The Collegiality of Ethical Social Justice Pedagogy for Community Health Disability Services in the Post-COVID-19 Era

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ABSTRACT
The recent deaths of mentally disabled persons at the hands of police, both in the United States and South Africa, during the earlier COVID-19 pandemic and the subsequent other similar issues, call for justice for victims, which are some of the sampled evidence of the precarious position persons with disabilities find themselves in. This article responds as an inquiry from the viewpoint of the collegiality on post-COVID-19 repercussions on community disability services. The researchers peruse evidence of the prioritization of social justice ethical education toward enhancing collegiality in community disability services for the benefit of community health and social work practices in the eventual post-COVID-19 aftermath in Africa. The articles' reviews, synthesis, and concept-plotting applications utilize a systematic review of literature that rely on secondary data. The article made use of 110 out of 235 articles that were inspected, analyzed, and reckoned to be appropriate and incorporated the views gleaned from scoping searches of *JAMA*, *The Lancet*, Scopus, Elsevier, Cochrane, Wiley-online, Pro-Quest, Sabinet, Ebsco-Host, Science-Direct, Sage-Pub, and SAGE-Journals libraries. Thus, this article utilized three of the five main social justice theories for community disability services. The connected issues on collegiality in terms of its management and leadership for ethical, social justice pedagogy angled that prioritizing social justice and ethical education should improve practices of education in Africa. Consequently, we argued that the collegiality in the prioritization of social and ethical education should be addressed and offered a vibrant hypothetical framework regarding the essential ingredients needed to activate and enact collegiality in social justice ethical education for a post-COVID-19 era.

KEYWORDS: Post-COVID-19, Collegiality, Social Justice, Ethical Education, Community Disability Services, Social Work, Community Health.

1. INTRODUCTION AND BACKGROUND OF THE STUDY

Daniel Prude was murdered on March 23, 2020 in Rochester, New York, who was suffering from mental health problems by police, and the aftermath was induced by the police-led cover-up. The police report indicated that he died of an overdose, thus, raising the concerns about eliminating institutional and structural racism, which calls for reformed ethical justice (Romine *et al*., 2020). Another example is the killing of Nathaniel Julies, a 16-year-old boy suffering from Down syndrome, by the South African Police at Eldorado Park in Gauteng, which stimulated protests, thus increasing the calls for justice (Swart, 2020). These two examples of police high-handedness showcase vivid discrimination and the unjust killings of persons with disabilities during this COVID-19 pandemic. The killings of unarmed black persons in the United States, such as Brown, Sterling, Castile, Bland, Hockaday, McKenna, to Floyd, have triggered the Black Lives Matter Movement and have rekindled fundamental social justice work with the goal of striving for equality and freedom from oppression and domination (Hammack, 2017).

The ideal of social justice-oriented citizenship is well-intentioned and has the capability to advance the scrutiny for critical social and ecological justice (Westheimer, 2015). Hammack (2017) revealed that the mission of achieving the "dignity and worth of all people" transcends the utilization of one's ethical imperative instilled by their profession. Hence, to support this mission of actualising equal rights, dignity, and accessibility to resources across the positions of race, class, sex, gender, sexual identities, social identities, nationality, and ability status are far more important (Hammack, 2017). In addressing the period of uncertainty and social injustices, as experienced by persons with disability in this COVID-19 pandemic and its post-COVID-19

aftermath, it is really significant for colligating the wide range of disability studies that cut across trans and multidisciplinary areas. These areas such as intellectual disability, vision impairment, mental health conditions, physical disability, acquired brain injury, and those deaf or hard of hearing are grouped into the four categories of sensory, mental illness, intellectual, and physical.

Persons with disabilities, as one of the most important categories of vulnerable groups of individuals in society, who are susceptible to infection due to their weakened capability to overcome diseases, including COVID-19, become delicate (Boyd and Hutchins, 2012; Smith, 2020) if not managed well. Thus, management and collegiality of studies have to expose the intricate methods and means that ignite poverty, such as the improper delegation of power, and how these have affected policies related to disability concerns (Booyens *et al.*, 2015; Lorenzo, 2008; Lorenzo and Cramm, 2012). The undesirable attitudes of community disability service workers and communities have united to produce daunting obstacles to the inclusion of persons with disabilities in families and bucolic communities (Lorenzo, 2008; Booyens *et al.*, 2015 Lorenzo, Van Pletzen and Booyens, 2015). Hence, needing the intricacies and details of involving management, leadership, and collegiality of social justice and ethical education on disability post-COVID-19 in Africa.

2. SOCIAL JUSTICE'S ETHICAL IMPLICATIONS ON MANAGEMENT, COLLEGIALITY, AND LEADERSHIP

Collegiality and leadership in research studies have revealed how exemplary leadership, which focuses on social justice at schools, has changed the landscape of learning and improved administrative practices (Riester *et al.*, 2002; Bell *et al.*, 2002; Blackmore, 2002; Theoharis, 2007; Nwachukwu, 2019). Nwachukwu (2019) on social justice patterns at rural schools revealed that appraising efficacy and difficulties affecting students' learning of social justice pedagogical advocacy were attributed to interactional outcomes around fair treatment and cooperative sharing of ideas. These ideas include areas on differential treatment and organizational cultures. He further revealed that issues of poor socialization, discrimination, and psycho-social pointers were linked to social justice advocacy problems. Nevertheless, the management, collegiality, and leadership on social justice and its ethical implications on studies have focused on schools that are effective as the main component of analysis (Touchton and Acker-Hocevar, 2001; Maynes and Sarbit, 2000 Jarzabkowski, 2003). Hence, researchers have focused on the principals of schools as the key component of analyzing effective social justice implementation at schools, with minimal inclusion of learners with disability (Riester *et al.*, 2002; Theoharis, 2007 Jarzabkowski, 2003).

Though researchers have argued that social justice is not effective without the inclusion of students with disability, who may be experiencing segregation or might have been moved out of the regular classroom, they also may be taught with a separate curriculum (MacKinnon, 2000; Bogotch, 2002; Blackmore, 2002; Marshall and Ward, 2004; Theoharis, 2007). As such, erupting the issues on separate curriculum for students living with disabilities services in the post-COVID-19 era. Observations revealed that effective social justice leadership in schools must encompass "a process created on respect, care, recognition and empathy; and a change from institution and organization in active engagement in reclaiming, appropriating, sustaining, and advancing inherent human rights of equity, equality, and fairness in social, economic, educational, and personal dimensions" (Ki, Choi and Lee, 2012; Golffab and Grinberg, 2002 Lorenzo, Van Pletzen and Booyens, 2015).

Most social justice definitions relating to the effective school changes were grounded in the circumstances of marginalization (Bogotch, 2002; Gewirtz, 1998; Theoharis, 2007). Principals were encouraged to make issues of race, class, gender, disability, sexual orientation, and other marginalizing conditions, a dominant focus for their advocacy and leadership practices (Bogotch, 2000; Theoharis, 2007 Miller, S.E., Hayward, R.A., Shaw, T.V. 2012). Furthermore, principals were admonished to be open, sensitive, and true in the treatment of teachers (Hoy and Tarter, 2004); they must be cognizant of the power of the classroom (Applebaum, 2003; Miller, S.E., Hayward, R.A., Shaw, T.V. 2012). Social justice advocacy in regard to accessing inclusive students' curricula indicates the awareness of different inequalities inherent in schools (Singh *et al.*, 2011; Grant and Sleeter, 2007; Nwachukwu, 2019; Nwachukwu and Asuelime, 2020). Social justice advocacy, with regard to its effects on curricula, indicates to have improved the rise of school systems' charters and market-based reforms that show commitment (Teasley, 2018; Brown, 2006) as well as the improved inclusion of minorities and persons with disabilities in the curriculum (Sapon-Shevin, 2003; Ramose M. B. 2001). Studies have revealed that the efficacy of applying social justice education in the curriculum is a way of recalling knowledge (Zipin *et al.*, 2015; Zipin, 2017). Further, using social realism to enable social justice in the curriculum serves as an enhancement (Zipin, 2017) for the "pragmatic redressing of barriers driven by ethical impulse" (Fraser, 2009).

These studies, however, deliberated on disability issues related to social justice advocacy and their inclusion in curricula yet did not advance disability studies in depth or evaluate the ethical inputs on curriculum. However, Fraser (2009) is of the view that "pragmatic ethical impulse would assist to pro-act past historically received limits." Thus, she refers to it as a "problematic of framing," which centers on ethically stimulating explanations that nothing can restrict the boundaries of justice. This outlook by Fraser (2009) requires that not only material aspects but also epistemological aspects are needed for "curriculum thinkers" to be coherent and to cross-examine reinforcing norms of current educational structures toward improving ethical values and proactive options for social justice and educational transformation.

Observations indicate that social justice education should be existent in formulating and disputing curriculum changes for transformation, and a time scale of government policy re-form spheres should challenge the deep codifications prearranged in curriculum inclinations (Fraser, 2009; Zipin, 2017). The background of this article has enunciated the barriers inherent in collegiate the implementation of social justice education at schools, from curriculum-based inclusion to wider aspects of learning,

including ethical application. Hence, this article aims to explore the management and leadership of collegial prioritization of social justice and ethical educational concerns in improving community-based disability services for community health and social work practices currently and for the post-COVID-19 era.

3. COVID-19'S IMPACT ON COLLEGIALITY OF SOCIAL JUSTICE PEDAGOGY AND DISABILITY SERVICES

The Department of Basic Education in South Africa has set aside the implementation of the Learners with Profound Intellectual Disabilities Grant. The grant aims to progress the delivery and accessibility of quality education to students with severe to profound intellectual disabilities (Official Guide: Education, 2018–2019). The Basic Education Department aims to recruit 10,000 learners by employing coordinators in 9 provinces and 230 outreach team members (Official Guide: Education, 2018–2019). The policy was enacted before the COVID-19 outbreak, and the report elaborated that the provincial teams are comprised of 9 coordinators, 230 outreach team members, 900 caregivers from 500 care centers, and 919 teachers in 104 selected schools for the intellectual disability training policy and learning program.

The COVID-19, or novel coronavirus (SARS-COV-2), has affected education administration and institutions and has brought about the online or tele-learning pedagogy, with different digital teaching stages evolving globally (Baker, 2013; Ghosh and Kubacka, 2020; UNESCO, 2020). Thus, requiring the collegial management and leadership on the social and interactive shockwave of COVID-19 outcomes on education, which have forced over 1.184 billion students to stay at home, 67.6% of the total enrolled students in 143 countries have been made to leave school because of the colossal and unanticipated closing down (Ghosh and Kubacka, 2020; UNESCO: COVID-19, 2020). Furthermore, starting from the basic learning phases of preprimary, primary, lower-secondary, and upper-secondary levels to higher tertiary sectors as of May 25, 2020. By August 2, 2020, the number of students not attending school physically has reached a total of 1.7 billion (UNESCO, 2020; Ghosh and Kubacka, 2020; UNESCO: COVID-19, 2020).

The shutdown of schools and universities increases students' susceptibility to homelessness due to discrimination in their quest to get shelter, also their risk of facing discriminatory practices of verbal and physical abuse which arise within agencies (Ghosh and Kubacka, 2020). Additionally, others include the failed provision of child welfare services and homelessness facilities and sexual and gender identity concerns, which places an intensified risk on students' physical and mental states during this period (Ghosh and Kubacka, 2020; Baker, 2013). Concerns indicate that the closure of schools might weaken the development of girls' education and that this is even direr in poor developing countries with lower levels of internet access compared to boys (Ghosh and Kubacka, 2020; Tiruneh, 2020).

The current global attrition of human rights as a result of the pandemic is indicated by the UNESCO Assistant Director-General, Stefano Giannini, and the UN Chief, Antonio Guterres, respectively. Both the UNESCO Assistant Director General, and the UN Chief emphasised that any emergency procedures and legislation undertaken presently should be legal for the required protection, balance, and preservation of nondiscriminatory environments of those with disabilities in the interest of empathy, diversity, and nonpolarization (UNESCO, 2020; UNESCO: COVID-19, 2020). Emphasis should be placed on collegial equipping teachers, educators, and families with collaborative guidebooks to empower the rights of children and families; the re-skilling of community health and social care workers for justice education (Kumashiro, 2015; UNESCO, 2020; UNESCO: COVID-19, 2020). This can be achieved through policy guidance, and the institutionalization of education for the sake of justice is imperative regarding the understanding of structural features that reproduce inequalities (Fraser, 2009) and the collegial engagement of rights as the core principles of education (UNESCO, 2020).

Issues on the setting up of distance learning in order to reach students and the technological challenges in dispersing learning materials for students with disabilities and other school children become far direr (Baker, 2013; Ghosh and Kubacka, 2020; Tiruneh, 2020). However, the post-COVID-19 educational approach for persons with disability should surely generate ethical concerns for the aforementioned issues engross with collegial management and leadership. Collegial management and leadership is crucial for community disability services in terms of offering sincere thoughtfulness to the social justice ethical education approach. Further, its functionality in the post-COVID-19 era for community health and social work practices aims to curb inequalities and discriminatory behaviors.

4. COLLEGIALITY AND MANAGEMENT OF CURRICULUM DEVELOPMENT ON SOCIAL JUSTICE PEDAGOGY AND DISABILITY SERVICES

The collegial advancement of knowledge is a continuing process and is not stagnant or complete but repeatedly evolving through the disclosure of outlooks that are counter-narrative (Kumashiro, 2015), and as such, the drive for knowledge is unlimited. Consequently, backing a robust collegial relationship to schools' enhancement and accomplishment with higher levels of collegiality among staff members (Jarzabkowski, 2003; Shah, 2006; Shah, 2012) is a strong variable for prosperous schools. The implications of diverse critical pedagogy methods, collegiality, and management are what educators should explore to consider how they could foster the type of citizens that they want students to become (Westheimer and Kahne, 2004; Dupus, 2020). However, they could be either apolitical or engaged citizenship that is attuned to the reality of the structural inequalities and their causation in this new normal created by COVID-19.

The real issue is how this collegial management and leadership continues into the post-COVID-19 era. Diverse critical pedagogy methods, collegiality, management, and leadership should improve curriculum building for social justice and ethical education. Kumashiro (2015) urges teachers to unceasingly and mutually assess the clear curriculum and the inherent curriculum through their engagement in collegiality pertaining to social and ecological ethical pedagogy. This approach can be apparent in community disability service practices for the present and in the post-COVID-19 era. The intended curriculum, according to Kumashiro (2015), is one that focuses on the idea that "what students learn depends significantly on the unique lenses they use to make sense of their experiences." Therefore, collegial management and leadership engagement of students has to be aligned with their lived experiences, exemplified in the learning apparatus. Nwachukwu's (2019) study articulates the enhancement of students' competence in social justice advocacy and inclusivity, which rests on its prioritization in the classroom to promote the efficacy of social justice implementation. The study further reveals that the unbiased management and mutual sharing of ideas and issues on differential treatment involving organizational cultures is the solution that would improve social justice awareness in schools. However, concerns about inequality, poor socialization, and apathy toward psycho-social indicators stimulate social justice advocacy difficulties in schools (Nwachukwu, 2019).

Additionally, collegial management and leadership on ethical and social justice should enhance positive professional serenity and local interest in the importance of social justice. Nwachukwu and Asuelime (2020), in their study on implementing social justice advocacy at rural schools, reveal that self-efficacy, professional contentment, positive coping mechanisms in the form of eustress, and local interest in the significance of social justice are critical to inculcate social justice values to students. Collegial management and leadership on ethical and social justice may have scholars linking social justice pedagogy to other perspectives similar to antioppressive education (Cochran-Smith, 2004; Sleeter and Grant, 2007; Nieuwenhuis, 2011); diversity education, single-humanity of associational and recognitional approaches, and multiculturalist education (Cuervo, 2012; Roberts and Green, 2013; Phasha *et al.*, 2017).

Understanding social issues and the impacts of social injustices is critical in comprehending what effect it has on others to be identified and assist these concerns in diverse perspectives (Hoefer, 2019). Although Nwachukwu (2014) acknowledges that the interactional justice aspects of social justice enable reflections of socio-cultural practices that reinforce social injustices pertaining to the concepts of culture, the dignity of widows, and girl heirloom. Collegiality may assist in reflecting on inclusive, ethical, and social justice education; flexibility and independence are needed when adapting the curriculum. The curriculum needs to be structured to identify social injustices and their impact on others, vibrantly refocusing practices to be in line with ethical and social justice pedagogy and nurturing the psycho-social needs of disabled persons.

Social workers within the disability services are encouraged to recount the NASW, 2008, Section 2;11, which reiterates the recognition of the dignity and the worth of individuals and the general care of human life as revealed by Nwachukwu and Segalo (2018). Social justice value that are accessible, opportunities, and full rights to social welfare are ingrained toward the elimination of inequality and reinforce the importance of compassionate socio-economic reform (Nwachukwu and Segalo, 2018). Consequently, Lalvani's (2013) paper disclosed that most teachers articulate surface-level support for inclusive education, and they hold the belief that access to general education classrooms should be based on students' disability types, functioning levels, IQ scores, or behaviors. Yet, the report consents that there is a robust inclination to implement inclusive practices related to the supposed beliefs pertaining to inclusive education associated with democratic societies, equitable education, and social justice. This indicates that the impact of collegial management and leadership could be infused into the study to improve curriculum development on social justice pedagogy and disability services. The article will now look at the theoretical aspects of social justice and its brief historical background.

5. BRIEF HISTORY OF SOCIAL JUSTICE AND ITS THEORETICAL IDEAS

The ethical, social justice framework has its origins in the theologian works of Augustine of Hippo, Thomas Paine, Luigi Taparelli, and Antonio Rosmini-Serbati. It is related to a common description; however, Almgren (2017) asserted that "there is no absolute generally agreed-upon notion of what defines or constitutes "social justice," either as a process or as an outcome." Conversely, five prominent conceptions of social justice are Utilitarianism by John Stuart Mills and Bentham; John Rawls' (1971) Contractarian Theory; Robert Nozick's (1974) Libertarian Theory; Karl Marxist Theory; and Brown's (1986) Theory of Social Justice.

John Stuart Mills' political theory is based on the principle of utility and comprises normative reasoning grounded on utilitarian principles that prompt progressive legislation and are assisted by appropriate attitudes and warranted by voluntary relationships shaped by the drive of mutual advantage (Barry, 1989; Roemer, 1996). Hence, it is tolerance and respect for freedom that enable individuals to pursue their own happiness without harming others (Almgren, 2017). The main concept is that the supreme good to the greater number should be the maximum social good for the most number of persons. Rawls' (1971) political theory book, "A Theory of Justice," asserts that social justice concepts are grounded on rights-based approaches rather than the consequence-based approach within the idea of the theory of right or justice and the theory of the good (Almgren, 2017; Rawls, 2001). The Marxist ideology stresses the importance of power, history, and social identity of the social and economic order toward dictating human consciousness (Young, 1990; Ferguson, 2007; Johnston, 2011). As such, it is the recipe for the foundation of social justice through liberation from historical oppression and domination. This article will focus on Utilitarianism,

the Theory of Justice as Fairness, and the Libertarian Social justice as they relate to collegiality: management and leadership for social justice ethical education for post-COVID-19 disability services for community health and social care workers in Africa.

i) UTILITARIAN SOCIAL JUSTICE ON COLLEGIALITY: MANAGEMENT AND LEADERSHIP

Utilitarian social justice is based on distributive justice as described through Aristotle's ideas, although it differs due to its emphasis on the quality of the person involved rather than the principle of utility (Miller, 2002). The happiness of the people should be prioritized in the pursuit of political planning, as long as the maximum good to the maximum number of outcomes' (Roemer, 1996). Nevertheless, this could be misrepresented by the satisfaction of the majority, while the minority is left out; hence, justice is not really attained. The tax policies contribute to rising concentrations of wealth "as lifeboats" (Pizzigati, 2005; Almgren, 2017). The ethical notion of consequentialism rules utilitarianism in the spirit of examining the appropriateness or wrongness of acts through one's individual duties (Roemer, 1996; Miller, 2002; Almgren, 2017). These are assessed in agreement with a set of rules that have accomplished the attainment of the common good. However, scholars such as Pizzigati (2005) and Almgren (2017) argued that the premise in the promotion of the common good by utilitarianism is propagated by social rules of law, social policies, and civic duties, that is, to determine students' sincere intent to serve the common good or not.

Bentham's radical utilitarianism intends to employ political sanctions to restrain those whose pursuit of happiness could promote misery. Therefore, democracy brings in a harmony of interests that could be depicted as justice (Roemer, 1996; Almgren, 2017). The metrics of income, happiness, and commodities, exemplified by the utility approach, aim to adopt preferences but neglect differences of efficacy through creating utilities caused by unequal situations, such as privileges or deprivation notions (Sen, 1987; 2015). Other outcomes include the failure to inform us of the likelihood of producing misrepresentations through policies intended at singly expanding privileges or deprivation of ideas. Sen's resolution to pluralism and diversity is obvious in his capability approach, which he termed as an outline of thought and a normative tool that could be incorporated and combined with other alternative theories, such as the utilitarian approach. There are concerns about what becomes a person and the sense that a person has a life, as people are just engines of maximization, and their energy is devoted to calculating the right thing to do and then doing it (Nussbaum, 2005; Sen, 1987).

The limitation of utilitarian social justice tips that human rationality and the mechanisms of representation, as utilitarianism asserts, is that moral responsibility is understood as personal responsibility so as to maximize total or average welfare. The utilitarian perceives personal advantage as utility or affluence, yet, the real capabilities individuals possess are in both physical and mental uniqueness, and social opportunities and influences are the sources of personal advantage and efficiency and equity, which seep into social policies (Sen, 2015). Thus, policy implication for collegial management and leadership exemplified by utilitarian social justice dictates that the fair and unbiased distribution of goods and the benefits of society is the appropriate purpose of the state for community disability services in the post-COVID-19 era.

ii) COLLEGIAL MANAGEMENT AND LEADERSHIP USING RAWLS' THEORY OF JUSTICE AS FAIRNESS

Rawls' principles of fairness are grounded in the social contract theory, where citizens will be fair to others if there are fair conditions, and they are allowed the opportunity to identify resource distribution for them and others (Rawls, 1985; 2001; Roemer, 1996). He uses an alternative moral theory from Kantian philosophy and social contract theory to challenge the utilitarian theory's problem of distributive justice, which was later refined in his subsequent book "Justice as Fairness" (Rawls, 1985). This theory projects that within a political theory of social justice, encompassing a moral formation of justice that relates to the "political, social, and economic institutions of society as distinct from a moral system that applies to the actions of individuals" (Rawls, 1985). Clarification indicates that his theory of social justice was built on two premises, how the public conceptualizes justice and the notion of a well-organized society, regulated by the fundamental public conception of social justice (Rawls, 2001). The theory focuses on the promotion of privately owned natural resources and capital. Likewise, that social security is to be the backbone for unemployed citizens.

Rawls (2001) assertions that the "social justice perspectives in a constitutional democracy stipulates that a free and democratic society upholds the precedence to build a public formation of justice," describe as a "mutually recognized point of view from which citizens can adjudicate their claims of political right on their political institutions or against one another." However, Rawls' social justice theory is described as "modified egalitarianism" (Morris, 2002) depicting attribution of precedence to liberty over equality of opportunity that endorses welfare and suggested a system of a free-enterprise economy structured by the state towards "curbing low inflation and full employment" (Brown, 1986; Roemer, 1996).

Hitherto, Rawls' concept of social justice could be mostly linked to the concerns of the fair distribution of scarce resources, especially within the healthcare sectors in which community disability health and social care are situated. Collegial management and leadership may be connected to the advanced order thinking regarding consequences, based on Bloom's Taxonomy (Bloom *et al.*, 1956), which is required to restructure provincial curricula. In Africa, the urban–rural divide between social work and disability services training, research, and practice ought to be responsive to the local realities, incorporating a collectivist culture and the values entrenched in the population of the marginalized in development precedence rather than unilateralism and the professional imperialistic approach of westernized curricula as a one size fits all philosophy (Gray *et al.*, 2014).

Hereafter, the limitation of Rawls' Theory of Justice as Fairness on collegial management and leadership within the community health and social care workers indicates that they are willing to take risks by embarking on roles to reverse the treatment of marginalized communities especially in rural domains of practice. The policy implication for the Theory of Justice as Fairness is to embark on diverse forms of developmental strides through the emphasis on social justice curricula enhancement and policy improvement for community disability services in the post-COVID-19 era.

iii) LIBERTARIAN SOCIAL JUSTICE ON COLLEGIALITY: MANAGEMENT AND LEADERSHIP

The collegiality on Liberal Social Justice may have approval with parts of Mills' utilitarian and deontological aspects. Nevertheless, Nozick (1974) offers familiar liberal theories, especially John Locke's (1632–1704) notion of the natural minimization of the state's evolution in agreement with assured natural laws and individuals as rights holders (Boaz, 1997; Vallentyne, 2004). The collegial vision envisaged by management and leadership is that in civil society, collective welfare would mostly be attained through the dignity and virtue of being a free moral agent. This notion encompasses the capability of citizens to exercise active self-responsibility and take control of their choices in the context of a noninterventionist market economy, as articulated by Boaz (1997) and Almgren (2017). Nozick's presented idea within the marketplace is in contrast with state interventions and accentuates that human and moral rights should be protected by self-interest. This principle asserts that persons have full self-ownership and individuals have full protection against the nonconsensual loss of their rights, or self-ownership only where the person infringes the harmonious rights of others (Boaz, 1997; Vallentyne, 2004; Almgren, 2017). The individual has the moral right to procure property rights, which is also protected from nonconsensual forfeiture when it is legitimately acquired (Almgren, 2017).

The use of coercion by governments, institutions, or individuals generally infringes on the aforementioned rights. Therefore, it is not acceptable to engage in coercion or the use of force to either: (1) benefit the person, (2) benefit others, or (3) prevent third parties from violating the rights of others (Vallentyne, 2004). The principle of social contracts is that they provide the benefits, rights, and duties of each member of the community, the minimalist role of governments seeks the locus that governmental purposes are duty-bound and restricted to the protection of life, property, and the exercise of personal autonomy (Nozick, 1974; Clarke, 2003). In articulating a critical social and ecological pedagogy on collegiality, management and leadership could be aligned with what was discussed by Dupus (2020) within home economics education.

Dupus (2020) asserts that social justice ethical education entails provincial curricula regeneration that embraces the participation of home economics experts who are grounded in present home economics research. The limitations of the citizen-utilitarian ethical duty (Libertarian) for community health disability practitioners and social workers should hold them accountable for the provision of the needed practice outcomes. The policy implication for research incentives and other channels toward identifying subtle coercion or the refined usage of power in whichever way toward the beneficiation of a person or that of others and the prevention of third parties from violating the rights of others. How can the collegiality of Libertarian social justice ensure curricular rejuvenation? This should be reinforced by the capability of citizens, practitioners, and supervisors of community health disability and social workers to exercise active self-responsibility in actualizing needed practice requirements, even if it is minimal.

6. CONCLUSION AND RECOMMENDATIONS

Collegiality, management, and leadership practices for social justice ethical education offer a unified model of advocacy, especially in a politically divisive, exclusionary, and unstable society, as labeled by Hoefer (2019) and Sunkel (2019), especially for curriculum development in this era of post-COVID-19. The unified model assists practitioners in analyzing and reviewing the political system schism disputes, strategizing, advocating, appraising, and observing results relating to social injustice, which will assist the effective advocate for change as revealed by Hoefer (2019) and Sunkel (2019). Other scholars, such as Nwachukwu's (2017) study of social workers and administrators in Nigeria and South Africa, disclose that in certifying the availability of resources, understanding the knowledgeability and problematic concepts of the ethic of social justice has a correlation with outcomes of injustices depicted in the study areas. These injustices are evidenced in the work practice, and practitioners may not be aware of their existence. Injustices may come up within agency policies and guidelines, which might be very unfair to service-users (persons with disability inclusive). Consequently, such apparent injustices may possibly transmit an ineffective diagnosis on practice and environmental issues especially pertaining to persons with disability. The challenge is due to inflexibility and restrictions on policy practices. Hence, injustice against persons living with disabilities could manifest in the failure to be able to discern how disability accessibility to needed resources and other foreseeable factors could derail curriculum progression. Other factors may include budget provisions, pruning for social services (community disability services inclusive), security grants, or eligibility processes for beneficiaries (diverse strata of disabled persons), which may be neglected in the processes and dignity of persons living with disability as exemplified by the death of Prude and Jules.

The utilitarian social justice within this article recommends that the collegiality of management and leadership can be effective from the prioritization of social pedagogies critical of the ethical approaches that will be engaged by specialists, firmly rooted in current ethical, social justice education, and their capabilities to efficiently, through evidence-based experiences and research, facilitate the incremental development of the ethical, social justice curriculum. The ensuing demands for justice for

the two persons living with disability in the article are just fragments of the indication of the unwarranted situation persons with disabilities suffer.

In summary, libertarian social justice on collegial management and leadership is the exercise of free will and free choice rather than the nonconsensual obligation to not violate the libertarian rights of others, as argued by Vallentyne (2004). The focus for the post-COVID-19 era should prioritize the most susceptible students, such as students living with disabilities, and ensure their learning needs and tools (specifically the sensory disability persons) are prioritized and given urgent support with regard to inculcating ethical social and ecological education into the curriculum. Normative aspects of how social policy is concerned, with regard to educational structures and security for students with disability and their well-being, the post-COVID-19, should be assessed.

The narrative underpinning the training of educators and students and the impacts on the skills required for the implementation of policies to improve disability services and prioritizing the social and ethical ecological justice education is critical. We argued that this article responds as an inquiry from the viewpoint of the collegiality on post-COVID-19 repercussions on community disability services, harpooning that prioritizing social justice and ethical education should improve practices of education in Africa. In this article, we only touched on three of the social justices' theoretical frameworks and their application to ethical education through the lens of collegiality of management and leadership and the post-COVID-19 pandemic. The remaining two social justices (Marxists and Naturalists) should analyze their practicality to ethical education within collegial management and leadership.

CONFLICT OF INTEREST
None.

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