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Fioretta Mazzei: Essere laici non per amare meno

ABSTRACT

Fioretta Mazzei (Florence 1923-Florence 1998) lived across and was involved with the events of a difficult and troubled century, nevertheless very stimulating: the 20th, when wars, political and spiritual changes took place and when Church had a determinant role. She always had the deep and clear vision, as of a descendent of a noble Florentine family.

Family life allowed her to meet some great Christian personages that from Florence contributed to determine the course of the Italian Church in the last century: don Giulio Facibeni, don Lorenzo Milani, don Raffaele Bensi and, above all, Giorgio La Pira; but she was also in touch with a Pope to come, Paul the Sixth.

Fioretta, young friend and follower of these personalities, could watch to them with clear eye and brilliant intelligence and they immediately understood her deep spirituality and sharp and fast mind.

During the second World War, just the day of the Great Front Reversal, September 8th 1943, in a small village of the Chianti area, close to Siena, in a country deeply divided, Fioretta Mazzei and Giorgio La Pira (he had found refuge in Mazzei's villa because wanted by Fascists) entered a friendly and spiritual relation, that got also civil and political since the fifties of the century; they started to collaborate side by side to make of Florence the "town on the mountain", place of peace and Christian ideals, focal point for politics and for Italian as well as international history, all of that for at least two decades.

Fioretta Mazzei has always questioned value and mission of Christian laity and the role of laity in history and society. She decided to dedicate herself to God; she was present in the world to take world to God and her existence was always open to everybody: at school, in her Florentine quarter of San Frediano, passionate for local and international politics. Being elected by citizens in the Florentine town council for more than forty years, from her apartment, always hospitable, especially for poor and abandoned people, but also open over the town and the world, she was a great and humble example of Christian life and she left an indelible mark in all people that got in touch with her.

Fioretta Mazzei was part of the history of her town, which rested impressed by her faith, by her long and rich Christian proactivity, by her intellectual and political engagement in local institutions, where she had been involved initially with Giorgio La Pira and for many years afterwards. She lived in a total freedom from mundane affairs, firmly determined to defend weak people and never stopped working for peace. She had a hopeful look ahead and affection for her beloved town Florence and Fioretta used to compare Florentine events to the biblical history of Jerusalem.

Her fellowship with Giorgio La Pira was characterized by substantial autonomy and intellectual independence, as Fioretta showed and behaved in front of everybody in her apartment in San Frediano, her observation post over the world. Days spent in situations, one can rarely see in his entire life: from the humblest day-by-day experience open to the very last people (she nobly writes God gave her these people as a gift and company for life),

to summit meetings with the greatest men and women of the world, lay or clerical. For all of them the approach was the same, with empathy and sincerity.

Fioretta Mazzei participated as a chief character to the political affairs of her town and country, often unique and alone woman in an almost exclusively men's environment, like the political one or the Church of her time. She offered the original and innovative contribution of her ideas, fruit of a quick and cautious intelligence, serving uniquely truth and peace.

A beautiful example of life or more, because her history crossed a period of deep crisis for woman identity, while Italian society was starting to move towards secularization, as she could timely anticipate.

In a time of dismay for many women subject to multiple, different stimulations that made them loose orientation for several years, having the opportunity to meet with Fioretta Mazzei has meant to them spiritual enrichment and opening of mind; to-day this continues to be true for those women that are endeavouring after their life path.

During her last years of life, she worked incessantly to prevent her town to lose some absolutely sound and significant Florentine historical accomplishments, like the incautious sale of the company "Nuovo Pignone" or the shutdown of the age-old institution "Spedale degli Innocenti", the latter founded in the 15th century and aimed to give a home to abandoned children.

Her very last thought, real poetical will, was again for her beloved town Florence and for its beauty, ever since linked to spiritual renewal.

GABRIELLA GAMBINO

*Essere donna nella post-modernità.
Una sfida giusfilosofica*

ABSTRACT

Nowadays, it seems to be very difficult to deepen the anthropological foundations of being woman: on a philosophical and juridical level, the gender culture, the aftermaths of feminism and the social and economical functionalism have the effect of deconstructing the human being as male and female, with strong consequences on the symbolic significance of motherhood. For these reasons, it is important to be conscious of these changes and try to rebuild the anthropological foundations of the truth about woman. To deepen the feminine question is the starting point to bring back to the centre of the juridical thought the two referential terms of human identity: man and woman, and give back to law its authentic relational structure.

ANJA HANSEN

Progressismo e pacifismo nel movimento femminista danese: un ritratto di Matilde Bajer

ABSTRACT

La percezione dell'esistenza di un distinto "modello Nordico" del femminismo già alla fine del diciannovesimo secolo costituisce una semplificazione sorretta da uno scopo legittimo, ma pur sempre una semplificazione. I paesi Nordici sono stati fra i primi ad ottenere il diritto di voto per le donne, ma ciò non significa che i movimenti femministi di tali paesi si possono etichettare come 'progressisti' sin dalle origini. Una visione più dettagliata delle dinamiche che hanno determinato la trasformazione dal moderatismo al progressismo è utile per capire meglio la storia e il carattere del femminismo europeo in generale. Matilde Bajer (1840-1934) è stata una figura d'avanguardia nel movimento femminista e pacifista danese. Al contrario di quanto indica la sua co-fondazione dell'Associazione Danese delle Donne (*Dansk Kvindesamfund*) e della Società Femminile di Lettura (*Kvindelig Læseforening*) - entrambe fondate nel 1871 - la Bajer non apparteneva alla tradizione moderata. Questo dato risulta chiaro dalla successiva co-fondazione dell'Associazione Danese per il Progresso Femminile (*Kvindelig Fremskridtsforening*), che aveva come scopo principale l'ottenimento del diritto di voto per le donne, e il suo impegno a favore dell'Associazione Danese per la Pace (*Dansk Fredsforening*), fondata da suo marito, il deputato Fredrik Bajer, nel 1882. Matilde Bajer avviò molte iniziative in favore del pacifismo e del femminismo e fu capace di dare risonanza internazionale all'Associazione Danese delle Donne. Anche la vita domestica di questa donna è stata presa a modello di comportamento. Grazie alla cooperazione, pazienza, e sostegno offerti da suo marito, la Bajer fu in grado di trovare un equilibrio fra le responsabilità di madre e moglie e l'attivismo politico. L'articolo si sofferma sulle modalità e gli intenti attraverso i quali la Bajer ha tentato di influenzare, con successi occasionali, il processo legislativo nazionale, e l'indirizzo politico del movimento femminista Danese. Lo scopo dell'articolo è di presentare un'immagine diversificata dei concetti e delle prassi che spesso in modo semplicistico vengono associate al "modello Nordico" del femminismo.

IRENE KAJON

Le relazioni tra Abramo, Sara, e Isacco: un archetipo della famiglia

ABSTRACT

The article offers an analysis of the relationships between Abraham, Sarah, and Isaac described in Genesis, chapters 12, 21, 22, and 23. The aim is to show how these relationships form an archetype of the family because they reflect human heights and weaknesses. From the subtle and complicate relationships between husband and wife, father and son, mother and son, told in the Bible, it is possible to argue about the contemporary relationships. Thus the article intends to show how the holiness of the Bible does not rest so much on revelation as on the deepness of its teachings.

LAURA PALAZZANI

Etica della cura e giustizia

ABSTRACT

In the framework of a philosophical enquiry into the concept of care, the article places a particular emphasis on the feminist and female paths related to the thematization of care, in order to outline care as a general ethics paradigm. A set of critical issues regarding the ethics of care may be overcome by associating it with the concept of justice, within theory and practice.

MARIA TERESA RUSSO

Donna ed educazione amorosa nel pensiero di Julián Marías

ABSTRACT

Il pensiero filosofico in terra iberica si distingue per un'attenzione particolare alla questione del femminile e per una riflessione teorica sul tema dell'amore, alimentata anche da fonti teologiche. Nelle opere del filosofo Julián Marías (1914-2005), la natura della donna è tematizzata all'interno di un'antropologia che rifiuta la neutralità dell'umano e l'amore è concepito come un cambiamento ontologico che comporta una radicale trasformazione della vita personale.

ANNA SLERCA

***La figura della donna nell'Erec et enide e nell'Yvain ou le chevalier au lion di
Chrétien de Troyes***

ABSTRACT

For my essay, I mean compare the main female figures encountered in two novels of Chrétien de Troyes: *Erec et Enide* and *Yvain ou le Chevalier au lion*. To the character of Enide, a wife too dependent, is opposed in some sense the character of Laudine, a wife too dominant. Evolution marks these two characters. In the first novel by Chrétien, the female protagonist manages to find to her partner a chance of mutual agreement, albeit in a situation of partial submission. In the *Chevalier au lion*, the chatelaine acquires consciousness of her socio-political task.
