

EDITORIAL

PREFACE.

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Joe Kincheloe's life is the answer to an often-asked question: What is critical pedagogy? He left us before writing his article for this monograph, but he gave us an example of what a pedagogist should do in order to be critical. Joe wrote books and articles about needed educational and social transformations, and how to get them. He published books and papers about critical methodology and how it should be the basis to elaborate critical perspectives. Often, readers became disillusioned when critical theorists prioritize prestige, power, or finances, instead of prioritizing the social transformations they claim in their own writing. This was not Joe Kincheloe. This critical author was in continuous and close relationships with schools, and with those making real educative and social transformations. Joe's daily life encompassed what his friend Jesús "Pato" Gómez called *Radical Love*. It was full of love, friendship, solidarity, empathy, and altruism. To study what it truly means to be a critical pedagogist, one only need study the lives of three great intellectual critical teachers: Paulo Freire, Joe Kincheloe, and Jesús Gómez including the friendships between the three men.

All three of these critical citizens of the world contended that in the oppressive and ever-changing contemporary world, criticality and the knowledge production and social action it supports must always be evolving, always developing new ways to irritate and challenge dominant forms of power, and constantly producing more evocative and

compelling insights. Operating in this way, an evolving criticality is always vulnerable to exclusion from the domain of approved modes of research and pedagogy in academia. The forms of social change it supports position critical workers as those engaged in uncovering social structures, discourses, ideologies, and epistemologies that support both the status quo and a variety of forms of privilege. White, male, class elitist, heterosexist, imperial, and colonial privilege operates by asserting the power to claim objectivity and neutrality. Indeed, these people claim they are the voices of reason and rationality. Proponents of an evolving criticality possess a variety of tools to expose such oppressive power politics. Such proponents assert that critical pedagogy/critical theory is well served by drawing upon numerous liberatory discourses and including diverse groups of marginalized and indigenous peoples and their allies in the non-hierarchical aggregation of critical analysts. Here rests the key to producing an evolving criticality-critical pedagogy must engage with individuals and discourses around the world that can grant new insights to the mutating needs of the contemporary era.

A monograph of the highest international quality on critical pedagogy should include an article written by Paulo Freire's partner and wife. Nita Freire's article summarizes Paulo's contributions. Nita writes about his accomplishments from her head and her heart, relating to Paulo as her intellectual collaborator and lover. Donald Macedo, who shared a warm and loving friendship with Paulo, writes with Teresa Sordé and Panayota Gounari, about the current increases in racism, and the bottom-up alternatives trying to overcome it. The key role of the community is analyzed in this dialogic orientation about important/present developments in education. Esther Oliver and Lena de Botton explain the theory of radical love, which was an enthusiastic theme of conversation among Jesús Gómez, Joe Kincheloe, and Paulo Freire. Radical love is a profound alternative to present society and civilization.

Two North American friends of all three men, Peter McLaren and Henry Giroux, develop the approach to critical pedagogy that has maintained a hard struggle with the political and educational establishment in United States. This critical pedagogy, developed through their friendship and study of Paulo Freire, has provided important elements to the development of critical pedagogies in diverse parts of the world. Americans have always had difficulties in recognizing the value of contributions from poor countries. Their work speaks as an example of the respect and recognition that Peter and Henry have towards Paulo Freire as their teacher, mentor, and friend. In this monograph, we present two interviews where these authors outline their primary insights on education and communication.

Critical gender consideration is crucial in the field of critical pedagogy. Barbara Merrill develops an essential contribution in feminist thinking for the twenty-first century: to take into account voices of all women-without discrimination by class, race, or level of formal education. This perspective opens a democratic base where all women can participate, overcoming the past in which most were silenced, and only the voices of those with academic degrees and cultural capital were respected. Nelly Stromquist analyzes

an important issue in the present information society: the opportunities opened to women by their use of ICT.

Miranda Christou and Silvia Molina explain the results of present international research on the relations between educational exclusion and diverse educational actions. Adriana Aubert and Carme García outline how some educational actions promoted by critical pedagogy are overcoming school failures with underprivileged groups. Roseli de Mello and Rosa Larena explain how this critical pedagogy is being applied in several educational centers. Itxaso Tellado and Maria Padrós develop the same orientation, but focus on those schools with more cultural diversity. Oscar Prieto and Elena Duque develop the theory of dialogic learning, linked to this critical pedagogy. Roger Campdepadrós and Cristina Pulido make a critical revision of deterministic approaches to sociology of education and to the developments of present transformative sociology of education based on critical pedagogy. Finally, Iñaki Santacruz and Olga Serradell study and outline an example of the potential of education to transform economy and the whole society: the Mondragón Group.

Two decades ago, many proclaimed the end of history and the end of critical perspectives of transformation. On the contrary, the presentation of the next and international conference of the International Sociology Association states: *Determinism is dead in the social sciences. Despite a strong interest in social structures, social mechanisms, forms of reproduction, we are all aware that human beings are not completely dominated by them. The world changes, and this change to a large extent depends on human action and imagination.* Critical pedagogy has its base on good, loving, and committed people like Joe, Paulo and Pato; their sentiments and ideas are motivating to many people today's world. A Spanish poet wrote: *No digáis que agotado su tesoro, de asuntos falta enmudeció la lira ... mientras haya unos ojos que reflejen los ojos que los miran, habrá poesía* ["Do not say that having had the treasure exhausted, without any other matter the lire got silenced... while there will be eyes that would reflect the eyes that look at them, there will be poetry..."]. While there will be people who want a better education, and a better world, there will be critical pedagogy.