

LUISA MURARO, *Reírse de Agustín* (Laughing at Augustine, p.13). An interpretation of the God of Beguine theology (Hadewijch the second and Margarita Porete) as a being in an always live relationship of exchange with the other. They do not speak of God, as do Plato, Aristotle, Augustine, Thomas de Aquinas or Descartes. God acts, rather, as the motive for their speaking. They speak empty words and what they make is, symbolically, a hole. But they are not nihilists, because this hole is a *passage through to the other* (*passaggio in altro*). These women discovered that the name of being is nothing, and that the word to speak it contained holes, but they did not fall into nihilism, as on the other hand Leopardi was to do on coming upon the same discovery more than five centuries later and a little before Schopenhauer and Nietzsche. How is it that the discovery of the empty centre of all words did not take them to living anguish but to joy? How is it that their words do not have to give themselves up to the logical conclusion of nihilism but rather to the amazement of ecstasy? How did they manage to make holes in the closed wall of relativism and understand what continues to cause headaches to the greatest Western philosophers, that is, that nothing is not a conclusion but a passage? The answer is love.

CHARO ORTEGA SERRANO, *Ella se mueve de una forma misteriosa: la gran diosa tras la máscara* (She Moves in a Mysterious Way: the Great Goddess behind the Mask, p. 27). The concept of the Great Goddess has been, and even today continues to be, subject of inflamed debate in the spaces of Academic Archeology. Dream or Desire of Reason, the analysis of this polemic allows us to trace a

superficial outline of the real influence of feminist thought in the construction of archeological discourse, a discourse that, as we will see, has known, through the development of Gender Theory, how to avoid the most demolishing, but at the same time necessary, effects, that Women's Thought has produced on the epistemological edifice of Western Knowledge.

FINA BIRULÉS, *Fer parlar el silenci. Dues anotacions entorn a Simone de Beauvoir i Simone Weil* (Making Silence Speak. Two Observations about Simone de Beauvoir and Simone Weil, p. 45). Beyond the work of recuperation of the works and the word of women of the past, a characteristic of what has been called the second wave of feminism, this article tries to discover which are the reasons for the little interest, that, in recent years, has been shown in the writing of Simone de Beauvoir. Fifty years after the publication of *The second sex*, it is not this text but rather the words of Simone Weil that seem to offer food with which to rethink feminine freedom. "Beauvoir wrote, referring to Weil – that figure who was so alien to her: I envied a heart capable of beating through the whole world". It may be that this envy says something about the present look towards the work of Simone Weil.

MAITE LARRAURI, *No se trata de realizarse* (It is not about Realising Oneself, p. 57). The insistence of Simone Weil that the objective of teaching should be to educate the attention has led the author of this article to reflect upon her own experience as a secondary teacher of philosophy. Weil concepts such as "impersonal", "non action", "sacred" thus find a terrain of application. On the other hand in this article she poses the difficulty that the development of thought finds today, enclosed as we are between collective ideologies and personal realisation: it continues to be, as Kant said, more comfortable not to think, since to shake off doctrines and combat narcissism requires patience and courage.

WANDA TOMMASI, *¿Segundo sexo o autoridad femenina?* (Second Sex or Feminine Authority?, p. 69) This article compares the late recognition, dated from the eighties onwards, of the work of Simone Weil in the bosom of feminism, in contrast to the relatively fast reception that the work of Simone de Beauvoir had, whose fortune in the women's movement stood out in the sixties and seventies. Two seasons of feminism are compared, the first – attentive to the work of Simone de Beauvoir – directed towards taking up consciousness of feminine oppression and leaving it behind by liberating oneself from the codified feminine roles within the patriarchy; the second – attentive to the work of Simone Weil – interested in reconstructing feminine genealogies and capable of looking into disparity between women. While the positioning of Simone de Beauvoir relates to the feminism of equality, that of Simone Weil, although it is not to be inserted in any kind of feminism, lends itself to be read in the area of a thinking and practice of sexual difference.

MARÍA COBETA GARCÍA Y MARTA HOLGUERAS PECHARROMÁN. *Prácticas educativas desde la libertad femenina* (Educative Practices from Feminine Freedom, p. 89). In this article we present diverse educative experiences related to the thinking and practice of the Pedagogy of Sexual Difference.

At school, to think about the education of girls and to promote significant and real changes supposes putting emphasis no longer on discrimination but on difference, on feminine greatness and its doing. It means putting in the centre the relationships and the circulation of feminine authority, setting out from the experiences, knowledge and desires of who really make up school, and looking to the other for a judgement and a measure, recognising and giving authority, to be able to modify ways of acting.

Setting out from this thinking we offer practices that show how it is possible to act in school giving room to feminine freedom, and

allowing the circulation of the knowledge of women teachers, girl pupils and mothers. It is shown how it is possible to provoke changes naming feminine experience and setting out from ourselves. They are *knowledges and tastes of experience*¹, our knowledge and tastes that we have been finding in the last ten years.

1. Title of a Seminar of the Feminine Philosophical Community Diotima held in 1997.

(Traducción de Caroline Wilson)