

MARÍA SOLEDAD HERNÁNDEZ CABRERA, *The Convent Cell, A Room of One's Own. Religions Seclusion In The Community of Dominicans of Montesión (La celda del convento, una habitación propia. La vivencia de la clausura en la comunidad de dominicas de Montesión, p.19)*. The most noteworthy elements of this article are, on the one hand, to manage to get access for the first time to the collections of the monastery of Montesión; on the other, to make the importance and diversity of this documentation known. It reconstructs the origin and organisation of this institution and traces a first line of analysis from the point of view of feminist discourse, which reads religious seclusion and silence not as an imposition that comes from the masculine monastic life but as acts in which the nuns signify themselves and give meaning to their spiritual experience.

NÚRIA JORNET I BENITO, *Agnès de Peranda i Clara de Janua: Two Charismatic Figures Or The Foundation of The Monastery of Sant Antoni of Barcelona (Agnès de Peranda i Clara de Janua: dues figures carismàtiques o la fundació del monestir de Sant Antoni de Barcelona, p. 41)*. In this article I analyse the origin of the first monastery of Clarisas in Catalonia - one of the oldest in Spain. Leaving to one side the settling of the monastery according to the legend, I historically reconstruct its foundation and the charismatic protagonism of Agnès de Peranda and Clara Janua, its founders. We follow the trajectory of the community until the change of monastic order at the beginning of the sixteenth century. The underlying objective is to help to build a feminine religious topography of medieval Barcelona.

DIANA SARTORI, *A Bond Without a Legacy* (Un vínculo sin legado, p. 57). If I am able to be here now, speaking, invited to talk about the dialogue with the mother, I am able to do it thanks to a virtuous circle of dialogue, of words together with relationships that, in the last analysis – that is, in its first origin and, at the same time, at its end – goes back to the dialogue itself with the mother. This is a contingent declaration, they are words which affect me directly, in the flesh and in the spirit, precisely certain events, circumstances of my life, precisely some particular and specific relationships, precisely my dialogue with the mother, and, precisely, my mother, her. But, at the same time, in this declaration, in these words, there is something that transcends all these contingencies. Which moves, in turn, the search for meaning that is at the heart of this dialoguing. What I want to say has to do with the relationship with the mother and the dialogue with her insofar as both are concerned with that which is contingent and that which transcends the contingent, initiating the primary structure of the presence in the world of the order of difference, of the opening to being, and of relationship. It is, to sum up, the gift of the encounter with the human and mundane condition, the opening to the life of what is there and transcends us, without us being able to transcend what is there, if it is not through it, crossing it. The maternal relationship, in giving us the word and in showing us how to be in the world, initiates us to judge that constitutive of judgement and to speak that constitutive of language. It teaches us specific judgements, contents and contingent ends, but the relationship itself, in spite of coming about through contingency, transcends it. It teaches us a specific language, linked to the contingency of the situation, those words for those things and not others, but it also teaches us something, knowing how to speak in itself, and the passage between the word and the world, which transcends that contingency. The dialogue with the mother comes before our knowing language and words, and if I had to say whether it is dialogue that opens out to the transcendence of language, or whether the dialogue transcends language itself, I would lean towards the latter. Dialogue, dia-logos, comes before the logos. It is, on the one hand, its constitutive structure, and, on the

other, it transcends it.

REMEI ARNAUS I MORRAL, *Knowing How to Love the Mother: Restoring the Bond Between the Body and the Word (Saber estimar a la mare: restituir el vincle entre el cos i la paraula*, p. 75). This text is born of a need and a desire to put words to a search that I began some years ago now; a search that seeks to quench my thirst to know about the existence of feminine freedom in the world and my thirst for a sense of self, of me, in the world. A very important key in that search has been the consciousness of the symbolic order of the mother: the consciousness of the legacy of the mother, of each real and specific mother who with her embodied wisdom knows how to recreate and keep the treasure of the free and loving relationship between human creatures; the treasure of human co-existence, a treasure that in some way opens me, if I allow it to, to a divine dimension, amorous, of life. The importance of that discovery has helped me to give new life to the dialogue with my mother and to displace the pain of the rupture of the relationship with her that is so unsustainable so many times, and now begin to fill with meaning and freedom living in a woman's body and in relationship with other women and men.

M^a MILAGROS MONTOYA RAMOS, *Sabina, My Life (Sabina, vida mía*, p. 91). Letter to my mother in order to maintain a dialogue with her who, for the last five years, has suffered Alzheimer's. To recognise that my mother has given me my body and the word has meant a radical change in my life. With her I speak about my childhood, my decisions not to be a mother, and about how the recognition of the maternal origin has transformed into love and freedom what was before duty and will. Her very life has taken on for me a new meaning and the "maternal imperative" is the measure of my doing and being in the world. The division of feminine and masculine roles, that my mother has always marked out, I now interpret in another way, as an opportunity to participate in the civilising work of the mother. Now, in

my female students I have also been able to perceive the signs of the change in civilisation that according to M^a Milagros Rivera Garretas is produced when the symbolic order of the mother is put into play. In the legacy of my mother there is also to be found the love of things that are well done and of the beauty of things, as well as industriousness, the search for perfection, order, cleanliness and personal adornment; and above all an amorous measure with which to value life.

NÚRIA BEITIA HERNÁNDEZ, *Greatness. Thirst For Life, Hunger For Love (Grandeza. Sed de vida, hambre de amor, p.109)*. For many years I have felt that there was a breach between my mother and I. A rupture provoked by a lack of meaning, understanding. A lack of understanding that I lived as unidirectional: it was she who did not understand me, I did understand her. I complained about the lack of communication, of exchange. Without realising that the failure of communication did not consist of the fact that this did not exist, the problem was that I had forgotten the code. My mother did talk to me, but she did so in a language that I no longer recognised (I could not? I did not want to?). A code previous to the language of the word, more primary and at the same time deeper: a language of love that not only feeds the soul but also the body.

CONCEPCIÓN JARAMILLO GUIJARRO, *Educating in Feminine (Hacer educación en femenino, p.121)*. Educating from the feminine order indicates the need to signify that the origin of education is the maternal education and also to recognise what women: mothers, teachers, students, bring and have brought to education. In this text I try to make a journey through what have been the different feminist educational practices in Spain; in reality, I try to explain what they have been for me and what they mean in my present educational practice where the point of departure is no longer unease and the criticism of sexism, but the desire to act and speak departing from myself and in relationship with other women and men.