

MARÍA-MILAGROS RIVERA GARRETAS, *Escribir y enseñar historia al final del patriarcado*, (Writing and Teaching History at the End of the Patriarchy, p.13). One of the keys to the formulation and experience of the end of the patriarchy has been, for me, the recognition of feminine authority, recognising it in others and recognising it in myself. What I try to do in this text is to apply the figure of authority to a historical question held to be important: that of the medieval renaissances. In a way as to be able to evaluate the transforming potential of the relationship of authority, if it has such. More concretely, I look to see how the relationship of authority transforms the canons with which human progress is usually measured in time (a key question in History), thus transforming what is explained in the classroom, the texts that are used, the models for research.

ALESSANDRA BOCCHETTI, del Centro cultural Virginia Wolf. *Cuándo cómo por qué del Centro cultural Virginia Woolf de Roma* (The how where why of the Virginia Woolf Cultural Centre. An account of the intentions and of the first years of one of «the best known institutions of women's politics in Italy», p.35). In this article, the authoress reflects upon the beginnings of the Virginia Woolf Centre, a valuable institution in Italian feminism whose origins date back to 1978: on why it was called «The Women's University», with what arguments it was defended that there should be teaching staff, that a matriculation fee should be paid, and above all, what new knowledge was created thanks to the interchange between established knowledge and feminine experience.

MIRELLA BOFILL ABELLÓ, NURIA CASALS PÉREZ, MONTSERRAT CERVERA I RODÓN, NEUS MORENO SAENZ, MERCÉ OTERO-VIDAL, CARMÉ PORTA ABAD, M<sup>a</sup> ENCARNA SANAHUJA YLL, *Ca la Dona* (The Woman's House, p.51). This is not a collective text, it is rather the voices of seven women who speak about the political relationship that each one of them has established with *Ca la Dona*, a space achieved, invented and very loved, by the feminist movement in Barcelona. *Ca la Dona* has grown, altering itself, and taking shape, from the political will of many and diverse women and groups of women. Its political evolution has been characterised by the practice of plural relationships and the centering of their richness in diversity, feminine authority, trust and political conflict. This is the convergence of seven different voices. They also coincide in making a very positive evaluation of the present moment in women's politics; a moment whose form was given expression only a short time ago in the Congress of 20 years of Feminism in Catalunya, organised from *Ca la Dona*.

MARÍA EUGENIA SÁNCHEZ, *De sueños y utopías a realidades* (From Dreams and Utopias to Realities, p.45). To go from dream to reality seems to be something that we do from day to day, but to embody and materialise dreams means to recognise our desires in them, naming them, putting them into play and making them possible in relationship with others in the flow of time. María Eugenia Sánchez, project coordinator for the Casa de la Mujer (Santafé de Bogotá, D.C. Columbia) gives us this, her account of the road taken since 1982 when women who call themselves feminists founded the Casa de la Mujer. The account of a history, the history of that «room of one's own» in which many have found a space in a reality as complex as that of Columbia, where the institutional, political crisis coexists with a weak State presence with constitutional changes - via the Asamblea Nacional Constituyente (National Constituent Assembly) (1991). Within this framework another sense of being a woman had begun to circulate. A sense that the putting into the centre of women's desires puts them into play in reality, taking into account time, the varied times and spaces in which they were to live. This sense of being a

woman has required the modification of the self, of its surroundings, it has exposed the violence against them, sexuated human rights, stimulated debates around projects for laws on sexuality and it has contributed to the fact that other projects - such as violence in the family - are today republican law. Sixteen years later the reflections, the discussions, the workshops on autonomy, self-esteem, on the body, health, sexuality, responsibilities, legal and psychological advice, amongst other actions, have cleared a path which has given security and firmness to their existence and a greater resonance to their words.