



*International Journal of Development and Sustainability*

ISSN: 2186-8662 – [www.isdsnet.com/ijds](http://www.isdsnet.com/ijds)

Volume 10 Number 4 (2021): Pages 118-136

ISDS Article ID: IJDS21060301



# Considering the rights of the disabled persons from a sustainability, social model of disability, Christian ethics, Ubuntu, and human rights perspectives

Angelo Nicolaides\*, Ntobeko Shozi

*Department of Philosophy and Applied Ethics, Faculty of Arts, University of Zululand, South Africa*

## Abstract

It is evident that from a global perspective disabled people can make huge contributions to human progress. It is thus critical to respect their inherent dignity and empower them by considering their rights and freedoms as well as standing in society as subjects instead of “objects” requiring hand-outs, excessive medical treatment and greater social protection. The Constitution of the Republic of South Africa, 1996 safeguards the rights of all people in South Africa. Human rights are thus pertinent to all individuals; consequently, all residing in the country must be entitled to human rights by virtue of their humanness. In many countries, the disabled are deprived of even the most basic of rights. The time is long overdue to embrace the disabled in society and integrate them into full public life by providing them apposite employment opportunities and involvement in societal issues and most importantly, imbuing them with a sense of worth and dignity. From an ethical Christian stand-point, it is the duty of society to support initiatives to enhance the perceived and real value of all people, the disabled as well as the able. All people serving in any capacity such as in a workplace, have worth from God, and should be treated with fairness, respect and dignity. Christians need to be Christ-like and have diverse opportunities to behave in a manner which is appropriate for what it means to be Christian and this includes how we act toward others the workplace. This conceptual desk-top study relied on extant literature, previously conducted studies, and other relevant information. The result was a robust and reliable assimilation of evidence to reach a reliable conclusion.

**Keywords:** Sustainability; Disability; Human Rights; Ethics; Care

Published by ISDS LLC, Japan | Copyright © 2021 by the Author(s) | This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.



**Cite this article as:** Nicolaides, A. and Shozi, N. (2021), “Considering the rights of the disabled persons from a sustainability, social model of disability, Christian ethics, Ubuntu, and human rights perspectives,” *International Journal of Development and Sustainability*, Vol. 10 No. 4, pp. 118-136.

---

\*Corresponding author. E-mail address: [NicolaidesA@unizulu.ac.za](mailto:NicolaidesA@unizulu.ac.za)

## 1. Introduction

The main purpose of this study was to explore how a Christian ethics approach can influence the work approach toward people with disabilities. An exploratory investigation of this nature is appropriate since employers, managers, and companies are increasingly called upon to consider how they interact with and treat employees with disabilities. The study argues that the Christian religion can indeed guide and inform the workplace attitudes and practices toward the disabled. The definition of disability as used in the context of this study is “a physical or mental condition that limits a person’s movements, senses, or activities” (UK Dictionary, 2021). Generally, a person who is termed as being “disabled” has functional or activity restrictions. The common sorts of disabilities include inter alia chronic conditions which gradually worsen, vision impairment, deafness or hearing impairment, autism, brain injuries, mental health conditions, intellectual impairments, albinism, physical impairments relating to skeletal impairment – paraplegia, quadriplegia, hemiplegia, intellectual or psychiatric disability, cerebral palsy, epilepsy, and post-polio paralysis.

Sustainability is about so much more than only the environment. It also relates to how people live and how they are treated in society. Sustainable development is theorized to include three dimensions namely the environmental, economic, and social but there is clearly also a social dimension (Vallance et al., 2011). How the disabled are treated is a very important consideration for an ethical society. How they are valued, protected, and integrated in the workplace and elsewhere is a critically important issue. The United Nations Convention on the Rights of Persons with Disabilities Article 32 (CRPD) defines disabled persons as those having a long-term physical, mental, intellectual, or sensory impairment (UN Enable, 2013), which may generally hinder their full and effective participation in society in which they are not viewed as equal persons. This denies them their human rights. A panel of Eminent Persons on the Post-2015 Development Agenda released a report entitled “A New Global Partnership: Eradicate Poverty and Transform Economics through Sustainable Development” (High-Level Panel of Eminent Persons on the Post-2015 Development Agenda, 2013). The panel concluded that all populations, including the disabled people, requires attention in addressing the huge numbers of individuals impoverished in the world today.

The Sustainable Development Goals (SDGs) Agenda 2030 states that disability cannot be a reason or criteria for lack of access to development programming and the realization of human rights for all. The SDGs framework includes seven targets, which explicitly refer to persons with disabilities, and six further targets on persons in vulnerable situations, which include persons with disabilities. The inclusion of disabled in the main streams of access to education and equal opportunity goals of SDGs is essential so as to treat the disabled in a humane and fair manner. The SDGs are integrated and they recognize that action in one area will affect outcomes in others, and that development must balance social, economic and environmental sustainability issues throughout (The World Bank, n.d.). Persons with disabilities are far more likely to experience adverse socioeconomic outcomes such as less education, poorer health outcomes, much lower levels of employment, and higher poverty rates all round. There are a myriad of barriers to full social and economic inclusion of the disabled including “...inaccessible physical environments and transportation, the unavailability of assistive devices and technologies, non-adapted means of communication, gaps in service delivery, and discriminatory prejudice and stigma in society” (The World Bank, n.d.). When the disabled do obtain a job, there are stresses as well.

The workplace can be a highly stressful and challenging place for a disabled person. In many places of work, disabled employees are regarded as problematic objects and they are not considered to be subjects with inherent basic rights and individuals possessing worth (Chapireau and Colvez, 1998). In South Africa, religion is considered to be a fundamental characteristic of human identity. Christianity in particular is the main religion espoused by the faithful. As such it offers principles on desired ethical behavior concerning daily living including the workplace. Unfortunately for many disabled persons' the workplace is highly challenging and stressful. Viewed through a legislative lens perspective, the notion of employment equity is indeed found in legislation but when it is viewed practically, it is deficient. In fact, disabled South Africans are far more likely to be unemployed than the average disabled person. The University of Johannesburg's Centre for Social Development in Africa (CSDA) in 2014 undertook a study in which it was demonstrated that 68% of working-age South Africans with disabilities had on no occasion endeavored to seek out any form of employment (Pitso and Magubane, 2014).

It is argued that a Christian based ethical handling of disabled employees by all the stakeholders involved could bring about all-encompassing transformation for the disabled in the context of work. Many people with disabilities require assistance and support to realize a good quality of life and to be able to participate in social and economic life on an equal basis with others (Verdonschot et al., 2009).

In South Africa, The Constitution of the Republic of South Africa, 1996 safeguards the rights of all people in South Africa and human rights are germane to all peoples, by virtue of them being human, including disabled or able. All citizens and those residing in the country are equal before the law and thus enjoy identical protection and benefit of the law (Section 9 of the Constitution of South Africa). All should then enjoy human rights in the same way which means that there should be no discrimination against individuals with disabilities. The discussion around the rights of the disabled is thus associated with a loftier debate about the place of variance in the social order. The disabled face a myriad of challenges and are deprived of employment and even education and face many barriers that thwart them from enjoying their full civil, political, economic, social, cultural, and developmental rights. This is principally due to a lack of awareness, ignorance, and preconceptions that exist in society (Masango, 2018). A 1997 Integrated National Disability Strategy (INDS) White Paper set out a variety of government policy positions relating to disability (Independent Living Institute, 1997). In an effort to improve on treating disabled persons with greater dignity, the Department of Social Development's 2015 White Paper on the Rights of Persons with Disabilities restructured and supplemented the 1997 INDS by integrating the provisions of the CRPD and its Optional Protocol (Department of Social Development, 2015). The Millennium Development Goals (2015: xiv) suggest that there are substantial indications that the South African Social Assistance Programme, which is the largest system used for poverty alleviation in the country, has contributed immensely to reducing poverty but more can be done especially when it comes to the disabled in society.

## **2. The convention on the (human) rights of persons with disabilities and its importance**

South Africa has signed international laws and agreements such as the United Nations Convention on the Rights of Persons with Disabilities (CRPD-A/RES/61/106) of 2006, which the country ratified in 2007. South Africa thus accepts all the legal responsibilities that are obligatory in terms of this instrument. The instrument seeks to promote, protect, and ensure the full and equal enjoyment of all human rights by persons

with disabilities. The Convention was the first comprehensive human rights treaty of the 21<sup>st</sup> Century and was the first human rights convention to be open for signature by regional integration organizations. The Convention became enforceable on May 3, 2008 (UN Department of Economic and Social Affairs-Disabilities, 2021).

The Convention came after decades of work by the United Nations to alter attitudes and approaches to persons having disabilities. It asserts that disabled persons possess rights, and can and should making decisions affecting their lives based on their free and informed consent as well as being dynamic members of society. The Convention is essentially a human rights instrument with an explicit, social development dimension and it espouses a broad categorization of individuals with disabilities and confirms that all persons with all types of disabilities must enjoy all human rights and fundamental freedoms. The Convention elucidates and qualifies how "...all categories of rights apply to persons with disabilities and identifies areas where adaptations have to be made for persons with disabilities to effectively exercise their rights and areas where their rights have been violated, and where protection of rights must be reinforced. The Convention was negotiated during eight sessions of an Ad Hoc Committee of the General Assembly from 2002 to 2006, making it the fastest negotiated human rights treaty" thus demonstrating its huge importance (UN Department of Economic and Social Affairs-Disabilities, 2021).

The 24<sup>th</sup> Special Session of the UNO World Summit for Social Development and Beyond (June 2000) stated in support of the disabled that: "The ultimate goals of development are to improve living conditions for people and to empower them to participate fully in the economic, political and social arenas." Unfortunately, equal involvement and thus contribution have been denied to disabled individuals thus generating conditions that result in them being among the most impoverished people in the world and are more likely to contract supplementary disabling impairments. Human rights are common for all and thus development programs are needed to help the disabled. Disabled individuals seek as normal a life as physically possible and want to be productive members of society (Goodley, 2001; Masango, 2018). However, in most global job markets in a time of pandemic, even the able are battling to find employment and the disabled are even more restricted when it comes to accessing a job and thus survival for themselves and their families (Smith and Twomey, 2002). Thus, for the disabled, the challenges and obstacles posed are even greater. Lang et al. (2009) assert that there is robust indication that people with disabilities are among the most discriminated and publicly excluded groups of people within communities.

There may well be laws in place that support the disabled, and while, from a legal standpoint, neither a person, nor public or private entities can unfairly discriminate directly or indirectly on one or more grounds against any person on grounds such as race, gender, age, creed, color, or disability, this still happens on a daily basis. The Constitution is clear that all have the right to have their dignity respected and protected (Section 10 of the Constitution of South Africa). Consequently, a more ethical handling of disabled employees based on a genuine Christian ethic, could result in far-reaching change in favor of the disabled in the workplace.

As stated, disability and poverty often go hand-in-hand and affect millions of people in the SADC region including South Africa (Du Toit, 2004). There is a much needed Disability Grant which is a far-reaching social assistant programs in South Africa but more needs to be done (Goldblatt, 2009). South Africa has established an income system intended to assist individuals with disabilities continually need financial upkeep and social acceptance. This is the disability cash transfer (DCT) whereby there is some finance available for the disabled so that they are able to generate some income for themselves. This does, however, have numerous flaws

such as exclusion and inclusion errors that occur in the DCT distribution (Khoza, 2017; Legal Aid of South Africa, 2015).

Workplaces need to localize problems beyond disabled employees and more importantly consider the discourse around how socio-economic practices can accommodate and support the variance of disability toward company augmentation. This would be an ethically sound approach (Nicolaidis, 2015). Adherence to the non-discrimination principle invariably helps make human rights more relevant in the specific context of disability (Charlton, 2000). There has thus been a marked move in perspective over the last few years to view the disabled as human beings with rights like anybody else. Various groups face discrimination and disadvantage and globally, and their intrinsic humanity must be recognized while they enjoy a full implementation and protection of their human rights.

### 3. The favored social model of disability

There are various models of disability which contain frameworks for understanding the foundations of disability and how to improve them (Bricout et al., 2004). The diverse models suggest unique perspectives and intervention methods. The social model has been modernized by the people with disabilities with the idea that individuals are disabled by the physical, organizational, and attitudinal barriers within the communities in which they reside (McNair, 2011). The medical model and the Social Model tend to present the most conflicting arguments relating to the ways that disability is viewed (Haegele and Hodge, 2016). The medical model states that people are disabled because of physical and health impairments they have. There are also other models of disability such as the empowerment model and regional or moral model of disability. For the purpose of this study, the social model of disability is favored. The social model of disability suggests that what makes somebody disabled is not a medical condition, but rather the attitudes and structures which are found in a society. Thus, a civil rights slant exists when it comes to disability as it is society which disables impaired people (Foundation for People with Learning Disabilities, 2021).

Kallen (2004) support this notion as he states that a social model analysis of disability offers an analytical framework for understanding why and how discrimination of the disabled occurs and this is also employed to pronounce on experiences of invalidation, inequality, and injustice for all groups that face discrimination in one form or another. The social model of disability infers a change in how disability *per se* is constructed. Consequently, greater thought must be put into how daily use equipment is designed and made fit for purpose for the disabled. Able-bodied people need to develop skills to better communicate with the disabled since there are numerous shortcomings in this regard.

Approximately 99% of disabled people are excluded from employment on the open labor market in South Africa (Du Toit, 2004). The social model thus inquires what can be done to eliminate barriers to full inclusion for the disabled. The social model places the emphasis on the disabled individual's needs and does not focus on their condition. It is person-centered approach which is required to assist on forging positive societal attitudes towards the disabled. We should not focus on special needs and suchlike. Rather, it is incumbent on society to implement positive attitudes toward the disabled and assist them by meeting their needs so that they may live meaningful rich lives (Hunt, 2019). A caring society can and must have a thoughtful impact on the lives of the disabled. They should be helped to become independent and develop their skills.

#### 4. Extrinsic and intrinsic religiosity motivators for treating the disabled with dignity

Corner (2009) argues that religiosity can indeed make a valuable impact to the enhancement of interest in ethical judgments and behavior at workplaces and is thus useful in promoting ethical behavior toward others. There are intrinsically motivated religious persons who perceive religious practice as having a goal in itself and such individuals are honestly motivated to practice their religion as a goal in itself (King and Crowther, 2004). Weaver and Agle (2002) additionally designate intrinsically oriented persons as those who indulge in religious beliefs and practices as ends in themselves.

King and Crowther (2004) however diverge to an extent and also designate extrinsically religious persons as those individuals who understand their practice of religion instrumentally, and perhaps narcissistically use it as a way to achieve desired social or personal material ends as well as greater acceptance, or even security, and such people use religion as a means. It can be argued that such individuals are not true to Christ's teachings and often abuse their faith for personal gain and will generally not treat the disabled or anyone else in any manner reflecting real Christian love as espoused by Jesus. Weaver and Agle (2002) also emphasize that extrinsically oriented people practice religion due to its perceived usefulness in obtaining some or other benefit, and are thus extrinsically motivated people who basically use and often abuse their religion, while the intrinsically motivated person lives their religion out. Intrinsically motivated individuals are likely to treat the disabled with the human dignity they deserve. The extrinsically motivated believer is chiefly involved in religion as a means to an end (Walker et al., 2012).

There are those who treat the disabled with the respect they deserve and for whom the day-to-day experiences or perceptions of work are always spiritual or even sacred in orientation. Such people tend to view others, objects, or events from a theistic vantage point and see them as having some religious significance (Weaver and Agle, 2002). Thus, any individual, object or involvement in the workplace as well as elsewhere can be perceived to be hallowed (Walker et al., 2012).

#### 5. Using codes to promote ethical mind-sets

Collins (2000) has advised that numerous organizations have devised formal policies and procedures which are geared to enhancing moral fortitude within their employees. Such policies and procedures are likely to advance the cause of treating the disabled with dignity and equal status in workplaces. Nicolaidis and Sumbana (2011) similarly call on business to develop codes of good practice and therein consider all stakeholders as persons' worthy of dignity and fair and just treatment. Employers should rationally accommodate the needs of people that have disabilities. The aim of a code of practice would in this regard be to support the accommodation of the disabled in the workplace and to diminish the impact of the impairment of disabled persons to empower them to fulfill their essential work functions.

In the absence of formal codes of good practice organizations and the disabled employees are likely to be more vulnerable to immorality (Falkenberg and Herremans, 1995). The use of formal policies and procedures to promote fair treatment of the disabled in the workplace is vital (Sims and Keon, 1999). There should also be sound human resource management practices and training to bolster abled employee skills in dealing with the disabled and in making the workplace accessible to them (Adams et al., 2001). Information should be provided to all employees on disability and related issues in the workplace, along with detailed information

about the employers' strategy relating to disability, and about any variations which may be needed in a working environment to support a disabled person. Every effort should be made to optimize the effectiveness of disabled employees. Occupational safety and health standards must be of a high quality. In addition, the state and other stakeholders should enable and fully support employers in the management of disability issues in the workplace. Thus, the recruitment and retention of people with disabilities must be enhanced by assisting them to identify quality placement, technical support, rehabilitation, and other required support services. On-site safety is also an imperative for all employees.

## **6. Some issues faced by the disabled**

It is vital to remove any and all cultural, physical, social, and other barriers that thwart persons with disabilities from equal access opportunities and in participating fully in all aspects of life including work in South Africa. This is critical given that there are many negative social attitudes and erroneous cultural assumptions as well as a plethora of environmental barriers which result in economic marginalization and social barring of the disabled. Sadly, many negative attitudes prevail concerning the disabled and these are usually grounded on preconceived notions, ignorance, and often deep-seated prejudice. Thus, disabled persons are not for the most part appreciated as humans with intrinsic worth. This hinders them in efforts to make a meaningful contribution in society (United Nations Human Rights, 2009). It is unfortunate that even certain laws fail to safeguard the rights of persons who happen to be disabled (Groce et al., 2011).

Accessibility for the disabled, linked to the design of workplaces has been identified as an issue requiring attention as many disabled cannot access a workplace due to an absence of assistance devices and a lack of suitable working conditions (Masango, 2018). Many disabled employees who are fortunate enough to be employed also face operational barriers such as ease of accessibility to facilities and organizational infrastructure and even basic technology and relevant support services. They also lack available information in formats that are manageable and experience a deficiency in realistic accommodation in the workplace (SAHRC, 2021). Public transport such as trains, buses, and taxis is very often not accessible or insufficient. Transport providers are also not sufficiently aware of the needs of the disabled.

Boerema (2015) specified that the inability to access public transport means that the disabled have to organize their own private transportation, which can be overly expensive for them. In addition, they cannot move around and endure in their daily activities, or even seek employment. Pavements often lack of space and thus make travelling difficult for wheelchair users and the visually impaired. Traffic lights also have no audio capability to guide the blind (Masango, 2018).

Assistive technology devices which are items or pieces of equipment, or products, that are used to increase, maintain, or improve the functional capabilities of individuals with disabilities are few and far between and thus limit a disabled person's striving for independence and greater involvement in society (United States Congress, 2004). Organizations need to put into place suitable basic access structures such as ramps and wider doorways that are passable for the disabled using wheelchairs. These are often not in place and become highly problematic.

People with disabilities tend to develop the same health problems that affect the general population, such as influenza and pneumonia but many are more susceptible to developing chronic conditions due to physical

dormancy (Rimmer and Rowland, 2008). People who obtain social security assistances in South Africa are inclined to be entirely dependent on them for their subsistence. However, the mainstream of disabled individuals receives no state grant at all.

The disabled also encounter social barriers in communities where they reside and elsewhere, including lack of cognizance on diverse forms of disability. Generally, people living with disabilities have been omitted from the majority of meaningful activities in society; this includes their access to education, health, and a range of economic opportunities. Worldwide, the World Health Organization and World Bank's 2011 World Report on Disability notes the high estimates of frequency as 15% of the world's population having a disability and that the figures are growing due to increasingly elderly populations, increases in chronic disease manifestation, and various human and natural disasters. They also note that that disability excessively affects populations in vulnerable situations including women, children, and older people (SAHRC, 2021). South Africa has approximately 3 million disabled persons, which is a staggering 7.5% of the country's population (Albert and Hurst, 2004). The Department of Social Development provides qualifying residents income sustenance in the form of a disability grant (WHO, 2011). However, it was later noted that a mere 10% the disabled people in South Africa actually received any support or even knew it was available (Taylor, 2014).

Statistics South Africa's in 2014 released an in-depth report on people with disabilities. The report provides statistical evidence that the national disability pervasiveness rate is 7.5% in South Africa. Disability is predominant among females compared to males (8.3% and 6.5%, respectively). Persons with disabilities grow with age. More than half (53.2%) of persons aged 85+ reported having a disability. 11% of persons aged 5 years and older had seeing difficulties, 4.2% had cognitive difficulties, 3.6% had hearing difficulties, and about 2% had communication, self-care, and walking difficulties. Persons with severe disabilities clearly experience difficulty in accessing education and employment opportunities. Households led by persons with disabilities were found to have a lesser amount of access to basic services compared to households led by persons lacking disabilities. There were also inequalities in terms of access to assistive devices across population groups and geography (Stats SA, 2014).

South Africa needs to work toward eliminating barriers and making the existing health-care systems more all-encompassing and accessible to individuals with disabilities (Masango, 2018). All organizations, whether public or private entities, which have facilities and services open to the public must seriously consider accessibility challenges for individuals with disabilities. Empowering individuals with disabilities will help to maximize their health by providing information, training, and needed peer support. It is evident that people with disabilities are far more likely to be unemployed and if employed tend to also likely to earn less (Mitra and Sambamoorthi, 2013). This means that they are even more disadvantaged and are unlikely to be able to pay for any required healthcare (Abimanyi-Ochom and Mannam, 2014). The poor in society face the utmost risk of impairment or disability and this places huge burdens n families by making them even poorer and unable to afford, for example, even the most basic foodstuffs and other necessities such as water, electricity, rudimentary sanitation, education access, and basic health services (Baldwinson, 2019; Masango, 2018).

## **7. Spirituality and the Christian ethic on dealing with disability**

Individual spirituality is the core of who one is. It expresses the inner self, separate from the body, but including the physical and intellectual self (Neal, 1998). Spirituality is an inherent characteristic of all people



includes what is considered to be sacred in almost everything and it is not necessarily bound to any religious denomination. From a Christian perspective, it is all encompassing and should generally be supported by all people and in essence entails how one experiences or is able to promote the image of a God through association (Smith and Rayment, 2007). Many people have a tendency to identify workplace spirituality with religion (Kriger and Seng, 2005; Ashmos and Duchon, 2000; Nicolaides, 2016). The principal issues of spirituality are significant work, focused work, a sense of community, and interconnectedness with all including the disabled and transcendence (Petchsawanga and Duchon, 2012). Dent et al. (2005) propose that the inclusion is a fundamental aspect of spirituality in the workplace, and in many organizations have become a new archetype in leadership theory.

The key elements which generate spirituality in a workplace include the humanistic facet in which relationships and associations with others in the workplace are valued and there is also a transcendent facet of valuing a supreme creator being or God (Neal *et al.*, 1999). Religion, *per se*, is a very significant cause of spirituality; however, it is commonly institutionalized and initiated on agreed sets of dogmas and beliefs, and a collective notion, whereas Christian spirituality tends to be far more highly personal in orientation (Nicolaides, 2006).

Karakas (2010) sustains the notion that spirituality may be tacitly understood as something separate from institutionalized religion. He takes the position that spirituality can be regarded as something which is very private, non-denominational, fully inclusive, and in spirit refers to a universal human sentiment rather than being something which observes traditional beliefs practices and rituals as found in any form of organized religion. Nicolaides (2016) basically characterizes spirituality as an attitude or approach to including an exploration for deeper meaning and purpose in one's life and by espousal of a desire by one to indulge in morally fulfilling relations with the self, others in society and the entire universe, and thus with what is considered to be ultimate reality. Workplace spirituality revolving around the disabled facilitates greater organizational value which is also an important aspect in Organizational Development. Spirituality thus includes an exclusive self-reflection for total personal development in the course of participation in transcendent get-togethers such as at working with the disabled (Delbecq, 1999). Disability can afflict anyone at any time, and ultimately; most of us will be are in our temporary, non-disabled phase until a point in time. Nonetheless, we can all still play a crucial part in God's plans.

Spirituality in the workplace is an expression infrequently used by religious individuals to describe their own faith which is recognized in their workplace in the way in which the organization functions and its mission and vision statements and ultimately its code of ethics, where one exists. There should ideally be some degree of alignment between employee's personal religious beliefs and the purposes of the organization in which they are employed. Gibbons proposes a definition of spirituality in the workplace as a "journey toward integration of work and spirituality, for individuals and organizations, which provides direction, wholeness, and connectedness at work" (Gibbons, 1999). This is even more critical for a disabled individual since they are generally maltreated.

Organizations play an immense role in the attitude, experiences, sense of security, and contentment of disabled individuals that serve in it (Okoro and Washington, 2012). Spirituality in the workplace which is cognizant of the disabled invariably impacts on the employees' perspectives of work as a place where they can live their spirituality and be motivated by being treated fairly and with due consideration for the value they add. It is also the place where they can create meaningful relationships and can, for a few, also only be a

place where they simply make a living. Where there is spirituality in the workplace this has also been closely associated with ethics and values (Cavanagh and Bandsuch, 2002).

The Christian Holy Scriptures offer many teachings on ethical practices and integrity. In some areas of the Holy Bible physical disability is depicted as being a punishment for sinners. There are of course many positive images of disabled people in the Bible which are not limited to Christ's ministry and are found throughout the Old and New Testaments. In the Old Testament the great prophet Moses is an example of a disabled person who went on to perform great things. He was too scared to speak to the Pharaoh because he had a speech defect (Exodus 4:10-16). In the New Testament, Jesus is frequently shown performing miracles healing those with disabilities. Nonetheless, there are some who believe Jesus still referred to sin as the source of all physical disability (Otieno, 2009). Saint Paul became blind as a result of his meeting with Christ on the road to Damascus. We know from his own texts, that he did not recognize the high priest (Acts 23:5) and required the use of a copyist to write his epistles (Romans 16:22). Even after Ananias had been sent to give back his sight to him, he had a continuing eye problem. He states Galatians: "You know it was because of a bodily ailment that I preached the gospel to you at first, and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus. What then has become of the blessing you felt? For I testify to you that, if possible, you would have gouged out your eyes and given them to me" (Galatians 4:13-15).

The apostle Paul not only accepted, but invited and praised, suffering. He informed: "Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope" (Romans 5:3-4). Disability is not a curse at all, "So we do not lose heart. Although our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal" (2 Corinthians 4:16-18). Those who claim they are Christians should follow the example of Christ the Good Shepherd and seeks out people who have disabilities and together with them ascertain their needs and support them to use their God-given gifts.

Contemporary global workplaces are for the most part found to be wanting when it comes to adherence to Christian teachings relating to these aspects. The book of Proverbs 11:13 informs that, "The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity." Proverbs 16:3 further states that people should, "Commit your work to the Lord, and your plans will be established." The attitude harbored towards disabled persons in companies is frequently and progressively created in advance by cultural judgments and conjectural assumptions that simply cannot be reconciled with Christian teachings or with the fact that any person, could conceivably at any time, become incapacitated, impaired, and disabled.

Paul advises us: "For by the grace given to me I say to every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them" (Romans 12:3-8) and again in his letter to the Philippians: "Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others" (2:3-4). Titus 2:7-8 advises us to: "Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity and sound speech that cannot be condemned, so that an opponent may be put to shame,

having nothing evil to say about us.” Christians should be image-bearers of Christ and seek to adopt His character and show agape and ethicality must prevail in all we do.

It is evident from the Book of Genesis 1:26, that humanity is God’s deliberate creation, and is created in love. John’s Gospel stresses: “See what kind of love the Father has given to us, that we should be called children of God; and so we are” (1 John 3:1). Just as humans are fashioned in love like Christ, they are called upon to love all of God’s creation. We must treat disabled people with more, not less, respect and honor. They should be given pride of place at the feast table (Luke 14:12-14) and be treated with more honor. 1 Corinthians 12:23) states: “Pay to all what is owed to them: Taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed” (Romans 13:7).

Irrespective of one’s role, place, or skills, all human beings can make a difference in the workplace by doing God-glorifying work. How people live and treat others must pervade all areas of life including the workplace. The way Christian’s act reflects their faith and they should seek to be Christlike. However, the disabled are often viewed with disdain as lesser beings devoid of value and rights and they lack access to employment opportunities. If fortunate enough to be employed they also face difficulties, for example, practical accommodation at work and even manageable public transportation to get to workplaces. There is also a lot of discrimination and ignorance about their likely value in a job. There needs to be a greater appropriation of the Golden Rule in workplaces – “Do unto others as you’d have others do unto you.” We need to be treating other people with respect and put ourselves “in their shoes” and not discriminating against them, especially as Christians. Jesus identified with all those for whom weakness is a way of life but not a choice. When Christ heals the man born blind in John 9:1-12), he confronted the view that disability was punishment for sin. “His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus replied: Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him.”

Martin Luther stated:

*I maintain that Satan produces all the maladies which afflict mankind, for he is the prince of death. St Peter speaks of Christ as healing all that are oppressed of the devil. He not only cured those who were possessed, but he restored sight to the blind, hearing to the deaf, speech to the dumb, strength to the paralytic; therefore I think all grave infirmities are blows and strokes of the devil (Luther, 1997, p. 275).*

The slant applied to disability by many able persons is for the most part forged in advance by cultural judgments and hypothetical presumptions that cannot in any way be reconciled with the Christian teachings. Holy Scripture admonishes us to uphold a robust, character which honors our Creator both in our personal and professional lives. In Colossians 3:23 we read: “Whatever you do, work at it with all your heart, as working for the Lord, not for human masters.” We are this called to be Christ-like and to reflect Christ in our day-to-day including how we treat others around us. We need to act with integrity concerning the disabled and all persons. Proverbs 11:13 informs us that: “The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity.” We are told in Proverbs 16:3 to: “Commit your work to the Lord, and your plans will be established.” How then do we discriminate against the disabled and treat them as lesser beings? We need to place the immutable self-esteem and fundamental prosperity of persons at the very core of theological deliberation on the common righteousness and morality. We have all, the able and disabled

alike, received gifts from God, and “as each has received a gift,” we are to “use it to serve one another, as good stewards of God’s varied grace” (1 Peter 4:10). We need to utterly engross ourselves with the dogmatic, methodical, historic, and established resources of Christian tradition to ascertain that we are called to serve others. We all possess innate vulnerabilities and need help from time to time. Anyone can at any time be afflicted by impairment, ailments, and injury.

Holy Scripture reminds us that “You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the Lord.” (Leviticus 19:14). Our Christian moral life has a spiritual underpinning so that spirituality and sound Christian principles work in synergy with one another. Most Christian denominations embrace the view that they have a duty to care for those with disabilities (Brock, 2012). The Patriarch of the Greek Orthodox Church of Alexandria and All Africa, Theodoros II, and also the Archbishop of Canterbury, Justin Welby, inter alia, constantly call for the church to become more accepting of those with disabilities (Rose, 2018). Bethany McKinney Fox trusts that Christian communities are far better off when people with disabilities are a fundamental part of our common life. In her book *Disability and the Way of Jesus*, she deliberates on how the stories of Jesus’ healings can guide us toward a communal flourishing as we embrace the disabled.

We see that the disabled are touchable when a woman with a hemorrhage crept up behind Jesus to touch the hem of his robe she was immediately healed and He singled her out for singular honor because of her faith (Luke 8:43-48). There was also the case of a man with a contagious skin disease who had broken the law that excluded him from travelling into the city. He fell at Jesus’ feet pleading with Him, “Lord if you will, you can make me clean,” His immediate response was to stretch out a hand and touch this man whom the law forbade Him to touch, and declare, “I will; be clean.” And immediately the leprosy left him (Luke 5:11-13). We need to also consider: “As [Jesus] passed by, he saw a man blind from birth. And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be displayed in him.” (John 9:1-3). As \ followers of Christ, we need to stand out from the world in how we conduct ourselves towards the disabled and all of humanity. Jesus is our Lord and Master and serves humanity.

For the Church (*Ekklesia*) as the body of Christ to function entirely, we must need to have a servant leader attitude as we serve others including our disabled fellow human beings (Nicolaidis, 2010). “Strengthen the weak hands, and make firm the feeble knees. Say to those who have an anxious heart, “Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you” (Isaiah 35:3-4). Our service to others includes recognizing that people with disabilities have a role to play in society and must be appreciated apart from any deliberations relating to mere social or economic efficacy.

## 8. Ubuntu and disability

Ubuntu is a Nguni term which translates to “humanness” or “personhood.” According to Kamwangamalu (1999, p. 26), following Bhengu (1996, p. 5).

*Ubuntu means humanness. It is the humanistic experience of treating all people with respect, granting them their human dignity. Being human encompasses values like universal brotherhood for Africans, sharing, treating, and respecting other people as human beings.*

The significance of Ubuntu in African traditions is that it represents fundamental social and ethical values as Mokgoro (1998, p. 3) asserts that, "Group solidarity, conformity, compassion, respect, human dignity, humanistic orientation and collective unity have, and among others been defined as key social values."

The core values of Ubuntu are communalism and interdependence. This is because according to a theory of Ubuntu, a human person is an innately or characteristically common being, inserted in a setting of social connections and reliance, never a disengaged, atomistic person. Obioha (2013, p. 14) asserts that the African conception of persons, "sees the community not as a mere association of individual persons whose interests and ends are contingently congruent, but as a group of persons linked by interpersonal bonds, biological and non-biological, who consider themselves primarily as members of the group and who have common interest, goals and values." In other words, the self can only be understood and experienced as relational. Being part of the community is what allows an individual to truly achieve her humanity or personhood.

Further, Obioha (2013, p. 14) asserts that in Africa a community is understood as a "doctrine about social organization, relations, and net-workings and is therefore an offshoot of the African concept of humanism." From this understanding, communal personhood can be said to be an idea that a human person has a natural sociality that defines her being. Sharing in a network of relationships is what constitutes the human person in the African understanding. In other words, in African understanding, a man needs his fellow humans to overcome his life's challenges and achieve his goals. Life's ambitions and aspirations are better and more easily achieved in a cooperative environment. Individual capacities are insufficient to meet human basic requirements. The individual inevitably requires relationships with others to realize or satisfy basic needs and attain his dreams and aspirations. This is what constitutes an African theory of Ubuntu.

African societies are famous for their compassion and goodness to wayfaring strangers. Munyaka and Motlhabi (2009, p. 77) captures this perfectly when he writes that, "In essence, *Ubuntu* made all people one another's keepers. Great value was placed on hospitality in African society... Hospitality was ... 'a public duty toward strangers where the honor of the community was at stake and reciprocity was more likely to be communal rather than individual ...; hospitality ... was a sacred duty."

Further, Menkiti (1984: 171) asserts that:

*The first contrast worth noting is that, whereas most Western views of man abstract this or that feature of the lone individual and then proceed to make it the defining or essential characteristic which entities aspiring to the description "man" must have, the African view of man denies that persons can be defined by focusing on this or that physical or psychological characteristic of the lone individual. Rather, man is defined by reference to the environing community. As John Mbiti notes, the African view of the person can be summed up in this statement: "I am because we are, and since we are, therefore I am," this is to say that social relationships are inescapable.*

To put it simply, this is to say that in African traditions social relationships are inescapable. Molefe (2019, p. 41) asserts that, "human beings by nature are wired for relationships or are equipped to enter and continue relationships. Without, and outside of relationships the human project is not possible at all or will be severely handicapped." As a matter of principle, the idea of Ubuntu requires that we prioritize our special relationships.

Normatively speaking, Ubuntu is something at which, "individuals could fail, at which they could be competent or ineffective, better or worse" (Menkiti, 1984, p. 173). This means that Ubuntu is something

that one needs to work toward achieving and it does not just come because one is part of the community. According to Tutu (1999, p. 35), “When we want to give high praise to someone we say, “Yu, unobuntu”; “Hey, so-and-so has Ubuntu.” Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have.” This means that if one acts in a way that does not show generosity, hospitality, friendliness, caring, and compassion then she loses her personhood and she might not even be referred to as a person but referred as something else, whatever this may be. Be that as it may, the point is that Ubuntu is something that is achieved by one’s positive interaction with others and independent of communalism and interdependency Ubuntu cannot be imagined. Therefore, “the idea of personhood (*Ubuntu*) in African traditions implies a relational and positive sense of autonomy, which involves the community helping or guiding one to use one’s ability and knowledge of one’s social relations and circumstance to choose freely the requisite goods for achieving one’s life plan” (Ikuenobe, 2015, p. 1005).

Consequently, with respect to people living with disabilities, this means three things. The first one is that if one acts unkindly towards a person living with a disability she automatically loses her Ubuntu, therefore she can no longer be referred to a person. Second, since communalism and interdependency is a reality that cannot be escaped in Africa then disability only makes these realities obvious rather than them becoming true because of disability. Following this logic, individual autonomy is not a defining feature towards that individual’s well-being as relational autonomy is. Finally, the context to which to conceptualize the notion of wellbeing is decidedly communal. This means that being disabled is simply another way of being a minority rather than being different in a worse off way with respect to well-being. All these realities actualize within the reality of Ubuntu, hence the significance of this theory toward minorities.

## 9. Conclusion

All Christians must be willing to serve the disabled since we are servants the church and not merely messengers but agents called upon to bring God’s healing into a sorely troubled world. God’s strength is made perfect through our weaknesses as His creatures (1 Corinthians 12:9). We need to treat the disabled with compassion and strive to empower them since they all possess gifts. They need to be nurtured and guided to become productive members of their family, community, and society in general.

The core values of the African philosophy of Ubuntu are communalism and interdependence which makes it suitable to consider and apply to issues relating to the treatment of the disabled person. According to Ubuntu, a human person is an inherently or typically common being, inserted in a setting of social connections and reliance, never a disengaged, atomistic person. The African conception of persons, understands the community not as a mere association of individual persons whose interests and ends are contingently harmonizing, but as a group of persons linked by interpersonal bonds, biological and non-biological, who reflect on themselves primarily as members of the group. Thus, the self can only be understood and experienced as relational.

Being part of the community is what allows an individual to truly achieve her humanity or personhood. Consequently, the disabled should have apposite skills development programs to support their inclusion into a workplace. Persons with disabilities are a designated group within the employment agenda and need special attention. Their developmental needs must be considered within a framework of inclusive

development which removes any discriminatory barriers that are placed before them in a workplace. People with disabilities need to be supported to participate meaningfully in the economy through skilling and training, with any and all unfair discrimination perpetuated against them ceased forthwith.

### 9.1. Future research

Future research could be to assess the extent to which business leaders are focusing on efforts to support especially those with disabilities, to ensure that no one is left behind and dehumanized by callous actions and unethical practices. In addition, studies could be undertaken on how workplaces can prepare for diversity in their operations. Training is required which must be based a long-term commitment to re-shape fundamental assumptions about the disabled, as well as equipping the disabled with a range of skills to respond to diverse workplace needs.

## References

- Abimanyi-Ochom, J. and Mannam, H. (2014), "Uganda's disability journey; progress and challenges", *African Journal of Disability*, Vol. 3 No.1, pp. 1-6.
- Adams, J.S., Tashchian, A. and Shore, T.H. (2001), "Codes of ethics as signals for ethical behaviour", *Journal of Business Ethics*, Vol. 29 No. 3, pp. 199-211.
- Albert, B. and Hurst, R. (2004), "Disability and a human rights approach to development", available at: <https://hpod.law.harvard.edu/pdf/human-rights-approach.pdf> (accessed 14 July 2021).
- Ashmos, D.P. and Duchon, D. (2000), "Spirituality at work: A conceptualization and measure", *Journal of Management Inquiry*, Vol. 9 No. 2, pp. 134-145.
- Baldwinson, T. (2019), "UPIAS The Union of the Physically Impaired Against Segregation (1972-1990): A Public Record from Private Files", available at: <https://tonybaldwinson.files.wordpress.com/2019/09/2019-upias-research-notes-tony-baldwinson-isbn-9781913148010.pdf> (accessed 14 July 2021).
- Bhengu, M.J. (1996), *Ubuntu, the Essence of Democracy*, Novalis Press, Cape Town.
- Boerema, I. (2015), "Cape Chameleon Changing Faces Changing People: Living with a Disability", available at: <http://www.capechameleon.co.za/printed-issue/issue-24/health> (accessed 14 July 2021).
- Bricout, J.C., Porterfield, S.L., Tracey, C.M. and Howard, M.O. (2004), "Linking models of disability for children with developmental disabilities", *Journal of Social Work in Disability and Rehabilitation*, Vol. 3 No. 4, pp. 45-67.
- Brock, B. (2012), *Disability in the Christian Tradition: A Reader*, William B. Eerdmans Publishing Company, Cambridge.
- Cavanagh, G.F. and Bandsuch, M.R. (2002), "Virtue as a benchmark for spirituality in business", *Journal of Business Ethics*, Vol. 38 No. 1/2, pp. 109-118.
- Chapireau, F. and Colvez, A. (1998), "Social disadvantage in the international classification of impairments, disabilities, and handicap", *Social Science and Medicine*, Vol. 47 No. 1, pp. 59-66.

- Charlton, J.I. (2000), *Nothing about us without us: Disability Oppression and Empowerment*, University of California Press, California.
- Collins, D. (2000), "The quest to improve the human condition", *Journal of Business Ethics*, Vol. 26 No. 1, pp. 1-73.
- Corner, P.D. (2009), "Workplace spirituality and business ethics: Insights from an Eastern spiritual tradition", *Journal of Business Ethics*, Vol. 85 No. 1, pp. 377-389.
- Delbecq, A. (1999), Christian spirituality and contemporary business leadership. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 345-349.
- Dent, E., Higgins, E. and Wharff, D. (2005), "Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions", *The Leadership Quarterly*, Vol. 16 No. 5, pp. 625-653.
- Department of Social Development (2015), "White Paper on the Rights of Persons with Disabilities", Government of South Africa, available at: [https://www.gov.za/sites/www.gov.za/files/39792\\_gon230.pdf](https://www.gov.za/sites/www.gov.za/files/39792_gon230.pdf) (accessed 14 July 2021).
- Du Toit, A. (2004), "Social exclusion discourse and chronic poverty: A South African case study", *Development and Change*, Vol. 35 No. 5, pp. 987-1020.
- Falkenberg, L. and Herremans, I. (1995), "Ethical behaviours in organizations: Directed by the formal and informal systems?", *Journal of Business Ethics*, Vol. 14 No. 1, pp. 133-143.
- Foundation for People with Learning Disabilities (2021), "Social Model of Disability", available at: <https://www.learningdisabilities.org.uk/learning-disabilities/a-to-z/s/social-model-disability> (accessed 14 July 2021).
- Gibbons, P. (1999), *Spirituality at Work: A Pre-theoretical View*, Unpublished Master's Thesis, University of London, London.
- Goldblatt, B. (2009), "Gender, rights and the disability grant in South Africa", *Development Southern Africa*, Vol. 26 No. 3, pp. 369-382.
- Goodley, D. (2001), "Learning difficulties', the social model of disability and impairment: Challenging epistemologies", *Disability and Society*, Vol. 16 No. 2, pp. 207-231.
- Groce, N., Kett, M., Lang, R. and Trani, J.F. (2011), "Disability and poverty: The need for a more nuanced understanding of implications for development policy and practice", *Third World Quarterly*, Vol. 32 No. 8, pp. 1493-1513.
- Haeghele, J.A. and Hodge, S. (2016), "Disability discourse: Overview and critiques of the medical and social models", *Quest*, Vol. 68 No. 2, pp. 193-206.
- High-Level Panel of Eminent Persons on the Post-2015 Development Agenda (2013), "A New Global Partnership: Eradicate Poverty and Transform Economics through Sustainable Development", available at: [http://www.un.org/sg/management/pdf/HLP\\_P2015\\_report.pdf](http://www.un.org/sg/management/pdf/HLP_P2015_report.pdf) (accessed 19 September 2013).
- Hunt, J. (2019), *No Limits: The Disabled People's Movement: A Radical History*, TBR Imprint, Manchester.
- Ikuenobe, P. (2015), "Relational autonomy, personhood, and african traditions", *Philosophy East and West*, Vol. 65 No.4, pp. 1005-1029.
- Independent Living Institute (1997), "Integrated National Disability Strategy, White Paper Office of the President", available at: <https://www.independentliving.org/docs5/SANatIDisStrat1.html> (accessed 14 July 2021).



- Kallen, E. (2004), *Social Inequality and Social Injustice*, Hampshire UK, Palgrave Macmillan.
- Kamwangamalu, N.M. (1999), "Ubuntu in South Africa: A sociolinguistic perspective to a pan-African concept", *Critical Arts*, Vol. 13 No. 2, pp. 24-41.
- Karakas, F. (2010), "Spirituality and Performance in Organisations: A literature review", *Journal of Business Ethics*, Vol. 94 No. 1, pp. 89-106.
- Khoza, S.R. (2017), *The Disability Cash Transfer as a Means of Poverty Reduction at Nqutu Local Municipality*, Master's Study in Community Work, University of Zululand, KwaDlangezwa.
- King, J.E. and Crowther, M.R. (2004), "The measurement of religiosity and spirituality: Examples and issues from psychology", *Journal of Organizational Change Management*, Vol. 17 No. 1, pp. 83-101.
- Kruger, M. and Seng, Y. (2005), "Leadership with inner meaning: A contingency theory of leadership based on the worldviews of five religions", *The Leadership Quarterly*, Vol. 16 No. 1, pp. 771-806.
- Lang, R., Groce, N., Kett, M., Trani, J.F. and Bailey, N. (2009), "The Potential Impact of the Global Economic Downturn on People with Disabilities in Developing Countries", Working Paper, Leonard Cheshire Disability and Inclusive Development Centre, University College London, London, October.
- Legal Aid of South Africa (2015), "Social Grant Lapses, Reviews, Suspensions, and Cancellations", available at: <http://www.legal-aid.co.za/selfhelp/?p=1156> (accessed 14 July 2021).
- Luther, M. (1997), *Table Talk by Martin Luther*, The Ages Digital Library Collections, Albany.
- Masango, S. (2018), "Some of the Challenges Faced by Disabled Persons", "Rise'N Shine Magazine", available at: <https://risenshine.org.za/2018/08/06/some-of-the-challenges-faced-by-disabled-persons> (accessed August 6, 2018).
- Mbiti, J. (1969), *African Religion and Philosophy*, Heinemann, London.
- McKinney Fox, B. (2019), *Disability and the Way of Jesus Holistic Healing in the Gospels and the Church*, IVP Academic, Illinois.
- McNair, S. (2011), "Older People and Skills in a Changing Economy", available at: <http://dera.ioe.ac.uk/10461/1/equality-older-people.pdf> (accessed 14 July 2021).
- Menkiti, I. (1984), "Person and community in African traditional thought", in: Wright, R.A. (Ed.), *African Philosophy: An Introduction*, University Press of America, Lanham, pp. 171-181.
- Mitra, S. and Sambamoorthi, U. (2013), "Disability prevalence among adults: Estimates for 54 countries and progress toward a global estimate", *Disability and Rehabilitation*, Vol. 36 No. 11, pp. 940-947.
- Mokgoro, Y. (1998), "Ubuntu and the Law in South Africa", *Potchefstroom Electronic Law Journal*, Vol. 1 No. 1, pp. 1-11.
- Molefe, M. (2019), "Relational ethics and partiality: A critique of Thad Metz's 'Towards an African moral theory'", *Theoria: A Journal of Social and Political Theory*, Vol. 64 No. 152, pp. 53-76.
- Munyaka, M. and Motlhabi, M. (2009), "Ubuntu and its socio-moral significance", in: Murove, F.M. (Ed.), *African Ethics: An Anthology of Comparative and Applied Ethics*, University of Kwa-Zulu Natal Press, Pietermaritzburg, pp. 324-331.

- Neal, J. (1998), "Teaching with soul: Support for the management educator", *Journal of Management Systems*, Vol. 10 No. 4, pp. 73-90.
- Neal, J., Lichtenstein, B. and Banner, D. (1999), "Spiritual perspectives on individual, organisational, and societal transformation", *Journal of Organisational Change Management*, Vol. 12 No. 3, pp. 175-185.
- Nicolaides, A. (2006), *Service Quality Excellence*, Marin's Publishers, Johannesburg.
- Nicolaides, A. (2010), "The Laos tou Theou an orthodox view of the 'people of God'", *HTS Teologiese Studies/Theological Studies*, Vol. 66 No. 1, pp. 1-5.
- Nicolaides, A. (2015), "The paradox of business ethics, quality and leadership: The path to business sustainability", *African Journal of Hospitality, Tourism and Leisure*, Vol. 4 No. 1, pp. 1-20.
- Nicolaides, A. (2016), "Spirituality and cultural diversity: Serving the hospitality industry workplace", *African Journal of Hospitality, Tourism and Leisure*, Vol. 5 No. 1, pp. 1-17.
- Nicolaides, A. and Sumbana, H. (2011), "Ethical business practice in the South African tourism industry", *African Journal of Hospitality, Tourism and Leisure*, Vol. 1 No. 4, pp. 1-11.
- Obioha, P. (2013), "A critique of atheistic humanism in the quest for human dignity", *Open Journal of Philosophy*, Vol. 3 No. 1A, pp. 131-139.
- Okoro, E. and Washington, M. (2012), "Workforce diversity and organizational communication: Analysis of human capital performance and productivity", *Journal of Diversity Management*, Vol. 7 No. 1, pp. 57-62.
- Otieno, P.A. (2009), "Biblical and Theological Perspectives on Disability: Implications on the Rights of Persons with Disability in Kenya", available at: <https://dsq-sds.org/article/view/988/1164> (accessed 14 July 2021).
- Petchsawanga, P. and Duchon, D. (2012), "Workplace spirituality, mediation and work performance", *Journal of Management Spirituality and Religion*, Vol. 9 No. 2, pp. 1-20.
- Pitso, R. and Magubane, K. (2014), "South Africa Failing the Disabled", available at: <http://www.bdlive.co.za/national/2014/06/12/south-africa-failing-the-disabled> (accessed 14 July 2021).
- Rimmer, J.H. and Rowland, J.L. (2008), "Health promotion for people with disabilities: Implications for empowering the person and promoting disability-friendly environments", *Journal of Lifestyle Medicine*, Vol. 2 No. 1, pp. 409-420.
- Rose, B. (2018), "Archbishop: I don't Pray for my Daughter's Disability", BBC UK, *BBC News*.
- SAHRC (2021), "Human Rights and Persons with Disabilities", available at: <https://www.sahrc.org.za/home/21/files/FINAL%20Human%20Rights%20and%20Persons%20with%20Disabilities%20Educational%20Booklet.pdf> (accessed 11 June 2021).
- Sims, R.L. and Keon, T.L. (1999), "Determinants of ethical decision making: The relationship of the perceived organizational environment", *Journal of Business Ethics*, Vol. 19 No. 1, pp. 393-401.
- Smith, A. and Twomey, B. (2002), "Labour market experiences of people with disabilities", *Labour Market Trends*, Vol. 110 No. 8, pp. 415-427.
- Smith, J.A. and Rayment, J.J. (2007), "The global SMP fitness framework: A guide for leaders exploring the relevance of spirituality in the workplace", *Management Decision*, Vol. 45 No. 2, pp. 217-234.

- Statistics South Africa (2014), "StatsSA Profiles Persons with Disabilities", available at: <http://www.statssa.gov.za/?p=3180> (accessed 15 July 2021).
- Statistics South Africa (2015), *Millennium Development Goals: Country Report 2015*, Stats SA Library Cataloguing-in-Publication, Pretoria.
- Taylor, T. (2014), "Findings Show Vulnerability of Disabled", available at: <https://www.iol.co.za/news/south-africa/gauteng/findings-show-vulnerability-of-disabled-1702523> (accessed 15 July 2021).
- The World Bank (n.d) "Disability Inclusion", available at: <https://www.worldbank.org/en/topic/disability> (accessed 15 July 2021).
- Tutu, D. (2000), *No Future without Forgiveness*, Doubleday, New York.
- UK Dictionary (2021), "Disability", available at: <https://www.lexico.com/definition/disability> (accessed 15 July 2021).
- UN Department of Economic and Social Affairs Disabilities (2021), "Convention on the Rights of Persons with Disabilities (CRPD)", available at: <https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities.html> (accessed 14 July 2021).
- United Nations Enable (2013), "Convention on the Rights of Persons with Disabilities", available at: <http://www.un.org/disabilities/default.asp?navid=14> and [pid=150](http://www.un.org/disabilities/default.asp?pid=150) (accessed 15 July 2021).
- United Nations Human Rights (2009), "World Health Organization and United Nations Programme on HIV/AIDS, 2009, Disability and HIV Policy Brief", available at: [http://www.who.int/disabilities/jc1632\\_policy\\_brief\\_disability\\_en.pdf](http://www.who.int/disabilities/jc1632_policy_brief_disability_en.pdf) (accessed 12 November 2013).
- United States Congress (2004), "Assistive Technology Act", available at: [http://www.ataporg.org/atap/atact\\_law.pdf](http://www.ataporg.org/atap/atact_law.pdf) (accessed 15 July 2021).
- Vallance, S., Perkins, H.C. and Dixon, J.E. (2011), "What is social sustainability? A clarification of concepts", *Geoforum*, Vol. 42 No. 1, pp. 342-348.
- Verdonschot, M.M., de Witte, L.P., Reichrath, E., Buntinx, W.H. and Curfs, L.M. (2009), "Community participation of people with an intellectual disability: A review of empirical findings", *Journal of Intellectual Disability Research*, Vol. 53 No. 4, pp. 303-318.
- Walker, A.G., Smither, J.W. and DeBode, J. (2012), "The effects of religiosity on ethical judgments", *Journal of Business Ethics*, Vol. 106 No. 1, pp. 437-452.
- Weaver, G.R. and Agle, B.R. (2002), "Religiosity and ethical behaviour in organizations: A symbolic interactionist perspective", *Academy of Management Review*, Vol. 27 No. 1, pp. 77-97.
- World Health Organization (2011), "World Bank's 2011 World Report on Disability", available at: [https://www.who.int/disabilities/world\\_report/2011/report.pdf](https://www.who.int/disabilities/world_report/2011/report.pdf) (accessed 15 July 2021).