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" Well, then. I don't have to be so clear about the difference, especially because we had to ask the questions which are the elements that support us, they justify a certain way of thinking. In that sense, I think that the real thinking has to do with determine the contexts, the environment and situations. In such a way that we would only say that men and women are different, but that they are the inside of women. That is, that is, the way of thinking about the inside of men too. Right? Why would I worry about a certain kind of determinism? Right? The socialism and the fact the fact of being a woman, I think, is all men. I don't believe it. I don't believe it. I think there is a experience, a condition of life that has been, that has a different, a different kind of thought. Ready? So, and much less in a context that is specialized in sociology, that is not a natural matter to think about. It is something that has to do with learning, with the series of preferences, what we want to say, when we talk about meditations and theories, and also about knowledge. Now, come. I said that, it is possible that you end up with two cultural contexts, as precisely our, yes, you are determined in a way of thinking that they have competed to the woman, that is because, well, objects, things that have to be thought of as women, was because we have certain characteristics of the structure. Here in my case, right, that they have also generated relationships and... ...modes or points that they have competed with, and also women because they give them... ...generous, yes, they don't ask them, and the women who have competed in this competition are completely different from the women who have competed in this competition. Because the other women are not asked because the political conditions have led to the other women who have asked the political conditions because the cultural conditions have led to the question. And in that medium, what we could say is that the woman or the female has been worried about different issues that are concerned about the different aspects of the non-exercise, the man, even in the dimensions of a category, in the different dimensions of a category, in reality. Why? Because I was going to make it politically, because I was going to make it theoretically, because it is found that the dominant forms of thinking what they have done is margin or margin something or what is interesting and others but that could also be the name, right? In such a case to me what I am concerned about the question is different in relation to what? Because there would be a number of variables, right? So many of these that we plant that are vinculated precisely with the environment and particular experience, as other associations with biology and in the sense with genetics, and other kinds of possibilities, the political character, the cultural character and others. At that point, if they think differently, I don't think they're going to be men, but because of the fact that they want to live, what they want to face. And if that route already is what is found is that it's a collective, it's determined in a collective way found is that it is a collective, a collective training, in which you teach, in addition, in a biological way, you think about it, you have to worry in a way, because you should think well if that biological dimension is an intervention. I hope you like it. Now that's it."   
  
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