

## Editors' Notes

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The Radical Love and Critical Pedagogy issue has inched its way to publication. A labor of love, patience, struggle, and perseverance and now it's done. Authors in this issue answered the call of exploring the intersection of radical love and critical pedagogy through a multitude of phenomena, stretching meaning, understanding and praxis. They offer ways to heed Freire's advice, commitment, and urgency to read the world. It is the curiosity to know that allows us in to many discussions and insights that otherwise would go unnoticed. In *Pedagogy of the Heart* (1997), Freire argued for presence and connection, for unity in diversity in order for curiosity to be sustained. He states:

In order to know better what I already know implies, sometimes, to know what before was not possible to know. Thus, the important thing is to educate the curiosity through which knowledge is constituted as it grows and refines itself through the very exercise of knowing. (31)

Our current social sphere is tense and suffering, many deep-seated "isms" have been revealed and the need for such radical acts of presence, commitment, and passion, of love are needed urgently. The ethics which frame such love are radical, yet perhaps not in the ways one may initially think. Freire (1997) shares more wisdom as he defines radical and radicalness:

Radicalness is tolerant; sectarianism is blind and antidemocratic. Unlike the sectarian, always tied to their truth, the radical are always open to revising themselves; they are always ready to discuss their positions. The radical are not intransigent, even though they can never condone unethical behavior.... Radicalness is serene... Radicals are at the service of truth... Radicalness is creative..." (83).

In this issue we delve through these paths and are invited never to disassociate theory from praxis, to contemplate the macro and micro, and recognize the relational experience of radical love and critical pedagogy.

I hope you see the urgency to continue this conversation, to push the understanding that Freire and others (Antonia Darder, Joe Kincheloe, Ramon Flecha, bell hooks) saw in the pairing of "radical" and "love" as an ethical referent not only of use within critical pedagogy, but writ large in a world in need of reimagining where it is going. It is an ethic that is "about a political and radicalized form of love that is never about absolute consensus, or unconditional acceptance... Instead, it is a love... unconstricted, rooted in a committed willingness to struggle persistently with purpose in our life... be lively, forceful, and inspiring, while... critical, challenging and insistent." (Darder, 2002, p. 34).