



“Community of Wounded People” and (W)Holistic Healing Reimagined: Rethinking Rehabilitation and Community Engagement through Spiritual Intelligence (SI), Pastoral Counselling and Skills Training

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Abstract

This article discusses the findings of a qualitative study conducted in South Africa on the healing memories, brokenness and wounding. The aim of this article is to stimulate conversation and debate on how to promote (w)holistic healing of the community and individual from brokenness and woundedness of African society today. This article makes recommendations on how various stakeholders, such as the government, education and training institutions, as well as the church, can contribute to the healing of society through Spiritual Intelligence (SI). To substantiate the recommendations made in this paper, the authors conducted an informal interview with street dwellers, locals and knowledgeable persons in the area of SI. The information gathered from the interview was analysed, synthesised, organised, and cross-referenced with the study’s findings to craft this article. The authors also examined relevant literature on informal sector upliftment vis-à-vis street lifestyle regarded as “para” in this article, youth unemployment, skills training and socio-economic development lacuna to support the claims made in this article. The article recommends that relevant actors should join forces to overcome the scarcity of development ideas, local resources mobilisation and partnerships. The governments of African states should support social policies that favour the informal economy through funding of small, medium and micro enterprises

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(SMMEs), facilitate the construction of rehabilitation facilities for street dwellers, corridors to benefit rural dwellers, reinforce ethical leadership in the continent, promote practical skills in primary and secondary school curriculum, and reinforce informal economy.

Subject Areas

Community Development

Keywords

Community Healing, Brokenness, Woundedness, Community-Based Engagement, Self-Help Therapy, Economically Deprived Community, Community Peace

1. Introduction

Spiritual intelligence (SI) emphasises on individual's ability to utilise their innate spiritual and physical potentials to understand their existential powers or capacity to navigate life challenges such as loss, grief, betrayal and forgiveness. This capacity needs to be strengthened and nurtured in today's (crisis-filled) modern society, with a focus on the healing of human wounded memories and brokenness that come with it. Amongst other forms of intelligence that exist Artificial intelligence (AI) seems to be gaining a lot of attention recently while emotional and spiritual intelligent are becoming less attractive to most governments and the world around us. SI thus links individual wellbeing to community peace as depicted in **Figure 1**.

Figure 1 shows that individual peace is synonymous with community peace. Human peace is linked to all human capabilities, which makes it more difficult to maintain human peace in this age of technology and AI dominance. People must be given the necessary tools to overcome peace breakers through self-reflective therapy that is consistent with the healing of the memory process.

The main focus is on holistic healing of the individual painful memory, woundedness and brokenness, and how these translate into developing community healing engagement modules of community-based healing partnerships.

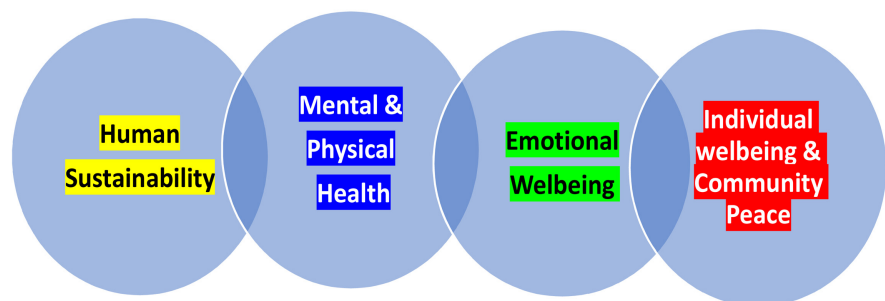


Figure 1. Individual wellness: A community peace. Source: Authors' initiative.

Considering that both foreign aid and government funding for relevant peace-building and community healing organisations have continued to decline or dry out in the recent years. The political state of quagmire and irresponsiveness of government in Africa has worsen the situation. Critical times call for critical measures (they say). At this critical time, Africa, communities and everyone must pull together for plausible solutions to ensue. Strategic partnerships are needed to make an effective impact through creative problem solving and the restoration of diminishing human peace, healing, sanity and integrity in individuals and communities. The term “creative problem solving” refers to collaborations and insights that create connections between concepts, some of which are seemingly unrelated. This article aims to stimulate discussion, dialogue and debate on how to re-activate the path of collaborative community healing platforms through a shared vision to heal society and humanity in general. The significance of this article lies in (amongst other things) the expectation that it will contribute to the strategic search for solutions to the skyrocketing social vices in our society today. These vices include drug abuse, alcohol addiction, hate crime, domestic violence, broken family relationships, relationship breakdown, stress, guilt, trauma, femicide, suicide (including learner suicide) resulting from human brokenness, xenophobic inferences, gang deaths, “street kidism” or “para” and woundedness in (South) Africa and beyond. The article also speaks directly to the rising number of student suicides and school dropouts in South Africa and other countries around the world. It further draws from the outcome of a relevant research study recently conducted in South Africa at the University of KwaZulu-Natal. In order to make proper inferences of this study’s outcome, the authors of this paper pose as important question of: *How could the search for healing in the field of spiritual intelligence (SI) contribute to alleviating the worrying situations in our society?* The authors of this article seem be reminding the world that while an enormous attention is being given to the artificial intelligence (AI) and emotional intelligence (EQ), it is important not to neglect the SI. As such this article reflect on how collectively organisations, communities and government can instigate communal healing through 1) healing of wounded memories; 2) community-based outreach programmes; 3) social development; 4) collaboration.

2. Methodology

This article reviews study outcome of a master’s degree research paper titled “Broken Hearts, Broken Homes, and Broken Relationships: An Exploration into the Use of Storytelling Approach in the Pastoral Counselling of People in Search of Healing from Painful Memories.” The qualitative study was conducted by Reverend Father JOSEPH ARINZE OKEKE as a contribution to the healing of wounded memory per excellence [1]. The study cuts across Ministerial Studies, Practical or pastoral theology, and Developmental Theology in the School of Religion, Philosophy and Classics at the University of KwaZulu-Natal (UKZN) in

South Africa. The researcher examined memory healing technique (storytelling) according to healing institutions in South Africa that indulge in pastoral engagement and community outreach programmes [1]. The diligent examination of the study's outcome allowed for a comprehensive understanding of the study, leading to the creation of this informative and insightful piece. Thus, the authors of this article visualise healing as a holistic adventure that requires all hands-on desk approach. To gather necessary information for further analysis, the authors of this article further engaged in informal conversation with artisans, street-dwellers (or inhabitants) and social-work experts to generate realistic solutions towards the fast-spreading street lifestyle that plagues humanity globally (personal communication, September 21, 2023). The information gathered (on personal conversation) was analysed to generate suggestions that are consistent with remedying (South) African context and beyond. Relevant literature was identified by explored using the search engine within a wider range of sources such as websites, databases, dissertations, conference papers and journal publications. Only the relevant section of study's outcome is summarised in this article given space constraints.

3. Background

Human life is full of trauma, stress and post-traumatic stress [2]. As a result, bitterness, brokenness, painful memories, addictions, broken hearts, broken homes and relationships have increased at the expense of peace and harmony in various African communities [3]. The efforts to heal humanity are slowly dying worldwide, religion is losing its influence in maintaining the *status quo* and relevant institutions are struggling in the face of funding shortages and declining government interest [4]. While relevant institutions and interest groups as well as the world government are more fascinated and engulfed by the idea of artificial intelligence (AI), a little or no attention is given to SI which has become a necessity [5]. Talking about the "community of the wounded", the online and social media evidence has exposed the exacerbating situations of the street dwellers as seen in places like Philadelphia in Pennsylvania, USA, and other cities around the world [6]. Hence, a situation that highlights the extent of woundedness and brokenness that plagues humanity worldwide. This street lifestyle phenomenon is increasingly becoming attractive to the countless generation of the youth and adults who are still in their productive stage of life. Most of which have left their homes and productive lives for the street lifestyle that is characterised by drug and alcohol abuse, drug peddling, prostitution and gangsterism [7]. This raises the corollary question of whether humanity is not heading towards the apocalyptic prediction of "zombies". The world has fought HIV and AIDS, COVID-19 and many other diseases but seems reluctant to noticing the bloated homeless and drug-addicted population roaming the streets of the world cities. Even in America where every main event is termed "World event". *Was it not a mistake for Americans to allow "Big Pharma" to get the government to shut down asy-*

lum shelters so they could make money treating people with drug problems? In Africa, most young people desert the education system they inwardly believed had failed and leave them without any skills after the first twelve years of their initial schooling. Poverty, unemployment and stress have fertilised human anxiety so dramatically that most people can no longer live without the drugs [3] [8].

In South Africa, a similar increasing street lifestyle phenomenon is observable commonly known as “*Para*” which is consistent with crime increase, drugs and alcohol abuse and youth unemployment [3]. Interestingly, the world’s government(s) chose to remain tacit as if they have run out of ideas in the face of the unbearable [9]. In recent years, ties such as institutions of marriage, romantic and family relationships have been eroded by an increasing rate of divorce, separation, intolerance, spiritual emptiness and materialistic worldwide [10]. The abuse of women and children, domestic violence and femicide are rampant notwithstanding relevant gender-specific laws consistently enacted by the governments around the world [11]. War and terrorism have become the order of the day worldwide. *Is these not a clear indication of how important the community healing initiatives such as healing of the wounded memories is needed?* Hence the initiative that has seemingly become less attractive to the world government, relevant stakeholders, policymakers and even some religion [1]. The family which is the moral fibre of our society is not only under threat but also on the verge of total collapse or disintegration [12]. The professional counselling has increasingly become commercialised thus expensive and unaffordable to many Africans, just as religion, social work and charities are losing engagement and impact in the face of reduced funding [4]. Conspicuously, something important is missing when it comes to reaching out to the hurting, needy and wounded people in the world today [10]. Hence, something important is missing or undervalued in the modern world systems that leaves a noticeable gap in the areas of community work, development, partnerships and engagement.

However, the current education system is obviously not working for African society which keeps one wondering how long would Africa wait to change it? *Why is the current curriculum unable to achieve basic education and skills acquisition same time, after twelve (12) years of schooling?* Young people who could not learn beyond high school become wounded citizens without skills to fall back at; thus, without option than to join the street lifestyle and subsequently unemployed (personal communication, September 23, 2023). Even matriculants who made it to colleges and universities have no practical skills after twelve (12) years of initial education [13]. Arguably, even without research-based evidence, one could ideally link the students’ poor performance, school dropout and learner suicide to the “hectic” or sophisticated, non-practical and theoretical concepts in African curricula. There seems to be no plan to break this cycle of woundedness. *Why should we (Africa) continue to recycle and reproduce the generation of the wounded and brokenness unskilled-young people?* The prevalence of student stress, trauma and suicides in Africa is worrying.

4. Literature Review

SI involves thinking out of the experienced and explained normal to finding solution humanity peace thus, living in and being responsible to the moment. It is considered a new paradigm in terms of collaborative action [5]. According to Hassan, most scholars are reluctant to consider SI as a form of intelligence because it is not quantifiable [14]. Most collaborations or partnerships focus on material capital to sustain themselves and thrive over a long period of time [5]. For a collaboration to thrive, three forms of capital (*i.e.* material, social and spiritual) must be present simultaneously [12]. Material capital or wealth is associated with rational intelligence (what I think), while social capital represents emotional intelligence (what I feel). The spiritual capital is synonymous with SI (who I am). While, the material capital is at the top layer, social capital remains in the middle, and the spiritual capital at the bottom supporting the other two, in every collaboration [5].

Table 1 presents various forms of capital and intelligence as mentioned in this article. One however wonders how the absence any of these capitals could impact the society. The three forms of intelligence are collective intelligence that reflectively manifests their deepest meanings, values, and purposes through the heart, mind and spirit [14]. Rational intelligence also known as intellectual quotient (IQ) refers to our logical thought—or style of thinking obtained from schoolwork engagement. SI uses a form of higher energy to access higher meanings, values, abiding purposes, and unconsciousness of one’s self towards true personal identity and purpose in life [5]. SI inspires clear meanings and purpose in living fully, richer and more creative lives Daniel Goleman [5]. Trust is at the centre of the emotional intelligence (EQ) thus social capital through empathy, emotional self-awareness, self-control, and the ability to respond appropriately to the emotions of others [5]. The three capitals are at the centre of human relationships with oneself, others and the reality. In other words, a weakened EQ and SI compel people to lose touch with reality (which is the intellectual assessment of things). Then, when aggravated by human uncertainty would lead to depression, brokenness and bad things happening [1] [12]. According to the

Table 1. Forms of intelligence.

Intelligence		
Capital/Wealth	Intelligence	Function
Material	IQ: Rational Intelligence	What I think
Social	EQ: Emotional Intelligence	What I feel
Spiritual	SI: Spiritual Intelligence	What I am and who am becoming*
Artificial	AI: Artificial Intelligence	Machine/software

Adapted online

(<https://thesystemsthinker.com/spiritual-intelligence-a-new-paradigm-for-collaborative-action>).

political economist Francis Fukuyama, cited in Zohar, social capital is measured by the amount of trust people have in a society, empathy people feel for each other, and commitment to work together to support one another [5]. Trust determines the health of the community [14]. As such, the community health is measured by the rate of crime, literacy, divorce litigation, and general living standards [14]. Hence, government's responsiveness to social development restores trust which is consistent with the building of social capital, community upliftment, engagement and peace. Most African nations are lagging behind in this regard which exacerbate brokenness.

Healing through (Pastoral) Counseling

Pastoral comprise the principal elements of SI and have inbuilt structures that include counselling, support groups (therapy) through storytelling and community enriching techniques that facilitate both the individual healing process and community's [15]. Pastoral counselling being a part of pastoral care presents itself as an effective avenue for community engagement and outreach [1]. Moyo asserts that the redid of increased human trauma, and dilapidation of societal peace require a diversified approach and collaboration [4]. Thus, generating ideas on how to re-activate rabid structures for the healing of human anxiety and pain remains central to this article. The Scripture in Psalm chapter 147 verse 3 asserts that "God heals the brokenhearted and binds up their wounds" [16]. The healing that is related to our being must be holistic as Jesus said in John chapter 10 verse 10 that "The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly" [17]. According to the John Gill's Exposition of the Bible, Christ is our Healer through the Spirit:

Christ is a physician; many are the diseases of his people, he heals them all by his blood, stripes, wounds, and among the rest their broken hearts, which none can cure but himself; hearts broken by the word, as a hammer, accompanied with a divine power, which have a true sense of sin, and godly sorrow for it, are truly contrite, such as the Lord has a respect unto, dwells with, and accepts of, and these he heals, and only he, by pouring in oil and wine, as the good Samaritan; or by applying pardoning grace and mercy to them, streaming through his blood, and bindeth up their wounds, or "griefs" and so gives them ease, health, and peace, for which they have abundant reason to call upon their souls to bless his name and sing his praise [18].

Hence, healing is a journey where individuals work towards wellness by consciously overcoming sustained wounds and hurt, whether physical, emotional, mental, or psychological. It involves moving away from the painful realities of the past or present and becoming a better version of oneself. This process brings freedom from being a victim to becoming a victor (or survivor), with the help of Christ as our Savior [19]. The term spirituality of healing surpasses the idea of religiosity to incorporate human endeavours of collaborative nature which am-

plifies peace, integrity and wellness of the individual and community [12]. Hence, the process requires a strategic collaboration of the stakeholders.

The Collaborative Triangle in **Figure 2** outlines potential collaborative components that can form the practices and principles of co-constructing community healing projects and partnerships in a socio-economically deprived community. It is a reminder that everyone must work together in rediscovering the necessary community healing required in a post-reconciliation era in South Africa.

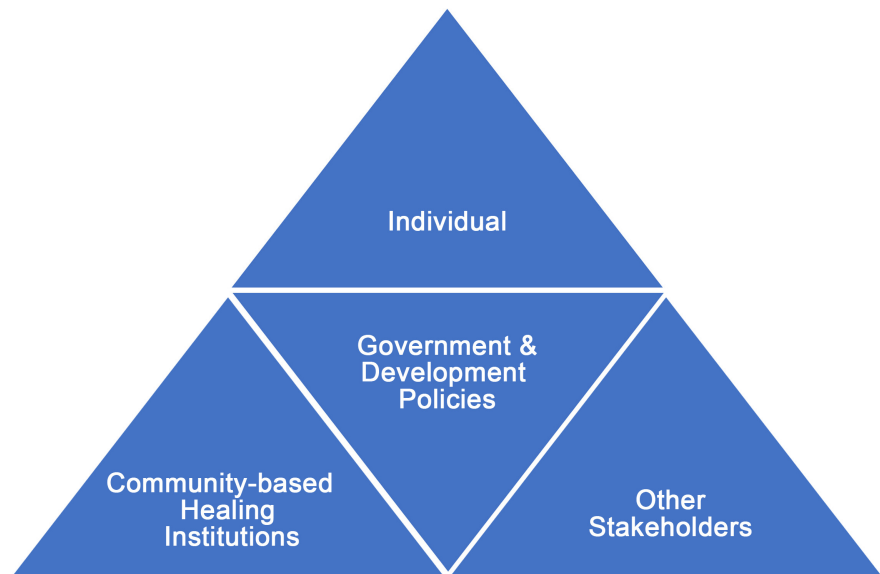


Figure 2. Collaborative triangle. Source: Authors' initiative.

5. Theoretical Framework

The study which this article is drawn utilised Louw's life story or narrative and Lartey's relational models as a theoretical framework to describe how conselling through storytelling, support group and self-help therapy are best suited for healing of painful memories in African context [1]. Louw's theory emphasises storytelling and listening to personal experiences as a basis for understanding and overcoming inner human crises [20]. Louw's model proposes a storytelling approach to healing the painful experience of the victim(s) or wounded memories. The process and platform of sharing experiences is facilitated by trained staff who utilise healing techniques that allow victims or those seeking healing to connect with themselves and their innate faculties [20]. Through this process, the victim(s) acknowledge the source(s) of their brokenness and pain and build a trusting energy within and between other seekers [20]. This ignites true process of healing and allows wounded people (or seekers of healing) to build within themselves a nurturing and joyful relationship with their inner self and with God [1]. Hence, the process creates a connection between the inner human forces that work practically with the mental and spiritual capacities of a wounded person. Lartey's relational model, on the other hand, focuses on the renewal and

rebuilding of relationships within and outside a person and with people who share similar life experiences [21]. The individual crises arise or escalate when these relationships break down mentally and psychologically [21]. The model recognises the human being as a relational being and therefore proposes community support systems, a reassessment of the common problem, and the creation of platforms that bring the affected individuals together into a proposed community support system [21]. The reassessment of the common problem(s) and the creation of platforms that bring the affected individuals together as a community of individuals with similar context, prison and prevailing circumstances. This creates an adventure of solution finding that leads to finding missing inner or innate human connections and strengths [21].

Nevertheless, the framework enables the researcher to conclude that Healing of the memory is a proven healing technique in a rehabilitation process of the addicts because addiction is a result of the addict choosing the wrong “F” of the three possible behavioural “fs” with which humans handle their stress (*i.e.*, fight, flight or face). Fighting your stressful scenarios is synonymous to reacting which often causes more pain or damage, while flight takes one into addiction [1]. Healing of the memory technique allows people to face (or deal) with their stressful wounded self through counselling, by talking about it, sharing and support [1]. The framework also provides the background upon which this article argues that individual wellness leads to community peace.

6. Summary of Findings

The study’s finding is summarised as follows:

1) The increasing incidents of violence, abuse, hatred and marginalisation are clear signs of a grossly wounded society seeking healing.

...the ignorance and negligence of wounded memories beget a cycle of abuse and continue to perpetuate woundedness. The impact of crisis and brokenness [currently] in South Africa [and beyond] necessitates the search for healing towards wholeness [emphasis added].

2) Storytelling, healing of memory and support group platforms through pastoral counselling techniques benefit community outreach in the African context [despite its deteriorating state of funding].

...the healing of memory workshop seems to have adopted some African elements in its approach (e.g. the integration of some rituals and symbols is a typical African identification)...

3) The Healing of Memory workshop programme and its technique of seeking healing remains an effective tool in the rehabilitation of healing seekers.

...the healing of memory workshops contributes greatly towards the healing process of individuals by offering groups the opportunity to open up to the hurtful emotions to attain that level/moment of “catharsis” in their lives. The level of catharsis becomes the target that opens up the door to wholeness and full self-realisation...

4) Community engagement requires the church to partner with other relevant role players or stakeholders.

...the church partnership with relevant role players has become a sine qua non...As such questions surrounding community outreach engagement techniques, pastoral counselling and healing of memories through a storytelling approach should be addressed through this process...[i.e., bringing the healing workshops and pastoral counselling to the mainstream to the society through corroboration] (emphasis added).

5) For lack of a better alternative, storytelling presents itself as a major tool for the healing of memories in a family of healing seekers or community of wounded persons as they collate to activate their inner strength and explore the power of spirit, togetherness and support through storytelling.

...personal experience drawn from contextual theology classes and pastoral counseling of listening to people with traumatic experiences shows that after attending the healing workshops, the beneficiaries continue to profess a deeper appreciation for personal healing...

7. Discussion

Storytelling remains a powerful technique for processing pain, hurt and trauma [1]. Its process provides a safe and supportive environment where individuals can share their experiences and listen to others is crucial. According to Atwoli, it is important to utilise resources available to promote pastoral counselling, healing workshops and support group therapy [2]. African people prefer to share their pains in communal or family reconciliation meetings or reunion as means to ignite healing. The challenge is the structure and flow of contemporary social life whereby families live apart from one another (in search of greener pasture) which makes it less attractive or possible for families to meet together for family reunion, reconciliation interventions and rituals. Storytelling, and support groups effectiveness as portrayed in the work and procedures practiced by memory-healing institutions presents alternative approach to this family reunion gap.

Notwithstanding, amongst various specialized healing institutions in South Africa are the Journey Into Healing (JIH) based in Potchefstroom, Institute For Healing Of Memories (IHOM) based in Cape Town, and Grace to Grace Healing Institute (GGHI) based in Port-Elizabeth. The ability of healing institutions to work effectively depends on the availability of sponsorship or funding [2]. Unfortunately, these resources having increasingly depleted in our communities, which escalates the need for healing thus leading to further frustration. Hence, the cooperation, advocacy and collaboration with policymakers, educational institutions and the government to facilitate healing have indeed become a necessity [10].

Meanwhile, pastoral counselling stands out as a mechanism that helps wounded individuals towards self-reclamation [10] [15]. The JIH has been con-

sidered an accessible form of healing technique that facilitates the healing of painful memories [1]. Memory healing helps one re-construct one's life through the process of telling one's stories such that storytelling becomes an avenue one "vomits the poison" of hurts, bitterness and woundedness that hid beneath one's experiences [15]. Thus, healing implies a journey of reclaiming oneself or life such that a person should be helped to come to terms with whatever causes imbalance emotionally, psychologically, spiritually and physically. As the search for holistic healing of our society continues, the question remains how society would approach the scary street-life cancer or cankerworm, youth unemployment, addiction that is eating deep into the societal fabric, and other causes of human brokenness.

8. Recommendations

1) Street lifestyle requires rehabilitation camps and restrictive policy at least for the young ones. To have the escalating streetlife syndrome contained requires the government to build a rehabilitation centre that contains itself clinic, sports ground, dormitory, skills-training centres, healing workshop centres, auditorium, file room, offices, playground—with fitness equipments, farm garden, poultry, etc. This will be followed by a government declaration of "Operation no para" and the rehab should be similar to the military training facility. Part of what they eat must be produced by them and they should be taught how to love Africa more such that rehabilitated individuals would go to feed "African soldier forum" (of course, you know we cannot achieve a united Africa without having a United African soldier). Those who did not become soldiers should be sponsored to start the skills they had mastered as survivors. This project should be tried out for a decade and evaluated for improvement. Condition in this drug and streetlife rehabilitation centre must be a bit tough, skills-training centres should function as mini-factories. Companies can be built around the rehab centre which feeds the companies with manual workers or apprentices, the proceeds from their work can be ploughed back into their maintenance or sustainability. There are Biafrans globally with useful technical workshops in South African suburbs, cities and beyond, the government could partnership with these artisans to provide skills the survivor trainees or recovery addicts. Subsequently, recovered addicts or survivors would be guest speakers in the rehab center.

2) Rehabilitation of addicts would not be effective without stringent law enforcement against drug peddling and its mastermind. The greatest punishment to humans is denial of their freedom and that must be achieved in various rehab camps. The government should elevate and pride ethical leadership to start with because no government can be exonerated when it comes to drug infiltration into a country. Governments of most developing nations are continuously weaponising poverty, maiming the national reconciliation processes, and failing to build the confidence of generational leaders that can drive economic processes to attract investors and job creation. It is important to create a favourable politi-

cal environment built on ethical leadership in Africa (a good topic for AU summit).

3) Given the depleting government support grants and overseas funding sources to wellbeing organisations, it has become imperative for sustained corroboration and partnership amongst relevant stakeholders to happen locally in bringing healing and peace to our wounded society (and the needy citizens). The activities and contributions of charity, peacekeeping and healing institutions have deteriorated over the years due to limited funding or resources. It is important that new partnerships are formed, and resources mobilised to effectively heal intensifying woundedness of our modern society. Collaboration amongst relevant stakeholders would not only produce the biggest platforms to reignite healing activism in our wounded communities but also give birth to innovative initiatives and strategies to heal our struggling society.

4) There is a need to rethink the skills development policies in (South) Africa, to promote social policy that favours the informal sector as a major absorber of the low-skilled and less-educated labour force. In most cases, artisans, low-skilled, less-educated and people often turn to the informal sector for employment, if this sector remains incapacitated the fight against unemployment amongst low-skilled and uneducated labour is lost. Through the monetary policy arrangement, a certain amount or percentage of the investment loan should be dedicated to Small, Medium-sized and Micro Enterprises (SMMEs) in various all African countries (topic for AU and African head of states).

5) Every foundation schools, mid schools and high schools in Africa must have, at least, two (2) vocational, artisan or practical skills sets (and excessive theoretical components of the African curriculum must be replaced with practical skills). Evidence shows that the current educational system is not working for Africa although our elites, academics and intellectuals choose to remain tacit about it. There are no technical or practical skills workshops in secondary schools, and nobody talks about extreme science schools that quarantine enabled minds in Africa to reinforce African-based invention and science upgrade. African governments, policymakers and curriculum developers seem indifferent to tackling this matter. Persistence of this gaps in African development, keeps one wondering what *AU is actually meant for*. What topics do they discuss on their agenda, and what vision do they have for Africa?

6) This article recommends the following practical skills sets to be incorporated into junior, mid and high schools' curriculum: poultry, fish and animal rearing, bricklaying and concreting, catering, furniture design, electrical and wiring, painting, woodwork, shoemaking, computer graphics, coding, AI and robotic, panel betting, upholstery, photography, cellphone maintenance, plumbing and pipe fitting, tiling, bakery, tailoring, weaving, carpentry, welding, movie editing or making, locksmith, chef, catering, tire fixing, writing, fishing, laundry, manicure, Hairdressing and others. Okoye (2018) [13] regrets that technical colleges such as Further Education and Training (FET) colleges also known as

Technical and Vocational Education Training (TVET) colleges or Technikons in Africa could have developed these practical skills as its brand rather than replicating university's products and concentrated only on Engineering courses. The incorporation of these skill sets in high schools would reduce the trauma that (s)low-performing students go through in African classrooms, schools and examinations. It would reduce increasing unemployment among youths and less-educated persons in African society, as well as their pain and possible life trauma that forces frustration and poverty in their lives. Most youths realise this injustice the society and educational system inflicted on them only when they exit without salient results (or drop out) of school. It is only when our graduates' life vision is derailed by unemployment that they too realise the lack-of-skills injustice inflicted on them by our current school system. A situation like this contributes to today's crime increase. In most places in (South) Africa only migrants do practical skill jobs, and this kept one wondering why.

7) Furthermore, without the opportunity to pursue higher education, many young people may become disadvantaged members of the society such that without the necessary skills to succeed may turn to street lifestyle as only option (Okoye 2018) [13]. Most young people who completed twelve (12) years of initial education successfully, and attended college or university still lack practical skills to fall back at in the face of unemployment. One would agree that it is beneficial for initial schools to offer two skill sets, at least, in Africa. This would allow struggling students to acquire practical skills while advanced students focus on theoretical subjects and (at least) one practical skill as a backup. This educational policy move or curriculum change will provides practical skills education to the young generation, better prepares students for the workforce, and alleviate their fear, pain and hopelessness. What do you think?

8) It is applaudable that the South African government can still sustain social grants up to this moment. However, social grants can no longer support most recipients anymore given the current economic climate [8]. This creates enormous stress for the social grant recipients [21]. One can also applaud the South African government for having built Malls in townships, suburbs and cities as part of development corridors, but not every citizen, from the previously disadvantaged group and rural communities, can access these malls, afford their prices or rent the shops. We suggest that the government should also build small, mini or medium marketplaces in rural communities (no houses but open shore stores) where citizens can come daily to sell their individual local or farm produce and purchase needed items without being asked to pay rent or commute to the cities for shopping. Building rural markets would reduce urban migration, poverty and unemployment in the rural communities, encourage entrepreneurship for rural dwellers, promote indigenous knowledge system (IKS) and encourage self-dependence of local people's economic autarky [11].

9) The government and political parties engage in land appropriation talks in South Africa without citizens being prepared to know how land is used need a

rethink of strategy. The ruling party and other political parties must be able to encourage subsistence farming and mainstream gardening amongst the citizenry to teach them how to use land. Seeds of particular crops should be obtained by the government and given to the citizens who are rural dwellers encourage them with rewards, TV shows, supervisory support and grants to compete in agricultural production. In that way, the locals would be mobilised to lay down their “crown” and participate in agricultural endeavours. This development strategy would alleviate the unspoken suffering of our wounded communities and prepare them for subsequent land appropriation.

10) Over two-thirds of the chicken consumed in South Africa is imported. The local and national government should collaborate with relevant stakeholders to set up well-managed poultry farms in all the provinces to absorb low-skilled and educated labour. Unemployment amongst this particular population (of low education and unskilled) is rife in South Africa and overwhelming other developing countries of Africa.

11) In South Africa, an innovative mainstream healing academy called Grace-To-Grace Healing Institute (GGHI) has just been effectively established (as an NPO) with reasonable number of well-trained (lay) counselors to conduct healing therapy and counseling operate in township and rural communities of Gqeberha, in Port Elizabeth (PE). This was achieved through a structured collaboration of the Nelson Mandela University (NMU) and GGHI which has affiliation with the Catholic church in PE. The development of this novel and contextual community-based outreach platform is possible through this kind of partnership. GGHI wishes to have more partnerships and collaborators, with vision to have numerous branches and replication. Therefore, GGHI solicits for funding to optimize its potential within the “community of wounded people” in South Africa. Partnerships like this are highly recommended around Africa and beyond for healing of memory purposes. Experience has shown that partnering with faith and charity organisations with the aim to maximise the services and contributions sustains community-based development projects and endeavours [10].

12) Finally, the church and society should emphasise the importance of continuous or consistent conjugal bond between married couples even during to their old age (Pastoral notes, nd). In most rural communities and culture(s) in Africa, many men and women have endured conjugal denial and deprivation in relationships, and not only died in silence but also pain and agony after deteriorated health. Oftentimes, person(s) who speak out or complain about this deprivation in marriage are often ignored or disregarded (Pastoral experience). Hence, most men cannot speak up (but would not) to avoid mockery from the society that taught men never to cry. Consequently, many marriages have ended or have serious crises for this reason, and most Christian couples avoid revealing the proximate cause of their relationship crisis and pain emanating from this deprivation (even when asked). Couples rather often choose to keep blaming ir-

relevant (or secondary) issues in relationship, and the cycle persists (Pastoral experience).

9. Conclusion

The generation of ideas is a process that requires diligence, effort, and time, as they often emerge incrementally. Interestingly, even the intellectuals seem to be busy recycling ideas or thoughts, and rigidly fixated on the idea presentation technicalities. Hence, the phenomenon that Okoye describes as “intellectual parrotism” [15]. Our society needs novel policy frameworks for social development, out-of-the-box development ideas and strategies, and a rethink of skills acquisition options [3]. While no individual can address all of humanity’s problems, it is within our power to enhance the quality of life for those around us. The rising prevalence of woundedness globally is a source of great concern, and the response of governments to this issue has been less than satisfactory. The failure to address the growing problem of human brokenness is beginning to manifest itself in some ways, undermining social stability and eroding people’s sense of safety and peace. The surge in community and individual woundedness, such as the need for memory healing, the impact of economic growth impairment, the high cost of living, and increasing unemployment in developing countries, calls for a comprehensive and concerted effort that draws upon the expertise of the SI domain. The issues related to low-skilled labour unemployment and the informal sector economy’s lack of favourable development policy require prompt attention. This raises several questions, such as (if our education is sufficient) why a significant share of the informal sector in urban areas of South Africa is dominated by migrants. Why are policymakers fixated on labour-intensive employment produced by the formal sector while socio-economic policies continue downgrading the informal economy? Has the informal sector not demonstrated its potential to create significant employment opportunities and facilitate skill acquisition for citizens of developing nations? Why are African governments not promoting the informal sector as the primary employer of low-skilled labour? Why do we all possess cellphones and cars, yet our children cannot change tires or replace cellphone screens? Indoctrinating young people who are reluctant to pursue formal education into informal-skill acquisition platforms may not only reduce unemployment but also dependency on social benefits by 2030 through transformation. China, once a third-world country, managed to turn things around by improving her education system, reducing the gap between formal and informal education policies, and implementing population control measures. Africa has an indigenous system where people in the olden days engaged in what they were interested in, and good at from an early age. Why can this not be adapted to the current education system? Hence, a vision of Africa that is committed to producing young millionaires, expanding its economies rapidly, and liberating itself from unemployment. If Africa is to overcome drug addiction, learner suicide, domestic violence, poverty, unem-

ployment, and the exploitation of its resources, it must rethink policies that undermine the impact of the informal economy, practical education, and skill training. The article proposes partnerships and policies that support the informal economy, rehabilitation centres for street dwellers, practical skills training in schools, and ethical leadership within African states. These measures are critical in addressing the challenges facing Africa and would go a long way in promoting sustainable economic growth and social development; more especially calming the amount of stress and trauma Africans experience.

Conflicts of Interest

The authors declare no conflicts of interest.

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