

## **TOWARDS INCLUSION: DISABILITY AND INDIGENOUS SHONA CULTURE IN ZIMBABWE**

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### **ABSTRACT**

Disability studies have recently created space within the inter-disciplinary divide. Many actors like religions, government and non-government organizations are working towards shaping, defining, issues surrounding disability. Results showed that Persons with Disability (PWD) are stigmatized, excluded and dehumanized in the society. However, there is a gap to move beyond identifying the challenges affecting PWD into societal inclusion. Accordingly, this entails creating space for PWD as part of good citizenry. Therefore, this article deconstructs the Shona indigenous culture towards the inclusion of PWD. In conclusion, this article recommends that a critical utilization of the Shona cultural perspective of humanness enhances social inclusion.

**KEYWORDS:** Disability, Inclusion, Indigenous culture, Persons with Disability, Zimbabwe.

### **INTRODUCTION**

The quest for understanding, appraising and meeting the needs of individuals living with a disability (PWD) has attracted considerable attention in Zimbabwe. This article hypothesize that indigenous cultures are a rich source for analysing the extent to which issues of disabilities have developed in Zimbabwe. Notably, today Zimbabwe is one of the member country signatories to the United Nations, Convention on the Rights of Persons with Disability (UNCRPD). However, results from scholarship show that the plight of PWD in Zimbabwe continues to multiply and deteriorate. There is valuable literature that deals with the challenges of PWD. However, the focus now should be on the inclusion of PWD in the society to make a meaningful citizenry and contributors to the Zimbabwean economy. As such, this involves dealing with the socio-cultural struggles which continue to affect the lives of PWD. Subsequently, there are natural barriers within the Shona culture which elusively inhibits the inclusion of PWD in the society. Therefore, this article deconstructs the Shona indigenous culture towards the inclusion of PWD.

### **Theoretical Framework and Methodology**

This article focuses mainly on two theories, “The Cultural Model of Disability” and “The Ubuntu Theory,” respectively. The article uses the cultural model of disability as a descriptive framework. Thus, the Cultural model of disability helps in showing how the Shona people, perceive, understand and meet the needs of PWD. Haihambo and Lightfoot (2010, 78) maintain that disability is a social construct based on one’s history and culture. This line of argument attests to the cultural model of disability theory is built on the social model and concentrates on specific elements found in the society such as culture. The Shona people are shroud with taboos, myths, proverbs and legends

which inform people's behavior and attitudes. According to Groce (2011:6), cultural beliefs are important in understanding the issue of disabilities, as they provide an overview of beliefs and attitudes towards PWD. However, different cultural practices produce different perspectives about PWD. With this view, it is safe for one to find out how the Shona people are influenced by their culture when it comes to their opinion on PWD.

The Ubuntu theory is a philosophical prescriptive theory for the inclusion of the PWD in the indigenous Shona culture in Zimbabwe. The reason is that the Ubuntu/Hunhu theory permeates the fabric of African Indigenous worldview across the continent. This philosophy reiterates in different languages and cultures as the core of humanness in Africa. According to Engelbrecht (2012: 441), the Ubuntu/Hunhu theory among the Shona peoples' worldview is an essential fundamental human philosophy not only in Zimbabwe but Africa at large. The Ubuntu/Hunhu is respected amongst the Shona people as a basic human philosophy which gives them an identity. In this article, the Ubuntu theory is used to explore how the concept of humanness can be harnessed to provide concrete solutions to the inclusion of PWD. Further, the Ubuntu/Hunhu theory helps to define what characterizes a perfect human being among the Shona people. Ubuntu/Hunhu espouses values such as caring, compassion, respect and family life. Since Ubuntu centers on complete humanness, helps to challenge the discrimination, stigmatization, and dehumanization of the PWD amongst the Shona people. The research interviews revealed that there is a need to situate Rights of Persons with Disability agenda within other existing theories and philosophies like the Ubuntu/Hunhu in the Shona society that govern human identity. The data for this article was gleaned from conceptual analysis of documents, theories and concepts surrounding disability studies.

## **An Overview of Disability in Zimbabwe**

The data for this article comes from Zimbabwe, therefore, it is important to understand the literature and discourse surrounding disability in the Zimbabwean context. As noted by Chengeta and Msipa (2012), the Zimbabwean Disabled Persons Act (Chapter 17:01, 1996: 51), stated that a disabled person is: "An individual suffering from speech, hearing, physical or mental disability, causing cultural or social hindrances to undertake equal participation in society". The above definition is in keeping with Section 9 of the Act, which prohibits discrimination against PWD in employment (UNICEF 1998).

The definition of disability in Zimbabwe provides critical insight to this article, such as the existence of significant barriers which are physical, cultural, and social that inhibits the equality of PWD with their non-disabled counterparts in Zimbabwe. There is not much information on the strategies for the inclusion of PWD in the society. In 1982, the National Disability Survey of Zimbabwe (NDSZ) proffered a working definition of disability as being any mental or physical condition which prevents an individual from participating in activities and rights enjoyed by the general public (Zimbabwe Department of Social Services 1982: 8). In 1986, the Disabled Persons Acts of Zimbabwe expanded the definition to include the participation of PWD in all social activities such as employment

(Zimbabwe Government 1996: 51). The National Disability Survey (1982) showed that many of the PWD reside in the rural areas of Zimbabwe.

Of the estimated 276,000 identified PWD in the rural areas, only approximately 2% benefit from the traditional rehabilitation centers in the cities. Lang and Charowa (2007) estimated that in the year 2007, Zimbabwe had over 1, 4 million persons with disabilities. Choruma (2007) admitted that despite Government initiatives, PWD remains a forgotten people in Zimbabwe. Children are more vulnerable as they do not go to school, and this affects their future economic positions. If children with disabilities attend school, they attend “special schools”. Such schools are like ghettos for PWD which further alienate them from the rest of society. Schools are the most important part of socializing young people into the norms and values of society. The presence of these schools serves to perpetuate the idea that these children do not entirely belong to these communities.

While efforts have been made to promote inclusive education in the Zimbabwean education system, something which would assist in negating the stigmatisation of PWD, not much has been achieved in that direction. According to Mutepe et al. (2012), there is an absence of duty by the legislature towards students with disabilities, making it difficult for inclusive education to be an ordinary reality in Zimbabwe. Chimhenga (2016) observed that there is a lack of teacher capacity to deal with inclusive education, as teacher capacity-building for inclusive education has not received attention. Deluca et al. (2014) have also researched in the Mashonaland province in Zimbabwe on the implementation of inclusive education and have concluded that the distance from school and the lack of teacher training regarding special needs are significant obstacles to inclusive education.

Regarding the social, economic and political context in Zimbabwe, PWD are ridiculed, killed, excluded, left to die, and condemned to asylums (Choruma, 2007). However, as a solution to the assertions by Choruma, Munemo and Tom (2013) stated that there is a need to empower persons with disability through the Constitution of Zimbabwe, and this is enshrined in the Education Act of 1987 and the Disabled Act of 1992. Conversely, these legislations are ineffective as far as empowering PWD is concerned. As reported by NASCOH (2002), the number of PWD employed in public and private sectors in Zimbabwe does not even amount to 2% of their total population; only 8% are self-employed while 29% are involved in subsistence farming activities. Some scholars like Mdluli (2012: 1) distinguish between legislation and rules. According to Mdluli, despite the marginalisation of PWD in Zimbabwe, the legislation and rules regarding PWD demonstrate Zimbabwe should enhance the lives of PWD and maximise their welfare through equal participation.

## **The Shona People and Disability**

This article discusses disability in the context of the indigenous culture of the Shona people in Zimbabwe. Hence, an overview of the Shona people is of the most paramount importance to this study. The Shona people is the largest ethnic group in Zimbabwe. There is an ongoing debate about the identity of the Shona people of Zimbabwe. However, scholars such as (Mudenge,1998: 7; Chimininge, 2012:94) studying Shona Indigenous culture and African Indigenous Religions have

explored extensively about the Shona people. They have concluded that the Shona people are a collective of five ethnic clans within Zimbabwe. This article does not intend to rekindle the debate but instead identifies the Shona people as the dominant ethnic group in Zimbabwe.

This article acknowledges that the term disability is notoriously difficult to define. Disability can be/has been defined from various perspectives, leading to a multiple understanding of the phrase. For instance, disability is an evolving concept; that results from interactions with persons with impairments, attitudinal and environmental barriers that hinder their full participation in society on an equal basis with others (Convention on the Rights of Persons with Disabilities). According to Devlieger and De Coster (2009,146) disability is a social construct grounded in history and culture. Therefore, perceptions about PWD varies considerably from one society to another, and each societal beliefs like the Shona culture must be the examined contextually. This article acknowledges the broad categories of disability. Examples include but not limited to blindness or partial vision, brain injuries, deafness or hard-of-hearing, speech and language disabilities.

Central to the whole definition of disability amongst the Shona people is the concept that they do not explicitly define disability. Instead, they describe who PWD are in their society. So, to understand what disability is among the Shona people, one needs to pay attention to the proverbs they use. According to Ebenso, Adeyemi, Adegoke and Emmel (2012:210) define proverbs as, “accepted sayings with ugly truth advising how to act or live. It seems therefore that the Shona people describe disability figuratively and this is one of the most important things to note. According to Masaka and Chemhuru proverbs about disability among the Shona people are used as a moral sanction to prevent people with disability to be marginalized. The use of proverbs to connote negative perceptions about PWD. The Shona people shows the dominant discriminatory language used for PWD. A notable example is; one can laugh at disability after their death which in the native Shona language translates to sekahuremawafa. Also, a person has a visible deformity, kune hurema hakuna rufu (the person might have died but did not). As such, while embracing such Shona philosophy, the dynamics of reducing stigmatization is not widely emphasized to bring significant change to the plight of PWD.

Machingura (2013: 23) argued that a consensus among scholars is that the perception of Zimbabweans on persons with disability is contrary. Throughout the history of Zimbabwe, discrimination, stigmatization, and exclusions of the PWD are in the fabric of Zimbabwean society. Among the Shona, individuals with speech disorders are called Mbeveve (those who hear but not speak), matsi (those who are dumb and deaf) or Chimumumu (those who mumble). In Zimbabwe particularly among the Shona tribe, people with hearing impairment may consult traditional healer for medication for the simple reason that hearing impairment symbolizes spiritual stubbornness or wilful refusal to hear and obey the word of the elders. To date, there has been no reliable evidence on how the Supreme Being affect PWD. The assumption is that Mwari (the Shona Supreme Being (Mwari) or Vadzimu (the ancestral spirit) are responsible for PWD.

According to Ogechi and Ruto (2002:65), wrongful deeds of an individual or family member may cause a disabled child to be born in a family. The desire of many Shona people not to associate with anything evil has repercussions on PWD. People have a negative attitude towards PWD only because their birth conditions deal with the bad association. In many parts of Zimbabwe, for example, it is believed by many people that the deadliest witch-doctor with the most dangerous traditional medicine must be someone with an unusual appearance (Disability and Culture). Thus, something which is, abnormal, scary and unfamiliar is suspicious to be causing calamity. As a result; the Shona people believe that associating with individuals with a disability affects all their vital aspects of life. It be difficult to socialize and or do business with someone with a disability as one is unsure of how to address them or act. The traditional belief is that some affluent people are involved in kuchekeresa (often offer their children for spiritual sacrifices for their businesses to flourish) and often results in their children having a disability. Thus, a significant analysis and discussion on the subject show that some forms of disability are motivated by the need for some people to prosper their business.

## **The Need for Disability Inclusion**

Understanding both the challenges and needs of disability helps facilitate the inclusion within the Shona cultural paradigm. According to Chimedza (2016) the place and identity of PWD are challenging to empower them (Disability and Education). It follows therefore that the emphasis of this research is to understand the natural barriers within the Shona culture which elusively inhibit the inclusion. To this, Chubson (1992:302) argued that there be cultural stereotypes such as ‘invisible barriers’ that latently lie flat and only manifest in certain unforeseen circumstances.

First, the conceptual understanding of the need for inclusion of PWD amongst the Shona people is essential. The inclusion aims at full participation of PWD in every society, politically, culturally and intellectually. It is critical in this article to have a snapshot view of how the inclusion engages with the Shona people’s perception of disability. The Universal Declaration of Human Rights (UDHR) of 1948 covers the three generations of human rights. The first one comprises of civil and political rights. These include the right to life, freedom from torture and freedom from arbitrary detention. Thus, it is key to make an inroad for Shona people to have a sense of including PWD in the society. For example, PWD like the albinos are excluded in the Shona society. The reason for their exclusion is that there is stigmatization, which is deeply rooted in myths and prejudices for the Albinos. For example, some Shona people believes sleeping with an Albino is a cure HIV and AIDS, while others see it as a curse. It is apparent from this perception about Albinos that makes them prone to abuse, rape, and infection with HIV and AIDS. “Rejected, ostracized and laughed at, Albinos and their parents in Zimbabwe describe life in a country with little tolerance for them as hell on earth” (Zimbabwe: Ostracized Albinos, 2016.). It is worrisome that with the widespread of the Rights of Persons with Disability in the 21st Century, there is still dehumanization of Albinos in Zimbabwe. In other parts of Africa like Tanzania, people who kill Albinos for body parts, which witch doctors claim they can make one rich (Is being an Albino a Disability, 2016). By drawing on the above

challenges of Albinos, it shows that cultural beliefs are still controlling the attitudes of people towards disability.

The Shona people believe that children with disabilities are a disgrace to their families. Those who hide children with disability from the community believe that children with disability symbolize the punishment of their god or gods on the family. In particular, the treatment given to Matsi (dumb people) is problematic today. The solution for them is to consult a traditional healer whom they believe can heal or rectify the impairment. Succinctly, they plunge into the supernatural realm to interpret the cause/s of this dumbness. Mostly, in such cases, a family member is blamed for bewitching the child. As a result, family relations are strained thereby failing to seek conventional means of communication with the person with the hearing impairment. Therefore, having a hearing impairment excludes one from the Shona society.

Treating a child this way, is against the African Charter on the Rights and Welfare of the Child and the Convention on the Rights of the Child (UN Convention on the Rights of the Child - UNICEF) and the Convention on the Elimination of all Forms of Discrimination against Women. Taken together, the African Charter on the Rights and Welfare of Children and the Rights of Persons with Disability enshrine the right of all children and women to live in a respectful and supportive family environment that is free from violence, abuse, exploitation, and discrimination. Khupe (2016) found that in Africa, each clan or ethnic group has subjective norms, set of beliefs and values which influence how people living with disability are perceived ("Disability and Culture). Khupe further illustrated that these standards reduce PWD to a sub-human status, where they are ostracized and discriminated due to certain beliefs about them. Analyzing the African Traditional Religion(s), Khupe concluded that people view PWD with everything that is harmful and evil. The most excellent observation to emerge from the discussion above is a need find ways to include PWD in the society using the cultural lenses of each society where PWD live.

A notable example of this is, a father in a Shona culture enjoys the privilege of autonomous power to make decisions about the fate of their children especially the 'girl child.' Women and girls have increasingly been abused in the Shona family setup from time immemorial. In this case, there is no inclusion of the feeling and decisions of the girl child. Therefore, this becomes a case where the human rights of girls are abused. Hypothetically, if 'normal' women and girls without a disability are like this, then what space are for women and girls with disability. It is evident that the Shona people dispute the sexuality of PWD. Rather, there is an expectation that a PWD get married on their own than marrying a PWD. Such thinking and understanding deny the sexuality of PWD. In fact, the subject of sex is not for public debate, and PWD is likely to find it harder to discuss it.

The second generation of the Rights of Persons with Disability consists of economic, social and cultural rights. According to the Shona people, a person with any form of deformity is called chirema (cripple). The Shona noun chirema comes from root rema which suggests that PWD are weak, frail unable to look after themselves. In this state, PWD are regarded as people with inability. For this

reason, individuals with any form of a disability are incapable of taking on any responsibility. On the onset, such mindset causes the exclusion of PWD to making meaningful contributions to the national economy. Among the Shona people, children with disability are incapacitated and do not afford the same opportunities or privileges that a 'normal' or able child would benefit from the very early stages of life. There is not much deliberate training or career guidance or employment specifically tailored for PWD by the government and communities in Zimbabwe. The emphasis is most rampant in education systems where people are not disabled. It is hard for PWD to access both public and private institutions as well as health facilities.

Groce (2005) argued that the youth in Southern Africa be amongst the poorest and marginalized of the entire world population. Statistics from the World Bank show that about 10-20 percent of the global population are PWD which occupy the most impoverished communities of their nations. Zimbabwe being among third world countries and also having experienced a significant economic decline is focusing on the plight of its populace than the challenges of marginalized PWD. African states including Zimbabwe have relied on funding from the Western countries and Non-Governmental Organizations to cater for the plight of PWD. Though such help is much appreciated, however, the focus should be on the inhibitions within the cultures of Zimbabwe. Currently in Zimbabwe, "the economy has been weakened for more than a decade of decline and political challenges that have kept the country in a fragile state and compromised the Government's ability to respond to sudden emergencies." (www.unocha.org). It is under such conditions that very few people have access to health care, which places PWD at a greater disadvantage than their counterparts. Such conditions nullify the mandate of the Rights of Persons with Disability which calls for and underpins justice and democracy. In fact, there is the nonappearance of the essential ingredient for the rule of law as they entrench an equitable distribution of natural resources, and fairness and justice in respect to the realization of one's capabilities under the auspices of civil and political rights.

The development of the Convention on Rights for People with Disabilities places a demand on all states to be more pro-active in inclusionary disability strategies. To this, Choruma says despite government initiatives persons with disability remain the forgotten tribe in Zimbabwe. Children are more vulnerable as they do not go to school affecting their future economic positions. Utilizing the social, economic and political context in Zimbabwe, persons with disability are ridiculed, killed and abandoned to die and condemned to permanent exclusions and asylums. There is the need for empowering the persons with disability through the constitution of Zimbabwe. Although, the Education Act 1987 and the Disabled Act 1992 of Zimbabwe have these monitors in place, it is slower to realize their implementations. Conversely, these legislations have been ineffective as far as empowering the persons with physical challenges is concerned. As reported by (NASCOH) the number of individuals with a disability employed in public and the private sector in Zimbabwe does not reach two (2%) percent of their total population. Further, only eight (8%) are self-employed while twenty-nine (29%) percent are involved in farming activities for their sustainability

(“Employment of people with disability”). Perhaps, with successive increases in the intensity of engaging the Shona communities, the PWD can move further to the center stage of change.

The Shona perspective about PWD needs a mental paradigm shift. For instance, PWD has the right to a clean environment. The Shona people violate such rights as they are not comfortable to live with PWD. There is a proverb among the Shona people which says ‘ukagara nechirema uchaita nhodzera,’ (if you stay with PWD you will be like them). In this case, the Shona people believe in heredity or transference of such features to the newly born babies. PWD need to go through some traditional cleansing ceremonies and rituals. Such a stance compromises the religious freedom of PWD. The Shona people do not consider their rights to free worship but force them to participate in rituals. Interesting to note is that the African Indigenous Religion is a key informant for people’s lives.

### **Towards Disability Inclusion: The Way Forward**

The inclusion of PWD in the Shona indigenous society involves ways to integrate with the Shona cultural framework of humanness. It seems Zimbabwe only accept and see the challenges associated with disability but do not the strategic way how ethnic communities can include PWD. In most cases discussed above, when it comes to the perception of PWD amongst the Shona people the concepts of human rights have remained theoretical. The possible clarification for this may be the lack of adequate understanding of the Shona socio-cultural barriers which cannot be from speculative platforms. Therefore, the inclusion of PWD involves a wider consultation with the Shona perceptions about PWD. Otherwise, the Shona treat everything with suspicion especially knowing that these disability rights emanate from the West. This article proposes redefining and interpreting the inclusion using the Shona cultural paradigm so that it may be able to address the challenges of PWD. There is a significant positive correlation between the inclusion and the Ubuntu/Hunhu. It is important to keep in mind that the Shona people use the Ubuntu/Hunhu concept of humanness. The framework of Ubuntu/Hunhu is the understanding that ‘munhu munhu nekuda kwevanhu’ which translates to (you are considered a person because of those surrounding you). Therefore, what makes PWD in the context of the Shona people is dependent on those around them. It follows, therefore that teaching and blending the Shona culture with the inclusion produces a positive view about the PWD.

The Ubuntu/hunhu philosophy emphasizes that life has reciprocal relationships and nothing is greater than the other. Such a paradigm helps to build the relationship between PWD and their counterparts. One common observation with regards to this is the idea of protection and fear of embarrassing family members involved in incest. As a direct result PWD are most likely to be victims of various types of abuse, especially rape in women and girls. Some members of the family will be in a position to act and help the victim but fail. Such failure to act is a consequence of the fear of the societal attitude of violating family pride. Mduli advances a plausible claim that the legislation and rules about the persons with physical challenges demonstrate a strong commitment to upholding the inclusion of disability. He further explains that they guide policy formulation to improve the lives of persons with disabilities through equal participation and maximizing welfare. The Shona people can identify with Mduli’s study and findings and possibly benefit from it by using the basic

understanding of human rights as a starting point to develop policies that can be useful to PWD within their cultural settings.

History has it that the Ubuntu/Hunhu have a philosophy of courtesy and hospitality (Mucina 2011:72). Such values are essential to spearhead the inclusion of PWD. Courtesy and hospitality are a breeding ground for equality. Ubuntu/hunhu promotes the common good of the society and includes humanness as essential elements of human growth. A notable example is that of equality, to talk about equality between men and women in a Shona culture are theoretical; though there is an appreciation of equality rights, the reality in some African families are still on the contrary. To think equality between males and females among the Shona people is a taboo. The Shona people are reluctant to accept that PWD is equal to their counterparts. The family institution amongst the Shona people in Zimbabwe and Africa at large and it is the epitome of expression of love and social justice. While it would seem obvious that most people agree to this; it is on the regrettable that some families have been a brooding ground for destroying the lives and future of PWD. According to Interviewee, some parents hide children with disabilities in their houses, and they do not allow them to integrate into the community. The abuse of children with a disability varies some are domestic workers, cheap labor, and security for the family (Privacy Policy- Clever, 2016). Despite the growing knowledge of human rights, the few that escape these are institutionalized ridding them from the family and the community.

Integration and inclusion of PWD goes beyond the need to understand the inclusion of PWD in society, it interrogates how the politics of disability impacts on and informs the actual conditions and experiences of PWD. As Kaserera (2012) indicated, mainstreaming training is key to ensuring that persons with disabilities are provided with skills that prepare them for integration into the mainstream economy. She concludes that mainstreaming training not only adds to the capabilities of the disabled society but also empowers the non-disabled to create social skills and demeanours that assist in breaking stereotypes of PWD as incapable and as secondary citizens. Yong (2009: 185) insisted that inclusion require our conversion so that our eyes can honestly see, our ears can hear, and our other senses can be fully activated to receive and be transformed by what such people have to offer. These insights from Yong introduce the perspective that the importance and impact of mainstreaming PWD cannot be underestimated in this article.

Devlieger (1999: 443) studied disability amongst ethnic groups in South Africa and observed that proverbs referring to PWD are positive, showing unexpected care and family connectedness. Some Shona proverbs are positive and attempt to treat PWD with dignity. It follows, therefore, that honouring the dignity of PWD means also moving in solidarity with activists contributing to social justice for PWD. Perhaps the ideas of Ubuntu in disability are most clearly demonstrated by some of the philanthropic work undertaken in Rhodesia/Zimbabwe to ease the plight of PWD.

A discussion of this would be incomplete without looking at the work of Jairos Jiri. The Jairos Jiri movement was initiated in 1950 by a man of the same name. Despite the myths that shrouded

disability, Jiri was driven by the notion that if PWD were given an opportunity (through training and self-help projects), they could liberate themselves from a life of begging and lead 'normal' lives (Devlieger 1995). The initiative of Jiri helped PWD, and indeed equipped some of PWD. However, institutions for the disabled like Jairos Jiri have also been criticised for isolating/excluding PWD. Indeed, as Devlieger (1995) contended, some parents saw it as an opportunity to avoid taking responsibility for their disabled children as Jairos Jiri provided accommodation. While the idea of supporting PWD was noble, it is easy to see how this concept of providing a sheltered institution for PWD supported the traditional discourses of disability where the disabled were concealed from society.

## CONCLUSION

There is an important discussion in Zimbabwe about the challenges of PWD. Findings show that PWD goes through challenges which include stigmatizations, abuse and exclusions. However, some of these challenges are embedded in cultural paradigms. The Shona cultural practices dehumanise PWD. Therefore, their inclusion of PWD in the society has remained superficial, failing to permeate the Shona indigenous cultural fabric. As a result, this article proposed the need to redefine, include, engage with current philosophies which govern humanity in different African communities. Thus, the inclusion of PWD amongst the Shona people in Zimbabwe calls for the Ubuntu/Hunhu category of thought. The Ubuntu emphasis about being human with mutual relations and the necessity of family support is pivotal to sustaining PWD inclusion agenda.

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