

SUMMARIES

Luisa Muraro, *As a Last Resort, Violence (La última opción, la violencia*, p. 16). The preaching of anti-violence now requires a point of leverage in order to bring to the fore just concerns and reduce the arrogance of the powerful. In certain contexts, in certain conditions, it is opportune not to make use of all the force that one has. It is necessary, however, to have it available, if one does not want others to take it: one does not give up one's own force without succumbing to others. Measuring out the usage of the force one has forms part of the strategy of political action, not as any old option but as necessary knowledge. Although force and violence are very different from each other, to separate them by definition achieves nothing except to hide an aspect that cannot be eliminated of human reality.

Annarosa Butarelli, *Women's Politics in the Face of Violence. Two Answers (La política de les dones davant la violència. Dues respostes*, p. 22). In the seventies Carla Lonzi supported the use of verbal violence in her books, from *Escupamos sobre Hegel* to *Taci, anzi parla. Diario di una femminista*, as a way of making a radical break with the misogynist male culture. Conscious of the discomfort and fear of women in the face of violence, the author asks herself if this fear might not prevent creative energy from flowing when it came to using words that speak of the cruelty that is taking place without beating around the bush. Accompanying the dying to its death, she says, is also something that concerns women.

Lia Cigarini, *Women's Politics in the Face of Violence (La política de las mujeres ante la violencia. Dos respuestas*, p. 26). In order to understand and change the world, in the present-day it is necessary to safeguard the thread of female political intelligence that has run through the last forty years. I believe that it is the life of subjects (the *primum vivere*, experience, the vital mixture of production

and reproduction) that gives symbolic force to work and to other of our day-to-day realities. As women we want to be at the centre of public life, keeping safe the separate room of the symbolic that is necessary to create another symbolic order. The spirit of co-operation and association that women have experienced in feminism can be a guide for the dramatic problems of work and life that the young generations find themselves facing. Avoiding the aggressive encounter is a sign of strength, not of weakness.

Federica Giardini, *The Occupation of the Teatro Valle in Rome (L'ocupació del Teatro Valle a Roma, p. 30)*. On the 14th June, 2011, the Teatro Valle, the oldest theatre in Rome, was occupied by a group of women and men workers from the show business world to prevent it from being passed into private hands. This re-appropriation is an act of political force in order to stop the violence perpetrated by the State in the name of economic profits. This occupation returns not only the theatre to the citizens but also the genuine meaning of politics: care of the other.

Marisa Guarneri, *Who Puts a Stop to Sexist Violence? (¿Quién detiene la violencia sexista?, p. 34)*. In this text I try to answer the question as to why, despite many programmes, press campaigns, laws and services offering support and care, violence against women does not stop. The answer lies in language, in the words that say it. New formulas should be found that make symbolic that goes beyond accusations or administrative statements, finding words that avoid turning women into victims or objects of help, instead of subjects who seek their freedom.

Teresa Di Martino, *Change Born of Fury (Furor matriu del canvi, p. 38)*. My article on the occupation of the Teatro Valle de Roma focuses on the content of the protests, not the fact itself of the occupation. The perspectives of the

occupiers are a sign of the impression made by women's politics and feminism, given that they challenge the very root of the social state that is founded on the male worker; for example, in not forgetting happiness, the care of bodies or the politics of daily life.