Quality of Graduates in the Post-covid Era as a Field of Convergence Between Southern Theory and the Idea of Social Justice Higher Education

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Abstract. The idea of 'quality of graduates' as understood in the Higher Education (HE) sector is central to this conceptual piece. HE systems across the world have seen unprecedented levels of transformation as part of their effort to adapt to the conditions brought about by the COVID-19 pandemic. Now that most institutions have gone back to contact format in instruction, questions are being posed as to how the vulnerabilities of HE systems that the pandemic helped expose will be addressed. Unfair practices, social injustices and perpetuation of inequalities have been pointed out within the sector. In this context, this article puts forward the idea of 'social justice higher education' that should foreground conceptualisations of social justice within the higher education sector. The authors rely on the notion of 'quality of graduates' as a measurable construct across institutions to elucidate 'social justice higher education'. Southern Theory as a theoretical stand point is also used to consolidate this discussion. Southern Theory provides a convenient lens to view educational disparities that students experience across national boundaries in the context of the pandemic. 'Quality of graduates' and 'social justice higher education' thus form a solid conceptual alliance with which southern theory gets linked as a connecting thread. Conclusions of the piece point towards the need to reinvigorate the ideological affirmations in support of defining 'quality of graduates' along the lines of a socially just higher education system.

Keywords: Social Justice Higher Education · Southern Theory · Quality of Graduates

1 Introduction

This paper envisages the theoretical re-positioning of higher education (HE) as a morally affirmative social practice. Social justice as a critical aspect of HE interfaces with tenets of Southern Theory in the context of that practice. This interface often defies concretisation due to its emergent nature. Towards this end this paper makes certain propositions to place the interface in relation to 'quality of graduates', as understood in the domain of HE. The placement of Southern Theory "at the centre of theoretical and methodological debates in HE" as an inherently "pedagogic project" is thus helpful in that enterprise [50].

Connell's propositions related to "indigenous knowledge, alternative universalism, anti-colonial knowledge, and Southern critical engagement with Northern theories" as a set of "heuristic devices" are also relevant here (p. 7). Such propositions help us manoeuvre the discourse towards a more explicit negation of the notion that Northern theoretical tools are the sole facilitators of critical thought in HE (p. 7). So what role do Southern theoretical foundations, using the heuristic devices mentioned above, play in positioning HE at the centre of transformative thought and practice, while a "Eurocentric curriculum" takes precedence in universities across the world? [14]. As universities remain the main drivers of educational thought and as the global South continues to be merely the provider of data, with the global North sourcing the "theories and computational models" that help interpret such data, HE remains at the crossroads in the global South (p. 7). In this context we consider Southern Theory (ST) and the novel proposition of 'Social Justice HE'. Against this backdrop, we also argue for the positioning of HE as a social enterprise. 'Quality of graduates' is then considered a construct that COVID-19 seems to have reconstituted within the constraints of that enterprise and the "new normal" the pandemic has brought about [29].

Ideas such as *social justice HE* and Southern Theory are dealt with in the preliminary sections of this paper. These are followed by a rationale for making *quality of graduates* central to discourses in the post Covid era. The paper then theoretically advances the scope of HE becoming the platform on which the ideological confluence of southern theory and *social justice HE* can be placed. Concluding arguments then propose framing *quality of graduates* onto such a confluence.

2 Social Justice as an Educational Aim in HE

Social movements in the South in general and the educational discourses that the South was 'afforded' by the North (such discourses being the drivers of those movements) in particular offer a case in point for the North-South ideological incompatibility [18]. Social scientific ideations that foreground HE as an idea has much in common with the "geopolitical inequalities in knowledge production" that Southern theory dealt with [31]. Inequalities as the most prominent social justice issue within the field of HE has been extensively dealt with in the related literature [20]. It is precisely this social justice dimension of HE manifesting as inequalities in affordances that constitutes the phenomenology of classroom experience of most inhabitants of the global South. It is also this dimension that primarily led to the idea of "teaching for social justice" which defines an unprecedented level of awareness the global South has experienced [47]. This idea also has inherent associations with *HE* in that the HE practitioner, in the individual's role as a student and the potential role as a teacher, is interesting. Such roles, considered overlapping -yet distinct- experiences of a phenomenological nature, have a natural influence on the practice of social justice HE [32].

The central point then is that, while [47] *subscribes* explicitly to ideas that progress from critical theory to critical pedagogy for the purpose of formulating *teaching for social justice,* a further conceptualisation that encompasses Sothern theory through its subtle elucidations has the potential for an overarching conceptual umbrella under which the two notions may form a unified standpoint. *Quality of graduates* then becomes a natural

constituent of such a standpoint. A detailed treatment of neither critical theory nor critical pedagogy is necessary for such a reconceptualization due to such notions' delineating roles in an enterprise of this nature. The point is that theoretical convergence is often implicit yet lies within the ambit of ideation, proposition and thesis and has the potential to extend the contentious and often arbitrary confinements within which theories choose to exist. Such an effort is made in this essay towards the creation of a world view that merges theoretical propositions that are otherwise discrete. To further elucidate this theoretical convergence, let us consider the definition of *social justice* put forward by [1]. These authors argue that *social justice* is both a process-driven and a goal-driven idea [1]. When taken to mean a goal, it helps us envisage a social structure that accommodates both societal and individual needs while ensuring equality in participation with resource-related affordances being equal for everyone [43]. Southern theorists, however, argue that such resources are unevenly possessed and used - a practice that manifests in huge North-South disparity [1, p. 162]. These authors also point out that the notion of *social justice* has conventionally been incorporated into HE discourses with an apparent negation of its 'process-goals' dimensions, giving rise to an ambiguous acceptance of its meanings [1, p. 162].

"Examining theories of social justice for a higher education context" is not a new notion as the literature indicates [34]. There have been other theorists who contributed significantly to this notion [22, 41, 52]. However, *Social justice higher education* as an idea proposed in this paper is in line with conceptualisations such as '*social justice mathematics'* and '*teaching mathematics for social justice (TMfSJ)'* [6, 10, 23, 40]. The origin of TMfSJ can be traced back to the philosophy of critical pedagogy that Paulo Freire pioneered [9]. An explicit interest in the values of equity and social justice as applied in educational settings underpinned these notions [9, p. 1]. This is because the ideology of advancing a just social structure has characterised many social movements recently.

Southern theory and *social justice HE* are both manifestations of social theory that evolved for differing reasons. One of the fundamental tenets that bind them is that both argue for inclusive conceptualisations of social theories themselves. Such conceptualisations lend themselves smoothly to an alignment with notions that envision individuals' ideological existence beyond the boundaries of the North. Discourses from the North that discredit such existences have conventionally and purportedly reinforced the intellectual instruments of colonisation [42]. As an illustration of this historical subservience the South has experienced, Luc Montagnier, the Nobel prize winner and bio scientist, famously commented that cooperation between North and South scientists is uneven to the effect that the South simply "provided serum samples to be analysed in the North" [28]. A North-South distinction in knowledge production in the context of universal social justice thus remains central to the notion of Southern theory. This essay further provides arguments to bring this centrality under the spotlight and hence an attempt is made to establish the intersectionality of HE and social justice HE.

3   HE's Responsiveness and Agency

The need for HE to be geared towards an affirmation of practitioners' agentiveness in social change has been emphasised in literature [39]. This need is felt in spite of HE

courses across the world having an increased curricular emphasis on the ethics and a socially just outlook on such courses' outcomes [39, p. 220]. The idea of social justice here encapsulates the notion that justice as embodied in material affordances is merely a trivialised aspect of it and that democratisation of entities associated with safeguarding social justice should precede material affordances that often embody justice [12]. Within the varied modes and styles in which the enactment of social justice manifests in curricular expectations and practice, equity in educational affordances and marginalization of disadvantaged students with inherited learning deficits remain central to such enactments. This centrality has manifested in significant curricular and pedagogic changes in HE, in the case of United Kingdom, for instance [4]. There is some degree of conceptual grounding for this social justice-related agentiveness as found in the literature to which we turn now.

The notion that agency can be taken to mean purposeful engagement in activities at an individual level is central to Northern theory [12]. On the other hand, the Southern theoretical approach to understanding agency is centred around the notion that theories of human agency give us ample tools to anchor social justice in HE quite efficiently. Such tools regard agentiveness in social practice as constituted by intentionality, competence, autonomy and reflexivity [3]. A conviction that a particular practice is worth being involved in is associated with intentionality and an awareness of how a certain practice can be altered to result in its enhanced end-result is governed by competence [3, p. 38]. An individual having transactional freedom and resources to effect a change in his/her social transactions is also significant here. Such a freedom influencing an individual's engagement with others positively is often termed autonomy while a competency in scrutinising one's own actions is referred to as reflexivity, both being considered in the context of professional agentiveness [39]. These authors note that pedagogical emphasis on "scenario-based learning" can greatly promote social justice as a fundamental value in HE [39, p. 235]. Associated with agentiveness is the notion of empathy on which such scenarios do have a bearing. Considered a significant teacher characteristic, empathy ensures enhanced learning experiences and hence social justice for students from a wide spectrum of socio-economically disenfranchised communities [8]. A lack of empathy on the other hand indicates a teacher's powerful and privileged positionality by which he/she expects students to be subservient to the teacher's authority [51]. Teachers' allegiance to social justice as a broad platform on which their practice needs to be anchored is thus directly related to their empathy and agentiveness in practice [8].

This article has so far dealt with the ideas fundamental to the notions of southern theory and social justice HE and the role of teachers' agency in positioning both in an intersecting manner. This leaves us with a field of intersection that becomes the theoretical rationale for considering the two in close proximity to one another. While social justice HE is a world view that evolved over the years with its implicit relationship to critical theory [47], southern theory evolved as an opposing intellectual position, confronting the northern cannons of thought that historically rebuffed southern wisdom and considered such alternative thoughts subservient. Southern theory thus refutes the presupposition that "proprietary rights in the framing of knowledge" are solely owned by the North [12] and that its (South's) intellectual projects are simply the consequences of

those of the North [30]. Southern theory's broader outlook on issues of intellectual hegemony surpasses the limitations of a North-South binary and hence recognises knowledge production as a universal quest for enlightenment, emancipation and social justice [38]. This is specifically relevant in the case of HE in that schooling as the most basic practice resulting in such enlightenment and nurturing of thought gets embodied in material and immaterial acquisitions that become the difference between deprivation and affordance. The universalised conceptions of wellbeing, that Southern theory advocates for, reified in the practicalities of social justice as an affordable state of life for all, stand in stark contrast with the parochial Northern views of justice.

HE as a field within social sciences has evolved with significant reliance on data from the South for the analysis of which, frameworks were devised in the North [26]. Connell argues in this context, according to these authors, that scholarly thought evolving against the backdrop of the post-colonial era has an inherent emphasis on engaging with challenges the colonial and post-colonial parts of the globe encounter [26, p. 367]. Her position was that the colonial and post-colonial parts of the world were capable of social theorisation about modernity with the same intellectual rigour that the Northern thought is associated with. This has special relevance in HE in that social scientific theorisation has much to do with the scholarship of HE as well as critical examination of material that deal with educational knowledge [26, p. 368]. A need for "new development in social thought" to take shape in Africa, for instance, where western models of schooling still dominate over Africanised material, is essentially felt in this context [26, p. 373]. In the context of Australian HE, a contrasting situation unfolds as even white students feel uneasiness about the "hegemonies of whiteness" [26, p. 374]. Beyond the question of race, the issue of embedding HE onto the very fabric of any given society is therefore central to cultivating cohesion within that society. Southern theoretical positions in HE advocates such cohesion through giving credence to localised versions of educational thought.

Within the notion of HE, these observations are relevant as well [13]. 15. Connell et al., [14] introduces the expression "political economy of knowledge" to refer to distinct roles in knowledge production assigned to the South and the North whereby the former becomes the provider of data and is expected to apply the techniques and methods dictated by the latter [13]. The North assumes the role of the inventor of theoretical and methodological innovations which are transferred to the South to be adopted into their research regimes [13, p. 211].

What Connell [11] called 'quasi-globalisation' and Adam [2] called 'academic dependency' referring to the practice of the intelligentsia in the South looking up to the North for the endorsement of scholarship that emerges in the southern soil is equally relevant in the HE scenario as well [2, 11]. For instance, in Africa, long after the colonisers have left the continent, systems of HE continue to be Euro-centric to which "African Knowledge Systems" do not happen to contribute in any significant way [13]. HE curricula, pedagogy and delivery continue to be aligned with western schools of educational thought and practice. Higher education institutions' obsession with "neoliberal audit regimes" for "counting, measuring, ranking and testing" eventually leading to the suppression of spontaneous emergence of creative thought will then be one of the consequences [13, p. 216]. Such audit regimes have significant negative impact on HE

professional practice that gets modelled after such regimes as if such practices' attributes are all measurable and hence can be subject to a set of neoliberal prescriptions. However, Southern theory as it is does not offer itself as a solution to all these complex problems but rather it "is an integral part of campaigns for democracy and social justice" [19]. This is well illustrated in studies conducted on higher education in Brisbane, Australia [26]. In other words, Sothern theory does not necessarily replace Northern theoretical propositions with a set of new theories but rather it advocates for "different knowledge practices" with the expectation that Northern intelligentsia learns in ways alternative to its conventional ways [13].

For researchers in the South in general, "global economy of knowledge" built around institutions of international repute situated in the North is a reality [15]. Such an economy is central to the shaping of new fields of study in the natural or social sciences which also has an influence on deciding what research methods are appropriate in particular disciplines and what sort of research results are worthy of being published in journals [15, p. 54]. This economy also leads to 'extraversion' as an aspect of agentiveness that the North bestows upon the South, translating to the provision of workforce that the South provides, for the application of methodologies crafted in the metropolis. The intellectual labour carried out in the South is thus controlled by the institutions in the North, meaning that the Southern researchers have their research problems formulated by their financiers in the North. Such practices result in academic research being carried out exclusively within the frameworks that the North determines or curriculum material being developed that suit Northern models. The point here is that the Northern born epistemological positions remain the main drivers of producing acceptable knowledge globally [25]. This dominance results in HE across countries in the South being modelled after principles and ideologies that evolved in the North for different reasons. This must be seen in the context of HE being seen as a "source of innovation" by various governments and as a "field of investment" by the corporate world [14]. A Eurocentric curriculum that characterises it facilitates the production of knowledge as a "global project" while the 'centres of excellence' that oversee the production are all based in the North (p. 6). Added to this is the rejection of alternative knowledge sources and the reproduction of inequalities that underpins such institutions' ideological foundations (p. 10). One of the fault lines of Social Science as a discipline is the over-emphasis placed on the social theories generated in the North with the default expectation that such are to be used in the South for issues related to HE [36].

The South provided the data for the North to test its theories. Southern theory thus advocates for the reestablishment of native intellectual advancement and a rejection of the North's presumed superiority in scientific and philosophical theorisations. It also calls for a rejection of Eurocentric approaches to educational practice that grooms the generations of young people to become slavish followers instead of critical thinkers. Educational policies designed in the metropolis can no longer be applicable for the post-colonised world and its free thinkers. Social justice HE, an idea that is considered in close proximity to Southern theory in the context of HE offers a philosophical platform on which social justice HE can be practiced and advanced. It is the intersectionality of the two philosophical positions that is worthy of further scrutiny. From the point of view of HE, which in turn is a component of the HE practice, the two theoretical positions

can be considered in an intersecting area of commonality. This commonality is brought about by the implicit and explicit social justice-related transformation that both envisage at the level of educational practice and its social impact.

Southern theorists also point out that the North-based institutions further the Euro-centric theoretical foundations that purportedly form the basis of the Social Sciences to which HE as a practice conventionally belongs [49]. Advancement of knowledge frontiers, in the way it is understood as "technological transfer and notions of investment" in the West, is considered "exploitative and demeaning" in the South [17]. It is this epistemological divergence that leads to the argument that "doing Southern theory" is risky due to its emphasis on providing an alternative to the ways in which knowledge is produced and disseminated in line with the North-based mechanisms of control on intellectual engagements [50]. Within the professional practice of HE, there is potential conflict that arises due to Southern theoretical defiance of North-based ideological foundations that conventionally defined HE globally (p. 12). This conflict can also be seen in the context of global imbalances along the lines of wealth and authority that forces peripheral nations to opt for a trade-off between a freedom to defy such ideological incursions from the North and their own welfare [21]. Universities in such nations, South Africa for example, have quite a number of social justice-related uncertainties to deal with [31]. What is referred to as curricular justice is attainable through "disruptive and discomforting pedagogies for democratic deliberation", "different conceptualisations of social justice" and "reconceptualization of the public good" i.e., HE [31, p. 2]. Issues of social justice thus become critical for curricular justice specifically at the level of HE. This is because of the successive generations of teachers and their students are intellectually influenced by what universities consider pedagogically appropriate for HE courses. Universities thus strive to meet the requirements of a population that continue to suffer from the consequences of decades of deprivation and exclusion.

4 Quality of Graduates' as seen in the Post-covid HE Environment-A Conceptual Framework

From the ideas of Southern Theory and the ways in which HE as a concept is shaped and reshaped globally by the presumed Northern intellectual superiority, we now turn to the notion of 'quality of graduates'. An attempt is made here to see this notion through the lens of southern theory. Figure 1 is a diagrammatic representation of the post-covid HE environment as theorised in this article. *Quality of graduates* is depicted as an intersection of two other interacting fields i.e., *HE responsiveness to pandemic* and *social justice HE*. The post-covid HE environment is constituted by a complex set of factors, most of which can be traced back to the pre-covid conditions in which HE as a practice operated [44]. Inequalities in affordances that students experienced during COVID-19 was just a manifestation of the deep-rooted disparities that the system inherited. The argument here is that *quality of graduates* in the post-covid environment is essentially a social justice issue. The unprecedented level of COVID-19 related emergencies to which HE had to respond exposed its (HE's) very foundations. Such foundations proved frail in the face of the pandemic. Unequal levels of affordances that characterised institutions as well as student populations laid bare the realities of an unjust system that inadvertently
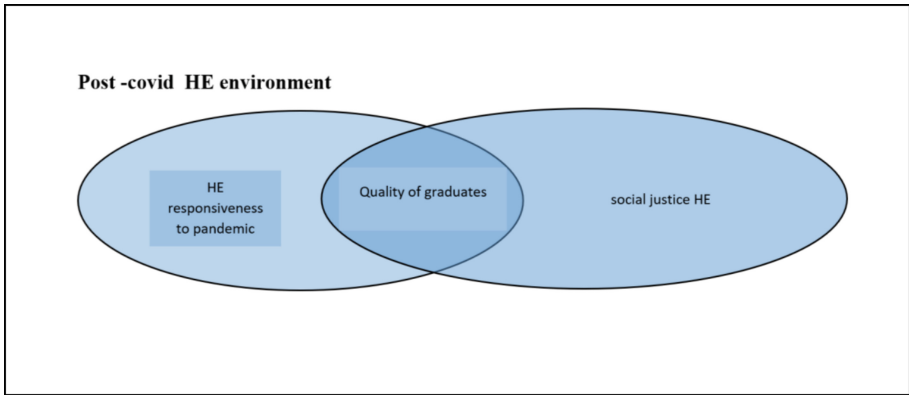
Fig. 1. The post-covid HE environment

reinforced inequality. *Quality of graduates* can therefore be placed within the intersectionality of *HE's responsiveness* and the notion of *social justice HE.* Just as the diagram indicates, the *quality of graduates* becomes a function of the quality of HE's response to the pandemic and the ways in which *social justice HE* as an ideology materialises at the classroom level.

Quality of graduates, when considered in the context of how universities across the globe responded to the pandemic and how students managed the transition that the pandemic warranted, is worthy of scrutiny through the lens of Southern Theory. Global North, with its well-established resources, infrastructure and technical expertise had its students transitioning to the new mode with ease, though its international students from the South were forced to go back to their home countries and be deprived of an opportunity to graduate. COVID-19 pandemic and the ways in which countries could afford to have the HE systems aligned with the demands of the pandemic were both instances of natural consolidation of inequalities. Connell (2017)'s observations of uneven availability and affordances of resources during the pandemic that separates the universities in the North from those of the South illustrate how Southern Theory places 'quality of graduates' at the centre of HE discourses globally. While *social justice* is fundamental to Connell's conceptualisations, in that it lends itself naturally to the context of HE, the *concept of social justice HE* by implication assumes an unprecedented degree of relevance against the back drop of the post-covid scenario. In the institutional contexts of the global North and the compromises in *quality of graduates* that such institutions may endure is therefore worthy of further scrutiny.

5   Social Justice HE Viewed Through the Lens of Southern Theory

Socially just HE manifests at the level of both experience and outcomes of HE when considered from a student's perspective [24]. The notion of social justice in HE is often referred to as an issue that has global dimensions that far exceed the geographical and space-time limitations that Southern theory inherently has. Unequal educational opportunities and affordances leading to qualitative degradation of life's experiences is a

global phenomenon. Social justice in HE thus often boarders with the question of fundamental human rights considered in an educational context. Even in countries like the United Kingdom, students across universities experience varied levels of agentiveness and positional power that are derived from personal affordances of necessities (p. 592). Such limitations in one's power and agency are significantly controlled by educational curricula and pedagogy (p. 594). From an HE point of view, the contention is that family as the basic social unit has the most enduring influence on an individual's educational attainments and career success that is far greater an influence than that exerted by the school one attends or the opportunities one is afforded [46].

The world of HE has evolved into a situation such that no student can be unaware of social and educational injustices committed by the past and present systems and regimes across the world [48]. This author's observation is that, within this increased social justice related consciousness, the "ethical and moral obligations of mathematics teacher educators and classroom teachers" become even more relevant [48, p. 3]. It is conceivable that social justice, as an aspect of educational experiences of students and as a value to be cherished in and out of the classroom, has broadened its frontiers. Irrespective of the discipline in which students' experienced are situated, social justice thus becomes a common thread of civic responsibility that runs through the fabric of schooling and the social lives of students. Equally important is the "pedagogical responsibility of educators" in ensuring that social justice is interwoven into the curricular content that suit a set of "social justice pedagogical goals" and subject related pedagogical goals [48, p. 3]. Stinson [48] asks a pertinent question in this context as to what could be the reason why teaching a particular subject for social justice is yet to become an important aspect of HE. From a Southern theoretical perspective this concern can be understood slightly differently. Within the metropolis, HE still remains shackled in an irrational allegiance to Northern cannons of educational thought. The idea of 'social justice pedagogical goals' help us in this context in that such goals lend themselves smoothly to alternative versions of theoretical and analytical tools that should fit well into the research contexts of the South.

HE's social justice-related practice is evidently drawn from a set of pedagogical characteristics that have the potential to transform the 'instructional social justice-landscape' significantly. Bourdieu [5] argued that schools inadvertently contribute to the consolidation of the present order in society with its inherent power imbalances by obscuring such imbalances. This often manifest in high levels of academic performance being associated with innate ability in the learning of subjects such as mathematics. In reality though the cultural capital that certain middle-class students are endowed with is naturally accepted as superior to those from working class homes and are hence placed in advantageous positions prior to their being admitted to schools [35]. Another theorist who put forward the notion of 'critical HE' was Paulo Freire who advocated for 'critical citizenship' through HE [45]. The notion of critical citizenship through HE focusses on socially experienced inequalities, violations of rights of citizens and economic development based on short term gains [16]. Social justice as an attainable objective in HE remains fundamental to all these theorisations [33].

At the level of a broad emphasis on social justice, both Southern theory and critical pedagogy have commonalities in the area of social upliftment through the advancement

of justice-related awareness. Critical pedagogy does not prescribe a particular set of actions but rather it focusses on the creation of collective thought among those who have similar ideological affiliations related to educational practices and social enterprises [33] Among various types of critical pedagogies, the common characteristic is that of emancipation of the individual from externally enforced ties that restrict the individual's physical and intellectual existence as a free soul. Southern theory also aims at the ultimate release of the individual from having to subscribe to the coloniser's ways of thinking at the expense of freedom of his/her own thought. There are significant criticisms from feminist theorists that critical pedagogy is fundamentally flawed in that it fails to have any practical use in the classroom and that it, contrary to what is believed, perpetuates Eurocentric, sexist and racist educational practices [33, p. 499]. In spite of these incompatibilities between critical pedagogy and feminist theories and, by implication Southern theory, it is the advancement of social justice as an ideological standpoint that becomes the intersectionality of the two positions.

Social justice pedagogy is a political project [7]. Educators and learners have the agentive roles in effecting social change. It proposes the alleviation of inequalities in society through moulding of leaders for the future as fundamental to educational practice, much in line with the Southern theoretical notions of empowering people to part ways with ways of living that were historically enforced by the colonisers. Empowerment of the powerless is thus central to both viewpoints.

6   Conclusion

This paper has mainly dealt with Southern Theory and the idea of 'social justice HE' within the intersection of which *quality of graduates* was placed as an emergent notion in HE discourses. The rationale for re-visiting the notion of *quality of graduates* in the post-covid HE environment is grounded on the realisation that the pandemic has exposed and inadvertently reinforced the inequalities underlying HE on a global scale. In this connection, this paper also considers Southern Theory as grounded on the negation of ideological affirmations that the geographical North has conventionally put forward. Southern propositions have historically been relegated to inferior status by the North and hence never afforded recognition and credence in any discourse [18]. Intellectual growth in the South has always been subject to the measuring scale designed in the North. In other words, the South has served the purpose of being the laboratory in which the Northern hypotheses were tested. Southern theory thus explains, mainly using the notion of social justice, the phenomenon of southern HE systems being perceived subordinate to those in the North. Hence, when viewed through the lens of Southern Theory, *quality of graduates* assumes a close alliance with *social justice HE*. Currently, a global quest for HE practices to be grounded in the values of morality, ethics and social justice resoundingly reverberates in the echelons HE institutions. This has been one of the unintended consequences of the pandemic. *Quality of graduates* being perceived as a comparable measure of merit among institutions is perhaps the most significant among such consequences, especially in the post covid HE environment. Social justice HE is also an idea that this paper puts forward in support of these arguments. A HE system that purposefully advances social justice as a value in every aspect of social life, in

which the citizens of the globe engage on a daily basis, underpins this notion. A social justice HE is, therefore, conceptualised as that which positions the HE student at the center of its moral and ethical statutes, which are reformulated according to the values of equality and social justice, and towards the realisation of which, institutions strive perpetually. Towards this end this paper concludes that further theorisations that expose the intricacies of ideological intersections need to be scrutinised. The authors encourage further investment of thought into this exercise so that the subtleties of the two notions (i.e., *a responsive HE* and *social justice HE*) intersecting in the subdomain of *quality of graduates* can be the beginning of a potential third worldview that places the intersection under the spotlight more effectively.

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