Education as a way of living, living as a way of fighting, fighting as a way of loving... The everyday life of a teacher of teachers

A tribute to Pere Nicolau aka Sebas Parra Nuño

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People who talk about revolution and class struggle without referring explicitly to everyday life, without understanding what is subversive about love and what is positive in the refusal of constraints, such people have corpses in their mouths.

raoul vaneigem

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These days, it is still difficult to think about what we have experienced time and again, all over Spain. In some situations and places, we have experienced them together, without fear or hope, despite our Freirean-Marxist roots. Sebas, however, did this habitually within a well-defined vision of continually defending life in its fullness, building links and relationships, as well as showing an intense and profound political, educational-cultural and socio-economic imagination – affects, perceptions and concepts – on the territory. Always from a clearly literate, emancipatory and class-based position, distinctly adversarial, and primarily from a worker perspective.

Following this workers' perspective-dynamic, with Marxist and perhaps macro-revolutionary roots, Sebas also developed a profound educational approach, which would be its second aspect, cutting across different training areas and places to include the activities, actions and deeds of fighting women and men as a complementary-associative aspect of workerism. This second aspect should basically consist of educating how to speak, love and fight, and making these actions the key to learning, resistance and alternative creations: in classrooms, associations, universities, trade unions, etc. Get educated, be educated and educate, as we said some time ago (see Aparicio Guadas, Pep (2012). *El fil de la vocació.* Publicacions de l'Institut Paulo Freire), far from sterile radicalism and

senseless leftism.

This dynamic-perspective also contained an inherent double matrix and corollary, an essential prerequisite of the society that he wanted and that we want to bring about: *the task of association*– of people, entities, practices, struggles, etc. – and *the tasks of cooperation, solidarity and mutual aid*– struggles, practices, organisations, people, etc. These two actions of compositions and multiple recombinations are the dialogic-loving-solidarity-curatorial-revolutionary spirit that nurtured his life and his works to the end; joyful passions which, perhaps very slowly, sustained his everyday life and his conviviality and which, also little by little, nourished the initial working-class substance, joyfully grafting it on and transforming it. We will never forget the militant image of women and men in a large theatre in Sao Paulo singing and dancing the Internationale to the rhythm of samba, and us (Sebas, Joan, Iolanda, Jordi, Encarna, Angel, Consuelo and Dani, on our feet) singing too, but without dancing. The sex-gender dimension and radical feminism, the national question and independence, nature and the ecological extension-intension makes him/us persevere in his/our being in a current and active present in which the composition-combination of affects, perceptions and concepts moves and mobilises [*mou-i-mobilitza*] us towards the possibility of opportunities to create [*cre-acció*] links and relationships of freedom, towards the creation [*cre-acció*] of networks of freedom and real autonomy: of workers, of educated young people and adults, of citizens and of their entities and organisations.

The daily, integral and holistic practice of Sebas was adrift. Like many of us, it followed the spectre of Marxism that, like that of capitalism, traversed our lives and struggles. He planned without planning and smoothly deployed his capacity to act and to produce affection and emotions in other companions who drifted from situation in context to situation in context, from uncertainty to uncertainty, from knowing to not knowing, from not knowing to knowing, always accompanied and held by the clasped hands of other companions. For it is in this clique that we grow as living beings, transforming ourselves the situations in context. Furthermore, we persist as living, desiring beings – matrix/drivers of changes and movements, of real autonomy, of blending differences – and not as watchful beings – seeds or germs of authoritarianism, of false equality, of immutabilities, of neutralised desires. Perpetual children, perpetual people on the move, perhaps searching, intrepidly, for *the path that leads to a star*, like the sculpture Alberto Sánchez created and placed outside the Spanish Pavilion at the International Exposition in Paris: *The Spanish people have a path that leads to a star .*(In the words of Carmen Fernández

Aparicio, “Alberto gave the sculpture a ‘statement-title’ to highlight, from a socialist point of view, the drama and pain suffered by a people involved in a Civil War. The work was conceived as an affirmation of the avant-garde in reaction to those who defended politically committed art linked to realism” .)

Perhaps it was a kind of Northeast Passage that Sebas, and many of us, sought in this particular case. Its uniqueness lies in the abandonment of a militant political asceticism – firmly embedded, as we know, in other types of religiously rooted asceticism – that conferred character, seriousness, rigid radicalism, competition-competitiveness, etc. This asceticism shaped the majority of men and certain women with a certain disposition-temperament, as well as the appropriate tools, to establish the controls, generate the relevant submissions and promote authoritarianism within various groups and organisations. They drove away the *joie de vivre* that generates pleasures and joys, profusely neutralising or annihilating any possible autonomy, multiplying the effects of servitude, oppression and domination.

Abandoning militant political asceticism was a free and liberated bid for a political, cultural non-asceticism, one that was profoundly literate, feminist, ecologist, emancipatory and class-based, impure and living, material-spiritual and physical, animated and invigorating. Without any renunciation of solidarity, cooperation and association practices, etc., it aimed for a dignified and vibrant life, for a real and active celebration of life, without any fear of subversive practices, reconstructing multiple visions of action: in the educational practices of freedom, in mobilisations, in occupations, and in the creation of spaces of cooperation and solidarity (SEPT, Salt, the Samba Kubally school for adults, the GRAMC Cultural Minorities Research Group, *Institut Paulo Freire*, the continuing education booklets, talking circles, *Fem un Salt solidari*, cooperation with the AEPCFA and Nicaragua; cooperation and empowerment in Morocco; the *Yo , sí puedo* university network; the *Universitat Popular Alternativa*; the *Guerrilla Comunicacional*…) *and-we-are-together-in-that.*

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We would like to return to a brief reflection on the previous text which made up the editorial of issue 48 of the *Cuadernos de educación continua*– an issue that was dedicated, lovingly and politically, to comrade, colleague and friend Sebas. Somewhat revised, it might help us to establish some links and affinities with several exercises, practices, spaces, devices of adversarial autonomy and literacy.

[Next year, many of the adult education and training initiatives in our countries will be forty years old, most of them the fruit of the powerful impetus generated by the Regional Council of Valencia (*Diputación de Valencia*) in the period 1980-83 (at the time when, some of us, met and associated with Sebas Parra Nuño : *Para ser un poco más libres*, the workers' manifesto demanding lifelong learning; SEPT: the workers' lifelong learning service). Other initiatives were succulent fruits that sought not only to put society on an educational footing but, above all, to incorporate and accentuate non-authoritarian democratic life in all spheres of relations and power. They were completed by various organisations, initiatives and social entities – trade unions, grassroot communities, neighbourhood associations, etc. However, radically democratic, transformative, feminist, emancipatory spirit and practices were the hallmarks of these very powerful initiatives.

These initiatives were entrusted with a deep, dialogic and loving, cooperative and transformative engagement with women and men and with the institution that established the values and practices alluded to in the incipient network of other public adult education centres. From 1984 onwards, these centres were set up and, perhaps until 2007, maintained cooperation, links and alliances with the sectoral and more specific struggles in the neighbourhoods, villages, towns and villages where they were situated in context. However, from 2002 onwards, there was a bias towards abandonment or transformation into 'the day of…', 'in the week of…', academic and ordinary, and the critique of patriarchal, capitalist, authoritarian values was changing or disappearing, producing a double effect, both perverse and harmful:

i. dominator-oppressor in educational relationships – also

ii. in other types of relationships – and the training-conservative banalisation of educational practices, conceived only as a tool for being competent and materially successful, individually, as shaped by the pedagogy of capital and the economies

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# of learning.

Despite this pronounced tendency, there are other more or less powerful ones throughout ours and other countries, from popular education initiatives linked to neighbourhoods and villages, occupied centres, cooperative and self-managed entities, and co-research and struggle collectives, which, in new and joyful alliances, broaden the body and mind to learn to learn to learn, to think critically and act critically, and to strengthen young people and adults involved in the societies in which they are immersed and for the common good – commonfare. As bell hooks points out *(Teaching Critical Thinking Routledge; 1st edition (25 February 2010), "…despite several setbacks, there have been and will continue to be, constructive radical shifts in the way we teach and learn as minds 'stayed on freedom' teach to transgress and transform"* in educational practices of freedom, as works in progress – struggles, institutions and resources, shared spaces and contexts – are imagined-created and antagonistic subjectivations are set in motion to influence institutional educational actions.

We address some of the new educational and popular arrangements and recombinations that seek to foster radical democracy and anti-authoritarianism as well as some reflections on the indispensable characteristics of radically democratic educational practices. Perhaps, by confronting the readings with daily practices, and without separating praxis from theory, we will discover why the democratic, transformative, emancipatory matrix-driver has lost its power and why the tendency towards socio-political and educational-cultural adaptation-domestication promoted by different state, national and local administrations and governments has almost totally permeabilised these initiatives, neutralising them and ignoring what is beyond the different methodological-educational, imaginative and innovative proposals. As James Beane and Michael Apple explain *(Democratic Schools. Heinemann. Portsmouth, 2007)*, *"If people are to secure and maintain a democratic way of life, they must have opportunities to learn what that way of life means and how it might be led",* because, as we know in these lands and as popular common sense tells us, "*Freedom is a habit, and it is not easy to acquire. It only comes with practice!"*]

Literacy and empowerment should be activities that are welcoming to other living

beings and to the rest of nature, they should have meaning and significance, both in actions, to promote learning to think together and thinking together to learn. Learning to do and learning individually and collectively, in the various permanent educational and training initiatives and within the movements and struggles, to build and rebuild, to share and communicate, and to create dignified and liveable, hospitable and affective, cultural and sexual environments. In short, to overwhelm and transform the world we are in and where we are in it, as Marina Garcés asserts (*Ciutat princesa*. Galàxia Gutenberg; 2018, Barcelona), *"Learning to see the world in our midst implies setting in motion a political pedagogy and the need to make it a reality. It implies learning to think together"*.

Literacy and empowerment practices among equals who, saturated with freedom, become the drivers and matrices of resistance and struggles. Where there is resistance, there is the power required to start up the necessary micro-revolutions; and where there are struggles, there is the frank and fertile seed of mobilisations and the creation [*cre -acció*] of spaces, movements and a full and fertile coexistence, alternative and antagonistic ways of life, and co-implementation of resistance. And, at the same time, of individual and collective transformative and/or creative practices, to reinvent the world, to reinvent ourselves, and to let ourselves be reinvented in the dynamic processes that achieve the impact of reading and writing circles on the social, political and cultural fabric. As we will express in the collection of articles titled *La lectura i l'escriptura, del món de Paulo Freire (Sebas Parra Nuño and Pep Aparicio Guadas, editors. Published by the Institut Paulo Freire. Xàtiva, 2009)*, pluralistically, from our situated and lived experiences and, *we-are-together-in-this*.

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As we have long known, with our colleague Sebas, why we have experienced these literacies, among others, their primary prerequisite is the reading of the world, which always precedes the reading of the word, as Paulo Freire stated, as well as their writing, both of which must become the successful actions, activities and deeds that women and men employ to build *common notions*– concepts, perceptions and affections, or multidisciplinary toolboxes rooted in daily work – *and ways of life*. At the same time, both are convivial-dialogical-loving-emancipatory-libertarian-antagonistic aspects, which restore and/or constitute, day by day, and the know-how that social, economic, educational, cultural struggles and mobilisations provide us.

And, evidently, when the reading of the world is done, the dynamic experience of class struggle, of real and different kinds of oppressions, emerges wild and untamed. Oppressions towards living beings (women, youth, the elderly; various animals; etc.) and nature (lakes, rivers, seas, land, trees, mountains, etc.), and the barbaric extractive-accumulative will of capital and its multiple allies, the forced necro-practices applied, the immense excess of power that protects these actions, the disastrous repetition of predatory habits and behaviour of a lacerating immobility stagnation. And, at the same time, there is Sebas ' shrewd and lively cooperation and co-effectuation between the brains of the companions-comrades-loved ones that, initially, in practice, are shown as profound acts of resistance against power and its altar boys and deaconesses, in the different spacetime where social, political, educational, cultural, economic relations are created-produced-built.

Alternatives that are, necessarily, desires-acts of creation [*cre -acció*], of reinvention, of recomposition and recombination, that act completely on the level of the proliferation of possibilities in the everyday life of citizens and classes, through practices understood as a way of acting and, at the same time, of thinking to be able to know how to transmit-transfer reading the world. And that, simultaneously, it must be conceived as writing the world, in a substantive process and, colleague, *we-are-together-in-that*, for as Paulo Freire reminds us, *"One of the tasks of the progressive educator, through a serious, correct political analysis, is to unveil opportunities for hope, no matter what the obstacles may be. After all, without hope there is little we can do. It will be hard to struggle on, and when we fight as hopeless or despairing persons, our struggle will be suicidal".* With political analysis, a horizon of possibilities and, without fear, we launch ourselves with dignity and rebellion into the micro- and macro-revolutionary process of the class struggle in classrooms, in centres, in trade unions, in organisations, in towns and villages, to continue the important steps of reinventing the world.

These class struggles are clearly and completely present in the perspective of biocognitive capitalist exploitation-utilisation. Such an exploitative perspective implements and is immersed in developing dynamic learning processes embedded in dynamic, active and living network processes. Both processes are also immersed in rabid learning and networking economies linked to the creation of knowledge, know-how, technologies, devices, prostheses, etc. and in the territorial, sectoral, class, etc. structures of redistribution and/or control of this knowledge, know-how, technologies in a process of mutation-transformation that is political,

epistemological and paradigmatic, and therefore educational. A process that is already absolutely global-universal and directly precludes the possibility of literacy-emancipations such as reading and writing the world in order to neutralise or annul them through a wide range of inhuman policies: from education to cooperation, from the economy to innovation, from migration to families. These inhuman policies cut across each and every action and measure and every organisation, department and sphere, affecting them and repositioning them in a climate of exceptionality or emergency, while criminalising everything from content to training programmes, including care and attention to immigrants and a diverse range of people who are different.

Confronted by these circumstances are the multiple threads guiding the critical and emancipatory practices of freedom, which we have been able to weave and reconstruct, apply and recombine. All these actions, at once individual and collective, produce the diverse subjectivities in process that reconfigure-reassemble a possible and real citizenship-in-mutation. These multiple actions seek and function to reassociate or recompose various aspects that are absolutely essential for emancipation: the affective decolonial approach; the patriarchal and heartless deconstruction of bodies, relationships and the world; the adoption of a critical and dialogical, radical and popular pedagogy, along with absolute democracy; and an intense emphasis on dialogical, mutual, cooperative, relational learning, with which we will restart the process of experiencing thoughts and thinking experiences. Just now, as Paul B. Preciado points out, we are moving *from a written society to a cyber-oral society, from an organic society to a digital society, from a form of disciplinary and architectural control, to micro-prosthetic and media-cybernetic forms of control*. *(Dysphoria mundi. Editorial Anagrama. Barcelona, 2022).*

Colleague Sebas, we continue and will continue, as Obrint Pas sang in his song in homage to Mavi Dolç and also to all those who have left us. We continue with the same courage and drive in these difficult times, witnesses of the rise of a profoundly authoritarian and fascist, perhaps postmodern, reading and writing of the world. We also pay homage to educational, socio-cultural and cultural processes. We continue and will continue in this process of individual and collective self-training, which you are/we are, in a bid to consolidate an embodied-committed framework for initial training and trainer training: relational and dialogic, collaborative and affective, revolutionary and transformative. It can serve not only as a place of meeting and exchange but, above all, of individual and collective creation [*cre -acció*] of the women and men who participate and, at the same time, of interrelation,

coordination and association between organisations, collectives and associations.

We are facing a crisis and a hopeful bid for the transformation-alteration of capacities and, at present, the careful and respectful gestation of various deliverances. This may be the third aspect of your-our trajectory, the happy discovery of feelings and affections, joy and happiness, as a matrix-driver of the actions, without fear or hope that you, as a teacher of teachers, had intuited for a long time but that, perhaps in the Brazilian lands you started to put your body to work and, by compathy, the other bodies, organisations and territories.

Dear friend and colleague Sebas, you and people like you who are capable of living cannot leave on the kerbside that eminently political feeling-thinking-doing that transforms forms us here on the margins, which is where you and we always find ourselves… *'for love is as strong as death, its jealousy unyielding as the grave'* and to love-think is to experience, now and always, the infinite wound that is death. [This brings to mind the beautiful poem by Miguel Hernández: *'He arrived with three wounds: / that of love, / that of death, / that of life. (…) With three wounds, I: / that of life, / that of death, / that of love.*] Yes, the intimate wound that is death is covered by the eternal arc of love that makes us always rise and celebrate life. And, as we have been simply reminded by Pere Casaldàliga, not only with these words: *At the end of the road, they will say to me: / Have you lived? Have you loved? / And I, without saying anything, / will open my heart full of names.*

Friend and colleague Sebas, how I miss the delicate and astute conversations, hearing your voice while holding a beer in one hand, holding in our hands the red star of rebellion-redemption, in the open, touched but not sunk, comrade.

Making education, politics, culture… require not only stamina but also eagerness and power to activate the generative force of practices, initiatives, compassion and possibilities, which are always the seeds of alternative forms of empowerment, and, as Rosi Braidotti states: ' *This praxis requires opening up to others and co-constructing alternative social structures and alternative desires that sustain the task of transforming the negative. Returning desire to its affirmative structure is a way of learning to live the non-fascist life…' (Posthuman knowledge. Polity Books. Cambridge, 2019).* And of course, an education, a pedagogy that is popular and permanent, feminist, anti-patriarchal, anti-capitalist, rural and ecological is essential to make the event-drift possible as subjects-in-process, as an opening to an endless horizon of daily emancipation, combining and/or reassociating : ' 1) the critique of capitalist and patriarchal domination; 2) the systematic questioning of androcentric

culture; 3) the thinking that aims to deconstruct dual, binary categories; 4) the search for horizontality and autonomy; 5) the appreciation of dialogue in political practice, and in educational and cultural practice; 6) the radical denunciation of the orders that seek to discipline all those who resist domination; the creation [*cre - acció*] of spaces and times of freedom'.

In the meantime, Sebas, in the period from 1973 to 1989 we had clearly identified the so-called culture 'wars' which, and, moreover, in its ' glocal ' (i.e., local and global) calculation, we could say that our working and popular classes were defeated but never vanquished. At the same time, the correlative thought-action principle, of literacy-emancipation-delivery of oppressions-occupations in neighbourhoods, factories and institutions insurrectionally and democratically but, from that moment onwards, the mobilising and antagonistic capacities entered into profound difficulties and the now clearly anti-Enlightenment culture 'wars' were gaining territories, ambits and individual subjects. They began to authenticate and regularise, once again, the oppressions and dominations, the extractions and destructions of nature and of living beings (from 1989 to 2023) and to promote a perhaps diverse but profoundly authoritarian social-political-cultural regime shaped by servitude and a voluntary belief in a kind of *enlightened illiteracy*, as Marina Garcés points out and, moreover, without listening to and implementing Toni Negri's crucial reflection, as they claimed at the time:

"Reading and writing, politics and education, education, politics and writing-reading are variables and keys that operate beyond any reformist, constructivist, social-democratic, or social-democratic zeal, creating and producing the necessary cooperation, complementarity and complicity. And, when we simply ask ourselves about knowledge, about knowing (like all the questions we ask ourselves about literacy and its methods and techniques – the who, when and how of educational and literacy processes, whether there should be a vocational training component, a health component, etc.), it is because we don't have the power, and vice versa: "*Power [...] is prior to knowledge. It is in every case. In the case of the boss who, in order to dominate us, takes away our knowledge and thus must base his dignity on power. Power is for him a material condition of knowing. But for us too, power is a condition of knowing, a formal and non-material but no less effective condition. Whenever knowledge is taken away from us, it is because we have already been defeated in the realm of power" (Las verdades nómadas.* Toni Negri. Gakoa Liburuak. Donostia, 1996) "and, every time we are defeated in the territory of knowledge, we are deprived of the ability to want power."

(*La lectura, i l'escriptura, del món de Paulo Freire. Publicacions de l'Institut Paulo Freire. Xàtiva, 2009*).

Culture 'wars' are advancing in both intensity and extent and, at present, arguably isolate mental and physical prototypes as well as the few foundational institutions – Raúl Sánchez calls them monsters: *Mental prototypes and Monster Institutions. Some introductory notes. Nomadic University. transform.eipcp.net*– that we have been able to create in this last period and that operated in

"these social movements, through the struggles and the reading-writing of these struggles by means of operations such as co-research: *That is, of insertion, also subjective, of the intellectuals-militants who researched in the territory-object of research*[…] *which turned them into additional subject-agents of that territory, and the active involvement of the subjects who lived in that territory (mainly workers, sometimes students and housewives) in the research process, which turned them into subject-researchers. When this double movement really worked, the knowledge production of research was mixed with the process of self-valorisation and the production of rebellious subjectivity in the factory and in the neighbourhoods." (Nociones comunes. Experiencias y ensayos entre investigación y militancia.*

Traficantes de sueños. Madrid, 2004)

That is to say, colleague Sebas, we require, and we want to begin with, structural changes combined with an essential paradigm shift – as we began to propose in the period 2003-2023 – that *can be implemented through specific practices of micro-political transformation*, as stated by Paul B. Preciado. And, explicitly, as expressed above, we want to cultivate common notions and ways of life, to find shared affinities, partnerships and collaborations, to make the various cuttings we have been planting blossom and take root, to build trust, cooperation, commitments and distributed responsibilities and, most especially, to heal each other, by rejecting authoritarian and pernicious practices, false democratic centralisms and weak illusions, by increasing our ability to be present.

We also want to link and combine emancipatory methods with the production of liberating living conditions and spaces by means of, as Janna Graham puts it, *"a radical education, which posits pedagogy as a practice of broader social agency and*

*protagonism, challenging the hierarchical and exploitative foundations of the society in which education takes place" (Techniques for Living Otherwise i*n*: Pedagogies i emancipació. Arcàdia editorial – MACBA)* and, consequently, turns life into an open, disruptive, democratic, insurgent school. A place where educators learn to communicate and be connected, and educated people learn to form relationships, connections, compositions, recombinations and occupations, with both teachers and learners immersed in a vast and dense reconciliation that is listening and curating, transformative and transforming, radical and emancipatory. That is to say, young people and adults as transformational intellectuals, who do and think, who struggle and implement, who produce knowledge and associate, who cooperate-act-operate-mediate, socially and politically, between lived and transmitted experience. And, as Paulo Freire stated, who verify that "*the critical understanding of the limits of practice has to do with the problem of power, which is a class problem, and therefore has to do with the question of class struggle and conflict. Understanding the level of class struggle in a given society is indispensable for the demarcation of spaces, of the contents of education, of what is historically possible, and therefore of the limits of political-educational practice". (Política y educación.* Siglo XXI Editores. Madrid, 1996).

If we stop to listen, we will certainly hear the dense murmur of these movements that spread freely. Let us listen to it and listen to ourselves immersed in these struggles and uprisings that move and mobilise us, Sebas, against the new, thoroughly biocognitive process of capitalist accumulation which, as we now know, is the basis for the exploitation – and therefore the dominations, oppressions and submissions – of two new types of economies of scale: dynamic learning processes and dynamic networking processes. At any given moment, they are making knowledge the basis for any accumulation of knowledge, the result of exchanges and learning relationships and/or social exchange and interaction. Here, enchantingly, the necessary and required literacies emerge powerful and adversarial and, as Christian Marazzi states, what is affecting and colonising us is *"a model of 'production of man by man' in which the possibility of endogenous and global growth is mainly due to the development of the education sector (investment in human capital), the health sector (demographic evolution, biotechnology) and the cultural sector (innovation, communication and creativity).* These socio-political, cultural, affective and healthy literacies must be the ones that promote the actions of de(cons) truction of the anthropogenetic character of contemporary capitalist production. As Andrea Fumagalli points out, "*since praxis guides theory, in biocognitive capitalism only conflict and the ability to create and organise counter-*

systemic movements will enable humanity's social progress". *(Neo- operaísmo .* Mauro Reis (comp.). Caja negra editora. Buenos Aires, 2020).

Also by announcing and pronouncing our concern to draw up life experiences – not mere events – and to build, stone by stone, practices to make life possible and real, and with these practices to realise the co-creation [*co – cre -acció*] and co-implantation of micro-macro-revolutionary transformations and changes, which we have specified elsewhere, by Paulo Freire and Victoria Sendón de León, as viable unknowns and possible realities, beyond the false doctrines and their adherents, ' *without weapons or slogans, without helmet or flag/freed slave(s) in a darkness of craters'.* Perhaps, we should also be reminded of the material, empirical and factual assertion that *we-are-together-in-it.*

Finally, concluding but not closing, as we have acted and thought and said in numerous circumstances and situations, the material spirit of the dead, as well as their struggles, their actions and words, live on in the memory of living beings. Your material spirit, Sebas, is and will be everlasting. It will illuminate with red stars, with touch and word, paths that may be trails. Now peeled off as if they were ashes: red and black the time of always; red and violet the time that passes; red and ochre the time of now. And as Vicent Andrés Estellés wrote, *'You will be the yeast that makes the bread rise, / you will be the furrow and you will be the harvest, / (...) you will be the key that opens all the locks, / (...) You will be the bird and you will be the flag...'* And we who are-together-in-that, we will be your memory in movement and in struggle, we will be your hands, we will be.... And we will stop mourning you and we will never forget you.

Now receive an ethereal, warm, fraternal-sororal and revolutionary embrace, now that the rosebushes are just beginning to bloom, in this very topical month of May, but always bearing in mind that...

The owner's tools will never dismantle the owner's house

audre lorde

