

DE NOVO CON CARLOS LERENA ALESÓN

Aquí estamos de novo con Carlos Lerena. Co máis fondo e radical sociólogo da educación española contemporánea. Necesitamos reflexionar con el novamente. E queremos facelo agora, a finais da primeira década do século XXI, o mesmo que o faciamos daquela, promediados os anos 80. Falando xa naquel tempo do que hoxe nos abafa: a Universidade, a Formación, o Emprego e as consideracións críticas que todos eses temas levan consigo. Xa preocupaban esas cousas naqueles anos, pero hoxe, coa crise xeral e a incerteza -e co *Plan Boloña* ás portas- preocupan aínda máis...

E na nosa axuda acode hoxe, con un artigo que non perdeu actualidade, o gran sociólogo e querido amigo de Berceo, un español tan enxebre el, un profesor inesquecible vencellado xa para sempre ás tradicionais *semanas de educación* da Facultade de Ciencias da Educación da USC. Sempre estará con nós a lembranza da maxistral conferencia que nos dou en Compostela o 23 de febreiro de 1981.

E ofrécenos neste artigo a *crítica dunha crítica*, como il mesmo di. Esa paréntese tan típicamente lereniana, fainos lembrar os escritos de Karl Marx a propósito da súa *crítica dunha crítica crítica*. Si, si, así como soa: crítica dunha crítica crítica. Partía Marx do suposto de que existía, na cultura alemá dos anos en que el escribía, unha crítica convencional que era “pouco crítica”. E que, en certos sectores daquela cultura, alguén pretendía facer unha “crítica daquela crítica”. E parece que a Marx non lle parecía moi ben nin unha nin outra. Por iso el fala da crítica dunha crítica que pretendía ser crítica, pero que non o era. Trátase pois da crítica dunha crítica “crítica”.

Ben, pois ese mesmo é o camiño escollido por Lerena neste artigo e, en xeral, o método que fará seu en case todos os seus escritos. Ademais, non podían faltar os seus epígrafes provocadores: “Teoloxía da Universidade ou críticas que son queixas”, con un certo regusto de literatura clásica e crítica escolástica. “Educación, emprego, tecnoloxía: cara unha restauradora santa alianza”, con resabios historicistas. “Mercado de emprego e mercado da personalidade”, entrando no mundo da psicoloxía. “Sobre o misterio da transustanciación”, como chiscándolle o ollo á relixión. Ou “Exames e diplomas: do ser á nada”, unha evocación da filosofía...

En fin, Carlos Lerena, está novamente con todos nós. E vén para ilustrarnos e iluminarnos unha vez máis. Vén facendo un novo exercicio de crítica sociolóxica radical, que é o que el tiña por costume facer. E vén traducido ao galego para desmentir certas poses dos que falan de bilingüismo para ocultar a nosa lingua nai.

Herminio Barreiro Rodríguez

BACK AGAIN WITH CARLOS LERENA ALESÓN

Here we are back again with Carlos Lerena. The most profound and radical sociologist of contemporary education in Spain. We need to reflect with him once again. And we want to do it now, at the end of the first decade of the 21st century, the way we did before in the mid 1980s. At that time we had already broached the subjects that still concern us: the University, Training, Employment and the critical considerations entailed therein. All of these issues were a cause for concern back then, but now, with the general crisis and uncertainty –and with the *Plan Bolonia* right around the corner- they worry us even more...

And coming to our rescue today, with an article that has lost none of its relevance, is the eminent sociologist and dear friend of Berceo, a Spaniard of the most traditional sort, an unforgettable professor inexorably linked to the traditional *semanas de educación* of the School of Education at the USC. We will never forget the masterful lecture he gave in Santiago de Compostela on February 23, 1981.

And in this article he offers us a *critique of a critique*, to use his own words. This typically Lerenian parenthesis reminds us of the writings of Karl Marx and his *critique of a critical critique*. Yes, exactly the way it sounds: a critique of a critical critique. Marx based his argument on the supposition that in German culture, during the years he was writing, there was a conventional critique that was “not very critical”. In fact, in certain sectors of that culture, someone had the intention of writing a “critique of that critique”. It seems that Marx didn’t think too highly of either one. That’s why he refers to the critique of a critique that attempted to be critical but wasn’t. So, it was a critique of a “critical” critique.

Now then, this is the same road taken by Lerena in this article and, in general, the method he would use in almost all of his writings. What’s more, his provocative epigraphs cannot be forgotten: “Theology of the University or critiques that are really complaints”, with a slight aftertaste of classical literature and scholastic critique. “Education, employment, technology: towards a restoring holy alliance”, with a hint of historicism. “The job market and the personality market”, dabbling into the world of psychology. “On the mystery of transubstantiation”, as if he were winking his eye at religion. Or “Exams and diplomas: from being to nothingness”, evoking philosophy...

In any case, Carlos Lerena is back with us all. And he’s here to show us and illuminate us once again. He is here with a new exercise of radical sociological critique, which is what he usually does. And it has been translated into the Galician language to refute some of those affectations held by those who talk about bilingualism to keep our mother tongue in the dark.

Herminio Barreiro Rodríguez