

(IN)COMPATIBILITIES BETWEEN THE RAWLSIAN AND SKINNERIAN PERSPECTIVES OF SOCIAL JUSTICE

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Abstract: Social justice is a controversial theme permeated by the dichotomy between social equality and economic equality. This paper attempted to explore contact and divergence points between the Skinnerian and Rawlsian societal models and their relation to justice. To this end, the two works, *Theory of Justice as Fairness* and *Walden Two* were used to characterize the structural contingencies prescribed by the authors in light of the constitutive elements of justice. Points of contact were identified regarding the adoption of ethical principles, i.e., a Conception of the Good that advocates human life as the ultimate end. Differences were observed regarding the appropriateness of justice. Unlike Rawls, Skinner conceived justice as a discourse to justify inequality and hide the social contingencies of control. The author defended an arrangement of structural contingencies that fostered economic and social equality as opposed to compensatory distributive criteria that legitimized and reverberated inequality. However, Skinner denied politics as the proper field for such changes. Finally, we highlight that the effective confrontation of inequalities is related to the struggle for a social transformation that results in a new political, economic, and social scenario.

Keywords: social justice, concealing inequality, radical behaviorism, social transformation.

The Federal Council of Psychology (CFP), to delimit the ethical-political commitment of Psychology, has adopted a position, explicitly in favor of promoting human rights and social justice. This position is justified by the interest in promoting psychologists' inclusion in different social spheres, from institutionalized to less organized spaces and to build strategies to face the relations of social and economic domination in cooperation with the community. The council draws attention to the recurring actions that violate human rights and the negligence towards situations of social inequality, a serious problem in the Brazilian scenario (CFP, 2011, 2016). But, after all, what does it mean to promote social justice? What practices are at stake and what model of society is under discussion in the search for social justice?

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