

An Analysis of Conceptions of Peace among People with Disabilities in Zimbabwe: A Case of Harare-Chitungwiza Urban

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Abstract: *Current debates and controversies have ignited the question of whether peace is a social construct or a reality. These debates seem to have excluded people with disabilities (PWDs) as equal contributors and beneficiaries of peace. Following this reflection the researchers sought to explore the concept of peace among PWDs. The study is predominantly qualitative and informed by in-depth interviews, observations and document analysis. Point of saturation was used to determine the sample size. The findings showed that, peace is a basic human right cherished by every member of society irrespective of one's biological or mental condition. Further, it came out clear that intra-personal peace translates into inter-personal peace. These phenomena do not occur from a vacuum but they are underpinned by the social relationships models. In view of the above, the study recommended that, for PWDs to experience peace an enabling environment was considered a necessary pre-requisite. Thus, modern peace actions should embrace PWDs.*

Keywords: *Peace, Peoples with disabilities, Conceptions, Harare-Chitungwiza Urban*

1. INTRODUCTION AND BACKGROUND

Globally, there is a shift towards the recognition of peace as a basic human right. This is partly because peace has increasingly been viewed as a precondition for social, economic, political and cultural development (Weiss, 2010). In other words, positive social interactions, among other dimensions, are possible only when members of any social group [which include people with disabilities] experience social harmony and that does not exclude people with disabilities (PWDs). Given that segregation, discrimination, and marginalisation [of people with disabilities] severely compromises peace, the study sought to explore the understanding and prevalence of peace among PWDs. Simply put, peace is an occurrence of social harmony characterized by non-discriminatory, segregatory and recognition of those disorders found among some individuals and groups within a particular society (www.wopg.org/). When the treatment of individuals differ in society over what is considered as a disorder or disability or when certain individuals are relegated on the basis of certain disorders or disabilities, questions of peace unavoidably arise. Peace is somewhat needed by every individual person regardless of any condition of the body or psychological condition.

Peace is an evolving concept whose relation to people with disabilities and to ability expectation is debated ... People with disabilities are said to be at peace when their basic needs such as peace are met in any society. This occurs when people with disabilities are not discriminated, or experience marginalisation in any society due to societal perceptions among other things. Study sought to explain the concept of peace among people with disabilities through their life styles... Disability can be permanent, temporary or episodic. Disabilities can affect people from birth or be

acquired later in life through injury or illness. Understanding of the different disorders is extremely limited and often community view individuals associated with any disability as being cursed or as a source of shame. People with disabilities are often cast out of the community because of their condition. There can be no peace unless we can become aware of where this growing gap comes from (Vanier, undated). Thus a peaceful society exists when people with disabilities and all members of the social group are able to treat each other with respect, lives in safety, free from fear, and without threat of marginalization. In other words, peace affords every member of the social group equal opportunity to experience safety, liberty, and make a living regardless of gender, ethnicity, biological or mental condition. The paper sought to answer the following research question: (1) What is your understanding of the term peace? (2) Do PWDs experience intra-personal peace? (3) If yes or no what could be the contributing factors? (4) What could be done to mitigate intra-personal peacelessness among PWDs?

2. RELATED LITERATURE REVIEW

2.1 Conceptual Framework

The conceptual framework serves as an anchor for the study and reference is continuously made to it at the stage of data interpretation and analysis. This paper settles on social relationship model as its conceptual framework. Since time immemorial social relationships have always been a central component of peace. A relationship is a social or personalized tie that exists between individuals and groups (Oetzel and Ting-Toomey, 2011). According to Tillet (1999), relationships are series of ties with other people throughout people's lives.

In their studies on social relationships, Pruitt and Carnevale (1997) observed that individuals with positive social relationships are less hostile towards each other, retaliation is less severe and are less likely to engage in contentious behaviors whenever a conflict occurs. Additionally, people with positive relationship are concerned about each other, they trust each other, and they cooperate and therefore, have a relatively positive attitude towards each other. These characteristics therefore, serve as buffer between them. By implication, social relationships are the basic determinants of peaceful households and communities. Peaceful co-existence, cooperation, social harmony, respect and mutuality are primary outcomes of the positive influence of social relationships between individuals within communities. This therefore, explains the undeniable link between social relationships and peace.

2.2 What is Peace?

At academic level, the question of what is peace has occupied the minds of great philosophers such as Emmanuel Kant, Thomas Hobbes, Mahatma Gandhi, Thich Nhat Hanh and Dali Lama to not provide an exhaustive list (McCandless *et al.*, 2007). On the other hand, at the non-academic sphere, the concept of peace has been in use in everyday speech across cultures from time immemorial. Nevertheless, peace is not a concept with a generally accepted definition because it varies from culture to culture. That being the case the notion of peace depends on each culture's criteria (Webel and Galtung, 2007). For example, in every day speech, when someone mentions the word peace, images are invoked. This means that peace is a mental construct, a cognitive activity (that is something that happens in our heads).

For purposes of this paper, we have attempted to describe the notion of peace from our cultural point of view. The views of informants were captured below. Nevertheless from our experiences of peace, we noticed that peace does not just mean the absence of violence or non-use of violence. It is rather a positive concept with a number of positive aspects that give it a particular meaning. The positive aspects include among others, happiness, harmony, love, justice and freedom that any person and culture relatively assert and highly esteems.

Paradoxically, although peace is desirable it is intangible yet its absence can easily be recognizable (Webel and Galtung, 2007). In other words, the unavailability of happiness, harmony, love, justice can easily be identifiable both at household and community levels. Categorically, this phenomenon is called peacelessness. The causes of peacelessness are beyond the scope of this study.

Young (2010) believes that "peace is a property of relationships." By this he suggests that disharmony with self translate into disharmony with the other persons while harmony within self

translate into harmony with other persons. This phenomenon is best explained by the axiom: peace inside is peace outside. What is clear from this argument is that intra-personal peace has both negative and positive effects on interpersonal harmony. This point is emphasized by Schlumpf (2003:19) when he says:

Peace is not an individual matter. Help others to be safe in order to be safe. If you allow others to be alive you also have the chance of being alive. Anything that happens to the left also happens to the right. Anything that the right hand does helps the left hand and also helps the right hand.

The point on the above proposition is the brotherhood and solidarity of mankind. In other words, "every human action is both self-and other regarding" (da Silver, 2001:300). The CDA Collaborative Learning Projects (2009) has it that "peace is possible only if the hearts, minds and behavior of individuals are changed." The realm of change that are critical for peace include but not limited to attitudes, perceptions, values and belief systems of both individuals and groups (The CDA Collaborative Learning Projects (2009). This programming approach is focused on intra-personal peace dimension.

On the other hand, interpersonal peace as opposed to the intra-personal peace dimension is that which is externally driven. A good example is a macro level peace because it is a top-bottom approach that seeks to establish and guarantee environmental, social, political, cultural and economic justice. This paradigm conceptualizes peace in terms of the removal of causes of peacelessness which include inequalities, insecurity and many more menaces. Under this framework, building peace means creation of material conditions which provide for the masses of the people a certain minimum of economic welfare, political efficacy and psychological well-being. Although, both interpersonal and intra-personal peace dimensions are complementary and necessary for contemporary peace building efforts, this paper is interested in the intra-personal peace dimension because it can translate into positive social relationships which involves intra and interpersonal peace between and among community members. When applied to people with disabilities as well as everyone else, the assumption is individuals should first experience intra-personal peace thereafter positive social relationships can ideally be realised.

2.3 Conceptualising Disability and Peace

The link between peace and disability is widely acknowledged to (Blaser et al., 2013). The impetus for combining peace and disability is to recreate a new way of thinking given that peace is now a basic human right. Peace is an all-inclusive process and an end and therefore, PWDs have a right to peace like anyone individual member of the community. Since people with disabilities and their family members, who generally already constitute a particularly vulnerable minority, are often excluded and disadvantaged by a system of assistance designed to cater to the majority, linking peace and disability is unavoidable (Bramucci, 2008).

3. METHODOLOGY

A qualitative case study was employed to study the complex phenomena within their contexts so as to enable the researchers to collect rich information. A case study is an empirical inquiry in which focus is on a contemporary phenomenon within its real –life context and is suitable for studying complex social phenomena (Yin, 2003). That afforded the researchers rigorous opportunities to explore and obtain information using a variety of data sources, such as, in-depth interviews, observations and document analysis. The researchers selected the case study approach because of its flexibility and rigour. Thus, the issue was explored through a variety of lenses and that allowed the essence of the phenomena to be revealed and understood. Through the in-depth case studies the researchers were enabled to understand the actions of people with disabilities (PWDs) in relation to peace. In this study a case study was chosen because the concept of peace and its prevalence was the decision making of PWDs. On the other hand it would have been impossible for the researchers to have a true picture of how PWDs perceive peace and whether it prevailed in their lives too.

The boundaries of study participants were determined by one's interest in the topic, variedness of disability from other studied participants and was supposed to be an adult [age ranges from - to -]

someone with experience in peace matters. These were some of the propositions which guided this study. In support, Yin (2003) suggests that the propositions and issues are necessary elements in case study research in that, they both lead to the development of a conceptual framework that guides the research. Additionally, Miles and Huberman (1994) asserted that, that helped to identify who was included or not included in the study.

Multiple data sources were used in this study to enhance the credibility of the collected data as supported by Yin (2003) and Patton (1990). According to these authored credibility was anchored by the triangulated data collection procedures which included in-depth interviews, observations and document analysis. Data from these approaches was converged into the analysis process rather than treated as collection from an individual entity. This gave a greater understanding of the case or phenomena. In order to fully understand the findings they were compared and contrasted with published literature findings in order to situate the new data into pre-existing data. The research questions were clearly written and drawn from the study topic. It gave room to researchers to view explore the collected data from multiple perspectives and it helped to determine where they converged or diverged. The case study helped to answer “how and why” questions. It helped in gaining tremendous insights into the case understudy.

In order to bring order to the collected data patterns, themes and sub-themes emerging from the data were identified and arranged in sequence to the topic and the findings. This was also controlled by the fact that, in a qualitative study data collection and analysis occurred concurrently. The goal in qualitative approaches is to describe the study findings in such a comprehensive manner as to enable the reader to feel as if they had been active participant in the research. However, the researchers were aware of the possibilities of getting carried away by too much amounts of data but in this study, the use of the research questions kept that under control and focus.

Besides the setback of too much data, generalisation are generally reported to be one of the weaknesses of the qualitative approach because the study sample is said not to be representative enough of the population. However, while the researchers accepted that, they mitigated the issues through collecting rich in-depth data on the phenomenon and triangulation. [verbatim- direct from participants and shared view –strengthened coz of depth and richness of the results generalization may be possible despite fact that the population is not representative of the sample.

4. THE FINDINGS AND DISCUSSION

The aim of this section is to analyse the views of PWDs in relation to the concept of peace. Themes that emerged from the study were discussed in this section.

4.1 Peace as a Clam State of Mind

This theme was the most prevalent from the responses and was repeated in various interview sessions. PWDs viewed peace ‘as a clam state of mind.’ It must be said that the majority of informants classified peace as a reality not a social construct. In other words, informants viewed peace as a life enhancing experience. Peace as a life enhancing aspect is explained by Sponzel (1996:98) who describes peace as:

A relative condition involving dynamic processes that are life enhancing, that is ideally it promotes survival, welfare and development and creativity promotes creativity of individuals within a society so that they may realize their physical, socio-cultural, mental and spiritual potential in constructive ways.

This suggests that peace results in the realisation of an individual or groups’ social, economic, religious and psychological fulfillment. In this regard, one informant was quoted as saying: *“Peace is an experience of calmness of mind it touches the heart and patterns of life such as how I talk and interact with other people.”* Another said: *Peace is associated with “kugadzikana” (calm state of mind).* In trying to explain what a calm state of mind, one informant explained that: *“A clam state of mind is to live a life that is free from a multiplicity of stress. Stress occurs when an individual becomes discontented with what s/he has at his/her social status.”*

From the above analysis, it is worth noting that peace as a calm state of mind is a colloquial translation of the term ‘inner peace.’ Young (2010:352) defines inner peace as “peace with self.”

Inner peace suggests that, there is outer peace while peace with self is also contrasted by peace with others. The link between inner peace and interpersonal peace is indisputable. In other words, peace is a dynamic immaterial aspect that is both internal and external. Young (2010:352) argue that: *“Peace is a property of relationships.” By this he meant that disharmony with self translate into disharmony with the other persons while harmony within self translate into harmony with other persons.* This phenomenon is best explained by the axiom: peace inside is peace outside. Cohoon (2013:43) argues that peacefulness begins at individual level. He defines peace as “a feeling of wholeness and the restoration into a right relationship ...with fellowman.” The aspect of wholeness corresponds with a state of mind that is calm. A clam state of mind does not exclude the aspect of social relationships. In fact, a calm state of mind implies participation in social interactions. This explains why inner peace and interpersonal peace are intertwined.

In contrast, some informants expressed the link between inner peace and a life free of troubles. The informant explained that: *To me peace means freedom at heart or harmless in the heart. In my opinion, other words which mean the same as peace maybe; unclouded heart, a life without problems and challenges and a free heart.* Another point noted was that peace is meeting one’s needs. One informant went on to explain that: *“peace is meeting one’s desires, sharing ideas and life’s joyous and painful moments, freedom to walk around and to be accepted by other people.”* A similar view was also shared by another informant: *“Peace is getting immediate attention to meet my needs. For example if I visit a bank I should be recognised and be attended to immediately- this is what peace means to me.”*

Remarkably the above conceptions are considered as contextual definitions (Blaser *et al* (2013:10). Although, they were said contextually, clearly PWDs understand peace as inner and interpersonal harmony. For example, coming back to the theme of peace as a clam state of mind, this can only be possible when PWDs experience positive social relationships. This thinking corresponds with the current thinking in academic circles about peace that contextual factors have a bearing on how peace is understood and that contextual factors should be addressed if peace is to be realized.

Cohoon (2013:38) argues that “a renewed relationship with other humans is another element of peace.” In other words, peace results when social relationships are positive. As mentioned already, positive relationships potentially recreates a state of affairs that allows individuals and groups to co-exist, tolerate each other and to experience friendly relations.

4.2 The Causes of Peacelessness

Another theme that emerged was the causes of peacelessness. The majority of informants said that they do not experience peace due to contextual factors. For example, one informant said:

I depend on street begging. The daily street conversations about beggars and the disabled always make me think with deep sighs. I have at times wished God had taken me but when I think of my children I rub off the idea. Street life is tough. A person who spends most hours in the streets begging as I am doing can never have peace. I not always get something everyday. There are times when I fail to get even a dollar. Going home empty handed to hungry children is very painful. I feel I will never have peace until I die. Singing the whole day without food in the sun is horrible and such conditions keep ringing in the mind that I am different from other people (Case 3). [Find more details in the appendices].

Another said:

So when I begin to covert those things that are beyond my means I will be inviting stress. That alone means that peace of mind can escape your life because one is not at peace with oneself because you are craving for things that are beyond your means [Case, 4].Find more details in the appendices.

A similar view was also shared by another informant:

Most people with disabilities do not have intra-personal peace because they always think that if I was like so and so otherwise I could be somewhere. This kind of thinking causes most people with disabilities not to have a state of calmness of mind because they always feel insecure and

inadequate with their condition. What is needed is for people with disabilities is to accept the condition that they are now living with because by keeping on worrying oneself we will be killing ourselves inside. Worrying too much about one's condition which you know that you cannot change gives birth to stress and blood pressure and these are antithesis to intra-personal peace (Case 4). [Find more details in the appendices].

Similarly, another informant commented that:

I think the majority of people with disabilities experience intra-personal peacelessness because of the way they are treated in their families, at workplace, school and even at churches. In my opinion, I think that is caused by our being absent in most of the dreams and plans of people and organisations. For example, our special needs are known but people have tendencies of doing their things without us in mind, such as, unfriendly public building without ramps. We see many buildings with slating grounds but without ramps so purpose here is defeated plus our public toilets are not users friendly. All that, “zvivotishungurudza”, that is, in English, “it bothers us” and does not give us peace at all (Case 1).[Find more details in the appendices].

In support, another informant remarked:

No peace because we are discriminated against in all areas of life. Other issues that contribute to lack of peace are lack of support from relatives, friends and government. Government seems to take it as a political gimmick during elections. I cannot afford to buy lotions because one costs 65USD meaning that every month I have to part with 100USD to meet skin care creams, such as sun screen creams, and at times the locations are scarce since they are imported. They are quite affordable in South Africa but when they cross into Zimbabwe it is very expensive. I am skilled in carpentry but have no where to find seed money to start my own business. We people with disabilities just work to survive since we compete with the able-bodied on the market who usually easily access seed money for their businesses (Case 1). [Find more details in the appendices].

The above excerpts revealed that, PWDs felt rejected by both the government and their families. That is further described as igniting peacelessness among PWDs as their needs are neglected and left unmet. What underlie the above view is that, PWDs are faced with frustrating situations in some host communities. As to Blaser *et al* (2013) noted, disability should not be perceived as an unhealthy condition. The association of disability as someone who is unhealthy is supported by a claim by another informant who commented that:

I am one of the persons without peace at heart because of situations surrounding my life. Situations not giving me peace include; my condition of hearing impairment which I assume to be related to my deafness. Doctors seem not to understand me while I equally don't understand what they say. I want to know the causes of this too high blood pressure but to date its years now and I still do not have the answer and that is not giving me peace day and night. I am deaf and I don't have what I call my own child. All this, does not bring peace to my heart. I am always asking why me why do I have double problems. The people I meet are always not nice to me after they become aware of my condition (Case 2). Find more details in the appendices.

According to Blaser *et al* (2013: 9), “the deficit perception of disability is linked to a negative conception of peace.” In other words, PWDs should be protected against those situations that they think perpetuates disharmony. For example, one informant shared his experiences from childhood:

When I was a mature boy because of the way family members treated me I was never at peace with myself and my surrounding. Everything seemed to question why I looked the way I did and that did not give me a peaceful mind. I only got partial peace when the family members accepted me but the outside world kept on hurting the already available scars. At workplace I was subjected to discrimination and although I was an expert in carpentry I was not given my position and that destroyed self peace in me as one unanswered questions after another filled my hours at workplace. I have told myself that I have come to accept everything but its not true the issues cloud my mind whether I like it or not. When I heard about peace and reconciliation in the country and talks about disabilities, I thought it was a chance for the public to also make peace with people with disabilities whom the public had knowingly or unknowingly hurt in many

different ways. To my surprise nothing seems forthcoming and policies never mandate anyone to see to it that us people with disabilities are at peace (Case 1). Find more details in the appendices.

The majority of PWDs said that peacelessness is caused by some contextual factors which have to do with where each individual resides and interacts. For example, one informant said that:

People with disabilities do not have social harmony because when they go out some children still laugh at them. Another mentioned that: I feel we should be exposed to a lot of counseling which we can access as per need each time we feel that things are not well with us. Also when the government talks about peace, reconciliation and conflict I feel they should also have us in their minds. They should find out how our conditions are affecting us and think of how peace can be meaningful in our lives (Case 5). Find more details in the appendices.

What is clear is that PWDs would be able to say there is both inner and interpersonal peace when host communities address those aspects that they feel are basic to their day to day lives. For example, one informant remarked that:

I propose that peace may not be found in the recent world where we live because each and every person is self-centered despite the fact that, that might be hurting or not proper to people with disabilities. Thus, I only feel to be at peace when in deep sleep and feel no peace when awake because of scars in me which are kept on being hurt in my day-to-day endeavors. On the other hand, treating us as objects of pity reminds us that we are equal human beings and that disturbs our peacefulness. Taking me as an object of pity deprives me of some realities.

As mentioned already, proponents of peace have shown that peace is rather a positive concept with a number of positive aspects that give it a particular meaning. The positive aspects include among others, happiness, harmony, love, justice and freedom that any person and culture relatively assert and highly esteems. As a result, informants mentioned self-centeredness, being scoffed at or worrying as indicators of peacelessness. The quest to address contextual factors that is the extent to which peacelessness among PWDs can be mitigated is the motivation of this paper.

Blaser et al (2013: 10) acknowledge that there are attitudinal, and environment barriers that “hinders full and effective participation of PWDs in various communities.

4.3 Strategies for Addressing Peacelessness

As mentioned already, social relationships are the basic determinants of peace in communities given that people with positive relationship are concerned about each other, they trust each other, and they cooperate and therefore, have a relatively positive attitude towards each other. This implies that once social relationships involving PWDs and host communities become positive that state of affairs can potentially recreate an enabling environment for peace to be realised by almost every member of the community including PWDs. Informants have argued that, facilities that are user-friendly should be made available to PWDs if peace is to be realised in host communities. Thus, strategies and activities employed and carried out by host communities are integrally linked to peace according to informants’ understanding.

Remarkably, one informant commented that:

Facilities that are user-friendly should be put in place in order to cultivate a peaceful environment for people with disabilities. For example, government should ensure that people with disabilities have access to education and those educational facilities should be user-friendly too. Opportunities should be availed to people with disabilities so that they feel that they are just like any other human being who lives on earth (Case 4). Find more details in the appendices.

Another remarked that: *There is need for policies that put subsidy to people with disabilities who need extra medication, gadgets or lotions. Government to set aside a budget for people with disabilities who need medication or lotions.*

Although, user-friendly facilities and policies that not only sympathizes with PWDs plight are long overdue, PWDs should take pride in the fact that a good number of them have attained primary education while some are employed and still others engaged in some income generating

projects in one way or the other to sustain their livelihoods. For example, one informant acknowledged that:

I am currently a street vendor but I sometimes go to schools to teach Sign Language where I am given very little for the service and that continues to pierce my heart with a lot of unsatisfactory issues. In the street we are many times invaded by the city council. I only went to school as far as Grade seven. I was taught in English and very little Shona, so my English is quite good. I can speech read as well as, sign (Case2). Find more details in the appendices.

Another said: *I am a gentleman with a disability of albinism. I am employed at one of the companies as a carpenter.*

It is clear from the findings that, there are a myriad of strategies that can be employed to address peacelessness among PWDs.

4.4 Lesson Learnt

An individual needs to be at peace with the self before s/he can bring peace to own people. Another point to note is that the dissemination of peace should cater for diversity amongst its population to make sure that everyone is covered with the blanket of peace. Then, the circumstances surrounding each individual should help develop intra-personal peace which should further spread in the family, to the nation at large and back to the government. As observed by the researchers the study suggested that, every structure should stay conscious of PWDs and should include them in all their plans as they have always done so for PWDs. The study showed that, peace cannot be found in an individual while the rest are peaceless. Peace, therefore, needs to spread to all humans because it is a basic human right. Yes, as echoed by Case 3 peace is a right for everyone. This is supported by Gautama Buddha's (undate, online articles) which asserts that, peace comes from within and people should not seek it without it. It means that we need to realise that, somewhere within us all, there does exist a supreme self who is eternally at peace or not at peace. Rainer Maria Rilke (undate, online articles) encourages us/you to have patience with everything that remains unsolved in your heart. The major lesson here is that, we can never obtain peace in the outer world until we make peace with ourselves and it is equally true among PWDs as reflected by their verbatim transcript in the appendices section.

5. CONCLUSIONS AND RECOMMENDATIONS

This study has attempted to analyse the views of PWDs in relation to their concept of peace and its causes. Although emerging from different backgrounds and contextual factors PWDs are concerned with lack of peace in their individual lives. PWDs are concerned with peacelessness and for that reason they have proposed strategies that can be employed in order to mitigate the causes of peacelessness. Peace in its wider sense embraces inner and interpersonal peace implying that peace with self often translates into peace with others. The article, therefore, concludes that government of Zimbabwe and all other stakeholders need to create an enabling environment for peace to be realised, first at individual and interpersonal levels. The study, therefore recommends that:

- There is need to initiate inclusive programmes and establish institutions that caters for PWDs in order to create a conducive environment for peace
- There is need to educate families with children with disabilities and people with disabilities that elements of societal peace begins at individual level and make families aware that PWDs equally need to be involved in peace matters
- In order to ensure peace among PWDs important variables such as material well-being, user-friendly facilities, freedom, inclusivity and participation in every sphere of life should be considered
- The government should ensure that people with disabilities get exposed to education which will help them see their potentialities and recognise selves as adequate human beings
- The government should subsidize expenses and key needs of people with disabilities
- It recommended that, all sectors, companies and organization should mainstream issues of disabilities.

- The immediate institutions/societies/families of people with disabilities should see to it that peace prevails equally among people with disabilities.

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Master of Education Degree in Educational Psychology- University of Zimbabwe-2002; Bachelor of Education in Special Education- University of Zimbabwe-1988; Certificate in Education-United College, Bulawayo-1981; Certificate in Special Education-United College, Bulawayo-1988 (Specialised in Hearing Impairment) and Further Teacher Education Diploma- HEXCO, Bulawayo Polytechnic-2001. She has currently published 8 publications and carried out two consultants for Lenard Cheshire and RATN. In addition to that she has written 15 modules for the Counselling department; Special needs education; Development Studies and Early childhood Education.

Appendices: Case Studies

Case 1

I am a gentleman with a disability of albinism. I am employed at one of the companies as a carpenter. I never thought anyone would study whether people with disabilities are at peace with selves and people surrounding them because I think the able-bodied never thought it applied in our lives as people with disabilities. When I was a mature boy because of the way family members treated me I was never at peace with myself and my surrounding. Everything seemed to question why I looked the way I did and that did not give me a peaceful mind. I only got partial peace when the family members accepted me but the outside world kept on hurting the already available scars. At workplace I was subjected to discrimination and although I was an expert in carpentry I was not given my position and that destroyed self peace in me as one unanswered questions after another filled my hours at workplace. I have told myself that I have come to accept everything but its not true the issues cloud my mind whether I like it or not. When I heard about peace and reconciliation in the country and talks about disabilities, I thought it was a chance for the public to also make peace with people with disabilities whom the public had knowingly or unknowingly hurted in many different ways. To my surprise nothing seems forthcoming and policies never mandate anyone to see to it that us people with disabilities are at peace.

Other words meaning peace are, "runyararo, kugadzikana pakurarama". I propose that peace may not be found in the recent world where we live because each and every person is self-centred despite the fact that, that might be hurting or not proper to people with disabilities. Thus, I only feel to be at peace when in deep sleep and feel no peace when awake because of scars in me which are kept on being hurt in my day-to-day endeavours. On the other hand, treating us as objects of pity reminds us that we are equal human beings and that disturbs our peacefulness. Taking me as an object of pity deprives me of some realities.

I think the majority of people with disabilities experience intra-personal peacelessness because of the way they are treated in their families, at workplace, school and even at churches. In my opinion, I think that is caused by our being absent in most of the dreams and plans of people and organisations. For example, our special needs are known but people have tendencies of doing

their things without us in mind, such as, unfriendly public building without ramps. We see many buildings with slating grounds but without ramps so purpose here is defeated plus our public toilets are not users friendly. All that, “zvinotishungurudza”, that is, in English, “it bothers us” and does not give us peace at all.

Public transport is not user friendly and each time circumstances force a person to use such transport one feels insecure. We have seen war reconciliation but have had nothing to put peace in the hearts of causalities. For example, I feel bed-ridden people will never be at peace with the self and their condition and lack of provisions deepens their lack of peace. No peace because we are discriminated against in all areas of life. Other issues that contribute to lack of peace are lack of support from relatives, friends and government. Government seems to take it as a political gymic during elections. I cannot afford to buy lotions because one costs 65USD meaning that a very month I have to part with 100USD to meet skin care creams, such as sun screen creams, and at times the locations are scarce since they are imported. They are quite affordable in South Africa but when they cross into Zimbabwe it is very expensive. I am skilled in carpentry but have no where to find seed money to start my own business. We people with disabilities just work to survive since we compete with the able-bodied on the market who usually easily access seed money for their businesses.

There is need for policies that put subsidy to people with disabilities who need extra medication, gadgets or lotions. Government to set aside a budget for people with disabilities who need medication or lotions.

Case 2

I am a divorced lady. I am also deaf. I never had children because of very high blood pressure problems. To me peace means freedom at heart or harmness in the heart. In my opinion, other words which mean the same as peace maybe; unclouded heart, a life without problems and challenges and a free heart. .

I am one of the persons without peace at heart because of situations surrounding my life. Situations not giving me peace include; my condition of hearing impairment which I assume to be related to my deafness. Doctors seem not to understand me while I equally don't understand what they say. I want to know the causes of this too high blood pressure but to date its years now and I still do not have the answer and that is not giving me peace day and night. I am deaf and I don't have what I call my own child. All this, does not bring peace to my heart. I am always asking why me why do I have double problems. The people I meet are always not nice to me after they become aware of my condition.

I am currently a street vendor but I sometimes go to schools to teach Sign Language where I am given very little for the service and that continues to pierce my heart with a lot of unsatisfactory issues. In the street we are many times invaded by the city council. I only went to school as far as Grade seven. I was taught in English and very little Shona, so my English is quite good. I can speechread as well as, sign. If only my parents had afforded to educate me up to secondary level maybe I would be a different person today. All these issues cloud my heart especially when the city council takes our goods and lose some of it. Who will see to my happiness? Nobody seems to care. I am alone in my situation, maybe if I had a husband and children things were going to be lighter for me.

I feel we should be exposed to a lot of counselling which we can access as per need each time we feel that things are not well with us. Also when the government talks about peace, reconciliation and conflict I feel they should also have us in their minds. They should find out how our conditions are affecting us and think of how peace can be meaningful in our lives.

Case 3

I am a blind lady. I am married and have many children. I like the issue you have to discuss with me and hope what I am going to say is going to make someone who reads it understand that, people with disabilities have a right to peace like any other person in the country. When people hold meetings about peace they should invite as many people with disabilities as possible. Such gatherings should help the public understand the undesirable feelings and circumstances that

people with disabilities go through. I cannot tell you the meaning of peace because you know it better than me.

Blessed are people without disabilities because most of your days on this earth are full of peace while mine and I think most uneducated people with disabilities experience restlessness and hopes against a better future which we never experience. I depend on street begging. The daily street conversations about beggars and the disabled always make me think with deep sighs. I have at times wished God had taken me but when I think of my children I rub off the idea. Street life is tough. A person who spends most hours in the streets begging as I am doing can never have peace. I not always get something everyday. There are times when I fail to get even a dollar. Going home empty handed to hungry children is very painful. I feel I will never have peace until I die. Singing the whole day without food in the sun is horrible and such conditions keep ringing in the mind that I am different from other people.

I feel the government should empower us with skills. It should further train us how to use the skills profitably. The government should also give us seed money, but before that, it should train us how to use the seed money and also educate us on marketable goods especially involving us in exporting our goods am sure this will give us descent homes and descent living for us and our families too. We are good singers and writers of songs too but nobody has attempted to exploit such talents to our benefit. I think peace is for the chosen few. Our dear brothers and sisters, we also need peace with ourselves, families, neighbours and the public at large, please help us feel it and obtain it before we depart from this world. Involve us when you give seed money for projects so that we benefit too and change our lives and living styles. I think there is need for survey to find out whether people with disabilities stay and live in peace.

Case 4

Peace involves meeting one's desires, sharing ideas and life's joyous and painful moments, freedom to walk around and to be accepted by other people. Peace is when society accepts you and being offered opportunities in society. When a person is offered an opportunity no one should be hesitant or think that I will not make it because I am handicapped in some way. Peace is getting immediate attention to meet my needs. For example if I visit a bank I should be recognized and be attended to immediately- this is what peace means to me. Peace is an experience of calmness of mind it touches the heart and patterns of life such as how I talk and interact with other people Peace is associated with kugadzikana (calm state of mind). Many people think that when a person experiences a calm state of mind it is due to material wealth that one possesses but this is not the case. A clam state of mind is to live a life that is free from a multiplicity of stress. Stress occurs when an individual becomes discontented with what s/he has at his/her social status. So when I begin to covert those things that are beyond my means I will be inviting stress. That alone means that peace of mind can escape your life because one is not at peace with oneself because you are craving fro things that are beyond your means. Most people with disabilities do not have intra-personal peace. The reason being that we have not been given platform to share our views. In most cases people just speak on our behalf they don't consult us and worse still no platform is given to us to share our views with regard to how we want to be treated as human being like anyone else

Most people with disabilities do not have intra-personal peace because they always think that if I was like so and so otherwise I could be somewhere. This kind of thinking causes most people with disabilities not to have a state calm of mind because they always feel insecure and inadequate with their condition. What is needed is for people with disabilities is to accept the condition that they are now living with because by keeping on worrying oneself we will be killing ourselves inside. Worrying too much about one's condition which you know that you cannot change gives birth to stress and blood pressure and these are antithesis to intra-personal peace

Facilities that are user-friendly should be put in place in order to cultivate a peaceful environment for people with disabilities. For example, government should ensure that people with disabilities have access to education and those educational facilities should be user-friendly too. Opportunities should be availed to people with disabilities so that they feel that they are just like any other human being who lives on earth.

Also, government should sensitize people with disabilities that they are human beings like any one else. In turn people with disabilities should develop the desire to work for themselves and to develop confidence in whatever they are doing- confidence is a good starting point for a person with disabilities to embrace intra-personal peace

Bring people with disabilities together and hear what they have to say with regards to their condition. Apart from that every programme like allocation of stands should put people with disabilities first instead of relegating them on the basis that they do not have money. Ehe-e its true that we don not have money but we are also human beings like any one else. We have children who do not belong to our category and they need basic needs like any other child.

Apart from that, most of the modes of transport that we use are expensive and are not easy to come by like other modes of transport. Therefore, government should secure these modes of transport such as wheelchairs etc and once these are readily available peace begins to flow in our heart because we will be above to move from one place to another without many unnecessary restrictions.

Case 5:

Peace to me means tranquility that is a calm mind that is not disturbed by whatever happens.

Peace can be associated with the term rugare (social harmony and contentment). People with disabilities do not have social harmony because when they go out some children still laugh at them. As a result, some peoples with disabilities end up being home-bound because facilities that are found in societies are not user-friendly to people with disabilities. This means we do not have rugare at all. In other words, there is no social harmony y between us and some sections of the society

Most of us do not experience peace because societies think that God ahs cursed us. There is a case in the Bible in which people asked who sinned the parents of a blind child or the blind child. I recommend that governments and all stakeholders should perceive disability as normal not abnormal because its is natural. User-friendly programmes should be offered to people with disabilities.