

Justiça social e justiça curricular: enlaces teóricos para análise e proposição de políticas e práticas curriculares

Social justice and curricular justice: theoretical connections for analysis and proposition of curricular policies and practices

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Resumo

Frente às desigualdades agudizadas pela Covid-19, discute-se como o currículo escolar pode contribuir com a justiça social. De caráter bibliográfico, o estudo apresenta o conceito de justiça social a partir de Fraser (2012) sobre as lutas por redistribuição, reconhecimento e representatividade. Aborda-se a concepção de justiça curricular, a partir de autores como Connell (1995), Gimeno Sacristán (2002) e Torres Santomé (2013a) que analisam o caráter político do conhecimento valorizado no currículo. Nessa esteira, Ponce (2018) articula o conhecimento capaz de gerar vida digna, o cuidado com os sujeitos do currículo e a convivência democrática, as três dimensões da justiça curricular. Conclui-se que o arcabouço teórico de Fraser (2012) sobre justiça social pode ter sua materialidade praticada no currículo escolar à guisa das dimensões da justiça curricular, enlace conceitual para análise e proposição de políticas e práticas curriculares comprometidas com a redução das desigualdades.

Palavras-chave: Justiça social; Justiça curricular; Políticas curriculares.

Abstract

In a social scenario of inequalities exacerbated by the Covid-19 pandemic, curricular justice is discussed as a possibility of analyzing curricular policies and practices. The concept of social justice is presented based on Fraser's (2012) considerations on the struggles for redistribution, recognition and representation (3 R's). On this track, the concept of curricular justice is approached, with emphasis on the reflections of Connell (1995), Gimeno Sacristán (2002) and Torres Santomé (2013a; 2013b), with focus on analysis of the political character of knowledge that is valued in the school curriculum. Along these lines, Ponce (2018) articulates knowledge capable of generating a dignified life, caring for all subjects in the curriculum and democratic coexistence, referring to three dimensions of curricular justice. It is concluded that Fraser's (2012) theoretical framework on social justice can have its materiality practiced in the school curriculum under the guise of the curricular justice dimensions, an essential conceptual link for the analysis and proposition of policies and curricular practices committed to reducing inequalities.

Keywords: Social justice; Curricular justice; Curricular policies.

Introduction

In difficult times of social unrest, accentuated by the pandemic caused by Covid-19 that devastated humanity, deepened inequalities and shook conventional forms of school education, it became urgent to stress the social function of institutions and the epistemologies that underpin them, as well as presenting alternatives that may constitute more inclusive, democratic and fair spaces that aspire to a world where everyone fits.

From this perspective, social justice is used as a theoretical and political perspective that does not conform to the inequalities of access to knowledge and social recognition and the elitist forms of deliberation of public affairs, as well as the material goods and services denied to most of the world's population. It is not wrong to maintain that social justice is a great framework for cognitive justiceⁱ, democratic justice, economic justice and also educational justice. After all, a world for all cannot do without school education as an institution created by humanity to educate the next generations, so that the future is not a repetition of the present, hence the need for the unconditional affirmation of the right to education.

To give more consistency to what is intended to be stated here, it is necessary to remember that school education has different areas that may or may not converge to the same social horizon. For the purposes of this study, the analytical approach takes place in the direction of the curriculum, conceived as a privileged training path capable of forming critical and purposeful citizens. Therefore, it elevates it to a political position based on the questioning of the current social arrangements and the search for social transformation and distances it from the supposed scientific neutrality in which it was conceived in Modernity.

It is understood that the curriculum corresponds to a portion of the culture selected and organized to be socialized, with the objective that people are educated, commonly, according to the values of those who made such selection, thus triggering an intimate relationship between selected knowledge and established power relations.

The Australian Raewyn Connell and the Galician Spaniard Jurjo Torres Santomé are two authors who question the epistemological and political validity of the knowledge selected for the curriculum and reinvigorate the debate around the knowledge of disadvantaged groups that are outside the social status of the school institution. The authors proposed the concept of curricular justice as a possibility of acknowledging and valuing other forms of knowledge, systematized in the curriculum, which would contribute to making all social groups feel

represented at school, from their own perspectives. The conceptual novelty in the curricular field not only aggregates the knowledge of the other from the hegemonic narrative, but also inserts it into its own narrative.

In Brazil, a country marked by inequality, the democratization of knowledge in school curricula proved to be insufficient in view of the needs on this side of the abyssal lineⁱⁱ. In addition to recognizing other types of knowledge in the curriculum, there was an urgent need to guarantee social, economic, political and civil rights for the majority of the population in a situation of scourge. The need to understand the authoritarianism ingrained in Brazilian society was pressing, and not only to educate for democracy, but also in democracy.

Based on national and international theoretical references, but above all stepping on the ground of the Brazilian educational reality, Ponce (2018) defined that curricular justice should be thought of from three dimensions (3Cs in Portuguese, 1K2Cs in English): that of **knowledge**, which in its selection for the curriculum will have as a criterion of choice the knowledge that has the tassel of being capable of generating a dignified life for all men and women; that of **care**, as a guarantee of rights constituted by a State responsive to social demands; and that of solidary and democratic **coexistence**, which legitimizes the regime's own conflicts and establishes itself as a value dear to the improvement of human relations.

Faced with the problem presented, this work is anchored in a qualitative research approach and has a bibliographical character, according to Gil (2002). It is based on studies already developed regarding the interrelationship between social justice and curricular policies, conceived by authors with a wide scientific production of critical matrix that question the current social and production arrangements, the dominant epistemologies and other forms of exclusion. Although of a theoretical nature, the text is the product of qualitative empirical research (NERI, 2018; ARAÚJO, 2020; COSTA, 2022; PONCE; ARAÚJO, 2019) that helped in the consistency of the concepts, as well as in the bibliographic searches that allowed to pave and sustain the path of its proposition. Such reference empirical research was produced in the context of the Education and Research Group on Curricular Justice (Grupo de Educação e Pesquisa em Justiça Curricular - GEPEJUC) of the Education Program: Curriculum, of the College of Education at PUC-SP, based on the understanding that there is no theory without practice and no practice without theory.

In addition to questioning and denouncing as characteristic elements of critical theorizing, there is a glimpse of broadening the horizon of curriculum policies analysis. In this

direction, this study aims to discuss and present the concept of curricular justice as a possibility for analyzing and proposing curricular policies that envisage social justice. To do so, initially there are considerations about the concept of social justice, with emphasis on those of Fraser (2012), which also refers to three dimensions (3Rs): the **redistribution** of goods and services produced by humanity; the **recognition** of differences; and **representativeness**, understood as the right to equal participation of citizens in matters of a public nature. “For Fraser, only those who integrate the three dimensions defined by the author can reach a minimum degree of justice” (DIAS; QUADROS, 2022, p. 207).

In a second moment, considerations about curricular justice are presented with an analytical focus on the knowledge recognized in the curricula and those who are on the margins and that generate a feeling of inferiority to the subjects of this knowledge. Australian activist and educator Raewyn Connell and Spanish educators Jurjo Torres Santomé and Gimeno Sacristán are featured authors in this section of the text.

In the wake of such authors, the three dimensions of curricular justice conceived by the Brazilian educator Ponce (2018) are pointed out, as well as their links with the considerations of Fraser (2012). The one K and two Cs are consubstantiated to the three Rs in order to guide scholars, researchers, educational public policy agents, among others, to analyze curricular policies, their similarities and differences in relation to social justice, the foundation and horizon of the justice curriculum.

Social justice: some considerations

Social justice, considered the horizon of curricular justice, needs to be understood in view of the complexity of the current context, both at a national level, given the specificities of an unequal, patriarchal and colonialist society, and in an international context of capitalist, cultural and political globalization that crosses borders and imposes ways of being in the world sustained by individualism and mass consumption.

For the Portuguese educator Estêvão (2016), we live in a time when it is necessary to carry out a rigorous analysis of the true scope and meaning of the notion of social justice, since the narrative about justice has been the object of diverse and conflicting interpretations. According to the author, the changes observed in the State's relationship with the market and the tendency of the latter to increasingly invade the sphere of public policies mean that the notion of justice is approached in an individualistic and utilitarian sense. Such a view allows justice to cease being related to redistribution or to the process of social

implication and accountability in a solidary collective, to start being a matter of adjustment to the reasonableness of the market (ESTÊVÃO, 2016).

The meaning that justice assumes in the market's logic needs to be understood in the historical moment marked by transformations which are driven by the neoliberal political economy. According to Chauí (2006), the current capitalist mode of production, engineered as a solution to enable greater capital accumulation, has some characteristic traits that need to be examined in order to reveal the growing and absurd indexes of economic and social inequalities that mainly plague poorer countries: a) structural unemployment, since the contemporary form of capitalism operates by exclusion, and not by the inclusion of society as a whole in the labor market; b) monetarism and financial capital as capable of determining the policies of the various States that increasingly depend on the resources of banks and financial agencies; c) States far from regulating the economy, leaving this operation to the market, with a vast privatization program; d) rejection of policies and social spending, as what was considered a social right is now seen as a private service regulated by the market, to be purchased as a commodity (CHAUÍ, 2006).

Such logic implies the configuration of a scenario of great social vulnerability, in which societies remain unjust and exclusive, in which signs of precariousness, unemployment, temporary employment, social marginalization, deregulation and fragility of community ties are observed (ESTÊVÃO, 2016). With regard to Brazilian society, for Chauí (2006), the liberal economy fits like a glove in a country that preserves slavery and colonial marks, where the predominance of the private space over the public space is linked to historically hierarchical and asymmetrical social relations, perpetuating patriarchal characteristics between a superior who commands and an inferior who obeys. Privileges accumulate, social inequalities and income concentration deepen. Mainly from the 2016 post-coup context, examples of how the neoliberal gear operates are collected. The high unemployment rates, the privatization programs, the recent labor and social security reforms, publicized as solutions to boost the economy, are characterized as policies of deregulation of social rights and precariousness of the labor market.

The reach of social justice, in this context, assumes an even more urgent and pending character. Fraser (2002), while also recognizing that current times are highly abnormal, identifies some elements that threaten the ideal of social justice to be examined in the context of neoliberal globalization. She argues that the passage from a Fordist phase of

capitalism, centered on mass production, strong unions and the normativity of the family wage, to a post-Fordist phase, characterized by the production of financial capital, by the decline of unionization, should not be seen as an isolated aspect. There would be other emerging features of globalization, with implications for the ideal of justice, such as the generalized politicization of culture, especially the struggles for identity and difference, designated as struggles for recognition that need to be analyzed as relevant.

By recognizing the necessary struggles for the recognition of differences, Fraser (2002) signals that these cannot be dissociated from the struggles for redistribution. For this reason, she defends a conception of social justice that is comprehensive and capable of encompassing concerns both in the economic sphere, especially with regard to poverty, exploitation, inequality and class differentials, and in the cultural field, highlighted by the philosophies of recognition, no longer restricted to the axis of social class, but encompassing categories such as sexual difference, race, ethnicity, gender, religion and nationality.

Faced with the inherent challenges of combining struggles for redistribution and recognition, Fraser (2002; 2012) announces the need for a normative principle that includes the claims of both paradigms: the principle of representativeness or parity of participation, “according to which justice requires social arrangements that allow all (adult) members of society to interact with each other as peers” (FRASER, 2002, p. 13). Thus, it is evident that social justice, in addition to associating the redistributive aspect with the dimension of recognition, must also be presented as a policy, understood as the right to equal participation of citizens, participatory parity, in public affairs (ESTÊVÃO, 2016).

For Fraser (2002), social justice implies the removal of obstacles to parity of participation, demanding a radical democratic interpretation. According to the author, overcoming injustice means removing institutionalized obstacles that prevent some from having the right to participate and interact socially, which necessarily implies thinking about the political dimension of justice. Thus, she considers that theories of justice must be three-dimensional, encompassing the dimension of political struggles for representation, the parity of participation, the economic dimension of distribution, and the cultural and symbolic claims for the recognition of differences.

The conception addressed by Fraser (2002; 2012) implies questioning: to what extent can education, through the school curriculum, contribute to social justice, taking into account redistributive demands, recognition and representation? Some authors seek this answer

through the development of the concept of curricular justice, with the intention of understanding how educational systems can contribute to increasing levels of justice and equality in societies, eliminating forms of discrimination and marginalization, reinforcing models and structures of participation democratic citizenship (TORRES SANTOMÉ, 2013a).

Curricular justice: a concept for analyzes and propositions of curricular policies and practices

Curricular justice, two expressions that, together, have immense semantic power. If each of these expressions, by itself, is already a latent power, together they can transcend the semantic character and create another experience of curricular design aiming at another proposal for society.

Connell (1995) pioneered the use of the term curricular justice as a political and epistemological foundation for questioning hegemonic curricular practices. Starting from the assertion that school knowledge is a key element in the process of social inequality, the author states that the development of the concept of curricular justice derives from the insufficiency of the concept of distributive justice which, despite its importance in terms of offering equal opportunity of access to school goods for all, ends up not leading to questioning the conditions of permanence of male and female students in school. For the author, the struggles to make education equally available to all, despite being essential, cannot do without discussing its nature. Knowledge cannot be understood as a “commodity” to be distributed in equal parts, in the same way, to all people without distinction (CONNELL, 1995, p. 13).

According to Connell (1995), it is necessary to rethink the issue of justice in education considering the centrality of curricular issues, reinforcing the idea that the way knowledge is organized in school curricula has social consequences. He recognizes that the processes by which knowledge is produced and circulated allow thinking about alternative ways in which such a task can be carried out with the intention of achieving more just and inclusive social consequences, subverting the male, heteronormative, white, meritocratic logic that usually guides the hegemonic curricular organizations. In order to revert the hegemony of dominant groups in favor of the oppressed, a democratic curriculum is needed, which favors socially powerful forms of knowledge from the point of view of those who suffer social injustices.

Based on Connell's contributions (1995, p.24), one seizes that the pursuit of curricular justice is linked to an anti-sexist, anti-racist, anti-machine, multicultural curriculum, linked to

democratic principles that need to be “embodied” in practices of teaching and learning. For the author, even if considered utopian and somewhat abstract, some principles should guide the effort to achieve a “fair” curriculum: a) curriculum organization using as a starting point the interests of groups with less advantage, the oppressed and their needs for knowledge; b) participation as a guiding principle of cooperative and non-hierarchical learning practices, leading to the abandonment of competitive assessments during the years of compulsory schooling; c) the production of more equality in the global set of social relations to which the educational system is linked.

Gimeno Sacristán (2002), also reflecting on the possibilities for the curriculum to be an instrument of social justice, uses the concept of curricular justice situated in the debate on the need to combine the principle of equality with the recognition of differences in terms of curriculum policies, mainly with regard to the selection, classification and ordering of school contents. For the author, equality, as one of the criteria for achieving social justice, has been a reference in education and understood as a right for all. Citing a classic progressive ideal, he states that, from this perspective, the scope of equality could be measured by the degree to which individuals can benefit from the same educational asset, to the same extent and under equal conditions.

However, in the face of what he calls “postmodern destabilization”, Gimeno Sacristán (2002, p. 246) states that the goal of social justice cannot be conceived or implemented through political strategies or pedagogical methods that disregard diversity, the difference between individuals. Ignoring differences, whether of gender, social class, race, cultural belonging, etc., would mean making equality less egalitarian (GIMENO SACRISTÁN, 2002). When discussing the need for a curriculum linked to concerns about social justice, the author defends making compatible the demands of equality and the recognition of differences, in a school that offers opportunities for everyone to progress, suppressing any type of reason that leads to marginalization.

Another reference author in the use of the expression curricular justice is Jurjo Torres Santomé. In the book *School curriculum and social justice: the Trojan horse of education*, published in Brazil in 2013, Torres Santomé uses the term curricular justice in a context that reveals concern about the progressive increase in mercantilist, neoliberal and conservative pressures on educational systems. In opposition to an education model forged by international organizations, such as the Organization for Economic Cooperation and

Development (OECD), the World Bank, the International Monetary Fund (IMF), strictly linked to the supply of labor for the asymmetrical capitalist market, the author defends an ideal of education capable of contributing to increased levels of justice and equality in societies, eliminating forms of discrimination and marginalization. It reinforces the need for education at the service of active citizenship, through a curriculum committed to democratic participation (TORRES SANTOMÉ, 2013b).

Curricular justice, according to Torres Santomé (2013b, p.85), focusing on school content, “requires contemplating aspects such as inclusion, representation, contributions and appreciation of people, groups and cultures that are present in classrooms and in the wider society in which the school is situated”. It would be an ideal at the service of a democratic society, with the aim of forming people capable of reasoning for decision-making, debating democratically and demanding, from those entitled to it, collective responsibilities, solidarity and respect for others. People with this profile, committed to rebelling against an unfair, immoral and authoritarian world, could only be formed by an interdisciplinary curriculum, anchored in the appreciation of social sciences, humanities, arts and historical/political analysis linked to the development of a critical-reflective thinking.

For the author, the planning of educational systems must be guided by the choice of the required citizenship type, considering democracy, justice, inclusion, solidarity and dignity as essential values for building a better world. He argues that curricular justice implies investigating to what degree what is decided and done in the classroom respects and meets the needs and urges of all social groups, helping them to understand themselves as ethical, collaborative and co-responsible people for a broader project of sociopolitical intervention. Such a commitment requires investigating to what extent the objectives, contents, curricular materials, teaching methodologies and models of school organization respect the demands of the different social groups that coexist in each society (TORRES SANTOMÉ, 2013a).

The three dimensions of curricular justice

Anchored in the previously presented conceptions, the formulations proposed by the Brazilian educator Branca Jurema Ponce also reinforce the understanding that curricular justice is done through the search and practice of the curriculum as an instrument for overcoming inequalities and as a space for fighting for dignity, equality, respect for differences and construction of democratic subjectivities (PONCE; ARAÚJO, 2019). Curricular justice is understood, according to Ponce and Araújo (2019), as the course of a curriculum

guided by civil, social, political and human rights to be affirmed, guaranteed and subjectified through the school curriculum that must not cease to seek democracy and social justice. The path is guided by knowledge, care and democratic coexistence as dimensions of curricular justice.

One of Ponce's (2018) main contributions is to argue that discussions about curricular justice cannot be restricted to concerns related to school knowledge, despite its indisputable importance. Curricular justice is postulated as follows: 1. encompassing reflections and proposals on the necessary knowledge so that all subjects in the curriculum are able to understand the current social arrangements and transform them, having social justice as a horizon; 2. incorporating due care with all subjects in the curriculum, which involves guaranteeing and expanding rights, including the right to know and learn from invisibilized groups; 3. the guarantee of democratic coexistence in all curricular spaces as a value dear to the improvement of relationships, to be experienced and discussed as a fundamental content of life in society (PONCE; ARAÚJO, 2019).

For Ponce (2018), the aspirations driven by the focus on curricular justice must be projected through a three-dimensional prism, inseparable faces that make the curriculum see the whole process of teaching-learning-living-care in the construction of meaningful knowledge for a dignified life.

The dimension of knowledge, aiming at curricular justice, begins with a strategy in which the production of dignified human existence will guide the selection of school contents and the ways of working these contents pedagogically (PONCE; ARAÚJO, 2019). What knowledge is fundamental for building a dignified life and which should be present in the school curriculum? Instigated by such questioning, the authors seek inspiration in Santos (2016; 2018; 2020) and Freire (2001; 2013; 2018) to affirm that the knowledge that matters is the one that humanizes, which becomes a meaningful experience and an instrument of struggle against oppression, which makes participation and social emancipation germinate. Knowledge always linked to the necessary critical reading of reality, capable of instigating indignation and an awareness-raising political act (FREIRE, 2001). Knowledge summoned to become a transforming experience (SANTOS, 2018).

Such a conception of knowledge dialogues with the propositions of Santos (2018) in order to overcome false universalisms and recover the diversity of experiences in the world, especially those made invisible, subordinated or even destroyed by the dominant powers.

From this perspective, it is necessary to accept the epistemic diversity of the world, to establish a horizontal dialogue between the different types of knowledge, having as a principle the incompleteness in which they are based (PONCE; ARAÚJO, 2019). The knowledge that emerges from the struggle against capitalism, colonialism and patriarchy must be selected and articulated with others that lead to intense processes of democratization and emancipation.

From the provocations of Santos (2020), it is recognized that the concept of curricular justice, especially with regard to the dimension of knowledge, needs to be linked to the concept of cognitive justiceⁱⁱⁱ, because, as the author defends, there can be no social justice without global cognitive justice, without a non-hierarchical conversation between the different epistemologies, which would imply rethinking the hegemonic curricula dominated by capitalist, patriarchal and colonial narratives. The curriculum, in this sense, must shelter diverse voices and knowledge, be a polyphonic space for the construction of a thought that denaturalizes the forms of oppression, discrimination and exploitation. Santos (2018, p. 98) states that children need to start seeing that history also contains a political project and various interpretations, depending on who writes it; that what they learn as dogma has another side; “that the story told by the hunter is different from the story told by the lion”. In the fight against oppression, the curriculum must privilege knowledge that allows different subjects to recognize themselves and represent the world as their own, so that they can transform it. “If the knowledge we have of the world does not allow us to represent it as ours, neither can we transform it” (SANTOS, 2018, p. 102).

For Ponce and Araújo (2019), the vision of democratization of knowledge and the epistemologies that support it, inherent in the concept of cognitive justice, underpins the dimension of knowledge proffered by curricular justice, leading to the questioning of narratives produced and many others silenced, by school curricula anchored in the monoculture of scientific knowledge. It is not a question of denying the importance of scientific knowledge in curricular dynamics, but of recognizing that this is not a unique way of seeing reality. It aspires to spread diverse social and cultural experiences throughout the school, to expand possibilities of present experiences in language and actions. From myths, rites, popular knowledge, everyday experiences, to perceptions of bodies, emotions, art and its infinite manifestations (ARAÚJO, 2020).

For knowledge to be configured as plural, it will have to be taken in its connection with the totality/reality in which it was engendered and gained its first meaning (FREIRE, 2013). It comes to hoping^{iv}, through curricular justice, for a curriculum embodied in the territory, rooted in the school's ground, soaked in knowledge about the context in which we live, an essential condition for understanding the world on ever wider scales. As Freire (2021) teaches, only when roots are created in the locality, does the possibility of “globalization” open up. As the curriculum takes the place as a geographic, historical, political, cultural space to be understood and discussed, the ability to reveal broader scenes and their contradictions is created, with the intention of understanding them, questioning them and transforming them, with social justice as a horizon.

With regard to the dimension of care, the aim is to guide, in the dialogues on curricular justice, the guarantee that the subjects involved in the pedagogical process have dignified conditions to develop fully. Thought care, according to Ponce (2018), from the quality of life of students, regarding their fundamental rights (economic right, right to health, food, housing, etc.), to the working conditions of teachers and educators, involving aspects related to training, remuneration, planning time, structural and material conditions of the school, without disregarding the care with spaces and the use of school times, which need to take into account human time as *Chronos* and also as *Kairós* (PONCE, 2016).

The development conditions that provide for the successful permanence of students in school must, from this perspective, be seen as a right to be claimed and guaranteed by the State. To the extent that such conditions do not exist, according to Ponce (2018), the school curriculum itself must enable the awareness that these are configured as the rights of each and every one. With the intention of uncovering the innumerable forms of violence that have been made invisible and naturalized, both at school and outside of it, curricular justice defends that, through the curriculum, subjects know their rights so that they can then become indignant and demand them as inalienable.

It is advocated that there is no way to think/make a curriculum in its emancipatory potential in mistreated schools without adequate materiality, in daily lives that disrespect people in their most basic survival needs. Students/families/education professionals need to be cared for and considered in their full existence, in their intellectual, physical, emotional, social and cultural integrality. As Ponce and Araújo (2019, p. 1061) state, “individual and collective well-being is an indispensable condition for access to the right to education”. As

the material conditions for living are precarious (housing, spaces, villas, slums, streets, food, rest...), as well as often those of the school itself, the guarantee of the right to education becomes unattainable, making it impossible to implement curricular justice.

The aspirations of curricular justice, thus understood, necessarily dialogue with the conception of comprehensive education, according to Moll (2012), as one that intends to give the subject the most complete education possible, considering them in their multiple dimensions: biological, cognitive, affective, psychological, physical, historical, cultural, social, etc., based on the integration and expansion of time, space and learning content.

In view of this articulation, it is apprehended that the dimension of care, from the perspective of curricular justice, should include reflections concerning school space and time. Integral education cannot be reduced to the expansion of the daily workday in schools, which needs to be considered in the light of other perspectives that humanize the length of stay and coexistence in school spaces, aiming at quality education that is socially referenced. The reorganization of school time, according to Ponce (2016), should also be guided by the ideal of building a more just and democratic society, guaranteeing the right to education for all, aiming at social justice. The defense of comprehensive education experienced in a full-time school in search of curricular justice, in addition to claiming more time at school, calls for more humanized, constructive, meaningful time. Qualified and qualifying time, in which teachers, educators, students and everyone involved can weave their intersubjective and collective training into a curriculum that makes everyday school life pulsate in a dignified and emancipating way (PONCE, 2016).

Taking care of time, as well as taking care of the school space and the people who live there, are also priorities for curricular justice. The school space is understood here, as proposed by Thiesen and Becker (2022, p. 802), as constituted by the “physical structure of the schools, by the territories of the local community and by the subjective environments of the relationships established between the training subjects and those in training and which, therefore, do not exhaust themselves in the materiality of their environments”.

“Care for the public thing” is defended as an ethical and political commitment of curricular policies linked to the proper financial investment to “keep the whole network in good care” (FREIRE, 2001, p. 24), without blaming teachers, students and other education workers due to the difficulties faced in schools (PONCE; ARAÚJO, 2019). Being careful so as to respect education professionals as capable of being curriculum authors, based on the

guarantee of good work and study conditions, with better possibilities of achieving what they know how to do (LOPES, 2018).

In addition to the dimensions of knowledge and care, Ponce (2018) proposes the dimension of democratic coexistence, in defense of a curriculum committed to forming nonconformist, democratic subjectivities capable of fighting to democratize the different structural spaces where unequal power relations occur (ARAÚJO, 2020). It is, in the view of Ponce and Araújo (2019), a curriculum that equips subjects with reflective and responsible thinking, which leads to the ethical exercise of autonomy, which takes place through relationships guided by fundamental principles: respect, solidarity and social justice.

From this perspective, it is argued that democracy, as a social grammar and an agreement for citizen coexistence (SANTOS, 2016), becomes the guiding compass of the school curriculum, needing to be rehearsed, experimented at school (FREIRE, 2018). Experienced democracy, with due space and time, through cooperative participation practices, in which subjects can live together and think about living together, make choices, defend their ideals, get involved in conflicts, negotiations, reflect on an action committed to collective needs without relegating individualities. After all, the school is the first public space where everyone must go and stay there for a good portion of time in their lives. It is an unmissable training opportunity.

It is argued in favor of a counter-hegemonic conception of democracy that must have, according to Santos (2016), an anti-capitalist, anti-colonialist and anti-patriarchal intentionality, capable of feeding imaginaries of social emancipation. It differs radically from a democracy in the neoliberal, elitist and proceduralist mold, viewed from the criterion of effectiveness, in which the market of political values functions as a market of economic values, observing a growing concentration of wealth and degradation of economic and social rights (SANTOS, 2016), which are now seen as privileges. It is understood, as Chauí (2006) proposes, democracy as the necessary struggle for the universalization of rights, as a political regime that is also a social form of collective existence by which it is demanded that rights be guaranteed, respected and expanded to all individuals and social classes.

Democratic coexistence as a dimension of curricular justice is not limited to the model of representative democracy, in the sphere of voting in formal electoral designs, restricted to one method. It bases its model on participatory democracy and on the recognition and appreciation of the different ways of participating and deliberating on public matters, having

as its horizon the transformation of unequal power relations into shared authority relations. Santos (2011) considers that the reinvigoration of democracy as a political regime and an inclusive and distributive social practice involves the democratization of domestic spaces, production, community, market, citizenship and the global space-time of relations between States. It is in the democratization of these spaces and knowledge that the necessary ambience is created for the formation of rebellious and democratic subjectivities, elements that the Portuguese thinker defines as high-intensity democracy.

Situated in the space-time of citizenship, the school, through the prism of curricular justice and under the guise of the dimension of democratic coexistence, must constitute itself as a locus of participation and democratic experience to be learned collectively and expanded to the broader space of cities and countries (PONCE; ARAÚJO, 2019). Democratic coexistence, based on the right to participation, intends to train “competent rebels” and non-conformists in the face of the injustices of capitalist society (SANTOS, 2018, p. 86).

From this perspective, curriculum policies and curricula that take participation not as a simulacrum, but as a value, need to experiment with non-vertical and authoritarian decision-making formats through reflective, dialoguing, collaborative and diversity-respecting experiences. A curriculum that is *with* the other, and not *for* the other (FREIRE, 2013), promoter of thinking autonomy. As Connell (1995) reinforces, the principle of participation necessarily points to cooperative and non-hierarchical learning practices that cross the entire curriculum, with the aim of developing the collective capacity to exercise political responsibility at school and beyond.

Democratic coexistence as a dimension of curricular justice calls into question models of curricular policies that are contrary to collective construction (PONCE, 2018), in which teachers, students and other education professionals are placed as employees of a gear alien to their territories, interests, knowledge, wills and utopias. Curriculum policies that truly include the collective are aspired, in which education professionals, with the right to participate, can lead processes of combat and resistance against all forms of oppression, envisioning a pedagogical work that is not limited to obeying prescriptions (FREIRE, 2013). Teachers, education professionals, who, with the guarantee of adequate training, are not mere hosts of the curriculum, but considered as curriculum authors in their power to create and recreate possibilities and transformations. Creations that can be guided by a critical

reading of reality, local and global, by the incessant search for liberation from the countless forms of oppression and exclusion.

The link between social justice and curricular justice: the three Rs and the one K plus two Cs

A question guided this text: to what extent can education, through the school curriculum, contribute to the fight for social justice?

The vigor of Nancy Fraser's thinking contemplates the recent transformations that occurred in the production model driven by high technology and the cheapness and speed of means of transport and communication, which provided an economic, political and cultural interconnection never seen before between countries. Elements that allow the author not to delimit her reflections on social justice to issues related to class struggles and productive relations, but rather link them to others that intensify the recognition and appreciation of the different identities that must be defined by the subjects themselves, in the face of parity of participation or representativeness. It can be said that with this, a virtuous circle is established formed by the ethical and political convergence of different struggles against capitalist, patriarchal and colonialist oppression.

Ponce, in the context of school education, establishes a similar theoretical exercise in relation to the curriculum. Despite being based on discussions around what knowledge matters and for which society with a critical theoretical matrix, the author substantiates the question of knowledges, wisdoms and epistemologies necessary to understand the current social arrangements and confront them, with care as a dimension of curriculum capable of guaranteeing and expanding individual and collective rights, as well as democratic coexistence, thus establishing the constitutive dimensions of curricular justice.

Like Fraser, Ponce elevates the role of democracy, anchoring it in the practice of participatory democracy systematized in school curricula. To this end, she recognizes that representative deliberation strategies must be considered, but she also introduces other forms of participation that include knowledge from invisible groups.

From Ponce's point of view, the school curriculum is a pedagogical social practice that presents itself as a formal systemic order and as a subjective and social experience that demarcates a path of human formation involving a set of experiences acquired in school education. In search of curricular justice, such curricular experiences must be based on the knowledge of different social groups in which the central selection criterion is their

contribution to the construction of a dignified life for all; care is seen as a policy and daily practice that guarantees rights from the perspective of those who have always been on the margins of any right, and must be linked to education in human rights, as well as the revitalization of school times and integral education; solidary and democratic coexistence enraptured by debate, respect and the conflict of ideals necessary for opening up the social field by expanding rights and improving human relations.

With this, one can come to the conclusion that Fraser's theoretical framework on redistribution, recognition and representativeness, the three Rs, can have its materiality practiced in the school curriculum in the guise of knowledge, care and democratic coexistence, the one K and two Cs, through some possibilities and interlocutions that are never separated, always intertwined:

Figure 1 - 3 Rs of social justice and 1 K 2 Cs (3 Cs, in Portuguese) of curricular justice



The image reads, from top to bottom: Recognition, Redistribution and Representation inside the gray blobs; Social Justice and Curricular Justice inside the yellow circle; Knowledge, Care and Democratic Coexistence inside the second set of gray blobs. Every blob and circle is connected to each other. Source: Costa (2022).

a) claims for the recognition of differences demand curricular policies that validate historically silenced knowledge, born of struggles against patriarchy, colonialism and capitalism, respectful of the diversity and reality of people and territories, capable of

destabilizing dominant and excluding epistemological models, in the intent to promote cognitive justice and social inclusion;

b) the struggles for redistribution are linked to the dimension of care in the claim for curricular policies committed to reducing educational inequalities, investing in the materiality of schools, improving the working conditions of teachers and due to their intertwining with other policies guaranteeing other essential rights (health, housing, security, food, etc.). Curricula that allow subjects to know their rights so that they can then continue fighting for them;

c) in terms of representation, the dimension of democratic coexistence in the school curriculum becomes essential, there is an urgent need for curriculum policies that consider teachers and educators in their right to think and construct the curriculum contextually, considering concrete realities and life in schools. Curricula that prioritize due time and planning so that one can learn to live democratically, to think and participate politically, through critical emancipatory experiences in the school routine. Curriculum policies that foster the pedagogical intention of forming nonconformist democratic subjectivities capable of being indignant at exclusion and participating politically in the most varied collective spaces.

It is argued that linking the three dimensions of social justice (3 Rs) proposed by Fraser (2002; 2012) with the three dimensions of curricular justice (1 K 2 Cs in English, 3 Cs in Portuguese) indicated by Ponce (2018) can serve as a methodological theoretical foundation for scholars, researchers, educational public policy agents in the analysis and proposition of counter-hegemonic curricular policies that contribute substantially to the formation of democratic rebellions that create and debate competent alternatives in the proposition of another society.

Critical research on curricular policies may come to use curricular justice as a key concept, an essential analytical concept for the discussion of power struggles and intentions underlying any curriculum policy/practice, aiming to build an ethical and democratic epistemological posture committed to human dignity and social justice.

In a dystopian economic, social and political scenario, accentuated by the wounds caused by Covid-19, it becomes imperative to reinvent life guided by hope, in the perspective of social transformation. Curricular justice, proposed as a conceptual instrument for analyzing

and proposing curricular policies and practices, is framed by this utopian horizon, which is increasingly necessary in its emancipatory character.

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Note

ⁱ Refer to Santos (2011).

ⁱⁱ Refer to Santos (2011).

ⁱⁱⁱ Cognitive justice must be achieved via knowledge democratization processes. It seeks to decolonize knowledge through the subversion of traditional school curricula dominated by capitalist, patriarchal and colonial narratives.

^{iv} Hoping (“esperançar” in Portuguese, direct translation) is an active, critical hope that is made when walking through a liberating education (FREIRE, 2011).

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