LJILJANA KRAGULJ, The Influence of The Mirror of the Simple Souls of Margarita Porete in the Vita Nuova and the Divina Comedia by Dante Alighieri (La influencia del Espejo de las almas simples de Margarita Porete en la Vita Nuova y La Divina Comedia de Dante Alighieri, p. 19). In my opinion, the parallels that arise between Dante and Porete should be sought before anything else in the expressive means that both used, as well as in some of the main characteristics of the mystical language that both share. We already know that The Mirror of the Simple Souls alternates prose and verses, and in the Vita Nuova there are alternately 31 lyrical poems and 42 chapters in prose; what is more, both were written in a romance language, The Mirror in medieval French, La Divina Comedia and the Vta Nuova in the Tuscan dialect, the base of present-day Italian. We know too that The Mirror is a mystical work inasmuch as the mystic, by definition, designates a kind of experience that wants to reach the greatest degree of union of the human soul with the Sacred during the earthly life. Dante is in a certain way also a mystical poet, something that María Zambrano confirms for us in her two essays Dante espejo humano and El Infierno (Dante). Setting out from the famous pilgrimage, Zambrano offers us a reading in a symbolic key of the works of Dante that, according to her, wanted to transmit to us a mystical experience disguising it in the forms of the language of love. The language that leads towards this experience is a specific mystical language characterised by some peculiarities that we find both in Dante Alighieri and Margarita Porete.

MARINA TERRAGNI, There is Politics in Caprabo (Hay política en el Caprabo, p. 39). A two-sexed citizenry necessarily will ask for a public space very different from the one that we know, which is modelled on the male
body. And to begin with, because I believe that today the area of work is the most political one for women, I am speaking of a new organisation of work, of a revolution of the idea of work, different from the welfare state and the battle to have more daycare and nurseries, different to all the stopgap solutions that we are offered in order to be able to reconcile production and reproduction. I am also speaking about a new political symbolic. The fact is that our reflection is groundbreaking, and we are afraid of doing harm because we are afraid of losing relationships. There is a book by two northamerican sociologists which analyses the fact that women do not know how to negotiate their salary, while for example they are incredibly good when it comes to negotiating for others. The conclusion they reach is that what keeps the brake on for themselves is the fear of losing the love of their interlocutor, the fear of creating difficulties for them and of being judged negatively and detested by them. And so, in order not to do harm, knowing that the political practice of difference—which simply means to always keep in mind that we are free because we are women and not in spite of it—can be a groundbreaking practice, we enclose ourselves in our small space, we become claustrophilic.

CLARA JOURDAN The Force of Equality and the Freedom of Difference. Reflections Upon Some Needs and Contradictions of the Post-Patriarchal World (La fuerza de la igualdad y la libertad de la diferencia. Reflexiones sobre algunas necesidades y contradicciones del mundo postpatriarcal, p. 57). Small children know what the most important work is—at least the most important for them—which is to feed them, etc. If they are lucky enough that their mothers continue doing so, this is the work that they draw even though they know that their mothers also go to work outside of the home. They draw it because they value it. It is well-known that we all have cultural prejudices in observing the reality that surrounds us and that we are in, that makes up a part of what we are, a mixture of freedom and non-freedom. And it is true that it bothers us to note that the patriarchal culture continues (also in those who want to change), however, what persists can teach us something important. In what relates to male and female work can be noted the persistence, very deeply rooted, of the meaning of the primacy of male work that prevents us
from seeing the possibilities for change. I think that it is a matter of a central point, that we can touch because it has come to maturity in today’s reality. This has to do with the state of the relationship between equality and difference. And between emancipation and freedom, in our western culture. The example shows me three things. 1) Above all, that we have a deep yearning for equality, in the sense of justice and a better life, and it is necessary to accept this, without believing that it sets itself against difference. 2) That the problem in relation to equality is not the idea of equality itself, but rather its symbolic model, the model with which equality is measured, the mold into which we have to adapt. 3) That there is besides a concrete way in order to come out of the repetition, of putting up with stereotypical images of differences and inequalities, the very same little children suggest it to us: to know that the first thing is to live.

LUISA MURARO Women’s Truth (La verdad de las mujeres, p. 69). It is a series of lectures on feminism because of some women students who wanted to know about the history of «Diótima» (a women’s community for philosophical research) and to understand the historical context that gave birth to books like Traer al mundo el mundo [Bringing the World to the World], by Diótima, my El orden simbólico de la madre [The Symbolic Order of the Mother], or Educar en la diferencia [Educating in Difference], compiled by Anna María Piussi. When she found out about my project to «teach feminism» to the students of my subject, Milagros Rivera, of «Duoda», asked me to rewrite my classes for the on line Master in the Studies of Sexual Difference; I was delighted to accept. But there was and is a problem: is it really possible «to teach feminism»? Perhaps it is possible, but, is this really what the students who want to know about the origin of certain changes and the birth of certain ideas want of me? Since if I set to «teaching feminism», I won’t do more than add another book to those that there already are, whilst what the students asked me was to show them what there was before certain books, in my life and in other women’s lives, the so-called feminists. They had realised that some ideas and some books come from a women’s history, and they wanted to know about it. Apart from the fact that I am not a historian, the real problem is that this history has not
finished; rather, it has almost only just begun. And they, the students, male and female, are inside it, very much so, but in a way that I cannot know and, far less, decide on: only they (only you) can. Feminism cannot be turned into a material for study or an objective of academic research. It would lose its live meaning, its dynamism and its capacity to transform itself into an inheritance at the disposal of young people. It would turn, rather, into something fixed, something that is bothersome. This problem is not resolved by resorting to the plural and saying «the feminisms»: the fixedness and the bother continue to be there. I have resolved it (in part) by presenting feminism as a field of research and of battle. I have invited the students (you) to enter the field of research and battle, if you feel the issues and the problems in question to be yours. I have not traced out a panorama but rather I have posed some of the big questions. One goes back to the forms and languages of the sciences: the traditional scientific practices transform the world into an object of knowledge; the practices of feminism prefer, on the other hand, the knowledge that comes from the relationship of exchange. Another subject is love, not reduced to a feeling but rather as a relationship that gives us a special understanding of ourselves, of others, of the all the real. Another question has to do with the meaning that the fact of whether we are women/men has (or does not have).

CLARA ARBIOL GONZÁLEZ, Being in the University in Feminine: Occupying Spaces and Taking Care of Meaning (Estar a la universitat en femení: ocupant espais i tenint cura del sentit, p.127). In my text I try to bring together word and experience in order to bring visibility to a way of placing myself in relation to being in the university. This academic year I have given classes in a subject with the title of social education and in thinking of what I was taking to class, how I was entering into relationship and how I made the space of the classroom into a space of creation has been an apprenticeship to an experience of freedom and a political practice. This text is the fruit of my going over what happened to me, what I have learned, what I have yet to resolve, what has made me grow and also what has generated unease in me in that “being in the university in feminine”.

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GRACIELA HERNÁNDEZ MORALES, A Shared Singular (Un común singular, p. 163). In this article I speak about the seminar ‘the personal is political’ which was born in May 2006 and which has been co-ordinated by me since then. It is made up of women and men who wanted to take to the world what we are without being or getting violent. It is a place in which we are threshing out different aspects that make up our being and our way of being: the inner world, our corporeality, sexual difference, relationships of likeness and of difference, the experience of being world.

In this journey, various conflicts and difficulties have arisen, between women, between men, between women and men. Working through these knots has given us the chance to create fruitful relationships, in which opening and trust come first. They are relationships in which each one, today, can ask themselves freely about the sense and the meaning they want to give to the fact of being a woman or a man in the different contexts and situations that they find themselves living in.

NÚRIA BEITIA HERNÁNDEZ, Thinking (and Saying) the Relationship With the Mother (Pensar (y decir) la relación con la madre, p. 241). In the fundamental relationship of two, that made up of the mother and her baby, the first relationship takes place, the relationship that each mother establishes with her child and that acts as a lever in order to enter into relationship with the world.

In this article I want to think and speak about that relationship when the child is a girl, that is, when she was given birth to as the same sex as her mother. To look at the mother-daughter relationship beyond judging it in terms of good or bad (separating ourselves from the temptation to idealize or demonise her) allows us to leave behind the dichotomy of “confusion-separation” in the relationship with one’s own mother and to find, thus, the order of meaning of our life.

Mª ELISA VARELA RODRÍGUEZ Elisa, Mother of My Mother (Elisa, la mare de la meva mare, p. 259). The relationship with the mother is continuo-
usly present, consciously or unconsciously in the life of many women, and I am aware that it is very present in that of my mother, and in mine. The shadow in the sense of the unresolved contradictions of the mother, her sufferings, that are, sometimes, inexplicable for the daughter, her wishes, often not explicit, is also present. I am not trying to totally understand the relationship of the mother with the grandmother, rather what I want to do is to give form, out loud, to some of the questions, that I have been asking as I become aware that there are things, as in all relationships, that did not go well, that is, that could form part of the maternal shadow of the grandmother, or that which stays unclear between the mother and daughter, that has involved my mother and also involves me. Because the relationship with the mother is the primary relationship, a relationship of disparity and authority. A relationship that goes beyond the specific singular relationship –that of the mother with the grandmother- and that is situated in the dimension of the maternal continuum, but we have to keep in mind that as well as being a mother, the grandmother was a woman with her singularity. However, for my mother, the grandmother was, for sure, as for the other children, a figure laden with fantasy and absolute and complete meanings, both for the good and the bad. However, any woman becomes a mother in relationship: in a relationship that takes shape and is made one with the symbolic creative work of two.

MARÍA-MILAGROS RIVERA GARRETAS, The Mother at the Service of Freedom (La madre al servicio de la libertad, p. 269). I am going to work through two contradictions that I know through my own experience: 1) The non-freedom of the mother, according to the daughter; 2) The non-freedom of the daughter, according to the mother. Because women’s history is not a straight line of progress, it is not a simple question of going from worse to better, but is rather a history that, like life, is made up of broken lines, of advances, of sideways steps, of going backwards, of peering into unexplored abysses whose direction is an unknown, of falls that are advances. When a woman is young, she sees the lack of freedom in her mother’s life. This usually opens up in her a contradiction with her own desire for freedom, a painful contradiction, because she realizes that she yearns for something
that her mother cannot teach her and that, because of this, can endanger her relationship with her. Often, as mothers too, we see a lack of freedom in our daughters’ lives, in spite of loving them intensely; and we open up contradictions, with their resultant suffering. I think that for a daughter today to be free before her alive mother, it is necessary for the emancipated mother to take on an inheritance of those teachers of civilisation that are housewives, and to recognise the political value of the relationship of service: of putting herself –the emancipated mother– at the service of her daughter’s fecundity, at the service of her daughter’s creativity. Recognising in her daughter her plus.