

Lived curriculum and emotions in an education based on social justice¹

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Abstract:

Education represents a project with sociocultural, political, historical, and philosophical dimensions. Therefore, its body of knowledge must be interpreted dialectically across various categories that, in some ways, appear dichotomous, notably subjectivity versus objectivity or local versus global reality. Within this pedagogical context, the concept of social justice has emerged as an ethical guiding principle associated with social movements and political rights. This study reflects on the lived curriculum and emotions in an education grounded in social justice. Analyses of the lived curriculum as a category that transcends technical rationality reveal that it offers an opportunity to give space to the meanings of students' and teachers' experiences, thereby informing educational cycles across different contexts and levels of education. A similar dynamic occurs with emotions in education, which, linked to well-being and ethics, allow us to understand experiences from a subjective perspective and establish pedagogical knowledge. It is suggested that these themes be addressed through a pluralistic epistemological approach to the subject, to avoid superficial and reductionist approaches that are detrimental in pedagogical terms.

Keywords: Formal education; community education; affectivity; curriculum.

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Currículo vivido y emociones en una educación basada en la justicia social

Resumen

La educación representa un proyecto de corte sociocultural, político, histórico y filosófico. Por lo tanto, sus saberes requieren ser interpretados dialécticamente entre variadas categorías que, de algún modo, se presentan como dicotómicas, entre las que destaca la subjetividad-objetividad o la realidad local-global. En este contexto pedagógico se ha posicionado el concepto de justicia social como un faro ético asociado a movimientos sociales y derechos políticos. Este estudio reflexiona sobre el currículo vivido y las emociones en una educación basada en la justicia social. Los análisis sobre el currículo vivido como categoría que trasciende la racionalidad tecnicista permiten reconocer que se presenta como una posibilidad de otorgarle espacio a los significados de las experiencias del estudiantado y el profesorado, permitiendo retroalimentar los ciclos formativos en distintos contextos y niveles educativos. Sucede de forma similar con las emociones en educación que, vinculadas con el bienestar y la ética, permiten comprender las experiencias desde el sentir subjetivo y establecer conocimientos pedagógicos. Se sugiere abordar estas temáticas con un abordaje epistemológico plural del tema, con el fin de evitar enfoques superficiales y reduccionistas que sean perjudiciales en términos pedagógicos.

Palabras clave: Educación formal; educación comunitaria; afectividad; currículo.



Currículo vivido e emoções em uma educação baseada na justiça social

Resumo:

A educação representa um projeto de caráter sociocultural, político, histórico e filosófico. Portanto, seus conhecimentos precisam ser interpretados dialeticamente entre diversas categorias que, de certa forma, se apresentam como dicotômicas, entre as quais se destacam a subjetividade-objetividade ou a realidade local-global. Nesse contexto pedagógico, o conceito de justiça social tem se posicionado como um farol ético associado a movimentos sociais e direitos políticos. Este estudo reflete sobre o currículo vivido e as emoções em uma educação baseada na justiça social. As análises sobre o currículo vivido como categoria que transcende a racionalidade tecnicista permitem reconhecer que ele se apresenta como uma possibilidade de dar espaço aos significados das experiências dos alunos e dos professores, permitindo retroalimentar os ciclos formativos em diferentes contextos e níveis educacionais. O mesmo ocorre com as emoções na educação que, ligadas ao bem-estar e à ética, permitem compreender as experiências a partir do sentimento subjetivo e estabelecer conhecimentos pedagógicos. Sugere-se abordar essas temáticas com uma abordagem epistemológica plural do tema, a fim de evitar enfoques superficiais e reducionistas que sejam prejudiciais em termos pedagógicos.

Palavras-chave: Educação formal; educação comunitária; afetividade; currículo.



Introduction

Education, from a dialectical perspective, represents a sociocultural, political, historical, and philosophical project (Dussel, 1980; Freire, 2011; Johnson, 2023; Mujica, 2022). In sociocultural terms, relationships with the knowledge of popular cultures (Maglia; Hernández, 2016), Indigenous cultures (Poblete et al., 2020), socioeconomic inequalities (Bernardi; Martínez, 2023), social movements (Staggenborg, 2016), religious movements (Lyda, 2020), artistic movements (Echarri; Urpí, 2022), and other activities that mobilize the interests of human groups, such as sports, tourism, and science, among others, are recognized.

Regarding the political dimension of educational projects, it is necessary to acknowledge the connections with knowledge concerning democracy (Dewey, 1995), knowledge concerning humanizing relationships grounded in dialogue and the problematization of reality (Freire, 2011), knowledge concerning the foundations of totalitarianism (Arendt, 2021), knowledge concerning human rights (Freeman, 2022), knowledge concerning the meanings of power (Apple, 1995), among others. With respect to the historical-philosophical dimension, it is considered pertinent to address the knowledge of ancient societies (Muñoz; Morales, 2009), the medieval period (Beuchot, 2023), modernity (Dussel, 2022), and postmodernity (Mujica, 2022), including decolonial approaches (Ortiz, 2024), among others.

Within this conceptual framework of education as a multidimensional project, it is worth asking: where is the foundation of an education based on social justice situated? In response, it can be argued that this foundation lies within the three dimensions, namely the sociocultural, the political, and the historical-philosophical. Therefore, social justice can be understood as a category that recognizes an ethical context in which human rights are respected on sociocultural, historical, philosophical, and political grounds. Lucio-Villegas (2015, p. 18) defines social justice as “the inclusion of all people in the benefits of society, as well as empowering people to participate in the economic,



cultural, social, and educational life of their community.” Social justice has been part of social movements advocating for political rights, social crises that have emerged throughout different historical periods as a result of unequal conditions and imperialist aspirations, as well as the aspirations of academic progressivism that has contributed to critical theory, particularly the Frankfurt School (Marcillo; Heredia; Benitez, 2017).

Among the historical events that have shaped social justice worldwide are the abolition of human slavery, women’s suffrage, the eight-hour workday, and the Universal Declaration of Human Rights, among other significant milestones. Based on these antecedents, education grounded in social justice can be understood as a category that cultivates an ethical context in which human rights are respected in sociocultural, historical, philosophical, and political terms. Moreover, from the perspective of social education, it has been argued that social justice in education can be approached through conceptions of justice such as the distribution of resources and the recognition of excluded groups (Montané, 2015). Social justice education has also been conceptualized from a Freirean perspective, highlighting contributions related to cultural emancipation, dialogical communication, literacy, thematic investigation, the oppressor-oppressed dialectic, critical consciousness, problem-posing education, and education for democracy (Lucio-Villegas, 2015). It is noteworthy that social justice in the field of education has been theorized in relation to different themes, such as the school system (Connell, 2006), the curriculum (Mujica, 2020), democracy (Belavi; Murillo, 2016), educational inclusion (Simón et al., 2019), and emotions (Pineda; Orozco, 2023).

Based on the above, this essay aims to reflect on the lived curriculum and emotions in an education grounded in social justice.

Lived Curriculum in an Education Grounded in Social Justice

The curriculum as an academic category dates back to the University of Leiden (the Netherlands) in 1582 and the University of Glasgow (Scotland) in



1633, as a global process integrating university courses and also as a means of controlling the teaching-learning process (Hamilton, 1981). However, the category of curriculum studies is more recent and dates back to the twentieth century, with a strong Anglo-Saxon tradition (Díaz-Barriga, 2003; Johnson, 2023; Pinar, 2014). Taking the history of curriculum studies in the United States as a reference, it has been proposed that the twentieth century comprised the following three major stages: (a) crisis: the inauguration of the field and paradigmatic stabilization as curriculum development (1918–1969); (b) reconceptualization of the field (1969–1980); and (c) internationalization (2000) (Pinar, 2014). It is worth noting that this American history of the curriculum is also recognized for its influence on the curriculum in Latin America, particularly through the influence of the technical-instrumental perspective (Díaz-Barriga, 2020).

As part of curriculum studies, Grundy's (1991) analysis of curriculum rationalities has also been prominent, based on Habermas's (1990) theory of human interests. These rationalities are as follows: (a) technical-instrumental: reproduction of reality; (b) practical: understanding of reality; and (c) critical-emancipatory: transformation of reality (Grundy, 1991). Regarding the role of these rationalities in educational events, the following has been stated:

[...] curriculum rationalities define the nature of curricular knowledge, that is, its epistemological components. Each of these rationalities competes for predominance within the field of curriculum and is expressed through different conceptualizations, also projecting distinct understandings regarding the production, interpretation, and distribution of knowledge, as well as the relationships among educational actors in educational processes (Valdés; Turra-Díaz, 2017, p. 25).

With regard to the concept of curriculum, it has been proposed by Sacristán (2010) from its sociocultural role, demonstrating that it represents a living, dynamic, and flexible academic category. The concept is expressed as follows:



Curriculum is a bridge between the culture and society external to educational institutions, on the one hand, and the culture of individuals, on the other; between the society that exists today and the one that will exist tomorrow; between the possibilities of knowing, of communicating knowledge and expressing oneself, as opposed to closure and ignorance (Sacristán, 2010, p. 12).

From this sociocultural perspective, it must be acknowledged that the curriculum is always linked, either implicitly or explicitly, to religious, political, scientific, philosophical, economic, ethnic, and public meanings, among others (Pinar, 2014; Quichimbo; Mendez, 2020). The study of the curriculum has also made it possible to move beyond the hegemony of the prescribed curriculum in terms of official, generally ministerial, documents, expanding to other dimensions such as the null curriculum, hidden curriculum, lived curriculum, assessed curriculum, and supported curriculum (Johnson, 2023). In epistemological terms, this has formed part of the reconceptualization and internationalization of the curriculum (Pinar, 2014), as well as of the practical and critical rationalities (Grundy, 1991), since they challenged the technical-instrumental approach that prioritized the prescribed curriculum. One conceptualization of the lived curriculum is as follows:

The lived curriculum, or the lived dimension of the curriculum, if preferred, is the curriculum from the student's point of view. It does not refer, however, to the imagined student portrayed in policy documents, academic projects, or the student desired by parents; rather, it refers to the student of flesh and blood, the student in all of their humanity (Johnson, 2023, p. 47).

Within the lived curriculum, different counter-hegemonic philosophical theories emerge in opposition to modernity as a fragmenting and reductionist project of human life, including critical, phenomenological, existentialist, psychoanalytic, and decolonial theories (Guerrero; Álvarez; Mujica, 2025; Johnson, 2023; Pinar, 2014). This epistemological context is conducive to addressing the lived curriculum from the perspective of social justice, where contextual educational situations involving lack of recognition, exclusion,



discrimination, and, in short, negative conditions that undermine people's educational opportunities in their different roles, can be examined. Some categories of study negatively associated with social justice and supported by a strong theoretical foundation include racism, xenophobia, poverty, heteronormativity, gender inequality, adultcentrism, and exclusion based on disability. These categories may be addressed as part of both students' and teachers' lived curriculum. An empirical example of this relationship is provided by the Fondecyt Initiation Project No. 11240233, funded by the Ministry of Science, Technology, Knowledge and Innovation of Chile, which has studied the sex-gender diversity of students enrolled in Physical Education Pedagogy programs, identifying both favorable and unfavorable categories from an inclusive and social justice perspective (Mujica; Guerrero, 2025).

Emotions in an Education Grounded in Social Justice

The study of emotions has been approached from a transdisciplinary perspective throughout the past two centuries, as it has been investigated across various academic disciplines. These approaches include the ethological (Darwin, 1872), cognitive-psychological (Marañón, 1985), ethnological (Maus, 1921), ethical (Scheler, 2005), and pedagogical (Freire, 2004) perspectives. Therefore, it is necessary to adopt a transdisciplinary perspective on the concept of emotion, with a biopsychosocial interpretation constituting one possible conceptualization, as follows:

Emotions are considered to be brief and intense psychological states that may fulfill vital and cultural functions and respond to biological, psychological, and social stimuli, according to the configuration that individuals have in each of these domains (Mujica, 2020, pp. 17-18).

Emotions have been associated with evaluations grounded in psychology and ethics, including positive/negative evaluations from the perspective of subjective well-being (SWB) and desirable/undesirable evaluations from an ethical perspective (Mujica; Inostroza; Orellana, 2018; Pinedo, 2019; Scheler, 2005). Emotions considered positive for subjective well-being include joy,



enthusiasm, enjoyment, security, and amusement, among others (Bisquerra; López-Cassá, 2020). Conversely, emotions considered negative for subjective well-being include boredom, fear, sadness, anger, shame, among others (Bisquerra; López-Cassá, 2020). As can be seen, from the perspective of subjective well-being, the classification of emotions is dichotomous and stable; that is, the same emotion cannot belong to both categories of value. From an ethical perspective, there are both similarities and differences with respect to the subjective well-being classification. It is likewise dichotomous but, in contrast, unstable or changeable depending on the content associated with the emotion. In other words, the same emotion may be classified as either desirable or undesirable in ethical terms. For example, joy over another person's well-being would be desirable, whereas joy over another person's misfortune would be undesirable (Mujica; Inostroza; Orellana, 2018; Scheler, 2005).

Emotions, viewed from the perspectives of both subjective well-being and ethics, can be associated with social justice. For example, joy arising from respect for human dignity and human rights may be understood as something that promotes both ethics and individuals' subjective well-being. Ignoring the sociocultural, political, and ethical dimensions of emotions in education may constitute a risk, as it would encourage technical-instrumental, reductionist, neoliberal, manipulative, and dehumanized interpretations of human affectivity (Lagos; Mujica, 2024; Prieto, 2018; Sorondo, 2023). In order to confront these risks and guide the study of emotions from a humanizing perspective, it is essential to consider them in relation to critical theory, ethical education, interculturality, epistemological pluralism, pedagogical meanings, and a problem-posing perspective (Freire, 2004; Lagos; Mujica, 2024; Marina, 2018; Mujica; Inostroza; Orellana, 2018; Pinedo, 2019).

Several empirical studies have examined emotions from the perspective of social justice in education. One of these studies investigated the Chilean social movement of 2019, also known as the "turnstile revolution" or the social uprising, from a narrative pedagogical perspective of teacher education for



social justice. This study interpreted anger as a source of mobilization driven by indignation in response to unjust sociocultural conditions and also interpreted joy as an expression of the possibility of engaging in protest through relational, communal, and collaborative forms of action (Silva-Peña; Paz-Maldonado, 2019).

A second study on emotions in critical teacher education examined the lived curriculum of a homosexual student in the discipline of Physical Education, identifying experiences of emotions that are positive for subjective well-being (joy, enjoyment, enthusiasm, and security) associated with the absence of stereotypes, non-sexist teacher education, teamwork, and the affective bond established with school students, as they demonstrated acceptance of the individual in an integral sense that included his sex-gender diversity (Mujica; Guerrero, 2025). On the other hand, the same study identified experiences of emotions that are negative for subjective well-being (fear, sadness, anxiety, and anger) associated with the presence of gender stereotypes (Mujica; Guerrero, 2025). A third study on this topic investigated students' experiences in inclusive education during the practicum component of teacher education programs, identifying emotions that are negative for subjective well-being (anger, sadness, fear, and insecurity) associated with school situations involving exclusion, segregation, and other challenging circumstances (Herrera-Seda; Cárdenas-Alarcón; Vanegas-Ortega, 2026). In turn, the same study identified emotions that are positive for subjective well-being (joy and satisfaction) associated with positive experiences of inclusive education (Herrera-Seda; Cárdenas-Alarcón; Vanegas-Ortega, 2026).

Final Considerations

Based on the objective of this study, it is recognized that the approach to the lived curriculum and emotions in education may be oriented toward a perspective grounded in social justice, the progress of society, and humanization, with fundamental ethical principles centered on the human and political



rights achieved internationally over the past century. This requires a plural epistemological study of the topic in order to avoid superficial and reductionist approaches to the study of emotionality, a warning that has been established in different scientific studies. Furthermore, it is identified that emotions are being analyzed from a social perspective in different theoretical and empirical educational studies, which is an area that requires further expansion across different contexts and associated disciplinary dimensions.

The knowledge addressed suggests that it is important to conceive the curriculum from an experiential perspective in order to transcend the technical-instrumental and reproductive view of education. Likewise, curricular issues should be considered from diverse epistemological, sociocultural, and ethical perspectives, recognizing that, at the international level, curriculum studies are currently undergoing a period of reconceptualization that incorporates critical theory from different regions, including Latin America. Regarding the study of emotions, this represents a philosophical shift that transcends the Cartesian view of modernity, which is also part of the decolonial approach to education, where the human being is recognized in its entirety through a situated, relational, dialectical, and dialogical pedagogical perspective.

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Note

- 1 Statement on the Use of Artificial Intelligence – Gemini, an artificial intelligence tool developed by Google, was used to assist in translating this article into English. The translated version was fully reviewed and adjusted by the editorial team to ensure fidelity to the original text, terminological accuracy, and compliance with the journal's editorial standards. The tool was not used to generate the article's arguments, analyses, or academic content.





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