2020 working in Rosalinde Leipzig e.V. and providing psychosozial consultations for queer refugees in asylum process. Tanchik has an expertise of work with people in distress, but with little access to health care system due to their asylum seeker status.

**Taya**  
(she/-)

I am Taya/Trang, a mind-body coach trained in somatic trauma and attachment therapy, breathwork, and meditation, as well as a Reiki practitioner. I guide people mindfully, using a body-based and trauma-informed approach, on their journey toward greater security and connection with their own and collective truth.

**Tsepo Bollwinkel Keele**  
(-/they)

Tsepo Bollwinkel Keele thinks, researches, and speaks from an Afro-diasporic, postcolonial, and queer perspective on identity constructions such as racialization and gender, on power relations and intersectionality, but above all on envisioning futures beyond the capitalist/colonial project.

**Zoya**  
(he/they)

Zoya works at Casa Kuà, a Community & Health Centre in Kreuzberg, organised by trans\* and non-binary BIPOC to make health more accessible to other trans, inter, non-binary and queer people, centering those also impacted by racism. The space brings together alternative, traditional, and conventional medical treatments. With the understanding that wellness and communities are inseparable, Casa Kuà also facilitates networking and collective knowledge exchange through workshops, peer-to-peer groups, the Lohana Berkins library, community garden, and other programming.

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