The Constitution and the Educator: Social Justice Education Policy Content Through the Lens of the South African Educator a Rapid Evidence Review

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Abstract

South Africa's education legislative framework was developed to promote equal access for all learners (SASA, 1996). The educator is an essential part of the implementation of policy objectives through their various roles involving the curriculum, administration, and social interaction with all members of the schooling community (Maluleke, 2015). Since conservative religious and traditional societal norms are a prominent part of many South Africans' identities, including educators; they influence educator practice in schools (Bhana, 2013). Some educators express feelings of conflict with some of the inclusive, pro-human rights, content in the Curriculum (CAPS Social Studies and Life Skills and Life Orientation: Comprehensive Sexuality Education, Religious Studies etc.) subjects (Appalsamy, 2015). Educators' religious, traditional and moral beliefs are often ignored as essential parts of their identities that often inform their professional practice (Palmer, 1997; Appalsamy, 2015). This paper reports on the rapid evidence review of South African research to identify, the various policy conflicts that educators experience in executing their duties within SA schools (Gentles, Charles & Nicholas, 2016).

Keywords: South African Educators, Social Justice, Role Conflict

Introduction

The concept of teacher education for social justice is characterised by sensitivity towards educator and learner awareness of cultural and ethnic identity, teaching prospective educators how to provide culturally responsive curriculum and pedagogic and how to build social support for the learning of all learners (Cochran-Smith et.al, 2009, p. 626). Social justice education whether within teacher education or as content towards promoting an equitable and equal society is often met with criticism. Much of the criticism is brought on by the perception that there is a move to politicize education. The proponents of this discourse would rather have value-free education that is characterised by hegemonic values (Cochran-Smith, et.al, 2009). Some of these proponents are educators themselves. However, schools as a microcosm of society and socialization tools, can not ignore the broader social discourses and narratives, instead, they need to use them to educate learners to emulate the most cherished values within a particular society. In South Africa, these are values that promote "unity in diversity" as stated in the country's motto "! ke e: /xarra //ke" (diverse people unite) (The Presidency, 2000).

Social justice concerns itself with issues of access, equity and equality in South African schools. Hlalele (2015) defines social justice as the humanising process – a response to human diversity in terms of ability, socio-economic circumstances, choice and rights. Thus social justice while focused on equity and equality along gender, race, class and inclusive education is more complex than it appears. Social justice strongly relates to power dynamics in society. These dynamics can be explained using the concept of in-groups and out-groups borrowed from sociology. According to McLaughlin and Pearlman (2012) in-groups and out-groups, the representation of the hegemonic, often dominant group (in-group) aims to maintain the status quo, which benefits their interests. Thus disenfranchising those in the out-group who often lack adequate representation (McLaughlin & Pearlman, 2012).

To promote an equitable and just society the introduction of democracy and citizenship education are important components of the social justice curriculum. The Life Orientation curriculum in South Africa is the vehicle used to promote social cohesion and citizenship education to promote social justice. This curriculum aims to reform South African society, where injustice and inequality persist, thus attempting to balance the group dynamics (in-group and out-group) to promote equity and restore dignity to those who were previously marginalised during apartheid (Arendse, 2014; Francis, 2013; Rooth, 2005). This mandate to deliver the LO curriculum which includes citizenship education as well as comprehensive sexuality education is often challenged by multiple factors including inadequate content training, resistant educator attitudes and beliefs towards certain values (especially when teaching sexuality education) and the perceived lack of support (George et.al, 2019; Francis & Msibi, 2011). In this study, beliefs are denoted as an ideology or set of principles that enable the interpretation of everyday reality. Beliefs can be "in the form of religion, political affiliation, philosophy, or spirituality, among many other things" (Sartori, 1969). The concept of cognitive dissonance itself has not been mentioned however some characteristics appear throughout the studies.

Background

Samuels (2002), posits that South African educators have changed in their roles, responsibilities and identities within the past five decades. He notes that educators are expected to fulfil at least seven roles, beyond classroom practice and these include serving as

"learning mediator; interpreter and designer of learning programmes; learning area/subject/discipline/ phase specialist; assessor", but also social responsibilities, such as "a leader, administrator; scholar, researcher and lifelong learner; and a community, citizenship and pastoral role" (DoE, 2001; Samuels, 2002, p 6). The assumption of these roles is often approached from the perspective that the educator is a neutral conduit without a conflicting value system that would disrupt their practice. However, we know that educators are often individuals with belief systems outside of the schooling system (Burns, 2006). When relating this to religious education Jackson and Everington (2017) relay that when educators are confronted with teaching content they do not necessarily agree with, they reach in one of three ways. The first reaction includes the neutral, which is characterised by the "concealment of any personal commitment on the teacher's part, and any personal views of pupils are set to one side (2017, 4)." The second reaction is the impartial approach which is characterized by "organising teaching and learning without discrimination as to ethnicity, religion, class or political opinions, with freedom of expression allowed within agreed limits (2017, 4)." The final reaction is the non-impartial approach which is the non-impartial approach which reflects the teacher's knowledge and experiences, rather than a broader view incorporating an understanding of the diversity within" education (2017, p 7). While Jackson and Everington (2017) report these findings within a religious education context, this study believes that where there is dissonance, educators respond in similar ways (Burn, 2016).

Palmer (1997) also highlights that educators teach who they essentially are. As demonstrated in this quote:

> By *intellectual* I mean the way we think about teaching and learning-the form and content of our concepts of how people know and learn, of the nature of our students and our subjects. By *emotional* I mean the way we and our students feel as we teach and learn-feelings that can either enlarge or diminish the exchange between us. By *spiritual* I mean the diverse ways we answer the heart's longing to be connected with the largeness of life-a longing that animates love and work, especially the work called teaching." (1997: p. 16)

In expressing that educators are not merely transplanting information, Palmer (1997) argues that educators infuse themselves into their teaching practice and whoever they are, is communicated in their pedagogic practice. Based on this premise, educators' beliefs (cultural, moral, traditional and religious) impact their pedagogic practice (Palmer, 1997).

Educators implement and oversee the grassroots implementation of policies in schools. With this in mind, the religious and moral affiliations of educators can not be ignored, as they impact how educators implement policy (Appalsamy, 2015). This paper reports on the findings of a rapid evidence review that explores role conflict among educators in teaching citizenship and democratic values as espoused in the South African Constitution. Taking into account the mandate of social justice and the promotion of human rights as enshrined in the constitution.

Methodology

This rapid-evidence review aims at providing collective insight into the research that has been conducted on educators' experiences of teaching social justice and how it impacts their practice. To date, no synthesized body of research has been conducted to document the extent

of the dissonance that the conflict of educator beliefs impacts their ability to effectively conduct roles. This review's main objectives are:

- Explore the research conducted into educators' experience of role conflict when teaching about social justice in South African basic education
- Determine the extent to which the topic of educators experience role conflict when teaching about social justice has been explored
- Identify any gaps in the literature to inform a future study into educators' experience of cognitive dissonance when teaching social justice pedagogic content in schools

Research question: *"What are the different ways that educators experience role conflict when teaching about social justice including, gender diversity, in school?"*

The rapid evidence review is predominantly limited to the discipline of education, this was due to time constraints and because this review is focused on basic education. The databases that were used were ERIC, Google Scholar and Science Direct. To ensure an accurate search the review used the following keywords in its database searches:

Keywords: social justice in education; social justice and educators; South Africa; Educator beliefs; role conflict

Criteria for selection of literature

Although many studies may have been conducted on the topic of social justice in South Africa. Not all of them were included in this collective review. The criteria for the studies that were included are listed below, as well as the criteria for excluded were excluded Denison et.al (2013).

Criteria of inclusion

The articles that were included in this review were those conducted in South African schools with South African educators. The research must have been conducted from 2011 to 2022. The research focus must explore thematic areas of social justice and educators; educators' beliefs and the impact of pedagogy; or educators' roles and experiences of role conflict (Denison et.al (2013).

Criteria of exclusion

The studies that were excluded from this review that did not meet these criteria were excluded, these are studies that were conducted outside the period of 2011-2022. These studies that did not focus on the above-highlighted thematic areas (social justice and educators; educators' beliefs and the impact of pedagogy; or educators' roles and experiences of role conflict) were excluded (Denison et.al (2013).

Identifying studies

The studies that were searched related to their likely relevance to the review. An assessment of relevance was achieved by sifting through search results in a systematic and structured manner. The review question and criteria were essential in establishing the inclusion and exclusion criteria for the review. As listed above, the criteria relate to studies including

educators, in South Africa, between the periods 2011-2022, types who experience challenges teaching social justice pedagogic content (Tsafnat, 2014).

Searching for studies

The review adopted a strategy to look for different research evidence across multiple databases (ERIC, Google Scholar and Science Direct) that would meet the above-stated review inclusion criteria. The effective search strategy was largely dependent on the review question. Due to the large scale of research published in journals across many databases covering a wide range of topics it became important to identify and sieve through the most appropriate of these. Using Boolean searches, the search was conducted to supplement the already identified sources and broaden the search approach (Tsafnat et.al, 2014).

According to Tsafnat et.al (2015), the process of sifting or screening results is systematically undertaken against the strict inclusion and exclusion criteria. The screening was initially undertaken against research titles, and abstracts, the next step included screening the full text. The inclusion and exclusion criteria were essential to the screening process to ensure that; a) relevant studies were excluded, or b) irrelevant studies were included.

Typically sifting is verified with at least one other researcher. Having more than one reviewer promotes the consistency and reliability of the review. The final review report included all the citations that were initially sifted, a distinction is made between those that met the inclusion criteria and those that were then excluded after the assessment of the full texts Tsafnat (2014).

Data extraction

The process of extracting the relevant data from the eligible studies in the review. The data must be arranged systematically to enable efficient synthesis of the studies and draw conclusions. Pre-established guidelines should be used for the extraction of data and examples can be retrieved from PRISMA. The information should be included from all the studies relevant to the review such as the: title, author, year, journal, research question and specific aims, conceptual framework, hypothesis, research methods or study type, and concluding points. The methodology of each study needs to be taken into consideration, to enable further organization by study type in the review. For a meta-analysis, raw and refined data must be extracted from each study (Denison et.al, 2013). Data extraction onto PRISMA and Excel templates was used to collect and collate data.

Quality assessment

To ensure quality in a Rapid evidence review, it is important to analyse the data within the articles. A poor quality assessment results in skewed results that may bias because of methodological practices. Studies that do not have a well-developed methodology may be acknowledged and even cautiously included and interpreted or completely omitted from the review altogether (Denison, et.al, 2013).

Data Analysis

The common reason for the exclusion of many of the articles included incorrect context (higher education focus), incorrect location (non-South African) and incorrect relationship

(focused on learners, managers or teacher training). Reasons for exclusion were coded as reason 1: higher education; reason 2: incorrect focus; reason 3: international.

Figure 1: PRISMA Flowchart diagram
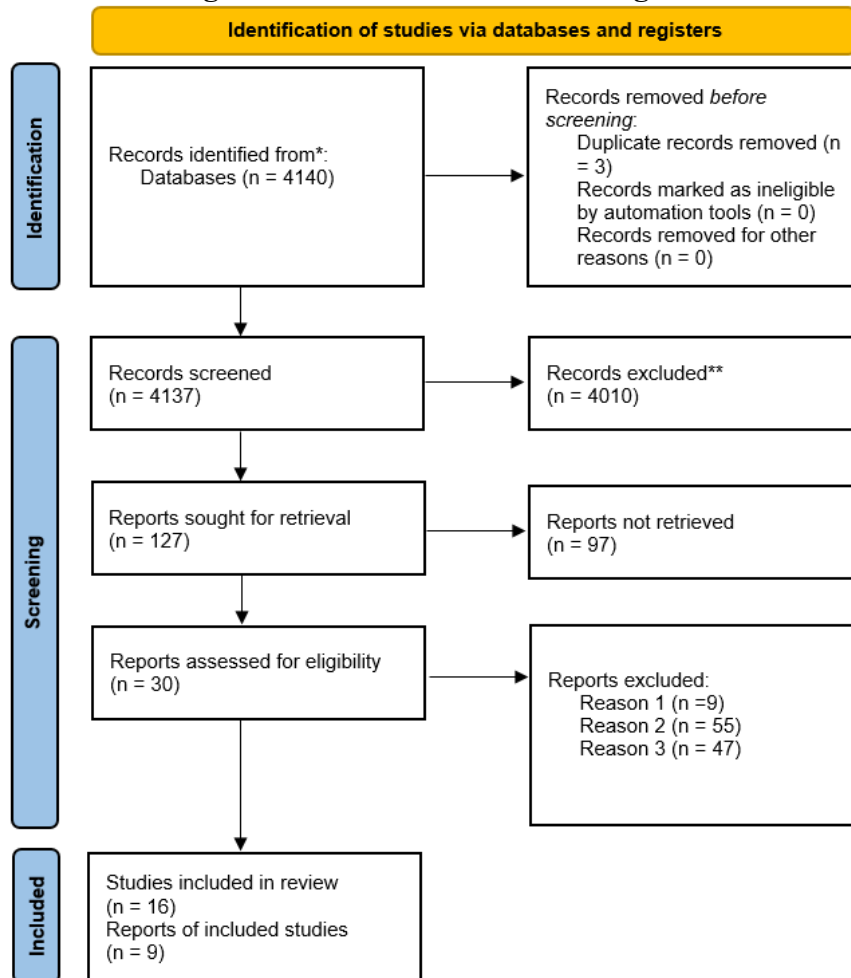
A methodical approach was used to analyse the rapid evidence review data. Only the major findings of all the relevant studies were categorized by study type (Denison et. al., 2013). According to the Centre for Cognitive Ageing and Cognitive Epidemiology at the University of Edinburgh (CCACE) heterogeneous studies (or mixed method studies) should rather prioritize the narrative synthesis (qualitative) over the statistical or meta-analytical summary (Denison et.al, 2013). This review featured predominantly qualitative articles (8), and narrative syntheses were thus applied.

Generally, when analysing quantitative studies similar in quality and methodology, analysis and comparison, and aggregation using meta-analysis tools. A tool that was used in this Rapid evidence review manuscript development tools such as Excel (Denison et.al, 2013). The guidance for the reviews' next phase, explicit guidelines and templates for analysis were provided by PRISMA.

These search criteria meant that the scope of the literature was delineated from the onset. Because the concept of social justice is so broad the search was rife with a wide range of suggestions, the narrower the components being focused on, the better the search became. In the next phase of the review explicit concepts such as gender diversity will be included to

ensure better-related searches. This section as shown in table 1 above, contains the summary of each of the studies below. The main headings included: author(s), year, key argument, context, methodology, key quotes, my notes and reasons for inclusion.

Results

Of the 16 studies that were included only 9 studies were relevant to the review. These studies (Alexander, 2012; Engelbrecht, 2020; Francis & Msibi, 2011; Francis & le Roux, 2011; Hammett & Staeheli, 2011; Martella, et.al., 2021, Perumal, 2015; Potgieter & Regan, 2012; Sebbett, 2022) met the three core criteria, studies from *South Africa*, highlighting *educator challenges*, while teaching *social justice education content*.

Eight of the 9 studies were qualitative using a wide range of data collection methods including interviews (Francis & le Roux, 2011; Hammett & Staeheli, 2011; Perumal, 2015), document analysis (Francis & Misbi, 2011; Potgieter & Reygan, 2012), case studies (Martella et.al. 2021; Sibbett, 2022) and a collective review (Engelbrecht, 2020). While the single study used a quantitative research approach (Alexander, 2012).

These studies also used different categories of educators ranging from pre-service educators (Francis & Msibi, 2011), school-based educators and principals (Perumal, 2015), and Curriculum, Assessment Policy Statement (CAPS) curriculum Life Orientation textbooks (Potgieter & Reygan, 2012). The reports used different sampling methods and different sample sizes ranging from a sample of 1 (qualitative case study) to 241 (quantitative survey). This information is important to mention because comparisons across such a heterogeneous review are difficult.

The concept of social justice in the studies

Social justice commonly speaks of access, equity and equality, the foci of the different studies demonstrated these wide-ranging themes of social justice including race, gender, curriculum representatively, and nationality. Central to these thematic expressions is the research, that reveals educators' beliefs as affecting their teaching of social justice-related content. Educators' feelings of fear, anxiety and conflict were well recorded in these studies. Their context and how their race, culture and nationality also affect how they respond to their profession were evident in the findings of at least three of the studies (Alexander, 2012; Francis & le Roux, 2011; Perumal, 2015).

The single similarity found among the studies is that social justice is described beyond the scope of access relating to inclusive education (learners with different learning abilities), socio-economic status and access to schooling (rural and urban divide). The studies instead focused on concepts of race (Francis & le Roux, 2011), disability and inclusivity (Engelbrecht, 2020), educator nationality (Perumal, 2015), gender and sexual diversity are identified (Francis & Msibi, 2011). These concepts that feature in the LO curriculum are explored through these research articles. Challenges to their implementation are explained and factors such as nationality or contexts are considered (Perumal, 2015), educators as conduits of knowledge to describe the challenges they experience when teaching social justice content (Francis & le Roux, 2011; Francis & Msibi, 2011; Engelbrecht, 2020; Alexander, 2012). The nature of the challenges varies from lack of training to conflicting beliefs and the impact on the promotion and teaching of LO thematic content (Potgieter & Reygan, 2012).

Multiple facets of social justice

The studies focused on different facets of social justice, and at least three studies focus on gender diversity (Francis & Msibi, 2011; Martella et.al, 2021; Potgieter & Reygan, 2012). One study focuses on educator nationality and how their foreignness impacts their teaching practice (Perumal, 2015). Further, two studies focused on race and whiteness (Alexander, 2012; Francis & le Roux, 2011). Engelbrecht's (2020) study focused on inclusive education while Hammett and Staeheli (2011) explored issues of respect and learner responsibility. Sibbett's (2022) study explored democratic education.

Educators' expression of role conflict

The expression of role conflict experienced by educators is apparent in the studies undertaken by Alexander (2020), Francis and Msibi (2011), Hammett and Staeheli (2011) and Perumal (2015). In these articles evidence of role conflict with performing their function as an educator when teaching social justice content is evident. Some of this conflict is influenced by religious beliefs (Alexader, 2015), behavioural patterns (Hammett & Staeheli, 2011) as well as feelings of a sense of rejection and being unwanted (Perumal, 2015). Some educators are afraid (Francis & Msibi, 2011) to advocate for LGBTQI+ learners because of the consequences of rejection, by colleagues and community members.

Educators experience role conflict when feelings of being unwanted

The studies by (George et.al, 2019, Francis & le Roux, 2011; Francis & Msibi, 2011; Perumal, 2015;) indicate that educators are influenced and influence their profession. Educators who hold conservative belief systems may experience role conflict. The conflict is not always based on religious beliefs at times its differences in opinion and fear of rejection (Francis & Msibi, 2011; Perumal, 2015) that causes conflict within the educator. The execution of their role requires a supportive and affirming environment, which they have expressed they do not have.

Discussion

as indicated in the multiple articles reviewed is multifaceted. It is evident in the wide range of social justice themes covered by the authors, which include disability, race, access, rural education, quality educator training, gender equity, sexuality, and meeting global standards of quality education these are a few conceptualisations of social justice uncovered during this review process (Hlaela, 2015). The strength of this review was in its specific focus on exploring educator experiences of teaching social justice content in South African schools.

Social justice and gender diversity
(Francis & Msibi, 2011, Martella et.al, 2021; Potgieter & Reygan, 2012)

The qualitative study by Francis and Msibi (2011) explore pre-service educator attitude towards teaching and advocating for gender diversity content in schools. Through interviews, observations found that educators feared being ostracised in schools and the broader community for advocating for and teaching gender diversity.

Similarly, Martella et, al (2021) whose study explored:

This paper opines that South Africa is a conservative country, this position is informed by the evidence provided by the StatsSA General Household Survey (2013). The General Household Survey reports that the population comprises 84.2% Christians, a further 5% identified with ancestral or traditional African religions, 2% identified as Muslim, 1% identified as Hindu, and 0.2% identified as Jewish (Scroope, 2019; 1). Agnostic and Atheist were identified as 0.2% of the population. While 5.5% identified with 'nothing in particular', and 1.6% did not specify (StatsSA, 2013). These religions operate on very strict moral codes that prize piety above all. (Malherbe, 1977)

Smith and Harrison's (2013) study points to challenges in sex education and attributes it to challenges in male administrators' and teachers' attitudes towards sexuality as affecting the delivery of school-based sex education. The position of this paper is that culture, tradition and religion are highly impactful in how educators teach. As such the position of religion and traditional beliefs on sexuality and gender diversity is that it is not acceptable. This belief is common within the Abrahamic religions (Christianity, Judaism and Islam) based on multiple religious texts from the Bible, the Torah and the Koran which regard same-sex relationships as immoral Meladze & Brown, 2017). In African traditional society, the common belief is that gender diversity is un-African (Dlamini, 2006).

Similar to the broader discourse on the African continent, where gender diversity is generally condemned and where the rights of gender-diverse individuals are not considered a priority. Although global trends show that some shifts have occurred, where some denominations have become more accepting of gender diversity, especially between the Christian and Jewish faiths (Whitehead, 2014). South Africa and the global south in general, are behind the trends of the global north and this observation is largely based on the fact that same-sex relationships are illegal in most African countries and even within South Africa where same-sex marriage has been legalised, homophobic crimes still take place. As Wells and Polders (2006) initially highlighted that despite the protections that the constitution offers gender-diverse individuals homophobia is still rampant in South African society. Based on these facts his study infers that the country still holds conservative beliefs on the topic and tries to maintain heteronormativity.

These different positions by religious groups and traditionalist African society on sexual orientation and gender expression are illegitimized by the fact that South Africa's constitution, promotes and protects the rights of gender-diverse individuals. As such religious or moral beliefs on a legislative basis cannot override the rights of gender-diverse individuals (Department of Justice, 1996).

This precursor of the position of religion on gender diversity is important to add since many educators ascribe to conservative religious beliefs. These beliefs influence their attitudes which can be at times demonstrated through their interaction with learners when delivering LO curriculum content promoting social justice content, specifically gender diversity content (George et.al, 2019).

Smith and Harrison (2013) propose that improvement to the delivery of sex education content lies in educators' ability to deliver impartial, non-judgemental and accurate information about sexuality. While their study focused on HIV and sexuality, the sentiment extends to CSE, since prejudice and morality are often at the heart of poorly delivered content (Bhana, 2013).

Social justice and foreign nationals
(Perumal, 2015)

The educators and principals interviewed in this study point to the feelings of being unwanted, yet still being expected to teach South African children constitutional values. The theme of xenophobic sentiments emerges in this article, though the author does not explicitly name it such. Perumal (2015) alludes to the awareness among educators of feeling unwanted and unwelcome in light of the constitutional position on the protection of all within SA regardless of their nationality is another value that forms part of the LO curriculum.

The common belief that foreign nationals steal the jobs of local South Africans is common and often results in the sentiments expressed in the study (Claasesn 2017). In recent news Operation Dulula marched against the hiring of foreign national educators. They support the discourse that foreign nationals take away jobs from locals. An excerpt from SABC news (2022):

> We are unapologetic about that comrades, they can call us names or xenophobic. The law of this country is the law of the country. We cannot allow lawlessness while we are watching. There are those coming from other countries turning ours into a banana country. We can't allow foreign nationals to do as they wish without even proper documents to come and work in our country. (Thabo Ngayo on SABC News, 2022)

These sentiments seep into schools through learners and educators and affect the lives of educators from other countries working in South Africa. With inequality being so rife and poverty so prominent, foreign nationals become targets for the frustration of the populace (Hassim et.al., 2008). The presence of foreign educators in South African schools teaching could lend itself to the continuation of this discourse. The reverberation of apartheid, and xenophobia lends itself to a populace that has been disempowered and attempts to regain its power by oppressing others (Claasesn 2017). Social justice pedagogy is empowered by the constitutional mandate that protects foreign nationals within SA borders and has informed emergent themes in the LO curriculum to facilitate social cohesion from an early age.

Social justice and race
(Alexander, 2012; Francis & le Roux, 2011)

Post-apartheid, the focus on race is still prevalent in South African literature as demonstrated by the studies undertaken by Alexander (2012) and Francis and le Roux (2011). The studies have methodological differences and as such cannot be directly compared. The common theme that this discussion picks up on is that race and specifically, whiteness is still highly privileged in South African society, which contradicts the aim of the democracy project and social justice in particular. Educators' inability to acclimatise to the new democratic principles through embracing the 11 languages and diverse cultures, shows that the democratic process for many was largely symbolic (Alexander, 2012). In their study, Francis and le Roux (2011) studies the 'intersection between Identity, critical agency, and social justice education is looked at how pre-service educators related to their agency to recognise their white privilege to become agents of change. They found that students has no awareness of their agency and believed that change was the role of the school.

The racial differences in South Africa exacerbated by inequality along racial lines means that the discourse of racial prejudice remains prominent. While the origins of racial tensions are

not always explained they often reside in the realm of emotion and the disdain for differences and social practices. The root cause is seldom brought into the debate, the remnants of apartheid beliefs still hold fast in our society and schools today which contradicts the democracy project. Educator awareness of internal racial conflict is of great importance (Francis & le Roux, 2011). South African schools are still exhibiting strong racist cultures that are a sign of the failure of the curriculum to translate to change in social practice over the past twenty-nine years. Educators of different races have to work together in schools where issues of internalised prejudice are still largely ignored. Educators of different races teach children of different races with the same prejudice (Joorst, 2019). The need to express and directly address the racial tension in south African schools is important. While these studies touch on these hindrances to social justice education South African educator education and basic education curriculum need to identify the modalities that will promote the best way forward for social justice education. By identifying social justice and social cohesion barriers and addressing them.

Social justice and inclusive education
Engelbrecht (2020)

Engelbrecht's (2020) study reviews the status of inclusive education in South Africa, in light of constitutional values. The study found that teachers and found that they were still not qualified to support learners, but attitudes have shifted over the years providing some hope.

Though generally inclusive education policy is often considered in terms of disability in South Africa according to the White Paper 6: Special needs education; building an inclusive education and training system (Department of Education, 2001). The Salamanca statement of 1994 promotes inclusive education globally to include a broad conception of inclusivity (UNESCO, 1994). The concept of inclusive education is broader than just disability and in the past has seen more support for its implementation (Shaefer, 2019).

Learners with disability in South Africa according to the constitution and legislation such as the white paper 6 and the Salamanca statement promote access for all learners regardless of ability. However, challenges including lack of educator training as mentioned in this study remain a challenge. This is due to inclusive education being a specialisation and needing more time for educators to train. As such educators who have not been trained are expected to deliver on the curriculum and often express feelings of being overwhelmed (Forlin et.al., 2008). This legislation and educator frustrations in dealing with learners with special needs, without training to do so must be taken into consideration in the design of teacher education and mainstreamed.

Social justice and respect
Hammett and Staeheli (2011)

"The constructions of respect and responsibility in these situations are imbued with assumptions around authority and power relations, such that learners are expected to take responsibility for demonstrating respect in an unequal rather than reciprocal understanding of respect study explores the notion of respect as experienced by educators (2011, 269)." Framed within a social justice paradigm, this study looks at educators' perceptions of what they constituted to be respectful. Through interviews, educators relay their experience of how learners behave and what behaviours they considered to be respectful and disrespectful. Some

of the educators' definitions are then compared to the behaviours they exhibit which are contradictory to their definitions of respect.

Educational leadership emphasizes moral values, justice, respect, care, and equity; always in the forefront is a consciousness about the impact of race, class, gender, sexual orientation, and disability on schools and students' learning (McCabe & McCarthy, 2005, 201). Values such as respect are difficult to quantify because respect can at times be considered to be subjective and culture-specific. The challenge concerning a social construct and not an academic one is that it becomes difficult to monitor its success.

In South Africa a country with leadership challenges, leading by example is a challenge for teachers and learners. The role of the principal in leadership cannot be undermined, even though has expanded over the years a growing demand for teachers over the past five decades (Samuels, 2002). The changing discipline measure aligned with the human rights era means that school leaders are dealing with a different era in school culture (McCane & McCarthy, 2005). Teachers grapple with the absence of corporal punishment and what is perceived to be a vacuum in its place. These are feelings teachers often express about their frustration with learner behaviour that goes unpunished which are often ignored. As demonstrated In this excerpt:

> Many educators are suspicious of the transition to more democratic schooling, having been trained within traditional, authoritarian pedagogics and power relations; many of these educators view the new pedagogical approach as undermining their status, power and respect. (2011: 276)

Social justice and democratic education
Sibbett's (2022)

Sibbett's (2022) study explored educators' enacted experiences of critical social studies practices. Some educators showed equity-oriented beliefs and practised these values and another group was tolerance orientated and they did not make as much progress as the equity-orientated educators. This study shows that educator as an instructor, has to believe in the values they teach, or they teach the values they believe in (Jackson & Everington, 2017). The CAPS LO curriculum is in essence what Sibbett's study is all about. Instituting democratic education requires educators to be authentic and to engage learners in embodying the values of the constitution (Sibbett, 2022).

Investing in the status of educators' identities and their beliefs towards the LO content, especially controversial themes that conflict with their values is a way of keeping the pulse on the belief systems that govern the teaching of social justice content. This has gone predominantly unchecked and poses a threat to the democracy project (Davids, 2017). According to Beauchamp and Thomas (2009) to "comprehend the close connection between identity and the self, the role of emotion in shaping identity, the power of stories and discourse in understanding identity, the role of reflection in shaping identity, the link between identity and agency" (2009, 176).

Conclusion

This rapid evidence review set out to identify the current research into educators' experience of role conflict when teaching about social justice in South African basic education. It found

that there is evidence that educators experience role conflict in teaching social justice content. While the concept of social justice in this study was wide-ranging from disability (Engelbrecht, 2020), gender diversity (Francis & Msibi, 2011, Martella et.al, 2021; Potgieter & Reygan, 2012), race (Alexander, 2012; Francis & le Roux, 2011); democratic education (Sibbett, 2022), respect (Hammet & Staeheli, 2011) and nationality (Perumal, 2015) study revealed that they are at times negatively affected in their ability to promote and teach social justice content due to a wide range of reasons such as rejection, lack of understanding of content, as well as conflicting moral and religious beliefs.

While exploring the extent to which the topic of educators experiencing role conflict when teaching about social the paper found that the topic in the South African context has not been as widely explored as initially envisaged. With only 9 out of 4043 articles speaking to this topic and matching all search criteria. The studies touched on educator beliefs and responding behaviour but these were not deeply reflected on or even named. As such the study done by Jackson and Everington (2017) touches on the importance of the awareness of the responses of educators to inform interventions to improve educator response to contentious topics such as religion. Burns (2016) names cognitive dissonance in her study and this is an important conceptualisation of concepts relating to educators' feelings relating to their pedagogic content.

As such there are evident gaps in the literature and future studies into educators' experience of cognitive dissonance when teaching social justice pedagogic content in schools should be encouraged. Since the reviewed studies did not set out to study cognitive dissonance, identifying components of cognitive dissonance such as means that studies directly target cognitive dissonance experienced by educators need to be explored. In a country such as South Africa, it would be important to explore due to the wide range of diversities (race, gender, culture, nationality sexuality to name a few) the assumption cannot be that all South Africans feel the same and have accepted constitutional values. These kinds of inquiries would assist the democracy project to unblock the bottlenecks to implementation by addressing the contentions through an extended participatory civic education module in teacher training to empower educators with information to strengthen their understanding of social justice and pedagogic practice.

The paper acknowledges that a systematic literature review would yield more insights since the reviewer would work with a co-reviewer and would be able to over some time meticulously review multiple literature searches. The review will inform future research studies exploring the cognitive dissonance experienced by educators when teaching social justice content (gender diversity content) due to conflicting roles brought on by their belief systems.

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