

LUISA MURARO, *Women Rather Than Feminists (Más mujeres que feministas*, p. 27). With feminism, politics – understood, very simply, as the art of bringing the sharing of life and freedom into concordance – arrived at where change takes place in bodies and signs: where the signs determine the body and the body becomes symptom: where politics becomes the politics of the symbolic. In the sixties and seventies – it was already known – some of us knew it – that there is a social construction of bodies and of sexuality, and that the system of power passes through the order of discourse. I say this because we continue to receive, from the other side of the Ocean, a great amount of philosophical and political literature born of a late discovery of the authors and ideas that were circulating in Europe thirty years ago. And unaware – this literature, including that of feminism – of the leap taken by women's *political practice*, which, bringing bodies and words into a circle, created freedom, that which is born of being able to give a free meaning to what one is and what one lives. By free meaning I understand: a meaning that the passive subject, the subjected, can produce, he or she, with words that correspond to his or her experience and desires, thus creating the speaking subject.

MARÍA-MILAGROS RIVERA GARRETAS, *Violence against Women is not Gender Violence (La violencia contra las mujeres no es violencia de género*, p. 37). State feminism, in recent years, has introduced the phrase “gender violence” into its official documents and the media, to refer to violence against women, hiding the fact that it is men who exercise it and women who suffer it. I sustain that violence against women is not gender violence because it happens when a

woman loves and a man is incapable of recognising authority in the constellation of relationships that she creates through loving. Gender violence is, however, the battle for power between the sexes.

TANIA RODRÍGUEZ MANGLANO, *Knowing how to Love. Dependence in the Relationship with the Other (Saber amar. La dependencia en la relación con lo otro de sí, p. 45)*. The word dependence is, without a doubt, a term that generates distrust. Above all, its dangers are pointed out, ignoring its great richness. Dependence is intimately linked to love and in this sense, is a reality which brings about growth; it is not in vain that the first and most important dependency is that had with the mother, which makes us viable. To recognise the dependence of others is to accept one of the main characteristics of the human being, the awareness of the finite. The ideal of independence is not real, since relationships and bonds are a necessity that make up the basis of life. A legacy from mothers is the teaching of an independence that does not annul; with it they show their freedom and at the same time their dependency. They take up the challenge of living vulnerably, without renouncing feelings or the freedom of being. Opening us to the possibility of the enjoyment of dependence.

ASUNCIÓN LÓPEZ CARRETERO, *Love of Meaning (Amor al sentido, p. 55)*. In this text I wish to show the richness and the conflicts that take place in what is done at school using the keys that the practice of sexual difference has opened up to me. I propose, from looking at the educational relationship as a relationship of love, to disentangle some of the threads that allow us to come closer to what we really desire. Life gives to us as a gift bodies that are open to other relationships. Because of this, in feminine experience the other is always present, real or symbolically. However, this plus, which is a richness, also makes us vulnerable, and due to this in schools there is a certain unease to be felt, a preoccupation that I have shared and share with mothers, women colleagues and friends. Because of this the aperture and the danger of the educational relationship is at the base of "making school" in feminine. The danger is, then, that in the

rupture of bonds, with the link broken with mediating authority, schools are adrift. For this reason, to speak of love in the educational relationship is to give a leap in meaning, a meaning that feminine freedom opens up in the classroom.

ESMERALDA BERBEL, *The Other (Lo otro, p. 69)*. In this text I try to define the importance of approaching and opening oneself to that which is outside from a clear perspective, without demands, and, most importantly, without invading or being invaded. I speak of limits, of knowing how to set them, as a necessary wisdom to be able to enter, leave, extend oneself and return to the same hive, enriched from the privilege of being open to The Other. For me, The Other consists in women, men, boys, girls, ideas...all with the daily transactions that relationships involve.

NATIVITAT SENSERRICH, *When the Soul Hurts. The Account and Meaning of an Experience (Cuando el alma duele. El relato y el sentido de una experiencia, p. 79)*. A reflection upon the violence exercised against women. A reflection upon her corporeality and as other. A reflection that tries to respond to a woman that has been beaten. A journey through different aspects that make up feminine reality. A text that can be read as a thinking outloud.

REMEI ARNAUS I MORRAL, *Exploring the Relationship of Love of the Feminine Aperture (Explorant la relació amorosa de l'obertura femenina, p. 73)*. In this text I explore the relationship of feminine aperture, from my learning experience of relationship between human creatures. To do this I need and desire to give being a woman itself a meaning that M. Milagros Rivera has taught me; a meaning of relationship and aperture that the body itself signals. The capacity of creation and relationship that the body of a woman brings to the world, with all its beauty and dignity, is the privilege of the availability to aperture. This same privilege is what is endangered when dignity is diminished and the availability to love is retracted.

CARMEN MESA CABRERA, Authorising Oneself to Understand One-self [Notes] (*Autorizarse a entenderse [Notas]*, p. 93). Women share with men ways of pleasure and illnesses, but we have in our favour our feminine body and mind, specific particularities. Recently there has been a lot of talk about violence, which has women as its target. In the article I cover the question of aggressiveness, the confusion with the other, in the generic, with the double aspect of a complete life, authentic (with love) and the imbalances or gaps that can come about in this practice of love in the feminine.

CLARA JOURDAN, Educating in Relationship. Giving Meaning to Sexual Difference (*Educar en relación. Dar sentido a la diferencia sexual*, p. 103). The sharing of life between men and women is perhaps "the challenge" of this historical moment, because the patriarchal way of sharing life is coming to an end and there has still not come into culture another source of authority that gives meaning to a civil sharing of life. To educate in free relationships without being savages, put order without being hierarchical we can put our faith in feminine authority because that is historically based on the work of civilisation of women over millenniums, and, in not being confused with power, does not hinder, rather, to the contrary, it favours freedom as many women have experienced in feminism. The ideology of equality that dominates at the moment puts obstacles in the way of practising feminine authority by representing the world as inhabited by equal men constantly in competition. There are also obstacles in the growing imbalance between women who change and men who stay behind, who do not understand what has happened as an occasion for change for them too. Then there arises a "masculine question" that in school is expressed as problems had and provoked by the boys, without male models that are free. If we want to continue with mixed education, school has to be rethought, because its structure is an inheritance from the patriarchy in a society that is no longer patriarchal. To teach them that freedom that we as women have won, which is a relational, not individualist, freedom, it is necessary for school to open itself to "educating in relationship". That is, that it is

modified to favour the practices of feminine authority.

SILVIA GUBERN. *La gran obra. The Great Work*, (p. 121), Silvia Gubern takes up some of the reflections upon painting that she has made during her long artistic journey since the middle of the sixties and offers them to us as a space for meditation upon wider questions. How can we define art and the arts? What consideration does the creative act deserve? What does it mean to understand art as a path towards Knowledge? Her experience in the sphere of visual arts and poetry take her towards an understanding of creative practice as one of the highest states in the development of the fundamental dimensions of being. The artist is understood as an instrument, a channel that relates and transforms, as the alchemist, the visible and invisible order that underpins the world. Finally, Silvia Gubern openly formulates, between a confession and a manifesto, some of the certainties she has arrived at through this arduous and at the same time gratifying exercise of meditation that is the backbone of her wide and diverse production (drawing, painting, sculpture, poetry, video, design)...