
A History of Critical Pedagogy and the Critical Studies in Education

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ABSTRACT: This article aims to study critical pedagogy and critical theories in education, especially since their emergence in the United States from the early 1980s. We will particularly emphasize the significance of Paulo Freire's work in this history. We can distinguish three major stages. The first is the 1980s marked by the influence of the critical theory of the Frankfurt School. The second period begins in the 1990s and is characterized by postmodern and multicultural issues. For this phase, special attention is given to the pedagogical work of bell hooks. Finally, we can identify a third period characterized by the emergence of intersectionality and Latin American decolonial thought. This history of critical pedagogy is marked by intellectual exchanges between the Anglophone sphere and the Iberian language areas (Spanish and Portuguese), while the French-speaking linguistic sphere remains largely separate from these approaches.

**CRITICAL PEDAGOGY. CRITICAL STUDIES IN EDUCATION. PAULO FREIRE.
HISTORY OF PEDAGOGICAL IDEAS.**

Introduction

There is an extremely abundant literature in the world on critical pedagogy¹. To appreciate this, one may use Google Scholar. In a search conducted in 2023, typing the expression "critical pedagogy" yields 254,000 results. Writing the expression "pedagogia critica" yields 22,800 results. Searching with the expression "pédagogie critique" yields 1,780 results.

Some nuance is nevertheless necessary with regard to these results. First, the use of the English language is overwhelmingly predominant in the academic world. The expression "pedagogia critica" can be used in Portuguese, Spanish, and Italian alike. Furthermore, it is not always certain that the use of the term "pédagogie critique" refers to a single unified meaning. Nonetheless, this initial search seems to allow us to formulate two observations. The first is that the expression "critical pedagogy" appears to be sufficiently present in the international literature to justify taking it as an object of study. Moreover, one can note the significant gap with the Francophone sphere, relative to the other linguistic areas explored, since comparatively few results are obtained.

A further question arises concerning critical pedagogy: when did this expression emerge? Here again, when one uses the Google Scholar search tool, barely any occurrences are found before 1980. Looking at the few occurrences obtained with the three expressions cited above, the rare uses of the expression are rather vague and do not appear to refer to a unified set of meanings. The situation is entirely different in English from the 1980s onward. The usage appears in particular at the beginning of the 1980s in the work of the American thinker Henry Giroux. A

Google Scholar search corroborates the claims found in *The Critical Pedagogy Reader* — republished several times —: "The first text to use the term 'critical pedagogy' is found in Henry Giroux's *Theory and Resistance*, published in 1983" (Darder, A., Baltodano, M., & Torres, R. D., 2003).

By way of comparison, in the 1980s, one finds an article dealing with "pédagogie critique" in the French language, but with reference to the American context (Dominicé, 1988). The occurrences found with the expression "pedagogia critica" for the same period refer above all to American authors (Henry Giroux, Peter McLaren) or to works that Paulo Freire produced in collaboration with some of these authors (such as Donaldo Macedo).

Once the notion of critical pedagogy has been delimited geographically and chronologically, we wish to return to what the term "critical" means in this expression. *The Critical Pedagogy Reader* (Darder, A., Baltodano, M., & Torres, R. D., 2003) proposes several intellectual origins for critical pedagogy, but two seem most apt to illuminate the meaning of the term "critical." The first is the reference to the Frankfurt School, also known as Critical Theory. The work *Traditional Theory and Critical Theory* (Horkheimer, 1974) is not without resonance with the idea of opposing traditional pedagogy to critical pedagogy. "Critical pedagogy" can thus be understood as the constitution of a critical praxis grounded in a critical theory of education. The notion of "critical" can also be referred, in this context, to the term "conscientization," derived from Paulo Freire's work, whose English translation is *critical consciousness*. This notion must be distinguished in the international literature from that of *critical thinking* (Lai, 2011). The two notions refer to two distinct currents in the formation of critical thought. Critical thinking derives from the cognitive sciences and analytic philosophy and is concerned with training people in

¹ Few works have been published in France and in the French language on this subject; if one excepts more recently the works we have published, one may cite in particular: González Monteagudo, J. (2002).

reasoning skills drawn from science and logic. Critical consciousness (Jemal, 2017) is concerned with the analysis of social relations of power and with people's engagement in collective action.

It also seems important to underline that the notion of pedagogy refers to a particular usage within critical pedagogy. This is not a matter of a method, as is the case, for example, with Maria Montessori. When reading authors such as Henry Giroux, Peter McLaren, or bell hooks, one finds no description of methods, techniques, or pedagogical tools. Critical pedagogy designates a praxis (action-reflection-action), grounded in education, oriented toward social transformation through committed collective action. Critical studies in education thus appear as the theoretical dimension of critical pedagogy. The notion of pedagogy may moreover carry a broad meaning, not limited to formal education or non-formal education, but including informal education broadly understood, through the notions of "outside curriculum" and "public pedagogy" (Schubert, 2010).

The objective of this article is to present an intellectual history of critical pedagogy. Our primary interest lies in the theoretical currents that have had an influence on critical pedagogy. Drawing on a reading of a corpus of works in four languages — English, Portuguese, Spanish, and French (which could not be exhaustive given the breadth of existing references) — we have sought to distinguish a periodization of critical pedagogy since the 1980s. We have been led to identify three moments. The 1980s are marked by a heterodox Marxism with references such as the Frankfurt School. The 1990s/2000s are characterized by the influence of postmodernism and multiculturalism. Finally, the most recent period since the 2010s is characterized, in particular, by the influence of intersectional and decolonial currents.

1 The 1980s: A Heterodox Marxist Influence

In this first section, we will return to the intellectual influences on critical pedagogy in the United States during the 1980s. While outside France the Althusserian school in education continues to be mentioned, it is noteworthy that in France, Marxism in education from the 1980s onward does not carry the same weight as it does in the United States.

1.1 The Influence of Paulo Freire

Paulo Freire lived in exile for ten years, between 1970 and 1980, in Geneva, Switzerland, thus not far from France and in a Francophone country. During this period, Paulo Freire's influence appears to have been present in the Francophone world and in France in particular. It is worth noting that his works were regularly published in French during this period: *Education: pratique de la liberté* (1971), *Pédagogie des opprimés* (1974), *Lettres à la Guinée Bissau* (1978). However, the works published by Paulo Freire during the 1980s were not translated into French.

It is interesting to compare the number of results in French and in English referring to Paulo Freire on Google Scholar. One finds 5,970 results in French-language pages and 182,000 results in English-language pages. Naturally, these numbers must be relativized by taking into account the weight of English as an academic language².

Nonetheless, it seems to us that there are also historical reasons for this difference in reception. If *Pedagogy of the Oppressed* was published for the first time in English in 1970 and in French in 1974, the difference does not appear to lie in the 1970s decade. Indeed, as we showed above, during this period Paulo

² If one wishes to make another comparison, Amazon lists 117 book titles in English mentioning the name "Paulo Freire," 91 in Portuguese, and 53 in Spanish.

Freire enjoyed a good reception of his work in the French language. For us, the difference in reception plays out in the 1980s, stemming from the ties Paulo Freire continued to maintain with American academics and from the publication of several writings in the United States. One may note in particular the collaborations — in the form of books, dialogues, or prefaces — with Ira Shor (1987), Donaldo Macedo (1987), and Henry Giroux (1988). Also worth mentioning is the publication in 1988 of *The Paulo Freire Reader* (Freire and Macedo, 1988). To these references, one may add, in 1992, (Leonard, McLaren, 1992).

1.2 American Critical Pedagogy and Its Intellectual Influences

We will now turn to the intellectual influences on critical pedagogy in the United States during the 1980s.

From Henry Giroux's work in the 1980s, we will retain two texts that seem particularly emblematic among the many works he published. The first is "Theories of Reproduction and Resistance in the New Sociology of Education: A Critical Analysis" (1983). This text, considered the first to mention the idea of critical pedagogy, contains only a footnote reference to Paulo Freire. By contrast, it reveals the strong Marxist grounding of the work, in particular through numerous references to Althusserian philosophy and sociology. References to Herbert Marcuse are also present. The mention of this author is all the more understandable in that he was one of the Frankfurt School theorists to have exerted the most lasting influence in the United States, having taught from the 1950s onward at various American universities. The article places two currents of the sociology of education in tension. The first is the sociology of social reproduction, represented in the text primarily by the Althusserians, Bourdieu and Passeron, and the American Marxist sociology of Bowles and Gintis. The

other current is the sociology of resistance, embodied principally by Paul Willis's *Learning to Labour*, that is, an ethnography of schooling that illuminates the existence of an anti-school culture. But if Giroux calls for a theory of resistance at the end of his article, it is in order to open a new path: that of critical pedagogy.

Another interesting milestone in his work in the 1980s seems to us to be the article entitled "Intellectual Labor and Pedagogical Work: Rethinking the Role of Teacher as Intellectual" (Giroux, 1985). In this article, a clear influence of the Frankfurt School's critical theory is evident. Giroux describes the proletarianization of teachers and the domination of instrumental rationality to which they are confronted under the effect of a technicist rationalization of teaching. Distinctly Frankfurtian themes are present throughout, with references to Horkheimer, Marcuse, and Habermas. Reading these two articles, one can see that critical pedagogy in Henry Giroux seems, at least initially, more marked by the influence of the Frankfurt School than by Paulo Freire. By contrast, in 1988, it is Paulo Freire who prefaced Henry Giroux's work on teachers as intellectuals (Giroux, 1988).

If one tries to trace the origins of Paulo Freire's popularity in the United States in the 1980s, one might perhaps begin with Ira Shor. Indeed, in his work *Critical Teaching and Everyday Life* (Shor, 1980), one finds very numerous references to Paulo Freire's work. This importance accorded to Freire by Ira Shor is reflected in the publication in 1987 of a book of dialogues. That same year, Paulo Freire also published a book in the United States with Donaldo Macedo. One should also note that in 1985, Paulo Freire published in English, with a translation by Donaldo Macedo and a preface by Henry Giroux, *The Politics of Education* (Freire, 1985). This work inaugurated a series directed by Freire and Giroux: *Critical Studies in Education Series*. The book consists of a series of texts by Paulo Freire, the last of which is entitled "Rethinking Critical Pedagogy: A Dialogue with Paulo Freire" — an

interview with Donaldo Macedo.

Beyond these different personalities, the major figures of critical pedagogy in the 1980s include, in particular, Peter McLaren, Stanley Aronowitz, and Michael Apple. While several American critical pedagogues have had their works translated into Spanish or Portuguese and disseminated in Latin America, the same is not the case in French. To illustrate the gap between the Francophone world and Anglo-Saxon countries, one can take the notion of the hidden curriculum, particularly used in American critical pedagogy and critical sociology. In the Francophone sphere, the notion of the hidden curriculum is most often used without reference to social relations of power, as is the case, for example, with Philippe Perrenoud (Perrenoud, 1993). By contrast, in an author like Michael Apple, who developed the notion of the hidden curriculum at length in his work, it is used to reveal social relations of power in the school (Apple, 1979), particularly capitalist ones.

As a result, when compared with the French situation, the American context of critical sociology of education and critical pedagogy in the 1980s is marked by the persistence of explicit references to Marxism among these various authors. Conversely, the importance acquired in France by the Bourdieusian school, following Althusser's interment, might explain by contrast the lesser importance accorded to Marxist references.

1.3 Late 1980s and Early 1990s: The Controversy Between Poststructuralist Feminist Pedagogues and Critical Pedagogues

The late 1980s and early 1990s mark a turning point in oppositional academic thought in the United States. As we have seen, the 1980s remained marked by the influence of a heterodox Marxism, inspired in

particular by the Frankfurt School, while the 1990s are characterized by multiculturalism and postmodernism. This is in particular the era of what came to be known as French Theory (Cusset, 2013). It is at this moment that authors such as Michel Foucault, Jacques Derrida, Jean Baudrillard, and Julia Kristeva, for example, received an important reception in the United States through literature departments.

It is during this period that a controversy erupted in the United States between poststructuralist feminist pedagogues and critical pedagogues³. This polemic centered in particular around the publication of an article by Elizabeth Ellsworth (1989). In the United States, feminist pedagogy emerged at the beginning of the 1980s, here too with a Freirean influence (Fisher, 1981). Berenice Fisher explicitly mentions Paulo Freire in her inaugural article on feminist pedagogy.

The idea that Paulo Freire does not adequately address feminist issues in his works, that he uses sexist language — something he would himself acknowledge — by speaking of "men" rather than "men and women," was undoubtedly a recurrent criticism already present among feminists beforehand. But the poststructuralist feminists more generally attacked critical pedagogues as white men who underestimated in their works the importance of feminist and anti-racist issues.

In reality, Ellsworth's critique does not bear solely on this aspect; she also reproaches critical pedagogy for continuing to refer to a rationalist framework at a moment when postmodernism was challenging the hegemonic character of reason.

The growing importance of the poststructuralist approach within American intellectual life had,

³ This controversy was studied in particular by Vanina Mozziconacci in her work *Qu'est-ce qu'une éducation féministe?* (2022).

among other effects, a shift in orientation in Henry Giroux's work, who undertook a postmodern turn (Giroux and Kincheloe, 1992). For his part, Peter McLaren remained more resistant to this turn and reinforced his Marxist grounding (Darder, Baltodano & Torres, 2003).

2 The 1990s–2010s: The Postmodern Years

Even if during this period the postmodern and multiculturalist framework becomes hegemonic within *Critical Studies*, it does not command unanimous agreement. We will therefore show how the feminist bell hooks occupies a quite particular place in this context.

2.1 The Emergence of New Currents

Even if the new critical currents that emerged in pedagogy in the 1990s foreground dimensions that seem to them only minimally addressed by critical pedagogues, they nonetheless refer to Paulo Freire and to critical pedagogy (Pereira (ed.), 2019). One might indeed wonder whether their criticisms of 1980s critical pedagogy should not lead to viewing them as alternative currents, distinct from critical pedagogy. Nonetheless, one may take as an indication of a relative unity among these various authors a reference to *The Critical Pedagogy Reader*⁴. In the various editions of this work, one finds texts by authors such as Henry Giroux, Ira Shor, Peter McLaren, Donaldo Macedo, Douglas Kellner, bell hooks, Gloria Ladson-Billings, and Joe Kinchloe, for example. Moreover, the table of contents of the work illuminates several problematics such as social class (Part 2), racism and identities (Part 3), gender and sexualities (Part 4), and democracy (Part 8).

⁴ The work has gone through four editions since 2003. One may observe a certain variation in the texts included over the years (for example, Gloria Ladson-Billings and Ira Shor do not appear in all editions).

By way of a brief chronological reminder, we will note a few elements of the emergence of the most significant currents of this era in the United States. As early as 1990, one finds an occurrence of a postcolonial pedagogy (Niranjana, 1990). One may note the emergence in 1995 of queer pedagogy (Britzman, 1995), which can be situated in the continuity of the development of queer theory, among others by Judith Butler. That same year, Gloria Ladson-Billings (1995) proposed an anti-racist pedagogy. For their part, Joe Kinchloe (McLaren and Kinchloe, 2007) and Shirley Steinberg developed a postmodern and multiculturalist critical pedagogy. Critical pedagogy authors intervened in these debates, as texts of the era demonstrate (Giroux, 1992b; McLaren, 1995).

The emergence of these different currents in pedagogy reflects the historical context. The United States witnessed important intellectual and societal debates concerning identity politics. This interest in minorities appeared in several intellectual currents of the era. In philosophy, the debate between liberals and communitarians unfolded, one dimension of which concerns the question of multiculturalism. Queer theory addresses gender and sexual minorities. With regard to questions of racism, these are addressed among other frameworks by Critical Race Theory (CRT), a critical current originating from a group of African-American legal scholars. The 1990s are equally marked by the emergence of postcolonial theories.

2.2 The Place of bell hooks

The African-American feminist bell hooks inaugurated her pedagogical trilogy with *Teaching to Transgress* (hooks, 1994) in 1994. bell hooks would take an original position in this context by claiming a feminist critical pedagogy. Her position is distinctive in two respects.

It is necessary to recontextualize the author. She

became known at the beginning of the 1980s with the work *Ain't I a Woman?* (2015). This text situates her within the current of black feminism, alongside other authors such as Angela Davis and Patricia Hill Collins. These thinkers share the particularity of being interested in the interlocking social relations of social class, sex, and race.

In *Teaching to Transgress* (hooks, 1994), bell hooks takes up the feminist critique of Paulo Freire — namely, that he did not adequately account for feminism. She recounts, moreover, how during a visit by Freire to the United States, she managed to attend a conference and confront him on the subject. He acknowledged that the feminist question had been insufficiently addressed in his work. Nonetheless, she distinguishes herself from white feminists of bourgeois social extraction by recalling the contribution, in her view, of Paulo Freire's work in its critique of social class relations and colonialism — which constitute, for her, the blind spots of white liberal feminism.

But bell hooks has another particularity in this context of the rise of postmodern thought: she does not adhere to these interpretive frameworks, just as is the case with the authors of the black feminist current, who remain marked by a Marxian structuralist orientation, as attested by their use of the category of social classes rather than a postmodern fascination with the fluidity of identities. In a 2009 interview, bell hooks returned to her position on postmodernism:

No, I think rather that postmodernism has little impact on my work. My work is mainly influenced by the concrete circumstances of our everyday lives. Insofar as we live in a postmodern world and it shapes the concrete circumstances of our everyday lives, I would say that postmodernism affects my work or influences my work. But in general, I don't spend much time thinking about postmodernism. (hooks, 2009).

This positioning is important because bell hooks is considered a forerunner of the notion of intersectionality, and because it clearly recalls that the grounding of black feminism is not at all on the side of postmodernism.

2.3 Detours through Latin America

In contrast to the weak theoretical exchanges between North American critical pedagogy⁵ and the Francophone sphere, there are considerably stronger exchanges between Latin America and the United States. This is why we will take a detour through two pedagogical currents that emerged during the 1990s in Latin America, but which subsequently also received reception in the United States.

The first current is ecopedagogy. This approach appeared initially in Costa Rica with Fernando Gutiérrez and Cruz Prado (1999). It was taken up in Brazil by Moacir Gadotti (2005), who was a collaborator of Paulo Freire within the Paulo Freire Institute. Ecopedagogy is inspired by Leonardo Boff's theology of liberation (1996)⁶. Nevertheless, perhaps because of its theological foundations, but also because it is a current specific to education, ecopedagogy has had an international reception that is, however, relatively limited. There are attempts to adapt ecopedagogy, in particular by seeking

⁵ Several critical pedagogy authors have built their careers in the United States, but are originally from English-speaking Canada, such as Henry Giroux, Peter McLaren, and Joe Kincheloe.

⁶ Boff's ecological work has had an influence on Pope Francis's encyclical *Laudato Si'*.

alternative philosophical foundations (Misiaszek, Torres, 2019). This reception occurs in particular via the Paulo Freire Institute of California, directed by Carlos Alberto Torres.

Another current that emerged in Latin America but subsequently received reception in the United States is decolonial pedagogy. Latin American decolonial thought is founded around the concept of the "coloniality of power" proposed by Peruvian sociologist Aníbal Quijano within the Modernity/Coloniality group at the end of the 1990s. This group brought together several Latin American intellectuals, such as the philosopher Enrique Dussel and the semiotician Walter Mignolo, who teaches at Duke University in the United States. Among the founding members, there is a single woman, Catherine Walsh, who was a collaborator of Paulo Freire and is based in Ecuador. She proposed the elaboration of a decolonial pedagogy (Walsh, 2009) drawing on the concepts of the Modernity/Coloniality group.

Regarding the reception of decolonial thought in France, it has long remained the object of significant distortions and misreadings, even as several Latin American decolonial texts have been translated, though often in publications of limited circulation. Thus the article by Catherine Walsh cited above (2014) was translated in 2014.

3 The 2010s to the Present: Intersectionality, Decoloniality, Posthumanity

Critical pedagogy during the 2000s underwent the influence of new critical approaches. As a result, the critical approaches that became important in other fields of Critical Studies are likewise those that gained importance within critical pedagogy. We will attend to three notions: the decolonial, intersectionality, and posthumanism.

3.1 Decolonial Critical Pedagogy in the United States

Latin American decolonial thought received reception in the United States and consequently achieved internationalization because several figures of this current teach in the United States, such as Walter Mignolo, María Lugones, and Ramón Grosfoguel. This reception in the United States enabled an internationalization of the reception of this current. The article by Catherine Walsh already mentioned was published simultaneously in English in 2009 (Walsh, 2009). This is a common situation for several decolonial texts that are published simultaneously in English and Spanish. Among a new generation of critical pedagogues, one may cite Noah de Lissovoy, who also published a text on the decolonial in 2010 (Lissovoy, 2010).

It also seems pertinent to mention the influence of another decolonial approach in education, particularly on curriculum studies: the Epistemologies of the South by Boaventura de Sousa Santos. Santos is also an author who has pursued an important strategy of internationalizing his thought through publication in multiple languages of the same texts — most often English, Spanish, and Portuguese (resulting in a consequently weaker reception in French) — and through teaching activity in several countries beyond Portugal, in particular the United States. In Brazil, his work influences that of Inês Barbosa de Oliveira (2008). In the United States, one may note in a similar vein the work of Paraskeva (2016).

It is also worth noting that the historical figure of critical pedagogy, Peter McLaren, has likewise referred to a "decolonial revolutionary pedagogy" (Monzó & McLaren, 2014) since the 2010s.

3.2 Intersectionality and Social Privilege

The notion of intersectionality appeared at the end of the 1980s under the pen of African-American legal scholar Kimberlé Crenshaw. This author is situated at the intersection of black feminism and Critical Race Theory. This notion aims to take into account simultaneously social class, sex, and race.

In their work *Intersectionality* (Bilge and Collins, 2022), first published in 2016, the authors devote a chapter to the connections between Paulo Freire's critical pedagogy and Intersectionality. This link between intersectionality and Paulo Freire's work is considered by Schneuwly and Hofstetter (2021) as the explanation for the significant increase in references to Paulo Freire's work in the international research literature.

To take an example of the reference to intersectionality in a type of pedagogical production that can be linked to critical pedagogy, one may mention the works coordinated by Kim Case on social privilege (2013) and intersectionality (2016). The notion of social privilege, often associated with that of intersectionality, has its origins with American feminist Peggy McIntosh.

Another example of a perspective close to the notion of intersectionality in pedagogy can be found in the anti-oppressive pedagogy developed by Kevin Kumashiro (2000). He originally aimed at a reflection on the intertwining of race and sexual orientation, from an approach influenced by queer theory and queer pedagogy⁷.

3.3 Critical Posthumanism and Education

Still very emergent in the field of critical pedagogies and education are the critical pedagogical

works referring to critical posthumanism (Bayley, 2018). The idea of critical posthumanism finds its source in particular in the feminist cyborg becoming imagined by Donna Haraway (2006) in the 1980s. Nonetheless, in recent years one witnesses a growing interest in posthumanism in education. One may note, within the sphere of critical research, the reference to the posthumanist knowledges of Rosi Braidotti (Braidotti, 2019). Critical posthumanism must be distinguished from transhumanism. It constitutes a reflection aimed at deconstructing classical humanism, accused of concealing relations of power. These relations appear first in the modern era with the questioning of the humanity of non-Europeans. In the contemporary era, it is the status of non-humans that raises questions, in particular that of animals.

The critical posthumanist approach is considered by some (Bayley, 2018) as allowing for the challenges posed by the era of the Anthropocene to be taken into account. The posthumanist approach seems to constitute a return toward certain aspects of postmodernism, whereas intersectionality had restored the right of citation to "social class" — even if it is an approach perceived as very centered on gender and race — and Latin American decolonial thought, with the regime of the coloniality of power, seemed to reintroduce a meta-narrative.

Conclusion

In this article, we have attempted to trace the history of critical pedagogy and critical studies in education. We have taken up the idea of the coordinators of *The Critical Pedagogy Reader* that, despite internal controversies, there exists a current that appeared at the beginning of the 1980s and has continued to the present day, which can be qualified as critical pedagogy. One speaks of critical pedagogy as one speaks of New Education. One seeks to determine a unity despite a diversity of internal positions. One of

⁷ A related approach exists in Sweden under the name of norm-critical pedagogy.

its elements of unity is characterized by the reference to Paulo Freire's work.

One may note that critical pedagogy evolves in connection with critical studies in education, and more generally with the field of Critical Studies in the United States. That country also constitutes the resonance chamber for critical currents that appeared elsewhere, such as the postcolonial in India or the decolonial in Latin America.

One may note that the authors of the 1980s in particular — Giroux, McLaren, and Apple — have had long careers and are prolific writers. While their works have not been translated into French, they have been the object of significant reception in Latin America. However, of all the authors from the field of education, only Paulo Freire possesses a reception that overflows this field. His work has been received in social work, community psychology, philosophy, social sciences, ethnic studies...

Critical pedagogy is a field that has managed to constantly renew itself since the 1980s, but as with other approaches in educational research, this has occurred through the reception of currents created outside the field of education. It has not yet managed to produce one or more critical theories that irrigate other domains of research.

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