

CRISTINA DUPLAA, *Voces, testimonios y diferencia en la narrativa de Montserrat Roig (Voices, Testimonies and Difference in the Narrative of Montserrat Roig, p. )*. This article studies the textual relationship established between the content of a discourse and its presentation in aesthetic-poetic terms. In ideological and formal terms, the connecting thread that runs through Montserrat Roig's work construes a historical memory rooted in testimony, with «historical» and theoretic value within the symbolic world of fiction.

*LA AUTORIDAD FEMENINA. Encuentro con Lia Cigarini (Female Authority. A Meeting with Lia Cigarini, p. )*. This text reproduces the dialogue on female authority which took place on the 15th February, 1991, between Lia Cigarini from the Women's Bookstore in Milan and the members of the Tuesday group of the «Virginia Woolf Centre» in Rome. The dialogue focussed on the difficulties and achievements of the political practice of female authority. The speakers analysed the question of relations between women's groups and social practices, and stressed how important it was that the social practices in the world produce new knowledge and new practices which would enrich women's spaces rather than the reverse. One enriching practice would be personal protagonism, which gives the group authority over and above the risks of imbalance. In order to avoid such imbalance, the speakers analysed how important it was to pay back one's symbolic debt to the mother and how necessary it was to find a female measure. Establishing a contract between certain women who give each other authority, so that one woman sustains the wishes of the other in the world, is a practice of female authority which can enrich the women's group, but not the world as such,

because the former is only recognisable in the practices of these women. An example was given of a case in which the practice was not enrichening for the group of origin: this was the practice which resulted in the organisation of women's departments in the political parties.

CLARA JOURDAN, *Notas sobre la práctica de la autoridad (Notes on the Practice of Authority*, p. ). Following along the same lines as Lia Cigarini, Jourdan understands female authority as «a figure of interchange». This symbolic figure is not embodied in any woman in particular, but contributes to making relationships meaningful. How is female authority actually exercised, that is, how do we go about recognising the authority of other women and, when this relationship is established, how do we then think and act for ourselves? Note how women today come up against great difficulties in putting this into practice, in spite of the fact that the past twenty years of women's movements have created an important female culture which does not derive from patriarchy.

LUISA MURARO, *Autoridad sin monumentos (Authority Without Monuments*, p. ). Muraro questions the meaning of authority and finds it linked to power. She observes how power and authority become confused in the West, thus mixing ordering others and deciding for others with the capacity of making order and deciding for self. According to Muraro, this confusion dates from the thirteenth century and she understands it as a loss of meaning in the permanent need to coincide self with self, and self with the world at large, in what one wants to be and do. This sense of authority is natural to human beings because, through it, they acquire the knowledge to learn how to speak. Today, the loss of the meaning of authority has caused great - monstrous - difficulties in coexistence and social relations in a world which ignores sexual difference. At the same time, the loss of the meaning of authority seems to have led us, in the West, to a loss of the meaning of history. Muraro, however, contends that the loss of memory has taken place in ordinary history, not in women's history, as feminism has certainly proved, because it has

created a great demand in history. This demand in history has, however, its axis in self-awareness, the living memory which mediates with the past from a beginning which is both here and now. This is not the recuperation of a fixed monumental tradition which stands on its own and is also supported in a remote origin which has attempted to avoid female mediation.

MONTSERRAT OTERO VIDAL, *Autoritat femenina i participació política (Female Authority and Political Participation, p. )*. This article stems from Montserrat Otero Vidal's own personal experience and the practice of female difference. In it the author reflects on the meaning of women's political participation by stressing the political relationships between women and by making female freedom and authority socially visible. By recuperating, or wrenching back, the original meaning of the word «authority» (from Latin «augere»: to make grow) the patriarchal appropriation becomes clean; the patriarchy appropriated the capacity to give life from the real author of life. In the political act of recognising the authority of another woman and her capacity to create, the maternal genealogy is restored. To recognise female authority is an act of transgression of the patriarchal sociosymbolic order which has assimilated authority and power by creating a vicious circle between the two. Otero Vidal suggests that, in order to change the meaning of women's political participation, a virtuous circle should be established between authority and power. This virtuous circle would give a positive meaning to authority, by using it as a creative medium with the world, and to power, by granting it drive and energy for the realization of desire.

TERESA RUIZ ROIG, *Las cátaras: una reflexión sobre oralidad y escritura (The Cathars: Thoughts on Oral and Written Work, p. )*. The participation of Cathar women in the Church councils and in the debates between Cathars and Catholics, their access to preaching and the power to officiate sacred rituals in their community: all this is characteristic of their voice renouncing patriarchal mediation. The article lists the practical consequences of appropriating the word which were: the elision of male censorship, the Cathar women's

image was not distorted by the discourse of the other, their decisions in practical matters was public, they had the chance to create a community rooted in feeling and they had the power to constitute themselves as mediums in divinity.

ELENA BOTINAS I JULIA CABALEIRO, *Mediacions i autoritat femenina en l'espiritualitat de les dones medievals (Mediations and Female Authority in the Spirituality of Medieval Women, p. )*. This article outlines the forms and ways of living that the women in the Middle Ages specify within the framework of Christian spirituality. The article especially stresses the material and symbolic spaces which make up the medieval women's political practices in which they act as subjects generating a culture, generating their own new forms of relationships and of female authority. All this contributes to establishing a point of reference and, thereby, recognition for other women.

VERONIKA MARIAUX, *Tener presente a la madre (Having the Mother Present, p. )*. This article discusses the importance of recognising of our *mother*, the woman who brought us into the world, for all of us who are in the teaching profession. It starts off by looking at the difficulties experienced in the relationship of *affidamento* between pupil and teacher. These difficulties are mainly rooted in the teacher's fear of confusing authority and power, and the pupils' tendency to convert this relationship into an absolute centre of self-reflection; a point where starting out from self also often means remaining with self, without any dialectic with the world. In order to solve these problems, this article proposes a triadic relationship, which «has the mother present», instead of the usual dual relationship. This ternary structure, the basis of the maternal symbolic order, has a mediation effect in the relationship among women, and in turn, also becomes reflected in teaching relationships. To have the mother present in education means to redirect young girls back to their mother and thus lighten the load of the teacher when exercising authority.

Traducció d'Elizabeth Russell