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Examining the Collegiality of Marxist and Naturalist Social Justice Ethical Pedagogy and Global Social Development Educational Commitment for Action for Community Disability Services

Toby Precious T Nwachukwu¹, Edith D Phaswana², *Nokuthula C Mazibuko³

¹Department of Educational Management and Policy Studies, Faculty of Education, University of Pretoria, South Africa.

²Thabo Mbeki African School of Public and International Affairs, University of South Africa.

³Institute of Gender Studies, University of South Africa.

*Correspondence: mazibukonc79@gmail.com

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ABSTRACT

This paper examines the collegiality of the Marxists and Naturalists of Social Justice theories toward ethical education in enhancing collegial management and leadership for community disability services for the benefit of community health and social work practices pertaining to post-COVID-19. Consequently, the collegiality of the Marxists and Naturalists of social justice theoretical ethical education was addressed within and linked with the four goals of the Global Social Work and Social Development Educational Commitment (GSDEC) for Action, thus, interconnecting the concepts above with the community disability services of health and social work practices and add clarity about their implementation for post-COVID-19 evaluation. The researchers argued that reimagining social justice education in improving the benefits of innovative and stimulating multisensory approaches pursued by higher education globally would expand the characteristics of collegial imagination and inventiveness. This paper suggests an effervescent hypothetical context concerning the critical elements desirable to galvanize and endorse collegiality in Marxists' and Naturalists' social justice ethical education for a post-COVID-19 era.

KEYWORDS: Marxist, Naturalist, Collegiality, Social Justice, Ethical Education, Community Disability Services, Social Work.

1. INTRODUCTION AND BACKGROUND

This paper scrutinizes social justice and ethical education in enhancing collegial management and leadership for community disability services for the benefit of community health and social work practices pertaining to post-COVID-19. The article makes use of the suggestion from the collegiality of the Marxists and Naturalists' social justice theories in achieving its purposes. The havoc COVID-19 has played globally with its devastation and impacts have been felt globally in every facet of the economic, social, technology, and higher education sectors. The researchers lent the concept of the three social justices' theories on collegiality for management and leadership from the work of Nwachukwu *et al.* (2022). Who argued that the consequences of improving community disability services for practice after the COVID-19 pandemic must incorporate the five main social justices. However, Nwachukwu *et al.* (2022) only deliberated on the Libertarian, Utilitarian, and Rawls' theory of justices, thus, leaving the Marxist and Naturalist theories. This article is poised to deliberate on the two remaining main social justices on collegiality for management and leadership and their linkages with the four goals of the Global Social Work and Social Development Educational Commitment (GSDEC) for Action.

The Marxist view attests that the changes to physical knowledge during the industrial era resulted in alterations to social knowledge and creative improvements in relations. Thus, individuals “constitute the element that originated the notions of ‘wishes and ideas’ of social including the physical invention” (Gaus, 1947). The ecological approach was presented by John Gaus (1947) in the study of administration and management to “restructure the public policy system during a catastrophic era that is disruptive, pushes and tests attitudes and views.” Gaus's ecological approach toward solving the catastrophically pandemic era suggested overhauling “wishes and ideas within interconnected elements such as people, place, physical technology, and

social technology, which can be linked to the higher education sector to extract a new equilibrium through extended relief and repairs” (Blankenberger and Williams, 2020).

Nevertheless, scholars of social work and disability services have argued that there is a need to tap into the profession's political ontology stance, which heralds the epistemological and procedural adoptions for practice (Lundy, 2011; Duarte, 2017; Hay, 2006). Thus, the exhibitions of ideology are established in the social forms of life, particularly the work of social workers, as manifested by earlier pioneers of the profession (Lundy, 2011; Gray and Webb, 2013; McKendrick and Webb, 2014; Hay, 2006). Further, social managers and leadership practitioners need to involve in a “reflexive inspection of the ontological roots of their political ideology pertaining to place, location, and work” (Duarte, 2017). It is imperative to know that the higher education sector during this post-COVID era involves restructuring public policy through wishes and ideas inter-related with components of people, place, physical technology, and social technology. Such restructuring may include the digital avenues of instructing pedagogy that could have altered the traditional ways.

This rearrangement of public policy engrosses in wishes and ideas interconnected with mechanisms of people, place, social, and physical technologies toward what McKendrick and Webb (2014) referred to as redesigning social structure and agency justification for social work as well as disability services. This requires ideological collegial imaginativeness and inventiveness for epistemological creativeness and knowledgeability reality, of what Duarte (2017) denotes to the social norms and social problems of social work inclusive the community disability services. However, exploring the brief historical concepts of the Marxist and Naturalist attribute is unprecedented.

2. MARXIST SOCIAL JUSTICE ATTRIBUTES

Marxist scholars argued that Marxism does not support ideology because it could be utilized to influence, misrepresent or create illusionary opinions, outlooks, or engagements (Carey and Foster, 2011/2013). Moreover, they contended that ideology is equally used to explain structures and systems of power and contributes to pivoting favorable opinion (Bailey and Gayle, 2008). Additionally, ideology is seen as a difficult or defective technique for creating accounts of the world (Marx and Engels, 1846, 1976); or rather a pejorative instead of “an inevitable or necessary element of social thought” (Duarte, 2017). Marxists believe that ideology leads to idealism and “fosters legitimacy of the power of the dominant social class or group” (Eagleton, 1991; Smith, 1990). However, Mannheim (1936) argued that it is difficult not to be ideological or one's work not to exhibit ideological thoughts (Duarte, 2017).

The idealistic side of Marxism eulogized communism as the epitome of social structure, substituting all capitalist difficulties with settings of material wealth driven by the principles of human rights and just governance (Peffer, 1990; Young, 1990; Almgren, 2017). Thus, supporters of the Marxist theory point to its suggestions of lessening inequality and attaining a fair distribution of resources (Almgren, 2017; Wolff, 2003). This assertion was strengthened by Eagleton (1991), who explained that the “dominant ideological beliefs and values amiable to it would be adopted and embedded such beliefs and values. The solidification of them as self-evident and ostensibly inevitable; denigrating ideas which might challenge it; eliminating rival forms of thought, perhaps by some unspoken but systematic logic; and obscuring social reality in ways convenient to itself.”

Nevertheless, the wide-scale ecological issues of a pandemic era like ours were not foreseen by communism; which did not envisage issues of inadequate raw materials, natural constraints, human population growth, and its propensity for increasing social problems that should assist in mitigating the preservation of natural resources and the environment (Peffer, 1990; Wolff, 2003; Johnston, 2011). The Marxists did not envisage the ecological issues of the effects of massive production on the eco system and the United Nations global calls and goals of reducing emissions to protect the earth.

2.1. COLLEGIATING THE MARXIST SOCIAL JUSTICE PEDAGOGY FOR COMMUNITY DISABILITY SERVICES

According to Marxist conceptualization, social justice criteria are based on material history or “a principle of need,” attributed to activist scholar Louis Blanc (Johnston, 2011). It indicates that where morals are just yields of societal ideologies and social structures, inclusively, economic aspects need to change based on the foundation of desires and interests of the working class (Peffer, 1990; Ferguson, 2007). The social structure of society imbued within the working class, regarding their practices, should be engaged by values of respect and social justice rather than the accommodation of the natural end of communism (Peffer, 1990; Almgren, 2017). Although the existing forces within society make it pointless to further moralities on people (Wolff, 2003; Ferguson, 2007). The equitable distribution of resources for all members of society who are “physically and psychologically safe and secure” (Bell, 2007) and individuals anticipated to become self-determining toward developing their full capacities and interdependent, capable of interacting democratically with others, is key in the Marxist approach.

In collegiate, the ethical, social justice pedagogy ought to guide resolutions and decisions embarked upon by professionals and managers on all matters concerning client management, deliberation of public issues, protection, welfare, and the benefits of stakeholders (Lee *et al.*, 2014; Lysack, 2010), especially within community disability services. Collegial social justice for Marxists includes the envisioning of the equitable distribution of resources for all members of society who are “physically and psychologically safe and secure” (Bell, 2007) is the role of health and social care workers, who aim to seek out constraints and oppression or domination currently in practice in curriculum development that has not been tackled so as to improve disability services.

In scrutinizing the Marxist theory of social justice, some scholars disagree and do not approve that Marxist theory inspires social justice's views on equity, empowerment, and some portions of moral judgment fail to epitomize Marxist theory (O'Sullivan *et al.*, 1992). Additionally, scholars of postmodernism argue by Fook (2003) purported that Marxism proposes zero sustaining for critical social work toward informing social justice struggles. Nevertheless, Pease and Nipperess (2016) demonstrate that when infused with critical theory, Marxism approaches can structurally improve commitment in both personal and structural change within institutions. Further, the Marxist theory could be seen as a coherent specific teaching model in an eclectic range of critical social work practice innovations that combines several approaches and procedures reliant on the intentions of the teachings and capabilities of students, when infused with ecological issues and as such, rises to impact people's lives.

Therefore, collegial Marxist social justice ethical pedagogy must inquire into the social and political reality during this COVID-19 and postpandemic era with its antecedents on digital learning and improving the social learning curves of face-to-face interactional dimensions into a more robust digitally adequate instrumentation that should be idealistically endowed. The naturalist social justice ethical pedagogy could reflect the task of prioritizing ecological patterns of internal natural approach with its backgrounds in ethics and politics, and policy making.

3. NATURALIST SOCIAL JUSTICE FEATURES

Naturalist justice started with the addition of ethics to cover every species of the earth's living systems, as stated in Aldo Leopold's theory of Land Ethics. The Land Ethic claims that a thing is right when it inclines to uphold the integrity, stability, and beauty of the biotic community, but when it inclines differently, it is wrong; with the idea that the land is the community of the interdependent species of the planet, including the other components of their ecosystems (Leopold, 1949). Furthermore, the naturalist view of social justice could also be linked to Brown's (1986) theory of social justice which is based on an internal natural approach with its roots in morality and politics. The impression that human social behavior is directed by laws similar to the laws of natural science is prominent in Brown's view.

Ontological views give credence to natural laws or forces functioning in the world. However, assumptions that the essence of the relationship between formulating a satisfactory theory of human goodness that connects to the theory of social justice and the nature and possibility of social laws is inevitable (Brown, 1986; Ferguson, 2007). Naturally, ethical, social justice code pedagogy involves ideologies, principled value declaration, and the appropriate conduct expected of employees recognized by organizations that strive for effective and efficient practice (Ki *et al.*, 2012; Lee *et al.*, 2014). Furthermore, this calls on the collegial imagination and inventiveness of higher education practitioners and policy visionaries, quality assurance directors, mentors, and inventors to share innovative practices that should facilitate new procedures of commitment, collaboration, and narratives in higher education globally.

3.1. COLLEGIATING THE NATURALISTS SOCIAL JUSTICE PEDAGOGY FOR COMMUNITY DISABILITY SERVICES

The natural good theory should be informed by practical reasons that yield an ideal personality outlook appropriate for the individual and the community (Ferguson, 2007; Thomas, 2007; Chappell and Smyth, 2018). In addition, the internalist is principled that all reasons are internal. There are no external reasons (Chappell and Smyth, 2018), they are sanguine to define the cognizance of the people toward understanding the certainty of what is good for them and identifying the facts, yet personal integrity necessitates that success in the pursuit or realization of one's deep projects (Williams, 1985; Chappell and Smyth, 2018). For Williams (1985) and Brown (1986), integrity is when there are no motivational forces or causal elements that should naturally cause behavioral impulses.

Other political philosophers critique naturalism for failing to formulate a direct route to superior morality and that there is more to the actual issue that is essential than what naturalism offers (Williams, 1985; Thomas, 2007). As such, Brown argues that an adequate theory of the good would admit an irreducible diversity of good things and activities that are aspects of a truly good life and do not need anything else to give them value (Brown, 1986; Thomas, 2007; Chappell and Smyth, 2018). Collegial naturalist social justice ethical pedagogy should bear in mind that naturalists reject idealized experiences of the ethical model but take a practically realistic approach to curricula improvement that is in tune with social justice and ethical ideas that value catering to the concerns of those with disabilities.

In this vein, Nwachukwu's (2014 and 2017) study linked interactional justice through the appraisal study of social justice ethics on gender and inheritance within socio-cultural aspects. His findings elucidate the importance of social justice ethical advocacy in solving cultural practices that idealize gender inequalities and embrace injustices within the inheritance heirloom. Colligating ethical and social justice pedagogy has linkages with interactional justice. However, digital efficacy is needed to reduce the face to-face teaching techniques with insightful qualities of code branding that was promoted by Nwachukwu and Segalo (2018). They claim that it should assist mental and social care practitioners through practical and responsive benefits for sustainability.

This paper is of the view that the current situational issues of the COVID-19 pandemic should be collegiate on social justice code branding as articulated by Nwachukwu and Segalo (2018) for post-COVID-19 and future pandemic occurrence. Hence, the similarities are reimagined within the confines of colligating naturalist social justice ethical pedagogy for community services and social work practice. Furthermore, there is a need to link the social justice ethical coding for social justice ethical

pedagogy and connect it with the guidelines for the global agenda for social work and social development commitments to action for disability services.

4. GUIDELINES FOR THE PRIORITIZATION OF ETHICAL SOCIAL JUSTICE EDUCATION POST-COVID-19 AND COMMUNITY DISABILITY SERVICE

The Global Agenda for Social Work and Social Development: Commitments to Actions of 2012–2016 was utilized by Casal-Sanchez (2017) and Dominelli (2012) to conceptualize four key themes, namely: (i) the promotion of social and economic equalities, (ii) the promotion of dignity and the worth of peoples, (iii) working for the sustainability of the environment, and (iv) recognizing the significance of strengthening human relationships. The premise is that the social work profession's global context and role identification must promote and support environmental and social sustainability and the inter-relatedness of humans, including persons, families, communities, and their social and physical systems. This lesson derives from the authors' promotion of environmental and social justice, which is to incorporate social sustainability values into the role of social workers (Casal-Sanchez, 2017).

The consideration for the realignment of a feasible economy toward advancing satisfactory developmental goals and accountable social strategies is dominating the discussion of public policies and has also seen alteration from false departures from the natural environment and social justice (Miller *et al.*, 2012; Munro *et al.*, 2017). Moreover, community disability services are cross-disciplinary and incorporate social and development workers to provide counseling, group work, and community development. They also instill competent skills in project management for project initiatives where sustainability is needed (Lorenzo *et al.*, 2015). However, obstacles in disability programs tend to be developed in silos by diverse ministries; as such, vertical programs are deprived of the horizontal harmonization required for inclusion (Duncan *et al.*, 2011; Finkenflugel and Rule, 2008; Lorenzo *et al.*, 2015).

The lack of accessibility to information for persons with sensory impairments is not sufficient (Lorenzo and Cramm, 2012; Lorenzo, 2008; Duncan *et al.*, 2011). The impetus is for community health and social workers to be more cognizant of the interdependency within the physical environment and the people and their socio-cultural and socio-economic linkages (Dominelli, 2012; Teixeira and Krings, 2015; Venghaus and Selbmann, 2014). The inclusion of persons with various disability statuses should endorse the prioritization of social justice and ethical education. The impact of the natural and built environment is interconnected with the well-being of clients and persons with disabilities inclusive.

Dominelli (2012) acknowledges the skill of those performing as promoters and organizers at systemic cross boundaries by applying professional, therapeutic intervention at the microlevel through the utilization of the "person-in-environment" perspective, specifically regarding the built and natural environment and their impact on individuals. These are areas that the ethical education of social and ecological content should be imbued with, particularly in curriculum training and practice for community health and social workers. It is ethically imperative and morally right for persons with disabilities to be protected under these circumstances through policies and development inherent to their lived experiences and conditions.

5. COLLEGIATING THE DOTS ON MARXIST AND NATURALIST SOCIAL JUSTICE FOR GSDEC ACTION

How will the Marxist and Naturalist social justice education enhance the Global Social Development Educational Commitment (GSDEC) for action for community disability services in the current pandemic period? What can be envisioned in social justice ethical education using the Marxist and naturalist theories in refining beneficiations on innovative and stimulating multisensory approaches pursued by higher education globally? What will the collegial imagination and inventiveness characterize community disability services and social work practice? Can utilizing the Marxist and naturalist social justice collegial imagination and inventiveness ensure that the higher education sector and community disability services guarantee safe community space to actualize GSDEC for Action for practitioners and clients during and after the COVID-19 pandemic era? Most of these inquiries may not be tackled in this article. Thus, the researchers were of the view that they are essential in collegiate the dots within the Marxist and Naturalist social justice ethical pedagogy.

Concentrating on the exceptional circumstances confronted by the higher education sectors on the educational commitment for action for community disability services and throughout and aftermath of the pandemic of COVID-19 is essential. Consequently, the collegial imagination and inventiveness propose to foster the discussion of sustainable suggestions and philosophies that will re-envision community disability and social work practice. Throughout this unparalleled contagion stage, the universities globally have seen substantial alteration, compelling their digital existence to develop further protuberant alteration than their corporeal reality. This poses challenges and prospects for self-sufficient fiscal arrangements for a durable collegial social justice ethical pedagogy sustainability and adaptation.

Adapting pedagogy should foster critical pedagogy that imbibes current "diversity, inclusion and equity within the public administration programming, courses, discussion and assessments" (Blankenberger and Williams, 2020). Likewise, envisaging social justice ethical pedagogy should include a critical pedagogy that is digitally adequate so that students–clientele can engage with real-life situations and discussions of complexities. However, scholars have revealed that some face–face programs are not efficient in digital conveyances (Lebovits and Bharath, 2019; Hayes, 2016; Thorn, 2020). These may include "service learning, satire, group work which encourages interaction and communication with diverse workforce" (Blankenberger and Williams, 2020; Blankenberger, 2020).

The onus is the application of flexibility for positive attachment from encountered experiences of the practitioners/educators. Thus, using the Marxist and Naturalist social justice ethical pedagogy will enable effectiveness within the digital conveyances for a module assessment and accessibility to decipher injustices within the higher educational modules, missions, and visions strategies for the post-COVID era. The natural environmental sustainability of education might foster ethical and social justice approaches geared toward environmental management and public management for improving social developmental policies for disability service.

6. CONCLUSION AND RECOMMENDATIONS

Community disability and social work practitioners and universities should consider social justice pedagogy in higher education. The collegial imagination and inventiveness within the Marxist and Naturalist social justice framework recommend nurturing the conversation of sustainable proposals and viewpoints that will envisage community disability and social work practice. More concentrated actions are needed for community disability and social work practitioners/educators to resurrect the profession's ontological roots in political ideology to foster the Marxist social justice ethical pedagogy (Nwachukwu, 2017) reality in this pandemic era. Educators and practitioners should offer ways to self-reflect on and understand our ethical behaviors imbibing the Marxist and Naturalist social justice during and after practice. Hence, while interrogating our actions in relationship to power accrued dichotomy, therefore, ensuring social justice ethical pedagogy is utilised in our interactions with students and clients through the pre-and- post COVID-19 educational system era of digital learning and assessment of students–clienteles needs valuation of the ensued power structures to avoid impeding interactional justice.

Collegial imagination and inventiveness should utilize comprehensive case studies, and investigation was crucial to address difficulties in establishing social justice plans between practitioners and students–clienteles disability services. However, John Gaus's ecological approach to catastrophic pandemic situations requires an exhaustive reaction from higher education and government through building institutional trust, accountability, and integrity. This approach could be maintained especially within areas of potential impacts as suggested by Gaus (1947), such as budget, registration and enlisting, research, module conveyance, accountability, and assessment' for the advancement of social equity (Blankenberger and Williams, 2020).

Casal-Sanchez (2017) and Dominelli's (2012) conceptualization of four key themes within the Global Agenda for Social Work and Social Development: Commitments to Actions of 2012–2016 can be interlinked with John Gaus's ecological approach to disastrous pandemic conditions that the COVID-19 pandemic has brought forth. The aspects of the advancement of social and economic equality, the elevation of dignity and the worth of peoples, working for the sustainability of the environment, and the identification of the significance of strengthening human relationships offer what the Marxist and Naturalist social justice pedagogy is angling for.

Aspects of professional collegiality, shared work efforts, supportive endorsement of resourcing, scheduling, and preparation of ethical learning with practical, concrete examples for instructive pedagogy could assist higher education professionals and policymakers in promoting social justice ethical pedagogy. It was likewise connected within the GSDEC for action within the community disability services and social work practice.

Therefore, this paper suggests an effervescent theoretical context concerning the critical elements desirable to galvanize and endorse collegiality in Marxists' and Naturalists' social justice ethical education for a post-COVID-19 era. In terms of health care strategies for the post-COVID-19 era, such as issues in disability services, social justice is concerned with the fair distribution of adequate health care services and resources that should benefit vulnerable people, such as persons with disability. However, the social justice ethical imperatives should gear to address the cultural values and belief systems the student/educator and practitioner/clientele can become easily identifiable within their worldview of norms, customs, and interests which the Ubuntu ideology can be explored for further studies which adequately resonates within the African perspectives.

CONFLICT OF INTEREST

None.

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