Editorial

Rethinking citizenship and social justice in education

Notions of citizenship and social justice remain contested at the levels of theory, definition and praxis. Citizenship may refer to legal status, membership of communities and relationships between members of those communities, but also to relationships between individuals, communities and nations. These definitions may also assume rights and obligations (Lister, 1997). Social justice addresses issues of inequality in society and the way in which burdens and responsibilities are unequally distributed along structurally engineered faultlines that become ciphers or markers of exclusion and inclusion (Ayers, Quinn & Stoval, 2009). Interesting work on 'disrespect' (Honneth, 2007) and participatory parity, which includes notions of redistribution, recognition (Fraser & Honneth, 2003) and political representation (Fraser 2008; 2009) in relation to social justice have emerged over the past 15 years. Furthermore, different 'ways of knowing' as a consideration of social justice are central to Fricker's (2007) work in *Epistemic justice: Power and the ethics of knowing,* which refers to an intellectual trend that is also advanced in Connell's (2007) *Southern theory*. Notions of citizenship are intricately linked with understandings of social justice. In this respect, recent analyses point to new directions. For instance, the analytical frames related to 'recognition', 'redistribution' and 'representation' in the work of Fraser have direct meaning-making consequences for the notion of 'citizenship'. Contemporary thinking in social identity theories significantly problematizes these notions even further and challenges the simplistic analyses of 'citizenship' and 'social justice' within the dominant human rights discourse. In view of the critiques that both the notions of citizenship and social justice attract, the views of Lister (2010:216), for example, on citizenship and social justice, based on Hoffman's (2007:viii) notion of 'momentum concepts', are pertinent. 'Momentum concepts' unfold so that we must continuously rework them in ways that realise more of their egalitarian and anti-hierarchical potential.

The first four articles engage with citizenship and social justice as 'momentum' concepts. They destabilise and de-sediment existing frames and suggest new interpretive schemes for praxis. **Lange** explores the contribution of Hannah Arendt's thinking on citizenship and social justice in education. She is particularly interested in the role of higher education in developing the intellectual and moral habits for a republican notion of citizenship to take shape. In addition, she proposes a political pedagogy and a conceptualisation of citizenship as pedagogy. Importing Arendt's notions of understanding and action into an understanding of a kind of citizenship which should be at the heart of the business of higher education, Lange provides an innovative interpretive scheme for rethinking citizenship. **Bozalek and Carolissen** proceed on this trajectory by assessing the potential of critical feminist citizenship frameworks for citizenship and social justice in higher education. In a series of productive conceptual movements, they propose a set of themes inherent in critical feminist approaches that may be useful for contesting traditional views of citizenship in higher education as leverage points for advancing social justice. **Davids and Waghid** re-imagine democratic citizenship education by considering a form of education that can result in the enactment of one's humanity. They argue that the cultivation of humanity, central to democratic citizenship education, is the track on which a culture of compassionate responsibility can emerge. Again, they challenge us with new conceptual and interpretive schemes for rethinking citizenship and social justice. **Davis and Steyn** turn the table on the common assumptions of critical pedagogy. Disrupting conventional ways of understanding the praxis principles of critical pedagogy with a focus on race and whiteness, they suggest that we view 'student resistance', 'dialogue and student experience', and 'the advocacy of safety' in a different light.

Exploring different sets on which social justice and citizenship are constructed or negated, the next four articles closely engage with pedagogical practices and artefacts. **Potgieter and Reygan** argue that

sexual citizenship has emerged as a new form of citizenship. They found that there is an 'invisibility' of Lesbian, Gay, Bisexual, Transsexual and Intersex (LGBTI) learners in selected textbooks which points to a form of epistemic injustice. Potgieter and Reygan thus shift the debate to a form of 'injustice' that has received minimal consideration in education research. This article is followed by a creative conceptual manoeuvre where **Fataar** combines Bourdieu's social reproduction account of education with elements of Berstein's consideration of the internal dynamics that constitute pedagogic relay. Fataar brings into view the pedagogical injustice relating to a mismatch between the cultural capital of working-class students and the capital associated with successful schooling. Both the epistemic injustice revealed by Potgieter and Reygan, and the pedagogic injustice highlighted by Fataar, point to, as suggested by Fataar, the need for pedagogies that incorporate the life world knowledges of students as a link with the school's knowledge code. **Bayat** brings an important perspective to the social justice debate and argues that we should consider the production of space through various forms of practices. Studying the way in which school administrative staff produce space with personalised meanings and generate novel lived spatial practices, Bayat provides a creative link between space production and contributive justice. As demonstrated by Bayat, these concepts and their application for educational research have infinite possibilities. In the last article of this batch, **Zinn and Rogers** give an account of humanising pedagogy as the unfolding of work within the broader parameters of a project dealing with university transformation. They situate and make an argument for a humanising pedagogy in response to the legacy of a dehumanising past in South Africa by means of mining stories of living and learning in an attempt to build social cohesion in a university faculty.

The last two articles confirm the importance of critical emancipatory research in the context of pervasive poverty and mass inequalities. **Spreen and Vally** highlight the paradoxes of citizenship and equality in education and suggest that education should focus on re-imaging a political community that can challenge the broader inequalities in society. In the last article **Nkoane**, having the power of language and communication in mind and its distortion through the inequalities to which Spreen and Vally refer, suggests a critical emancipatory research programme which, in the first instance, is socially just in its relationship with research communities.

Together, these articles respond to the call in a diverse and interlinked way; some are conceptual in nature; others straddle the conceptual-empirical interface, and most focus on the intersections of citizenship and social justice in education to explore the range of practices, meanings and values pertinent to this field. We hope that this special edition will generate further debate and act as a catalyst for different ways of "thinking" about and "doing" social justice and citizenship in education.

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