

POST- COVID- 19 PANDEMIC REFLECTIONS; THE DISRUPTION OF FORMAL RELIGIOUS PRACTICES & THE IMPLICATIONS WITHIN THE THERAPEUTIC SPACE

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ORIENTATION AND EXPECTATIONS

- SANIBONANI
- RELIGION (CHRISTIANITY) AND SPIRITUALITY (AFRICAN/INDIGENOUS)
- ACADEMIC WRITING
- PERSONAL REFLECTIONS OF WHAT I SAW IN PRACTICE , IN CONVERSATIONS AND CONSULTATIONS WITH OTHER PSYCHOLOGISTS (ESPECIALLY THOSE WHO ARE HEALERS OR GOING THROUGH SPIRITUAL AWAKENING/QUESTIONING) AND IN THE DIFFERENT HEALING SPACES
- MEDIA OBSERVATIONS

ORIENTATION AND EXPECTATIONS

- WHAT I WILL BE SPEAKING IS IKS AND AFRICAN PSYCHOLOGY IS OFTEN PROVOCATIVE AND ILLICITS DISCOMFORT ALTHOUGH OTHERS MIGHT FIND COMFORT IN HAVING THEIR WORLDVIEWS REFLECTED
- THIS IS STILL A DEVELOPING AREA WITHIN PSYCHOLOGY AND NEEDS MUCH MORE ENQUIRY (UNIVERSITY OF LIMPOPO/UNIVERSITY OF UKZN)

ORIENTATION AND EXPECTATIONS

- I AM HOPING TO CREATE MORE AWARENESS INTO A WORLD VIEW THAT HAS BEEN COVERED WITH SO MUCH SHAME AND DARKNESS, THE LAST TIME I HAD PRESENTED FOR A PSYCHOLOGICAL AUDIENCE I HAD PRESENTED ON DREAMS (WITHIN THE SANGOMA PERSPECTIVE)
- - ALSO REALLY THINKING ABOUT WHAT IS EVOKED “IN A THERAPISTS CULTURAL COUNTERTRANSFERENCE”- BIASES AND ANXIETIES THAT ARE AROUSED WHEN ENCOUNTERING DIFFERENCE (IVEY 2013) WHEN A PATIENT WANTS TO TALK ABOUT WITCHCRAFT, SEEING VISIONS AND MESSAGES

OUTLINE

- COVID -19 IMPACT
- CATEGORIES OF HEALERS
- MEDIA REPRESENTATIONS OF INDIGENOUS KNOWLEDGE
- PSYCHOTHERAPY, RELIGION AND SPIRITUALITY
- CONCEPTUALIZATIONS OF PERSONHOOD – WESTERN AND INDIGENOUS
- ASSESSMENT AND SYMPTOMS OF SPIRITUAL DISHARMONY
- MY STORY
- ASSESSMENT FOR SPIRITUALLY GIFTED PEOPLE

COVID -19 IMPACTS

- THE CORONAVIRUS DISEASE 2019 (COVID-19) EPIDEMIC IS KNOWN AS A GLOBAL HEALTH CRISIS THAT HAS CAUSED HUGE MENTAL AND HEALTH CHALLENGES FOR ALL IMPACTED. IT WAS NOT ONLY A DANGER TO HUMANS BUT ALSO CAME WITH IRREVERSIBLE PSYCHOLOGICAL IMPACTS WITH INCLUDE THE FOLLOWING (FARDIN 2020)
- THE FEAR OF INFECTION
- THE ANXIETY OF LOSING LOVED ONES
- DEPRESSION AFTER LOSS OF FAMILY MEMBERS AND FRIENDS
- THE MANY IMPACTS OF QUARANTINE AND LOCKDOWN

COVID- 19 IMPACTS ON RELIGIOUS AND SPIRITUAL SPACES

- RELIGIOUS SPACES AND CHURCHES WERE CLOSED
- SOME WHO HAD THE FACILITIES WERE ABLE TO FORM ONLINE SUPPORT SPACES
- OTHERS LEFT FORMAL RELIGION
- SOME STARTED EXPLORING OTHER WAYS TO CONNECT WITH THE UNIVERSE/GOD/ANCESTORS/ANGELS
- THE FARADAY HERB MARKET
 - EXPOSURE TO INDIGENOUS KNOWLEDGE SYSTEMS
 - UMHLOYANE AFRICAN WOODWORM





FARADAY MUTI MARKET

- SOURCING HERBS DURING COVID- OUT OF STOCK
- PEOPLE WHO WERE NOT THE ORDINARY CUSTOMER STARTED SOURCING HERBS IN THE MARKET ESPECIALLY ONES TO TREAT THE VIRUS
- EXPOSURE TO WHAT WAS HIDDEN/AVOIDED
- CURIOSITY AROUND IKS ESPECIALLY HERBS
- REFERRALS SYSTEMS WERE FULL EVERY SANGOMA THAT I KNEW WAS FULL AND OR WAITING LIST THE SAME WITH PSYCHOLOGISTS WHO ARE (IKS PRACTITIONERS)

CATEGORIES OF HEALERS

- **TWASA** IS AN APPRENTICE SANGOMA WHICH HAS BEEN AFFECTED BY ILLNESS (KUBHEKA, 2016))-INGULO- AN ILLNESS THAT CANNOT BE HEALED BY WESTERN DOCTORS, IT IS THEREFORE AN ILLNESS CAUSED BY ANCESTORS. DURING IPHEHLO OR TRAINING THE TWASA LEARNS HOW TO COMMUNICATE WITH SPIRITS, DIAGNOSE ILLNESS, WORK WITH HERBS, INTERPRET AND HAVE AN IN DEPTH UNDERSTANDING OF THE SPIRITUAL AND SYMBOLIC WORLD. THEY ALSO NEED TO LEARN ABOUT INDIGENOUS HISTORY AND MORE IMPORTANTLY THEIR HISTORY OF THEIR FAMILY AND SACRED CEREMONIES AND OR RITUALS. PART OF THE HEALING THAT THEY DO IS TO BREAK FREE AND CURE PEOPLE FROM CURSES AND INTERGENERATIONAL CURSES AND TRAUMAS



CATEGORIES OF HEALERS

- **SANGOMA** IS A MEDIUM/CHANNEL THAT RECEIVES A CALL TO HEAL FROM ANCESTRAL SPIRITS.
- METHODS OF ASSESSMENT BONES, MAY OFTEN USE HERBS TO HEAL ILLNESS, THEY REVEAL THE SOURCE OF ILLNESS TO THE CLIENT AND THE SOLUTIONS AND THEY ALSO PROTECT AGAINST WITHCRAFT (SODI ET AL, 2011) (AWANBOR 1982)
- **NYANGA** IS ONE THAT HEALS THEY CAN EITHER BE A HERBALIST/ DIVINER OR BOTH
- THOSE WHO DO NOT HAVE DIVING GIFTS USUALLY HAVE THAT KNOWLEDGE PASSED ON THROUGH THE FAMILY SYSTEM AND OR WORKING CLOSELY WITH ANOTHER NYANGA (SODI ET AL 2011)



CATEGORIES OF HEALERS

- **FAITH HEALER- UMTHANDAZI/ABAPHROPHETHI** IS ALSO A MEDIUM/CHANNEL THAT RECEIVES A CALL TO HEAL FROM GOD/ HOLY SPIRIT/ ANGELS/IZITHUNYWA/ANCESTRAL SPIRITS
- METHODS OF ASSESSMENT AND HEALING BIBLE, WATER AND TOUCH, MAY OFTEN USE PRAYER, SALTS, WATER, ASH (SODI ET AL, 2011); (KUBHEKA, 2016)





MEDIA REPRESENTATIONS OF IKS PRIOR TO COVID

- MINIMAL REPRESENTATION OF IKS PRACTITIONERS
- HOLISTIC AND POSITIVE IMAGES WERE LACKING “DARK & EVIL”
- GOGO DINEO DLANZI - METRO FM 2017 SANGOMA WHO WOULD TEACH ON IKS WHICH WAS NEW AND REFRESHING
- UMOYA 2019- A SHOW WITH A BLACK AFRICAN MEDIUM

MEDIA REPRESENTATIONS OF IKS PRIOR TO COVID

- FROM THEN ON THERE WAS A GROWTH OF REPRESENTATION ESPECIALLY AFTER COVID, OTHERS IMPLYING THAT THERE WAS AN AFRICAN REVOLUTION
- UKUTWASA IS NOW FASHIONABLE,
- IZANGOMA ARE NOW EVERYWHERE,
- EVERYONE HAS A CALLING

MEDIA REPRESENTATIONS OF IKS DURING AND POST COVID

- DLOZILAMI- SEASON 9 MOJA LOVE 157 – AN AFRICAN PSYCHIC MEDIUM THEMBI GIVES EMOTIONAL BALANCE TO FAMILIES THAT LIVE WITH UNCERTAINTIES AND VALIDATE THEIR SUSPICIOUS BY CONNECTING WITH THEIR SPIRITUAL GUIDES
- UMOYA –SEASON 5 MOJA LOVE; PSYCHIC MEDIUM MPHO WHO HELPS INDIVIDUALS AND FAMILIES ALIKE CONNECT WITH THEIR DEPARTED LOVED ONES

MEDIA REPRESENTATIONS OF IKS

- UBIZO-SEASON 4 MZANSI MAGIC 163- PROPHET LLOYD HADEBE GIVES FAMILIES SPIRITUAL ASSESSMENT AND INTERVENTIONS
- SANGOMA KHANYISA- SEASON 4 HONEY 173- A POPULAR SANGOMA GIVES CLARITY, HELP AND EXPLAIN THINGS THAT MAY FEEL UNEXPLAINABLE AND OUT OF THIS WORLD
- PALMISTRY- SEASON 1 MOJA LOVE 157 MOGOMOTSI MAHWAI GIVES PEOPLE A READING ABOUT THEIR LOVE LIVES AND FUTURE GUIDANCE BY STUDYING THEIR PALMS

MEDIA REPRESENTATIONS OF IKS

- INGONO YOMSAMU- SABC 1- DR VELAPHI MKHIZE – SPIRITUAL HEALER (ALSO WRITES BOOKS ON IKS)
- THOKOZA GOGO-SEASON 1MOJA LOVE 157 FOLLOWS A POPULAR SANGOMA, MAWENI – REALITY SHOW SHE IDENTIFIES AS UMTHAKATHI AND A SANGOMA
- RADIO STATIONS: MEDIUMS/PHROPHETS AND SANGOMAS WITH SEGMENTS (METRO/YFM/UMHLOBO WENEN/RADIO ZULU...)

PSYCHOLOGISTS AND IKS PRACTITIONERS

- ANELE SISWANA- CLINICAL PSYCHOLOGIST, CULTURAL & SPIRITUAL EXPERT - INSTAGRAM AND MULTIPLE RADIO PLATFORMS(METRO FM & UMHLOBO WENENE) AND TV PROGRAMS



PSYCHOLOGISTS AND IKS PRACTITIONERS

- VELLA MASEKO AND NOMPUMELO KUBEKA WHO ARE BOTH CLINICAL PSYCHOLOGISTS AND SANGOMAS- MEDIA INTERVIEWS, ARTICLES AND ADVOCACY WORK
- NOMPUMELELO KUBEKA WROTE PUBLISHED A MASTER'S THESIS ON THE ANCESTRAL CALLING, *"THE PSYCHOLOGICAL PERSPECTIVE ON ZULU ANCESTRAL CALLING: A PHENOMENOLOGICAL STUDY"*

IMPLICATIONS

- WHILE ALL OF THIS IS WONDERFUL AND INDICATES GROWTH WHAT CLIENTS OFTEN SAY TO ME ARE THE FOLLOWING:
- WE ARE CURIOUS BUT AFRAID OF CONSULTING HEALERS, WE DO NOT TRUST IZANGOMA
- WE HAVE BEEN TO CONSULT IKS PRACTITIONERS BUT WE ARE AFRAID TO ASK QUESTIONS, WE FEEL INTIMIDATED
- STUFF HAS BEEN DONE TO ME OR MY FAMILY DID STUFF AND I DO NOT FEEL OK I AM AFRAID
- WE ARE ALWAYS TOLD BAD THINGS

IMPLICATIONS

- MY FAMILY DOES NOT BELIEVE IN IKS BUT I HAVE THE CALLING/OR I AM CURIOUS OR THERE ARE THINGS THAT ARE NOT MAKING SENSE AND I THINK "IZINTO ZABANTU" AND NEED A SAFE SPACE TO EXPLORE (-BEING A REGISTERED PROFESSIONAL WITH PROXIMITY TO WHITENESS DOES PROVIDE A SENSE OF SAFETY)
- IS THIS STUFF EVEN REAL?/ WHAT IF PEOPLE THINK I'M CRAZY
- ON A SLIGHTLY MORE POSITIVE NOTE
- I WANT SOMEONE WHO I CAN RELATE TO- CLASS, EDUCATION, CULTURE, LANG
- I WANT TO UNDERSTAND MYSELF AS A PERSON AND I ALSO WANT TO UNDERSTAND MY CULTURE
- THERE IS A GROWING NEED

PSYCHOTHERAPY, RELIGION AND SPIRITUALITY

- “THE COVID-19 PANDEMIC IS GENERATING MASSIVE AND COMPLICATED DYNAMICS OF SUFFERING AND LOSS THAT MAY INTENSIFY THE NEED FOR CLINICIANS TO ADDRESS SPIRITUAL AND EXISTENTIAL DYNAMICS IN PSYCHOTHERAPY, AS CLIENTS STRUGGLE WITH TRAGEDY AND UNCERTAINTY THAT CAN CHALLENGE PRIOR BELIEF SYSTEMS OR PROMPT STRONGER SEEKING WITHIN THEIR MEANING SYSTEMS.” (BELL ET AL 2020)
- “CAPTARI ET AL. (2018) CONDUCTED A META-ANALYSIS SHOWING SPIRITUALLY AND RELIGIOUSLY ADAPTED PSYCHOTHERAPIES TEND TO BE AS EFFECTIVE AS OTHER SECULAR PSYCHOTHERAPIES AND MORE EFFECTIVE FOR SPIRITUAL OUTCOMES. ” (BELL ET AL 2020)

PSYCHOTHERAPY, RELIGION AND SPIRITUALITY

- “WHEN PEOPLE WALK INTO THE THERAPIST’S OFFICE,” PARGAMENT (2011), WRITES, “THEY DO NOT LEAVE THEIR SPIRITUALITY BEHIND IN THE WAITING ROOM (P. 4). THEY BRING THEIR SPIRITUAL BELIEFS, PRACTICES, EXPERIENCES, VALUES, RELATIONSHIPS, AND STRUGGLES ALONG WITH THEM.” (CAPTARI ET AL, 2018)
- HUMAN RELIGIOUSITY AND SPIRITUALITY ARE KEY COMPONENTS WHEN NWOYE (2015) PROVIDES A CONCEPTUALISATION OF AFRICAN PSYCHOLOGY

DEFINITIONS RELIGION AND SPIRITUALITY

- “HISTORICALLY, THE TERMS RELIGION AND SPIRITUALITY WERE CLOSELY LINKED, AND AT TIMES, USED INTERCHANGEABLY. RELIGION CAN BE DEFINED AS **ADHERENCE TO COMMON BELIEFS, BEHAVIOURS, AND PRACTICES ASSOCIATED WITH A PARTICULAR FAITH TRADITION AND COMMUNITY, WHICH PROVIDES GUIDANCE AND OVERSIGHT** (HILL ET AL., 2000).

DEFINITIONS RELIGION AND SPIRITUALITY

- IN CONTRAST, SPIRITUALITY IS A BROADER CONCEPT DESCRIBING **THE SUBJECTIVE, EMBODIED, EMOTIONAL EXPERIENCE OF CLOSENESS AND CONNECTION WITH WHAT IS VIEWED AS SACRED OR TRANSCENDENT.** THIS OFTEN CONSTITUTES EITHER (A) A DIVINE BEING OR OBJECT OR (B) A SENSE OF ULTIMATE REALITY OR TRUTH, AND CAN BE UNDERSTOOD WITHIN THE FRAMEWORK OF IMPLICIT RELATIONAL KNOWLEDGE. (CAPTARI ET AL, 2018)."

DEFINITIONS OF RELIGION AND SPIRITUALITY

- SPIRITUALITY HAS BEEN FURTHER DEFINED WITHIN FOUR MAIN CATEGORIES;
- BASED ON THE **SACRED/TRANSCENDENT OBJECT** (DAVIS ET AL., 2015). FIRST, RELIGIOUS SPIRITUALITY INVOLVES A FELT SENSE OF CLOSENESS AND CONNECTION WITH A HIGHER POWER OR WORSHIP TRADITION AS DESCRIBED BY A SPECIFIC RELIGION (E.G., CHRISTIANITY, ISLAM, JUDAISM, AND BUDDHISM).
- SECOND, **HUMANISTIC SPIRITUALITY INVOLVES A SENSE OF CLOSENESS AND CONNECTION WITH OTHER HUMAN BEINGS**, INCLUDING FEELING COMPASSION, LOVINGKINDNESS, OR ALTRUISM.

DEFINITIONS OF RELIGION AND SPIRITUALITY

- **THIRD, NATURE SPIRITUALITY INVOLVES A SENSE OF CLOSENESS AND CONNECTION WITH THE ENVIRONMENT** OR ASPECTS OF NATURE, SUCH BEING AWESTRUCK AT A BEAUTIFUL SUNSET OR THE GRANDEUR OF A MOUNTAIN LANDSCAPE.
- **FOURTH, COSMOS SPIRITUALITY INVOLVES A SENSE OF CLOSENESS AND CONNECTION WITH THE UNIVERSE**, SUCH AS CONTEMPLATING THE VASTNESS OF OUTER SPACE OR ONE'S SENSE OF BEING WITHIN THE COSMOS. (CAPTARI ET AL, 2018)

WESTERN UNDERSTANDING OF THE PERSON

- “INDIVIDUALISM, WHAT HAS BEEN REFERRED TO AS SELF-CONTAINED INDIVIDUALISM, OR ALTERNATIVELY, AN ATOMISTIC VIEW OF THE SELF, AS A CONTAINER OF PSYCHOLOGICAL ATTRIBUTES AND EMOTIONS (MARKUS & KITAYAMA 1991). FROM THIS PERSPECTIVE, THE SELF EXISTS ‘OUT THERE’ AND IS SEPARATE FROM OTHERS.” (MKHIZE ET AL, 2016)
- “THE INDIVIDUAL IS THOUGHT TO BE IN CONTROL OF HIS OR HER OWN DESTINY AND TO EXIST INDEPENDENTLY OF THE SOCIAL ORDER (E.G. CULTURE, GENDER, AND HISTORY).” (MKHIZE, 2006)
- **BOUNDED**- DISLOCATED FROM THE COMMUNITY
- FOCUS ON **AGENCY AND THE INDIVIDUAL**
- FOCUS ON THE **PRESENT**

WESTERN UNDERSTANDING OF THE PERSON

- FOCUS ON SCIENCE, LOGIC AND THE RATIONAL MIND
- OF COURSE EVEN IN THINKING ABOUT CONCEPTUALISATIONS OF PERSONHOOD ONE HAS TO AVOID ESSENTIALIST IDEAS AND THIS IS ALSO TOUCHING ON CONCEPTS WHERE MUCH HAS BEEN WRITTEN
- “INDIVIDUALISM INCORPORATES THE UNDERSTANDING THAT THE GOAL OF PSYCHOLOGICAL DEVELOPMENT IS TO INDIVIDUATE AND TO STAND APART FROM OTHER PEOPLE. “ (BOMOYI & MKHIZE , 2016, P120)

THE INDIGENOUS KNOWLEDGE SYSTEM – IMPORTANT HIGHLIGHTS

- THERE IS THE IMPORTANCE OF RELATIONALITY, OR INTERDEPENDENCE
- EMBEDDED IN THE IDEA OF BEING HUMAN, THEREFORE, IS THE **ETHICAL AND MORAL IMPERATIVE TO RECOGNIZE OTHER HUMAN BEINGS, WITHOUT WHOM, SELF- UNDERSTANDING IS ALMOST INCONCEIVABLE**, FROM AN AFRICAN INDIGENOUS WORLD VIEW, THAT IS. THIS IS ONE OF THE PRIMARY PRE-SUPPOSITIONS OF AFRICAN INDIGENOUS KNOWLEDGE SYSTEMS. (IVEY 2013, MKHIZE, 2006)
- THE PERSON IS ALSO IN A CONSTANT STATE OF “BE- ING,” THEREFORE, IS NOT STATIC (SEE BALOYI & RAMOSE, THIS EDITION). RATHER, IT IS AN ONGOING PROCESS BY MEANS OF WHICH WE ENGAGE WITH OTHER HUMAN BEINGS AND OUR SURROUNDINGS.

THE INDIGENOUS KNOWLEDGE SYSTEM – IMPORTANT HIGHLIGHTS

- “UMUNTU UMUNTU NGABANTU” – A HUMAN BECOMES MORE HUMAN IN PARTICIPATION WITH OTHERS WITHIN A COMMUNITY(MKHIZE 2006)
- WHEN WE EXPAND THIS CONCEPT INTO THE SPIRITUAL LEVEL ANCESTORS CEASE TO EXIST WITHOUT US. IN US ENGAGING WITH THEM, THEY ARE CONSTANTLY BECOMING AND LIVING THROUGH US , CARING FOR US, GIVING US LIFE. WHEN THEY ARE DEAD A PART OF ME “DIES” OR DOES NOT GROW BECAUSE IT IS NOT ATTENDED.
- [ANCESTORS] “ARE BELIEVED TO BE DEAD ONLY IN BODY, AND NOT IN MIND AND MEMORY.” (NWOYE, ...P107)

THE INDIGENOUS KNOWLEDGE SYSTEM – IMPORTANT HIGHLIGHTS

- IT IS ABOUT THE COMPLEMENTARITY OF KNOWLEDGE SYSTEMS, THAT NO KNOWLEDGE SYSTEM CAN BE COMPLETE
- HOLISM, THE QUEST TO ESTABLISH AFFINITIES, EVEN BETWEEN CONTRADICTORY POINTS OF VIEW, IS THE HALLMARK OF AFRICAN INDIGENOUS KNOWLEDGE SYSTEMS.
- " THE EXISTENCE OF MULTIPLE PERSPECTIVES TO TRUTH ...THE UNDERSTANDING IS THAT THERE IS NO SINGLE ROAD TO TRUTH" (NWOYE, 2015, P111)
- *YOU CAN BE A CHRISTIAN AND BE ROOTED IN A/IKS AND A SCIENTIST*

THE INDIGENOUS KNOWLEDGE SYSTEM – IMPORTANT HIGHLIGHTS

- *NATURE/WORLD.* AFRICAN PSYCHOLOGY CONCEPTUALIZES NATURE AND THE WORLD FROM THE PERSPECTIVE OF THE AFRICAN COSMOVISION IN WHICH THERE IS A BELIEF THAT THE ENTIRE UNIVERSE IS COM-POSED OF THREE INTERDEPENDENT PLANES: THE PHYSICAL (MATERIAL), THE METAPHYSICAL (ABSTRACT), AND THE SPIRITUAL (TRANSCENDENTAL) (NWOYE, 2015. P 110)

THE INDIGENOUS KNOWLEDGE SYSTEM – IMPORTANT HIGHLIGHTS

- LAND AND SPACE AS AN IMPORTANT PART OF IDENTITY , BURIAL OF UMBILICAL CORDS TO THE BURIAL OF BODIES (KANA'IAUPUNI, S. M., & MALONE, N. (2006).) "INDIGENOUS MODELS VIEW PEOPLE AND THE ENVIRONMENT AS OVERLAPPING AND INTERACTING." (KANA'IAUPUNI, S. M., & MALONE, N. (2006), P.283)
- IKUPHI INKABA YAKHO?
- AKUPHI AMATHUNA AKHINI?
- WHEN WAS THE LAST TIME YOU WERE HOME? WHERE IS HOME? WHAT IS YOUR RELATIONSHIP WITH THE LAND?

THE PERSON

- “UMUNTU UMUNTU NGABANTU”
- PERMEABLE ENTITY OPEN TO INFLUENCE
- COMMUNITY BASED
- CARRIER OF ANCESTRAL/DIVINE ENERGY
- EVERYTHING IS CONNECTED, MIND AND BODY, ME AND OTHERS, NOW AND PAST, LIVING AND NON-LIVING
- CONSTANT MOVEMENT AND A CONSTANT STATE OF BEING AND BECOMING MORE OF UMUNTU- YOU ARE NEVER COMPLETE
- CONNECTION TO LAND, SPACE, OBJECTS AND OTHER LIVING ENTITIES (BEES/SNAKES/BIRDS)

WHAT CAUSES ILLNESS WITHIN THE INDIGENOUS KNOWLEDGE SYSTEM

- HUMAN BEINGS, LIKE OTHER CATEGORIES OF EXISTENCE, ARE ULTIMATELY ONE WITH THE CREATOR, IN WHOSE LIFE FORCE THEY PARTICIPATE. INDIGENOUS DIVINERS HAVE THE ABILITY TO ACCESS THIS ENERGY OR LIFE FORCE, IN ORDER TO USE IT FOR HEALING PURPOSES. SPIRITUALITY IS, THEREFORE, AN IMPORTANT ASPECT OF HEALING, AS IS THE NEED TO MAINTAIN THE BALANCE OF LIFE FORCES. ILLNESS RESULTS FROM THE DISRUPTION OF THE EQUILIBRIUM OF LIFE FORCES. THE EQUILIBRIUM CAN BE RESTORED BY MEANS OF RITUAL AND OTHER PROCESSES, LEADING TO GOOD HEALTH (MKHIZE 2008)

WHAT CAUSES ILLNESS WITHIN THE INDIGENOUS KNOWLEDGE SYSTEM

- THE ROOT OF ILLNESS AND DISEASES STEMS FROM SPIRITUAL DISHARMONIES (SODI ET AL, 2011). THEREFORE HEALING OCCURS THROUGH RESTORATION OF PSYCHOSOCIAL EQUILIBRIUM FOR THE PERSON (AWANBOR, 1982) “THE PATIENT’S PHYSICAL, PSYCHOLOGICAL, SPIRITUAL AND SOCIAL SYMPTOMS ARE TREATED”(SODI ET AL, 2011 P 105)
- “RUPTURED COMMUNALITY IS THE PROBLEM” (IVEY 2013,P 148)

A FAMILY CONSULTATION

- https://www.google.com/search?q=lloyd+haдебe+show&source=lmns&tbm=vid&bih=616&biw=1233&client=safari&hl=en&sa=x&ved=2AHUKEWJOLD7J0BX_AHXS_PKWKHBQPAVCQ_AUOANOECAEQAG#fpstate=ive&vld=cid:2E4863DA,vid:A74FFMEWEU_W

REASONS FOR SPIRITUAL CONSULTATIONS

- WHEN THINGS ARE GOING WRONG AND THEY HAVE TRIED MANY OTHER AVENUES TO UNDERSTAND THE SOURCE OF DISCOMFORT AND MISFORTUNE, BUT NOTHING ALLEVIATES WHAT THEY ARE ENCOUNTERING
- WHEN THERE IS NO FAMILY HISTORY, FOR MULTIPLE REASONS BE IT PEOPLE DYING, ADOPTIONS, NO ONE REALLY WANTING TO GO THERE...
- WHEN THERE IS SICKNESS AND WESTERN DOCTORS AND THE CHURCH ARE NOT HEALING THE ILLNESS
- WHEN THEY WANT TO CONNECT WITH LOVED ONES THAT HAVE PASSED ON
- WHEN THEY WANT TO DO CERTAIN RITUALS, AND NO ONE KNOWS HOW TO DO THOSE RITUALS

REASONS FOR SPIRITUAL CONSULTATIONS

- WHEN THERE ARE DREAMS THAT ARE SCARY, NOT UNDERSTOOD OR LEAVE GREAT DISCOMFORT IN THE SPIRIT
- WHEN THEY ARE SPIRITUALLY GIFTED AND DO NOT KNOW WHAT TO DO
- WHEN THEY NEED GUIDANCE ON DECISIONS OR SEEKING VALIDATION ON DECISIONS, THEY ARE IN THE PROCESS OF MAKING
- ON LOVE AND RELATIONSHIPS IF THERE ARE CONCERNS IN THAT AREA
- ON THEIR CAREER AND FINANCES AND ALSO THE FUTURE IN GENERAL
-

CONSULTATION TOOLS

- • CANDLES,
- • WATER,
- • BONES AND OR OBJECTS,
- • CARDS,
- • THROUGH BODILY SENSES; TOUCH, VISIONS, SMELL, BODILY SENSATIONS,
- • THE BIBLE,
- • HERBS TO BE CONSUMED BY THE CLIENT SO THEY CAN SEE FOR THEMSELVES.

ASSESSMENT FOR SPIRITUAL DISHARMONY

- YOUR NAME?
 - WHAT IS THE MEANING OF YOUR NAME AND WHO NAMED YOU?
 - IS THERE A STORY BEHIND YOUR NAME - NTOBIZODWA
 - IS THERE A PERSON THAT YOU WERE NAME AFTER ? DO YOU KNOW HOW THEY WERE AS A LIVING PERSON?
 - WAS THE NAME ASKED ESPECIALLY IF THE PERSON IS DECEASED?
 - ASKING FOR A NAME, THERE ARE DIFFERENT RITUALS IN DIFFERENT FAMILIES
 - UKUGENWA(?) AND SEPARATION

ASSESSMENT FOR SPIRITUAL DISHARMONY

- DREAMS
 - RECURRENT DREAMS/ THEMES (FROM SELF AND OTHERS)
 - HOW THEY MAKE MEANING OF DREAMS
- WITCHCRAFT MYSTICAL CAUSALITY (NWOYE, 2006A)
- HOW DO YOU CONCEPTUALISE DARK ENERGY/INTERFERENCE-WITCHCRAFT/DEMONS/SATAN?
 - HAVE YOU HAD SCARY SPIRITUAL ENCOUNTERS
 - HOW HAVE YOU DEALT WITH THOSE ENCOUNTERS

ASSESSMENT FOR SPIRITUAL DISHARMONY

ANCESTRAL KRAAL BELONGING

- HAVE BOTH MATERNAL AND PATERNAL SIDES BEEN ACKNOWLEDGED?
 - WHICH ANCESTRAL KRAAL DO YOU BELONG TO?
 - WERE YOU BORN INSIDE OR OUTSIDE WEDLOCK (AFRICAN JOINING OF FAMILIES WITH ALL THE RITUALS)
 - WHOSE SURNAME DO YOU CARRY
 - ADOPTED ANCESTORS

ASSESSMENT FOR SPIRITUAL DISHARMONY

- RITUALS OF BECOMING
 - HAVE YOU DONE ALL THE RITUALS TO ACKNOWLEDGE THE DIFFERENT LIFE STAGES
 - DIFFERENT FAMILIES AND CLANS HAVE DIFFERENT RITUALS TO ACKNOWLEDGE AND GROW A PERSON IN THE FAMILY
 - EG: IMBELEKO, UMEMULO, UKWELUKA,

ASSESSMENT FOR SPIRITUAL DISHARMONY

- DO YOU HAVE UMSAMO?
 - PRAYER AND ACKNOWLEDGEMENT SPACE
 - IS THERE A SPECIFIC PERSON(S) IN THE FAMILY WHO DOES PARTICULAR RITUAL(S) OR SPEAKS ON BEHALF OF THE FAMILY EMSAMO
- IF YOU HAVE LEFT HOME HAVE YOU INFORM THE ANCESTORS
- HAVE YOU WELCOMED YOUR ANCESTORS INTO YOUR NEW SPACE
- HAVE YOU PRAYED FOR YOUR SPACE/ CLEANSED/ PROTECTED



ASSESSMENT FOR SPIRITUAL DISHARMONY

- HAVE YOU EXPRESSED GRATITUDE/ THANKSGIVING
- DO YOU VISIT THE GRAVES & LOOK AFTER THE GRAVES
- HOW ARE THE DECEASED REMEMBERED
- UMKHOKHA IF SOMEONE DIED ACCIDENTALLY/PREMATURELY WAS THAT CLOSED
- ARE THERE PARTS OF YOUR FAMILY RITUALS THAT HAVE NOT BEEN ACCEPTED/ACKNOWLEDGED (PRAYER)

SYMPTOMS OF SPIRITUAL DISHARMONY

- IT IS IMPORTANT TO LEARN HOW THE ANCESTRAL/SPIRITUAL LANGUAGE; SIGNS, SYMBOLS AND DISRUPTIONS
- RELATIONSHIP & FAMILY TENSIONS, FAILURES, CONFLICTS AND BREAKUPS
- DETERIORATION OF PROPERTY; CARS AND ELECTRONICS MALFUNCTIONING AND BREAKING
- VEHICLE ACCIDENTS AND CRASHES AND THESE BECOME WORSE WITH TIME IF YOU DON'T LISTEN
- DYSFUNCTIONAL RELATIONSHIP WITH MONEY

SYMPTOMS OF SPIRITUAL DISHARMONY GETTING YOUR ATTENTION

- EMPLOYMENT AND CAREER DIFFICULTIES
 - LOSS OF INCOME
 - LACK OF GROWTH/STAGNATION
- FAILURE AT SCHOOL
- ILLNESS AND PAIN THAT CANNOT BE TREATED BY WESTERN MEDICATION

SYMPTOMS OF SPIRITUAL DISHARMONY GETTING YOUR ATTENTION

- **LOSS**
 - DEATH OF CLOSE FAMILY MEMBERS, MISS-CARRIAGES, STILL-BORNS, INFERTILITY,
 - YOUR OWN DEATH
- **EASY TARGET FOR WITCHCRAFT/MISFORTUNE (ANCESTORS MOVING AWAY FROM YOU)**
- **WORKING HARD BUT NOT SEEING THE FRUITS OF YOUR LABOUR**
- **FEELING LOST/STRUGGLING WITH BELONGING**

MY STORY



MY STORY

- I QUALIFIED I AT THE UNIVERSITY OF THE WITWATERSRAND AS A COUNSELLING PSYCHOLOGIST IN 2013
- I FOUND PSYCHOLOGY QUITE ALIENATING AND I STRUGGLED TO FIND MYSELF MIRRORED IN MOST OF THE CONTENT WE COVERED AND WITH THE TEACHING STAFF
- I RESONATED WITH THE FOLLOWING “A DEEP SENSE OF ACADEMIC AND SOCIAL EXCLUSION” **(CHITINDINGU & MKHIZE 2016)**
- DUE TO:
 - LITTLE COVERAGE OF INDIGENOUS KNOWLEDGE SYSTEMS (IKS)

MY STORY

- LIMITED OR NO EXPOSURE TO PSYCHOLOGICAL PERSPECTIVES THAT DERIVE FROM AFRICENTRIC OR AFRICAN-CENTRED KNOWLEDGE SYSTEMS & WORLDVIEWS
- THE USE OF ENGLISH AS THE LANGUAGE OF INSTRUCTION, BOTH IN TERMS OF THEIR UNDERSTANDING OF PSYCHOLOGICAL CONCEPTS AND THE ABILITY TO TRANSLATE THESE CONCEPTS INTO PRACTICE.
- AND LASTLY RACE DYNAMICS AND DIFFICULTIES THAT WERE NOT THOROUGHLY ENGAGED WITH IN THOUGHTFUL AND HELPFUL WAYS

MY STORY

- HONOURS RESEARCH ENQUIRY THAT WAS REJECTED DUE TO LACK OF EXPERTISE IN THE ACADEMIC STAFF AROUND (IKS) I ENDED UP CHOOSING ANOTHER TOPIC
- MY SUPERVISOR AT MASTERS LEVEL YOU HAVE AN INSANE ABILITY TO CONNECT AND UNDERSTAND WITH PEOPLE, EVEN WITHOUT THE THEORY, YOU JUST KNOW
- IN 2018 I ACCEPTED MY JOURNEY TO UNDERGO MY INITIATION JOURNEY AS AN INDIGENOUS HEALER/INDIGENOUS KNOWLEDGE SYSTEMS PRACTITIONER (IKS PRACTITIONER)
- THE DISRUPTION AND ACCEPTANCE DID NOT COME EASY, I LATER FOUND OUT THAT THERE WERE OTHERS IN FAMILY WHO HAD REJECTED THE CALL, MY OWN GOGO ACCEPTED MINE IN HER 50'S

MY STORY

- DEPRESSED, ANXIOUS, INSOMNIA, MY PRACTICE WAS STRUGGLING, DISTURBING DREAMS, SUICIDAL IDEATION
- DISRUPTED THOUGHTS AND PERIODS OF BEING BLANK FORGETFUL WHILE LECTURING
- MOST OF THESE SYMPTOMS DISAPPEARED WHEN I STARTED MY SPIRITUAL TRAINING
 - SPIRITUAL ASSESSMENTS (BONES & BIBLE) & INTERVENTIONS
 - BASIC HERBS
 - CHRISTIANITY AND AFRICAN BELIEF

MY STORY

MOST IMPORTANTLY THOUGH WHAT I'VE LEARNT ABOUT PEOPLE LIKE ME IS THAT THEY ARE CHANNELS TO REMIND PEOPLE OF OLD KNOWLEDGES AND PRACTICES THAT WERE LIFE-GIVING, BALANCING, RESTORATIVE AND CONNECTED TO NATURE, ANCESTORS AND GOD (UMDALI/THE CREATOR) –

COVID A HUGE LEVEL CAME WITH DEATH, DISRUPTION AND DISCONNECTION- AND SO PEOPLE WERE LOOKING FOR ANSWERS AND SOME FOUND COMFORT IN PEOPLE LIKE ME INSIDE AND OUTSIDE THE PROFESSION

MY PSYCHOTHERAPY EXPERIENCES

- I HAVE HAD TWO EXPERIENCES OF BEING IN THERAPY- (TWO & TEN YEARS)
- IN BOTH INSTANCES THE THERAPEUTIC SPACE HAS BEEN A HELPFUL AND SUPPORTIVE; TO EXPLORE AND ACCEPT MY CALLING, MY CHRISTIAN AND AFRICAN BACKGROUND AND NOW MY ROLE AS A IKS PRACTITIONER AND PSYCHOLOGIST , AND HOW TO NAVIGATE THE DIFFERENT SPACES I OCCUPY
- MANY OF US OFTEN HIDE OUR IDENTITIES DUE TO PREJUDICE AND DISCRIMINATION- SOMEONE SAID TO ME IN ONE OF THE PRACTICES THAT I WORK WE HAVE ANOTHER IKS PRACTITIONER IN TRAINING I ASKED IS SHE IS OUT YET AND IS READY TO TAKE ON PSYCHOSPIRITUAL REFERRALS?- LONG WAITING LISTS AND LIMITED REFERRAL NETWORK

ASSESSMENT FOR SPIRITUALLY GIFTED PEOPLE

- DO YOU HAVE PROPHETIC DREAMS (RELATED TO YOU OR OTHERS) OR OFTEN EXPERIENCE A SENSE OF DE'JAVU
- DO YOU OFTEN ZONE OUT OF CONVERSATIONS, LOSE YOUR TRAIN OF THOUGHT AND FORGETFUL
- DO YOU DREAM OF SNAKES, THE CAT FAMILY; LIONS, CHEETAHS AND JAGUARS,
- DO YOU EVER DREAM OF THE SEA, RIVERS BEING ENGULFED BY WAVES AND “LIVING UNDER WATER”
- DO YOU EVER DREAM OF YOU FLYING, BEING CHASED BY THE POLICE, OLD PEOPLE YOU MAY OR MAY NOT KNOW
- DO YOU HAVE REPETITIVE DREAMS OF GOING BACK TO SCHOOL/UNIVERSITY TO LEARN
- ARE SURROUNDED CONSTANTLY BY SOME OF THESE CREATURES? CROWS, CRICKETS, BIG SPIDERS, BEES, DRAGONFLIES, PRAYING MANTIS, WASPS, BUTTERFLIES... THIS DEPENDS ON HOW YOUR ANCESTORS WANT TO SHOW UP

ASSESSMENT FOR SPIRITUALLY GIFTED PEOPLE

- DO YOU OFTEN FEEL DRAINED BY PEOPLE AND SOMETIMES FEEL QUITE OVERWHELMED EMOTIONALLY
- HAVE YOU SUFFERED FROM DEPRESSION AND OR ANXIETY, “HALLUCINATIONS”
- ARE YOU HIGHLY INTUITIVE, HIGHLY SENSITIVE, SOMETIMES EVEN SOUND IRRITATES YOU
- DO YOU OFTEN FEEL STRANGE OR DISPLACED OR THAT THERE IS PERHAPS A HIGHER PURPOSE FOR YOU
- DO PEOPLE COME TO YOU FOR ADVICE, COMFORT AND OR GUIDANCE
- DO YOU SOMETIMES GET THE QUESTIONS OF HOW DID YOU KNOW ABOUT THAT OR JUST HAPPEN TO CALL PEOPLE AT THE RIGHT TIME WHEN THEY NEED YOU

ASSESSMENT FOR SPIRITUALLY GIFTED PEOPLE

- DO YOU GET A QUICK SENSE OF PEOPLE'S CHARACTER WITHOUT MUCH INTERACTION WITH THEM
- DO PEOPLE FIND YOU INTENSE AND OR VERY WISE
- DO YOU SOMETIMES FEEL LIKE YOU HAVE TO TAKE OFF YOUR SHOES
- AT TIMES DO YOU STRUGGLE WITH REGULATING BODY TEMPERATURE
- DO YOU SEE DIFFERENT COLOURS AROUND PEOPLE

ASSESSMENT FOR SPIRITUALLY GIFTED PEOPLE

- DO YOU HAVE PROBLEMS IN THE WOMB AND OR PELVIC AREA WHETHER IT BE CYSTS, FIBROIDS ENDOMETRIOSIS, MISCARRIAGES, STILL BORN?
- DO YOU HAVE A LOW SEX DRIVE/ LOW LIBIDO CONSTANTLY?
- DO OFTEN FEEL FAINT/LIGHT HEADED OR HAVE CONVULSIONS
- DO YOUR EARS SOMETIMES MAKE SOUNDS (WATER SOUNDS) OR ITCH OR YOU HEAR VOICES THAT OTHERS CAN'T
- DO YOU PICK UP ON SMELLS THAT OTHER PEOPLE CANNOT
- DO YOU HAVE ISSUES WITH GAS WHETHER IT'S FEELING BLOATED OR BURPING
- YAWNING CONSTANTLY EVEN WHEN YOU DON'T FEEL TIRED
- IS THERE A LINEAGE OF HEALERS IN YOUR FAMILY (AND IS IT SPOKEN ABOUT?)

ANCESTORS GETTING YOUR ATTENTION

- FORGETFULNESS, LOSING YOUR TRAIN OF THOUGHT, GOING BLANK, ABSENTMINDEDNESS... WHY? THE SPIRITUAL WORLD IS BUSY SENDING MESSAGES WHICH DISTRACTS FROM WHAT YOU MAY BE DOING AT PRESENT.
- WAKING BETWEEN 12- 3 AM
- THE SPIRITUAL WORLD IS VERY ACTIVE AT THAT TIME AND YOU CAN GET MANY MESSAGES
- WHAT TO DO > YOU WOULD PHAHLA AND OR PRAY WITH CANDLES AND OR IMPEPHO TO START RECEIVING MESSAGES.
- YOUR DREAM LIFE MAY START INTENSIFYING WITH VERY VIVID IMAGES OR MESSAGES FROM HEALERS WHO WILL SHOW UP DIFFERENTLY BASED ON YOUR GIFT BEARERS AND ANCESTRAL TIES
- YOU MAY DREAM OF DEAD PEOPLE SOME YOU MAY KNOW AND OTHERS NOT KNOW.

ANCESTORS GETTING YOUR ATTENTION

- DEPRESSION AND ANXIETY AND HEADACHES
- WHY? YOU ARE MEANT TO BE A CHANNEL AND YOUR CHANNELS ARE NOT OPEN THEREFORE THERE'S A SPIRITUAL CLOG, SO THE SYMPTOMS OF THAT BLOCKAGE ARE OFTEN CONCEPTUALISED AS DEPRESSION AND OR ANXIETY
- YAWNING AND BURPING ARE SOME OF THE WAYS WHICH THE BODY TRIES TO REGULATE AND OR CREATE EQUILIBRIUM BUT THAT IS NOT ENOUGH.
-

ANCESTORS GETTING YOUR ATTENTION

- YOU START FEELING A GENERAL SENSE OF FEELING LOST, HAVING NO PURPOSE, WHICH MAY BE LINKED TO THE DEPRESSION.
- YOU HAVE A SENSE OF SPIRITUAL HUNGER AND YOUR CURRENT SPIRITUAL HOME MAY NOT BE SATISFYING YOU SO YOU BECOME RESTLESS
- HEARING DRUMS, VOICES

ANCESTORS GETTING YOUR ATTENTION

SYSTEM DISRUPTIONS

- RELATIONSHIP TENSIONS, FAILURES AND BREAKUPS
- CARS AND ELECTRONICS MALFUNCTIONING AND BREAKING
- VEHICLE ACCIDENTS AND CRASHES AND THESE BECOME WORSE WITH TIME IF YOU DON'T LISTEN
- BAD LUCK (ANCESTORS MOVING AWAY FROM YOU)
- LOSS OF INCOME AND FAILURE AT SCHOOL
- ILLNESS AND PAIN THAT CANNOT BE TREATED BY WESTERN MEDICATION
- LOSS
 - DEATH OF CLOSE FAMILY MEMBERS, MISS-CARRIAGES, STILL-BORNS, INFERTILITY,
 - YOUR OWN DEATH

UKUNGENWA IDLOZI-CHANNELLING OF SPIRIT

- CHANGES IN BODY TEMPERATURE, ROOM TEMPERATURE, POSTURE, VOICE
- CONTINUOUS BURPING AND OR YAWNING
- FEELING WEAK FEINT OR DIZZY OR FALLING
- PARALYSIS
- DISTANT LOOK IN THE EYES
- TWITCHING
- SCREAMING, SOBBING, SHOUTING OR SILENCE
- MAY SOMETIMES BE AGGRESSIVE OR VIOLENT
- VISIONS AND MESSAGES
- HEADACHES, BODY PAINS, PARALYSIS

UKUNGENWA IDLOZI- TRIGGERS

- IN RECOGNITION OF A TEACHER/GOBELA
- IN RECOGNITION OF ANOTHER SPIRITUAL PERSON
- WHEN THE PERSON IS IN DANGER
- WHEN THE PERSON IS VERY EMOTIONAL – SAD OR ANGRY OR FEAR
- WHEN AN URGENT MESSAGE NEEDS TO BE PASSED ON
- WHEN ANOTHER PERSON IS IN DLOZI MODE
- WHEN THERE IS A HEALING PROCESS OR SPIRITUAL CEREMONY
- SOMETIMES CERTAIN MUSIC, OR INSTRUMENTS E.G. DRUMS OR IMPEPHO
- VERY COLD WATER

UKUNGENWA IDLOZI- CALMING DOWN THE PERSON


- THEY NEED TO BE SAFE
- THEY NEED TO BE AWAY FROM OTHER PEOPLE
- WHOEVER IS IN THEIR PRESENCE NEEDS TO BE CALM AND RESPECTFUL
- AVOID TOUCHING THE PERSON IF POSSIBLE
- GET THEIR BAG GIVE IT TO THEM THEY WILL USUALLY HAVE THINGS TO COMMUNICATE WITH AMADLOZI- SNUIF, CLOTHS
- GREET AND ACKNOWLEDGE THE DLOZI; THOKOZA/MAKHOSI/LESEDI AND TELL THEM WHO YOU ARE AND ASK WHAT THEY WANT
- BRING A PERSON WHO WILL UNDERSTAND WHAT THEY ARE SAYING
- BRING WATER WITH MATCHES

MORE GUIDELINES

- AVOID MAKING ASSUMPTIONS BASED ON RELIGIOUS IDENTIFICATION, AND INSTEAD, EXPLORE PATIENTS' UNIQUE DESIRES, NEEDS, AND EXPECTATIONS., FOLLOW THE CLIENTS LEAD (OULANOVA, O., & MOODLEY, R. (2010).
- WHAT DOES R/S MEAN TO THEM?
- WHAT ROLE DOES IT PLAY IN THEIR DAY-TO-DAY LIFE?
- HOW DO THEY PERCEIVE AND INTERACT WITH THE DIVINE?

MORE GUIDELINES

- IN WHAT WAYS DO THEY PERCEIVE R/S TO BE A SOURCE OF STRENGTH?
- WHAT PRACTICES OR ACTIVITIES MIGHT BE POWERFUL COPING RESOURCES?
 - SMUDGING/PRAYER/MEDITATION/COMMUNING WITH NATURE/DRUMMING(OULANOVA, O., & MOODLEY, R. (2010) (CAPTARI ET AL, 2018)
- CONVERSELY, HOW MIGHT R/S BE A SOURCE OF STRUGGLE OR INNER TURMOIL?
 - THE ANCESTORS ARE TOO DEMANDING/ THE ANCESTORS HAVE ABANDONED ME
- ARE THEY EXPERIENCING DIFFICULTY RECONCILING PREVIOUSLY-HELD R/S BELIEFS WITH THEIR LIVED EXPERIENCE? (CAPTARI ET AL, 2018)



God of the story,

You are in and out of the stories we read

Calling us into them

And calling us out of them.

Give us the courage to listen to our own curiosities

As we read old stories.

Dare us to ask the questions hidden in the heart of the text.

Lead us to mine-with heart and mind

And desire and desperation-

The many meanings

In the one story.

Because this is where we find you

And where you find us.

Amen.

By poet and theologian, Padraig O Tuama.



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