AMPARO MORENO SARDA, La subjetividad oculta de la objetividad o la esquizofrenia académica (The hidden subjectivity of objectivity or academic schizophrenia, p. 15-29). Amparo Moreno suggests that we should distance ourselves from abstractions in scientific method and theory, and search for the meaning and legitimization of everyday social relationships in day-to-day experiences. Moreover, she questions the act of valuing as superior that which aims at world domination. Behaving according to what has been defined as superior obliges us to choose between what ought / ought not to be, what we ought / ought not to feel and a long list of contradictions which only serve to negate subjectivity. In the author’s view, feelings produce knowledge and she vindicates these feelings both as a woman and from a communicative viewpoint which, in turn, will lead to the disintegration of scientific thought.

ROSA SEGARRA I MARTI, Pintores que es pinten: escrits per a unes genealogies (Women Artists Painting Themselves, Notes on a female tradition, p. 31-50). This article offers a political interpretation of some selfportraits and establishes the artists of these works within a female tradition. Such a genealogy is deduced through the social and professional transgressions of the women artists concerned, the links which existed between them and other women, and their gendered experience. All these characteristics find an expression in their selfportraits. The article aims to do two things: to analyse art from a feminist perspective and offer us links with artists from our past which in turn will help us to create the world and construct our own gaze.
LIDIA FALCON O'NEILL, *La razón feminista de mi vida* (The Feminist Purpose of My Life, p. 53-81). Lidia Falcón grew up in a family which consisted of women only because the Civil War had killed her father and forced her uncle into exile. As her mother and aunt were feminist she was brought up with a feminist consciousness which she never abandoned. In the 60s, and after graduating with a degree in law in Barcelona, Falcón wrote about the situation of women, books on law and sociology - all this in spite of difficulties of censorship under the Franco regime. At the same time, she was an active member of the Spanish Communist Party and was imprisoned twice for political reasons. Later, she founded the Feminist Party. She then founded the journal, «Vindicación Feminista» and published her work «La Razón Feminista» («The Feminist Reason/Right») where she defends the thesis that women are a social and economic class and that housework is to be considered a mode of production. Her latest work, which is based on her doctoral thesis, «Mujer y Poder Político» («Woman and Political Power») analyses the different forms in which women have participated in politics in the last two hundred years and concludes with a demand for political organization and electoral participation on behalf of the Feminist Movement.

IDA MAGLI, *Viaje en torno al hombre blanco. Notas sobre mi itinerario a la antropología y en la antropología* (A Journey Round the White Man. Notes on my itinerary towards anthropology and in anthropology, p. 83-124). This scientific and political journey has its starting point in both music and psychology and ends in a groundbreaking application of the critical and systematic methods of anthropology. En route, it questions anthropology’s concept of a cultural model in the deep structures of «civilized» society in Europe and it also analyses the interpretation of its history. By making use of this concept and especially of the inseparable link between personality and culture, upon which this concept is sustained, Magli uncovers the invisible ways in which power is organised. This organisation of power has relegated women to the function of «sign», always in the service of others, and it is this function that has led them dangerously close to the borders of mental illness. This article concludes by pointing out that, not only our religions, but also our
political systems, are accomplices in this form of organisation of the deep cultural structures in Europe.

ENRICHETTA SUSI, *Una passió contrastada* (A Contrasted Passion, p.125-133). The starting point of Susi’s journey onto politics and science began when she fell under the influence of her science teacher while studying for her Baccalauréat. She was fascinated by the ease with which her teacher expressed her knowledge in relation to the world. Susi then charts the process of her own search for the freedom to practise as a physicist of the solid state, in a ‘apparently’ non-discriminating world. In an attempt to remain neutral in her profession, however, she found herself in constant conflict between being a woman who loves science on the one hand and, on the other, being confronted with a science which has been authorized and mediated overwhelmingly by men. Her article continues with her awareness of her value as a woman within the feminist movement, the difficult process of renouncing universality and the consequent finding of a space within the scientific community ‘ipazia’, where her knowledge would be authorized and recognized through the political relations of women scientists.

ANGELA ALIOLI, *Una matemàtica que ensenyá* (A Mathematician that Teaches, p. 137-145). The author describes her personal transformation from being a teacher of mathematics to becoming a mathematician who teaches. This process was the outcome of the having joined the community of women scientists, called ‘ipazia’. This political space amongst women scientists gave her the strength and authority to overcome the tyranny of ‘competitiveness’, that is, the insatiable demand of the patriarchy to learn more and more, to constantly keep up with the latest research in order to feel authorized to teach the science which she knows and loves.

Traducció d’Elizabeth Russell