

FOREGROUNDING A SOCIAL JUSTICE AGENDA IN ECONOMIC EDUCATION: CRITICAL REFLECTIONS OF A TEACHER EDUCATION PEDAGOGUE

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Abstract

Social justice as a higher education project in South Africa has been a subject of intense debate mainly at institutional level, with considerable time and energy devoted to how such projects should take shape. There is, however, a need for a more profound understanding of how such an agenda plays itself out at classroom level. By engaging a self-study methodology, I argue for how the critical spaces that comprise a teacher education pedagogy curriculum can be effectively harnessed to foreground issues of social justice. I proceed to theorise an integrated social justice model for a pedagogy curriculum by demonstrating how the social justice teacher education pedagogue, a social justice pedagogy and a social justice troubling of disciplinary knowledge is likely to shape the social justice dispositions of the imagined student teacher.

Keywords: social justice, pedagogy, curriculum

1. INTRODUCTION

Social justice as a higher education project in South Africa takes place in a post-conflict era that is fraught with numerous tensions. As each higher education institution begins to reshape and reconstruct its identity, it has to make strategic choices about its vision for social justice in this post-trauma period. Of particular concern is that framing such visions and missions is occurring in a context of rampant globalisation and the neoliberal tidal wave. The National Education Department's Strategic Plan for education in South Africa outlines South Africa's Education Roadmap, a document aimed at improving education quality. However, this Roadmap is in fact contestable and is likely to reinforce and entrench the neoliberal aspirations of South Africa's middle class (Tikly, 2011).

Post-apartheid South Africa has been clinically seduced by neoliberal ideology and market-driven agendas. This has happened in such a subtle fashion that its 'naturalness' makes it particularly elusive and difficult to detect (Frederick, Cave, and Perencevich, 2010; Harvey, 2007). Neoliberal ideology has crept into and embedded itself in higher education discourses as institutions compete for students, funding and personnel. Neoliberal managerialism has become the order of the day, with distinct strategic moves towards performativity, surveillance, quality assurance and quantifiable deliverables such as throughput rates, research productivity monitoring and the quest for international ranking.

This provokes the questions: How will a social justice agenda play itself out in this particular context? Who are the likely agents that will advance such an agenda? How do higher education institutions respond to social justice as a societal priority and how does a radically changed clientele feature in a discourse on social justice at higher education institutions? To what extent is student experience at higher education institutions a social justice issue?

In this article I reflect on my experiences as a higher education pedagogue as I engage with issues of social justice in the Economic Education programme I teach. I draw on literature on reconciliation pedagogies and social justice theorisations to describe and analyse the possibilities for advancing a social justice agenda through the Economic Education curriculum. I appropriate the tenets of critical theory and critical pedagogy to analyse and critically reflect on my own practice as I grapple with engaging a social justice orientation with my students as well as imagining an Economic Education curriculum that foregrounds social justice as a societal issue to be 'addressed'. I appropriate from Fraser the notion of social justice as "... social arrangements that permit all to participate as peers in social life. Overcoming injustice means dismantling institutionalized obstacles that prevent people from participating on par with others..." (Fraser, 2008 : 16). I also draw on the work of Amartya Sen, in particular his theorisation of 'capabilities' as a conceptual tool to understand issues related to social justice (Sen, 1999; 2005; 2009). I also subscribe to the view that teacher educators with a social justice orientation "believe that the salient goal of public education is to enhance student's life chances and to prepare them for responsible participation in a democracy" (Elbaz-Luwisch, 2009: 378)

My work as a teacher education pedagogue working with novice student teachers of Business Education (Economics, Accounting and Business Studies) involves preparing students to become teachers of these subjects. In particular, it entails developing pedagogical content knowledge in the subjects they have chosen to specialise in. Elsewhere (Maistry, 2009; 2010) I argue for how the very disciplines (in Business Education) are powerful sites for addressing issues of redress, equality and transformation. In this article I extend on this work by reflecting on how experiences that students bring to my pedagogy courses can be used as powerful stimuli to begin to trouble taken-for-granted assumptions about their roles as Business Education teachers. The diversity of such experiences in terms of schooling, race, class and culture provides a rich context to begin to address social justice issues as they play themselves out in an Economic Education realm.

Students see post-conflict South African society as resembling a fragile peace. Dominant discourses of the past are still very prevalent and as such need to be confronted and dislodged. Because the Truth and Reconciliation Commission worked mainly with perpetrators of apartheid crimes and their victims, ordinary South Africans - both benefactors of the apartheid regime for the past 100 years as well as the disenfranchised majorities - have not had

sufficient opportunities or spaces created to engage with reconciliation. We are still very suspicious of one another's attitudes. Beliefs remain largely unchallenged and tensions across races are still very prevalent (Ferreira and Janks, 2009).

I contend that the nature of post-conflict South Africa is such that it may be erroneous to even declare that we are in a post-conflict era, but rather that we have moved along the conflict continuum (with full-blown conflict and no conflict at the extremes of the continuum). The more pervasive and less overt post-conflict continuums, namely, the economic violence continuum and the cultural and social violence continuums, are just as repressive and dehumanising as overt physical violence. The challenge then is for teachers to develop a sense of where we are on these continuums so as to develop a pedagogy that is responsive to our current context; a nuanced kind of critical pedagogy. For Business Education teachers it would be nuanced critical Business Education pedagogy.

In the next section I introduce a blend of literature and concepts from social justice research and research on reconciliation pedagogies.

2. SOCIAL JUSTICE AND RECONCILIATION PEDAGOGIES

Dominant neoclassical and neoliberal discourses in economics foreground narrow indicators such as per capita income and growth in GDP as indicators of development and make inferences about achievements of social justice. However, Sen argues that these indicators are far too narrow to understand an individual's quality of life, particularly those from deprived contexts (Sen, 1999). Sen posits that capabilities allow us to deconstruct the concept of development to be able to reveal less overt manifestations (or lack thereof) of development as it may apply to issues related to education or health, for example. Inherent in the concept of capabilities is the notion that individuals have agency to initiate changes that they deem valuable and useful, i.e. they have agency to harness resources to realise personal objectives. Capabilities shift the discourse from that of mere access to resources to an analysis of individuals' abilities utilise equal opportunities meaningfully and apply the acquired resource in a manner that yields value (Ferguson, Collison, Power, and Stevenson, 2009; Tickly and Barrett, 2011).

Sen (2005) contends that the notion of utility and rational choice is contested, yet neoclassical economics assumes a uniform, common understanding of what this entails. Rationality is related to how reasoning is used, yet the very concept of reasoning is itself fraught. Rational choice theory's assumption that rational choice refers to the maximisation of self-interest is indeed problematic. 'Self-centred welfare', he argues, is where an individual's "welfare depends only on his or her own consumption, which rules out any sympathy or antipathy towards others, as well as the effects of processes and relational concerns on one's own welfare".

A self-welfare goal refers to the notion that the only goal of an individual is to maximise his or her own welfare, which rules out incorporating other considerations (such as the welfare of others) – “A person's choices must be based on the pursuit of his or her own goals, which rules out being restrained by the recognition of other people's goals” (Sen, 2005:6).

These three concepts are imposed in traditional models of economic rational behaviour. Clearly this conception does not make space for the possibility that a person's goal could comprise objectives of social justice and not an absolute focus on personal welfare maximisation (Sen, 2005). Sen posits that sympathy refers to “one person's welfare being affected by the position of others” and commitment as being “concerned with breaking the tight link between individual welfare ... and the choice of action...” (Sen, 1982 : 7-8). With regard to the former, an example would be trauma and depression that a person could experience as a result of the suffering of others. An example of the latter is a person being committed to alleviating some suffering of others. Sen's ideas are a significant departure from rationality as espoused by neoclassical economics, and suggest a kind of human being that may not be obsessed with the relentless pursuit of self-welfare maximisation. Furthermore, Sen questions the validity of the neoclassical assumption that rational behaviour translates into actual behaviour (Sen, 1982). Sen's ideas resonate with Elbaz-Luwisch's (2009) notions of upstander and bystander behaviour. Whereas neoclassical economics conceptions of rationality favour bystander behaviour, Sen's social justice project signals strong elements of agency and upstander behaviour.

Drawing on the work of Sen and Nussbaum, Tikly and Barrett (2011) argue that a social justice approach has immense potential for understanding educational quality. They suggest an alternative rationale for education and a move away from human capital approaches and human rights approaches to education by a reorientation towards notions of individual freedoms and capabilities (Tickly and Barrett, 2011).

Whether dispositions related to social justice are an issue for teacher education remains a hotly contested debate, with critics asserting that such discourse in higher education is tantamount to political indoctrination of students into the ideological perspectives of university academics. With regard to teacher education programmes in particular, the contention is that social justice is an ambiguous term that if applied and used indiscriminately is likely to compromise students' academic privileges and constitutional rights (Villegas, 2007). Villegas (2007), however, contends that addressing issues relating to social justice is in fact appropriate in teacher education, and that trying to understand teacher trainees' dispositions is not unreasonable.

The nature and content of the education offered by educational institutions is highly debatable.

Education in its process of ranking individuals according to academic performance allocates individuals to particular socio-economic stations. Teachers are instruments in this sorting process. As such there needs to be a meta-cognitive awareness on the part of teachers of how they contribute to this allocation process (Villegas, 2007). There are overt and hidden disparities in schooling across districts, cities and provinces. Clearly, middle-class children are more likely to succeed and less likely to repeat grades than poor and working class children.

In South Africa educational disparities are overt, despite claims by the State that we have made significant strides towards achieving a level playing field. Teacher education programmes have to train teachers to be able to teach, especially in a South African context, students who hail from working class or unemployed families so that they too can participate fully as adults in the economic life of the nation. This entails creating conditions for all students to be able to achieve and become active participants as citizens. Carefully designed teacher education programmes that offer opportunities for exploring issues of social justice can be effective in helping student teachers reflect on their preconceived ideas of teaching that they inhabit as a result of their own schooling experiences; this can develop transformative thinking about social justice issues, to the extent that they begin to see themselves as change agents (Frederick, et al., 2010).

In a post-conflict era teachers are expected to play multiple roles, namely to support the effort to face the past based on evidence, create a safe environment for discussion and dialogue on controversial issues, actively remember the past, and help learners to connect a traumatic past with their current lives in a manner that will not entrench divisions (Murphy and Gallagher, 2009). I argue that reconciliation pedagogies by their very nature have an intrinsic social justice agenda. Reconciliation pedagogies are necessarily radical pedagogies, as they foreground the need to reconcile and not alienate. This demands more than a revision of curriculum and advocacy of new knowledge. A paper exercise of this nature will be benign, since it does not take cognizance of the kinds of knowledge and lived experience that learners and teachers possess (Jansen and Weldon, 2009). Drawing on the work of Mindel, Elbaz-Luwisch (2009) argues that conflict is in fact necessary to create awareness of difference. This acknowledgement of difference through conflict, while painful, serves to enhance the development of community as it allows different voices to be heard and will serve to deepen democracy. We also need to be acutely aware of polarisation that may occur when dialogue degenerates into unproductive argument (Elbaz-Luwisch, 2009).

When agents of oppression begin to examine their identities they may experience feelings of guilt and become self-protective and defensive. By disrupting the cycle, we break the cycle. If we do not interrupt the cycle, we keep the assumptions about life intact (Harro, 2000).

The issue is complex, as Robinson and Zinn (2007) discovered in their study of how teacher educators at three institutions in the Western Cape of South Africa prepare students for diversity in classrooms. They describe participants' discomfort with talking about issues of diversity at an institutional level. Significant and of concern is students' flight from class when issues of diversity were addressed. In one case students opted to forego an assessment score instead of submitting a task that required that they examine personal identity development. This attests to the kinds of sensitivities at play in addressing issues of social justice in higher education contexts (Robinson and Zinn, 2007).

Francis and Hemson (2007) argue for a scaffold for a discourse in social justice. Prepare students by alerting them to the likely difficulties and discomfort that they will experience in engaging with such issues, as well as instances when they may unknowingly slip into oppressive statements and practices. Teacher educators need to be supportive as students engage with their personal fears and anxieties. They caution that while safe learning environments may be conducive to explicit expressions of oppressive attitudes, this has to be managed in sensitive and constructive ways (Francis and Hemson, 2007).

What prevents or deters people from acting when they can see injustice happening? (Jansen, 1997). This is important to understand, especially since oppression did not take place overnight, but systematically over a long period of time, slowly entrenching itself to become taken for granted and acceptable. To understand this, Murphy and Gallagher (2009) introduce the concepts of 'upstander' and 'bystander' behaviour. Bystander behaviour refers to people's decisions not to act in situations where they are aware that injustices are being committed; they may choose not to act out of fear, apathy, not knowing how to act, or may choose to do nothing in the hope that more powerful people will take the lead in addressing the injustice. In contrast, upstander behaviour refers to the active actions of people to reveal and expose instances of injustice, which may entail seeking ways to counteract these (Murphy and Gallagher, 2009).

The literature outlined above reflects the potential that a social justice agenda has for teacher education. It also cautions about the need for enhanced sensitivity and care in when engaging in such projects. In the section that follows I provide a brief account of the methodology engaged in this study.

3. METHODOLOGY

In an attempt to trouble and reflect on my own practice in a rigorous and systematic way, I engaged the tenets of 'self-study' (Kosnick, Freese, Samaras, and Beck, 2006; LaBoskey, 2004; Lasonde, Galman, and Kosnick, 2009).

My objective was to improve on my practice as a teacher educator. In this article I reflect on how particular kinds of improvements are likely to manifest as I engage the critical curriculum spaces that present themselves in the pedagogy courses I teach in a teacher education programme. I am aware that there are various approaches to researching one's practice, each with peculiar merits and challenges. I am particularly alert to the obligation that I have; that is, to model the pedagogical expectations I establish for the students who study under my tutelage.

Self-study as a field of study and methodological approach is at an embryonic stage, and as such needs to be embraced with circumspection and caution. While I am mindful of this, I also view it as an immensely liberating opportunity to indulge in the creative enterprise of problematising myself in practice “with the goal of reframing” my practice (Lassonde, et al., 2009: 5) for the advancement of student learning. I firmly subscribe to the self-study tenet that the self is implicated and complexly connected to the research process and educational practice, allowing me to examine myself from the perspectives of 'the self in teaching', 'the self as teacher' and 'the self as researcher of my teaching' (Ibid.). Drawing on Feldman's work, I value the position that self-study posits, namely making the “experience of the teacher educators a resource for research” (Feldman, 2009: 37). Data for self-study research can be generated from several sources, including curriculum documents, student reflections, interview transcripts and personal reflections. Here I draw on thoughts captured in my reflective journal where I document my experiences with my pedagogy classes, and critical incidents in my teaching and learning experiences with my students as we engage a social justice agenda.

4. EXPLORING AN INTEGRATED SOCIAL JUSTICE MODEL IN A BUSINESS EDUCATION PEDAGOGY PROGRAMME

4.1 Social justice troubling of discipline knowledge

My work as a teacher education pedagogue entails preparing novice teachers in the Postgraduate Certificate in Education (PGCE) programme for their roles as teachers of commercial subjects, in particular, the Further Education and Training subjects of Economics, Accounting and Business Studies. These novice teachers have already acquired an undergraduate qualification (usually an undergraduate commerce degree). They would have majored in their chosen disciplines and then joined the PGCE programme with this specialist knowledge base. Arguably the most challenging aspect of a pedagogy curriculum is to disrupt this acquired specialist subject content knowledge. A social justice agenda in a pedagogy module necessarily requires the disruption of such knowledge. In subjects like Economics, Accounting and Business Studies this knowledge has been framed by neoclassical and neoliberal market-orientated principles.

Disruption and troubling requires destabilising and bringing into question and contestation the very assumptions on which canonical foundations and assumptions are built.

This kind of interrogation of the core assumptions of commerce disciplines creates immense cognitive dissonance for students, whose acquired knowledge in their chosen major subjects is called into question. In the pedagogy programme students are exposed to alternative texts in commerce education theorising. In Accounting Education critical readings present social justice-related issues (Boyce, 2004, McPhail, 2004, Ferguson et al., 2009). Key writers in critical Economic Education question neoclassical assumptions of welfare maximisation, utility maximisation, individualism and rationality (Bourdieu, 1986; Leander, 2001; Lebaron, 2003; Heilbroner, 2003; Sen, 1985; 1999; 2005;). The disruption of canons in established disciplines is not unique to commerce disciplines; history, mathematics and the sciences are as fiercely contested.

The pedagogy curriculum creates spaces for students to begin to see that the disciplines they have chosen to teach are not neutral. Neoclassical models that favour capital accumulation by the middle class at the expense of the poor and working class are pervasive in Economics textbooks and firmly entrenched in the school commerce curriculum. This is not an easy pill for student teachers to swallow, especially since the foundations of their chosen disciplines become destabilised. However, as soon as these students begin to realise the implications of the content knowledge they teach and the inequality and injustice that it perpetuates, they begin to question the taken-for-grantedness of the content knowledge they have acquired. The choice of content for school lessons becomes crucial since the subtext of content selections begins to take on enormous implications. The imagined student teacher becomes a social justice educator who uses the subject content in Economics, Accounting and Business Studies as a means to foreground social justice issues.

4.2 A social justice-enriched critical pedagogy

In the discussion above I explained how disciplinary knowledge is in fact contested knowledge, and how existing canonical knowledge perpetuates inequalities and injustices. This realisation and revelation that student teachers experience have to be transformed into useful pedagogical potentialities. In other words, student teachers have to be empowered to use this 'new' take on their chosen discipline in effective and meaningful ways in their teaching of commercial subjects. Of particular significance here is the need to expose students to pedagogical approaches that have as their fundamental goal the need to transform society, in particular the need to bring to the fore manifestations of inequality and prejudice in society.

Social justice pedagogies have their roots in critical theory and critical pedagogy. Critical theory starts from the premise that there are inherent issues of power and hegemony in society, and educators have to be bold and courageous in championing the cause of the disempowered and disenfranchised. The learner is seen as an active agent of change, and the nature of the teaching and learning process is experiential. The purpose of education is to transform society. To this end, student teachers are exposed to the continuum of pedagogical possibilities, from conservative approaches to liberal and critical approaches to teaching and learning in Business Education. Merits as well as shortcomings of each approach are subject to debate.

Students learn how to fashion teaching and learning experiences (learning programmes) in particular ways. They develop competence in analysing lessons. A significant learning point is developing the ability to ask the kinds of questions that help shift conservative and liberal oriented lessons towards those which infuse a strong social justice agenda. One such question would be: what arguments or points of view about the topic are being used in the lesson to hegemonise a particular position and what pedagogical strategies can reveal such hegemonic positions? The imagined social justice pedagogue is viewed as provocateur, constantly challenging what appears normal. Participative, experiential, problem-solving pedagogies are favoured as they open up spaces for debate and dialogue. However, a post-conflict context like South Africa requires a nuanced critical pedagogy, and a social justice pedagogue who is acutely alert to the sensitivities at play.

The pedagogy curriculum then has to create spaces and opportunities for this kind of learning to occur. It requires the careful harnessing of key texts that open up pedagogy debates as they relate to exploring social justice issues in teaching and learning. Reconciliation pedagogies have significant currency in pedagogy courses that foreground social justice (see Elbaz-Luwisch, 2009; Jansen, 2009; Jansen and Weldon, 2009; Keet, Zinn and Porteus, 2009; Robinson and Zinn, 2007). The imagined student teacher will have interrogated what it means to teach in a post-conflict, post-trauma context, and would come to the realisation that 'normal' pedagogy may be inadequate to implement a social justice agenda. The hope is that such exposure will provide students with conceptual tools to make sense of how issues of reconciliation and post-conflict pedagogies could be used in the teaching of Business Education.

In summary then, while having a firm and deep understanding of content knowledge and discourse in their chosen discipline and pedagogical expertise is important, clearly this is not enough. Student teachers need to develop dispositions that will enable them to understand issues of inequality and to be responsive to the needs and experiences of learners that come from marginalised groups in society.

4.3 The social justice teacher education pedagogue

In this section I attempt to trouble my own practice as I reflect on my role as teacher education pedagogue in pedagogy courses for commercial subjects. My approach to the work I do with student teachers is influenced by my engagement with key critical theorists and thought-leaders. The critical scholarship of Freire (Freire, 1998), McLaren (McLaren, 2003) and Giroux (Giroux, 2004), has shaped my thinking and understanding of my role as teacher education pedagogue. Also of importance are feminist critiques posited by Lather (1998) and Ellsworth (1994). Of particular significance to my work are the critical insights into disciplinary knowledge in commercial subjects offered by Amartya Sen, David Harvey and Ken McPhail. These writers provide valuable critique of neoclassical hegemonic positionings as they play themselves out in contemporary economic society (see Boyce, 2004; Harvey, 2007; McPhail, 2004; Sen, 1999; 2005). It is not possible to provide a detailed elaboration of all of these pieces, but I will provide a brief account of how I appropriate from Sen the notion of 'capabilities'.

I am of the firm view that as teacher education pedagogue involved in preparing teachers for classroom practice, a major part of my responsibility is to model appropriate practice. So if critical pedagogy and a social justice orientation is the approach I advocate, then it is incumbent on me to model such pedagogical practice. This requires that I own and inhabit a social justice space, that I engage the discourse and live the social justice project. This is indeed a big ask, as I work in a higher education institution where neoliberal performativity constraints have taken root and are becoming so deep-seated that its manifestations are taking on a kind of 'naturalness'. The performance-based model (Cross, Shalem, Backhouse, and Adam, 2009) at work favours 'traditional' students. How then do I adapt my practice to imagine a competence-based model, a kind that is sensitive and responsive to the students I serve?

I start from the common sense assumption that I need to treat my students equally. However, as Sen reminds us, this is far too narrow a position to take since it does not consider the fact that individuals may have equal access but there may be a lack of 'parity of participation'; that is, students may not have equal opportunities to access the resources they require and turn these into useful products that they may utilise. Individuals have agency to be able to create value out of resources that they access. My role then is to create spaces in the pedagogy programme for my students to develop the competences they may require to become autonomous agents. I imagine an empowering space for deliberation, dialogue and critique.

I constantly reflect on what I need to do to address the needs of my students and what is it that makes my agenda a social justice agenda. An important aspect of a social justice educator's profile is develop a vulnerable disposition - the ability to project a vulnerable self so as to create conditions for mutual

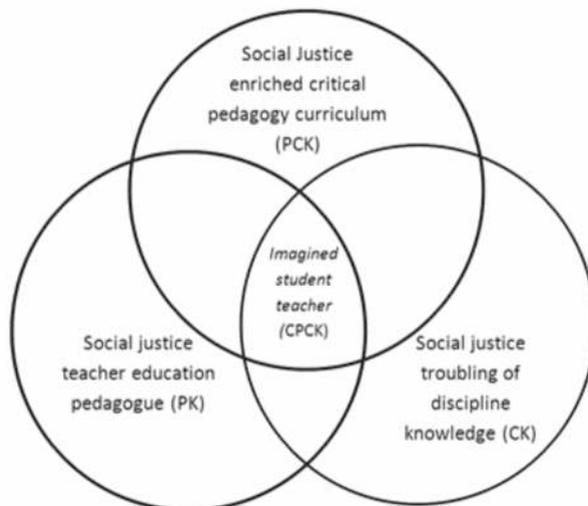
vulnerability in the teaching and learning experience (Keet et al., 2009). This has to be a sincere and authentic projection and profiling that opens spaces for students to exhibit and engage with dealing with their own vulnerabilities, especially when negotiating content that is volatile and contested. This personal revelation of personal frailties and weaknesses invites dialogue and sharing in a social justice class.

5. TOWARDS AN INTEGRATED SOCIAL JUSTICE MODEL FOR THE PEDAGOGY CURRICULUM

In the discussion that follows I present the key elements that may comprise the social justice education pedagogy enterprise. I theorise an integrated model for social justice in a pedagogy curriculum. The model presented is necessarily a complex and intricate enterprise, in which the key elements interface with one another in contested spaces. The elements are complexly connected to one another in a dynamic milieu. The key elements that comprise the model are:

- the social justice teacher education pedagogue,
- a social justice-enriched pedagogy,
- the social justice troubling of discipline knowledge, and
- the imagined social justice student teacher.

Figure 1: An integrated social justice model for a pedagogy curriculum



The social justice teacher education pedagogue is a special creature with a heightened sense of social justice issues, how they manifest in society and how they are perpetuated by the education system. The imagined teacher education pedagogue is an active agent of change and sees her fundamental role as that of preparing school teachers to develop a social justice gaze, similar to Dowling's mathematical gaze (Dowling, 1988), where teachers are able to 'see' social justice issues in various aspects of their work. This critical, reflective teacher education pedagogue will also have the conceptual competence to integrate this 'social justice knowing' as it relates to, for example, reconciliation pedagogies (as discussed above) into a dynamic social justice pedagogy programme.

A social justice-enriched pedagogy is of necessity a special pedagogy that is acutely in tune with a critical social justice agenda and actively advances social justice pedagogies as vehicles for societal transformation. It may draw on a wide range of theoretical roots whose principles emerge from an important starting point: that the fundamental power inequalities and injustices in society that can be brought into contestation through radical pedagogical approaches and teachers have a central role to play in creating and developing learning experiences that advance a social justice agenda.

The social justice troubling of discipline knowledge refers to the process of bringing into contestation the fundamental assumptions of disciplinary knowledge prescribed for schools. This would entail a critique of the ontological, epistemological and methodological canons that have shaped given disciplinary knowledge. The issue at play here would be to constantly reflect how given knowledge serves to maintain the status quo in society, and how such knowledge hegemonises dominant ideologies.

The imagined social justice student teacher is a critical, inquiring individual who questions what looks normal and institutionalised with a view to developing critical pedagogical strategies that will actively foreground issues of societal transformation. Such an individual engages in self-reflection and constant self-critique.

The model is a simple, yet elegant in that it allows us to envision the elements that may constitute a social justice project in a teacher education pedagogy programme. It reflects the pedagogical spaces that make up the social justice project. It positions the imagined student teacher at the centre of the social justice enterprise, and alerts us as to how different dosages of each of the elements shape what the imagined student teacher dispositions are likely to be. Clearly, an overdose of any particular element will influence the nature of the imagined student teacher in particular ways, an issue that curriculum and programme developers in teacher education faculties need to take note of.

6. CONCLUSION

In this article a perspective from the proverbial higher education 'chalk face' is presented. I reflected on and argue for how I attempt to creatively use the pedagogical spaces that present themselves in a pedagogy curriculum in a teacher education programme so as to advance a substantive social justice agenda. I argue for how strong agency and constant reflection and troubling of personal practice may help us advance the higher education social justice project. I also theorised an integrated social justice model for a pedagogy curriculum which places the student teacher at the centre of the social justice pedagogy enterprise. While experiences were drawn mainly from a Business Education pedagogy programme, the eventual model proposed is a generic one that any teacher educator can apply to a pedagogy curriculum.

This tentative piece builds on existing scholarship and attempts to contribute to the debate on how social justice can be realised at a classroom level. My intention is to open up the debate, especially in the context of teacher education in Business Education.

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