

ROSA BIRULÉS I PONS, *Gènere i pobresa (Gender and Poverty*, p. 21-50). This article discusses the relevance of applying British feminist criticism to two case studies on poverty carried out in Catalonia. The article maintains that both Glendinning's and Millar's critiques can be applied to the two Catalan cases because neither of the Catalan cases treat the subject of sexual inequality sufficiently. The article advocates an individualistic approach to the studies on poverty. The article concludes by stating that the analysis carried out by Glendinning and Millar would improve considerably if it included study and research on the diversity of women's experiences.

MARIA-MILAGROS RIVERA GARRETAS, *Vías de búsqueda de existencia femenina libre: Perpetua, Christine de Pizan y Teresa de Cartagena (In search of Modes of Free Existence as Women: Perpetua, Christine de Pizan and Teresa de Cartagena*, p. 51-71). This article attempts to interpret and identify common references in outlining genealogies of the female I in what is called medieval Europe. The attempt stems from the author's personal political and epistemological need to understand certain relationships with women in her own milieu. These relationships have become enigmatic because they seem to acquire signification within different symbolic orders. From the study of the autobiographical texts by Vivia Perpetua (3rd century), Christine de Pizan (14th - 15th century) and Teresa de Cartagena (15th century) the article infers three different modes of existence (which do not claim to be the only ones, nor are they in chronological order) in the search of female modes of free existence. First, Perpetua,¹ whose constant struggles against the gender expectations of her time could only find the means of symbolic existence within dreams and who eventually died a martyr. Secondly, Christine

de Pizan, who looked and found meditation in other women which in turn gave support and meaning to her life project. Third and last, Teresa de Cartagena, who achieved selfsignification through divine meditation, which she reappropriated on declaring herself creator, and which reconciled her with her sick body.

ELI BARTRA MURIÀ, *El cos de dona com a eix de la vida i l'obra de Frida Kahlo (The Female Body as the Core of the Life and Work of Frida Kahlo, p.75-84)*. This article, based on a minimum of biographical data, offers a series of reflections on the vital importance of the body in the life and work of the Mexican artist, Frida Kahlo. This body which was sick, wounded and distressed -her own female body-became her main model, and thus most of her paintings are self-portraits. The article especially stresses the creation of the myth of Frida Kahlo, or Fridomania, and states the causes of this process which has mainly taken place in the United States and Europe.

RITA SACCO, *El cos femení: un itinerari d'amor i de coneixença (The female Body: a Journey of Love and Knowledge, p.85-97)*. Thoughts on the development of the workshop *Amorevolmente ... Donna* presided by the author in the C.I.H.D. in June, 1993. In this article, the author relates her own personal experience with her body. She discusses the complex relation she has maintained with the femaleness of her body since adolescence, and then she describes her participation in consciousness-raising groups and her constant search for inner wholeness. All of this led her to the research and practice of techniques of exploration of her emotions and to the contact with her energy; techniques such as those related to Bioenergy, Gestalt, Psychosynthesis and Taoist meditation. Rita Sacco's workshop aims at offering a stimulus in order to gain a deeper awareness of our own bodies, thereby setting free our creativity and exploring the possibilities of expression that we have within us. Sacco's essay is followed by two texts which serve as feedback to the two sessions in which the workshop was divided. In these texts, some of the workshop members describe their own experiences and opinions of the experiment.

WANDA TOMMASI, *Cosmos: la experiencia del cuerpo femenino en Simone Weil (Cosmos: The Experience of the Female Body in Simone Weil, p.99-113)*. This article is an attempt to explain why the philosophical thought of Simone Weil has recently been taken up, especially in Italy, by women's studies and by the philosophical thought based on sexual difference, in spite of the fact that Weil never expressed any sympathies with feminism. The reason for this interest in Simone Weil's philosophy is that it relates the experience of being body. That is to say, it does not take on the female body as an object of discourse but rather outlines an autonomous journey for women towards transcendancy, without involving male mediation. The possibility of introducing or giving body to philosophical thought is facilitated by mystical experience, through which Simone Weil breaks the tradition of modern subjectivism (Descartes) up to the death of the I and the contemplation of the mystery of the incarnation. Weil makes important observations on the condition of woman, but even more important is the consciousness of the body as the threshold towards the transcendental. The order of the cosmos and the succession of the seasons are inscribed in the experience of the female body, in the same way as time-rhythm are inscribed: in the moments of burning void there is space for individual experience, that is, for female freedom.

COLECTIVO HARIMAGUADA, *Catorce años de experiencias co-educativas (Fourteen years of experience in coeducation, p.117-130)*. This article is an appraisal of the Harimaguada Collective's fourteen years of experience in coeducation in the Canary Isles. It begins with a theoretical review of what is understood by coeducation. What then follows is an outline of the historical process in which the Spanish State changed their policy of single-sex schools to mixed schools. This did not necessarily mean that the mixed schools were run along coeducational lines. The article then describes the specific experience of the Harimaguada Collective, followed by their history: that is, how they set out, what activities they have been involved in in the past and what their present situation is. One of the Collective's

present activities is the organization of a short story competition aimed at stimulating and strengthening the link between girls, women and creative writing. The Collective offers an example, a prize-winning story titled «Caña-Limón», which was an adult entry from the 1992 edition.

EL SAFAREIG, *Grup de dones feministes de Cerdanyola (The Feminist Safareig-Group of Cerdanyola*, p.145-151). This article describes the activities in which the Feminist Group of Cerdanyola has been involved from its origin to the present day. The Group was founded in 1976 in Cerdanyola, a small town on the outskirts of Barcelona. Its history has much in common with other women's groups in different city districts and towns in Catalonia. In its early years the Group's activities especially vindicated women's rights in divorce laws, contraception and in abortion. Now, after seventeen years of experience, the Group has a «Casal de Dones (a women's centre) which organizes seminars, occupational and industrial courses, and offers legal advice.

Traducció d'Elizabeth Russell