Slide 1: CEH

**The Superwoman Myth**

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Slide 2: Superwoman

I want to express my thanks to the local Centre of Humanist Studies for allowing me to present this work on a minor myth of our culture, short lived since it is now in full decline.

First, It is important to understand how the word myth is used in this work: As Mario Rodriguez Cobo said in his conference on Universal Root Myths: “In contemporary times and in common language, however, the word “myth” denotes two quite distinct things. On the one hand, it refers to fantastic tales of the deities of various cultures; on the other, it refers to things in which people believe very strongly but that are in fact false.”

Slide 3: What is a myth?

Later on he clarifies: “I should note that I do not take myths to be absolute falsehoods but, on the contrary, as psychological truths that may or may not coincide with the perception of this world that we find ourselves in. And there is something else: Those beliefs are not just passive schemata or ideas, but correspond to tensions and emotional climates that, taking shape in images, become forces that orient and direct action, both individual and collective.””

From this perspective the Superwoman myth is not a founding myth, such as for example the fight between Titans and Gods that originated the Greek Olympus. It cannot be compared with myths that have translated the vital tensions of people generating values and believes of a whole civilization.

Slide 4: Minor myth

It is not even a secondary myth, related to minor gods or demigods with more specific functions, such as Hermes among the Greeks. It is merely a minor myth or tertiary myth, equivalent to the heroes’ myths of other cultures, such as Jason. Besides, it has only been valid for a few years, since it appeared in the middle of the twentieth century and it is now declining at the beginning of the XXI century.

One could ask: Why not consider it merely as a model? A model is a guiding image that can be rejected, accepted or questioned. Instead, a myth, even a minor one, such as the one we are presenting today, has installed itself at the level of social beliefs. During its validity there are no doubts about its existence and even a wild and disproportioned one such as the one we are going to study, it’s an image that can guide behavior.

**On the other hand, it has a particular talent: although it appears within a specific culture, with relationships and characteristics from a very limited sector of present day humanity, it translates and rescues the desire for women’s liberation, pending since millennia.**

**Therefore, we will go deeper into this liberation attempt which while trying to surpass the conditions of origin; it becomes trapped in a new kind of gender violence, and thus produces new suffering.**

INTER RELATED PROCESSES

We will now see in detail how this myth appeared, what characteristics it has had and what consequences it has generate to finally return to the conclusion mentioned at the beginning.

Slide 5: Process of Western Civilization

There have always been special, courageous, innovating or powerful women. But this myth refers itself exclusively to women who deeply wished to develop all the traditional feminine characteristics (tender, selfless mother, loving wife, domestic reference and guide) and also women who wanted to develop professionally, to achieve certain social recognition.

We are not talking about the many women who have had to support their children, with or without the help of their environment. **We are talking about women who placed their hearts, their dreams and their interests in both areas: the domestic and the professional. This is the attitude that evidences the depth of believing that by becoming Superwoman, happiness could be achieved.**

**When did these people think about transgressing the established guidelines? In full western decay. This answer would have been unthinkable in previous moments**.

According to Ortega & Gasset, there are three Historical Ages defined in every culture:

1. Traditional , 2) Rationalist and 3) Disappointed

Mario Rodriguez Cobos (Silo) explains these ages in his “Study of the XX Century” written during the sixties when the following generations had not yet become adult: 1947, 1962, 1977 and 1992.

1. Traditionalism

Studied in time and space. It develops from Byzantium and it finishes with the generation of 1.596 (the one of Descartes), although the core of characteristic belief of the traditional age was already in movement several generations before.

1. Rationalism

Includes three moments.

The first one develops along nine generations: 1596-1611-1626-1641-1656-1671-1686-1701-1716.

The second one develops in five: 1736-1751-1769-1783-1799.

The third one in five: 1812-1827-1842-1857-1872

In the Rationalist Age, life serves the Reason (it is the age of revolutions)

#### *Disappointment*

Includes so far, two moments.

The first one develops along four generations: 1887-1902-1917-1932.

The second one develops, so far, in the generation of 1945.

How has the experience of disappointment been experienced in the West? We will not go deeper into this topic which has been developed by many good authors, but we need to bear in mind the feeling of this age, the register or orphanhood of the disappointed person, which as Ortega said: “He wants to serve above all: another man or an emperor, or a wizard, or an idol. Anything to prevent feeling the terror of facing alone, in one’s own heart, the ravages of existence”

It is also true that along with the fall of beliefs that held civilizations as a whole, along with the acceleration of change, new unsuspected possibilities appear. Proposals that years before would have been classified as impossible (or heretic) are now seductive due to the unleashed flight of their thoughts.

In such a contradictory and enabling moment, a phenomenon that had been brewing for a long time, can manifest itself with strength, going beyond our civilization and transforming tensions valid for millennia. I am referring to the process of women discrimination and its weakening at the same time of western decline.

I will not go in detail of his process, I have chosen only examples of three specific moments: geographical fragments of its beginning, its peak and its decline with a bit more detail.

When did this discrimination begin? It is hard to estimate an exact date. Some studies peg it at 10.000 years ago, when cultures were fragmented and with little connection to each other. In that landscape, there were cultures where women had a relevant role and others where their influence was significantly reduced. Since our study concerns a western myth, we will study the beginnings of western discrimination. In other words, when was the fall of the cultures that respected women.

Slide 6: Examples of cultures where women had a relevant role

Angelika Klatte in her presentation “Women divinely inspired” presents two civilizations linked by the fact that women had a relevant role and the situations in which they fell. She said:

“The civilization of Ancient Europe extended itself around year 5.000 b.c. from the Balkans until Greece and its islands, along the Adriatic Sea of southern Italy and it reached today’s Ukraine on the east.”

Later on: “Writing was related to ceremonies, consecration of offerings, fertility and funeral rites. Knowledge and handling of writing was the task of the priestess.. Therefore, it is highly probable that the first type of writing of humanity was invented by a woman.

in Ancient European culture, writing was used from 5.300 to 3.500 b.c. for 1.800 years. With the invasion of the pre-Germanic Kurgan prehistoric non-writing begins again in Europe. Fortunately, the culture of Ancient Europe was not totally lost. We found similar forms in several places in the Aegean Sea, in the Balkans, in Moldova and Ukraine, in the Adriatic and in the Danube.

We will take this date of 3,500 b.c. as the estimated date for the beginning of western woman discrimination process because from that date onwards the majority of cultures were already discriminating although certain memorable “isles” were able to avoid this for 2,000 years.

The cultural heritage is no where seen so clearly visible as in the first Minoan period of Crete. Settlers of unknown origin immigrated to Crete from 3.000 to 2.000 b.c. Harald Haamann believes that it is quite possible that they were from Ancient Europe. Anyway, there arises once again European writing. This time it is a writing that gave form to our own alphabet.

### Minoan Crete as nexus between Ancient Europe and Ancient Near East

Slide 7: Minoan Crete

Many elements of Ancient Europe appeared in the Minoan culture, such as the feminine figures, serpent goddesses, bull and ancestors cults, showing how “the essence of Ancient Europe civilization emerged in the Minoan cultural patterns”

Lately, she explains: The Minoan culture is an example of urban civilization, highly developed and governed by women. Cities had up to 80.000 inhabitants. I was personally able to visit in one week, what is left of 4 laces and I saw the ruins of 6 cities. There are no defense constructions and no evidence of a warrior league. Men were sailors. Palaces are architectural wonders. For example the Knossos palace is 5 times the size of Buckingham Palace, with 3 and 4 floors, decorated with columns painted in red and floors and walls of white alabaster.

And later on:”Then, what happened?

A sequence of natural catastrophes caused large scale destruction in Crete. By the middle of the second millennia there was a strong earthquake and later on, one of the largest volcano eruptions in human history. One part of Thera, present Santorini, sank below sea level. The last disaster came from the sea: a Tsunami wave, with, in some places, up to 20 meters high, flooded many villages. This whole series of natural disasters happened in a short time Cities and palaces were destroyed,.”

These two examples give an idea of the fall of civilization where women had an important role and that were destroyed or replaced by others, thus starting a long process of discrimination.

From the destruction of Troy (approx. 1.184 b.c,) the process of women’s submission is installed in the west. Slowly, women were pushed to secondary functions, power shifts to the warrior men and descendants start to be considered under patrilocal laws.

The secondariness of woman reaches mythologies. Cibeles loses her double sexuality. Demeter looses importance in the Olympic pantheon and later on the Sibyls are being considered erratic. This has consequences in the legal field (for example, roman repudiation that left a woman and her children in situation of helplessness), in the economic field (impossibility of heritage or autonomous disposition of money) and of course, in education (the inventors of writing were denied the possibility to study).

Slide 8: Example of discriminatory beliefs

Thus, for approximately 5.500 years a discriminatory social model was maintained towards women. An example of the peak moment of this process is the opera Rigoletto in 1851, where Verdi allegorizes it in a beautiful aria.

<http://www.youtube.com/watch?v=8A3zetSuYRg>

Woman is flighty  
Like a feather in the wind,  
She changes her voice — and her mind.  
Always sweet,  
Pretty face,  
In tears or in laughter, — she is always lying.  
Always miserable  
Is he who trusts her,  
He who confides in her — his unwary heart!  
Yet one never feels  
Fully happy  
Who on that bosom — does not drink love!

A marvelous, artistic example, superb in degrading half of humanity!

This aria summarizes the discriminatory beliefs about women: beautiful but silly, unable to think, sweet, attractive, manipulative, and perfidious.

Along with this external process of discrimination, one may ask oneself, what was going on in the consciousness of women of that time. Perhaps they accepted it, or they rebelled against it, or maybe they isolated themselves? Most probably they tried all these attitudes. But, in the case of rebels, what archetypes, what models, what old myths may have provided them with force, courage or even an open future?

It is well known that the old myths of the Big Mother, or the Wise Old Woman continued through the example, the oral transmission and poetry. Jean Shinoda Bolen describes it with clarity in her book “Goddesses in Every Woman”

Slide 9: Medieval rebellion

The process of women’s emancipation starts far back in the past with isolated attempts, notable figures and the accumulation of intentions. The sociologist Aura Tampoa Lizardo provides a different vision of this process: “From my perspective, they have not only existed since modernity, but long before, for example in medieval age, nuns used the church institution to live a different life. Of course, they abandoned maternity but, they become mothers of the ill people and they also search for extreme perfection thus answering to a life style dictated by an institution that was their own. Nevertheless, in that same age, there were experiences such as The Mansions that jumped above social conventions and they went beyond.

For me, it is as though, since memory existed, since we existed, each woman chose for one or the other road, it is true that the emancipation rise promoted many of them to chose the hardest one….”

A clear example was Hildegard Von Bingen, a Benedictine abbess, mystic, teacher, botanic and nursing scholar. Another example closer to Renascence was Teresa de Jesus.

Due to the accumulation of so many attempts, something different appear in the XVIII century. Luz Maria Fernandez Mateos from Salamanca University details the process of women’s emancipation with this specific culture in her presentation “The Feminist question today” in a seminar in 2008:

Slide 10: XVII Century Poulain de la Barre

With the arrival of illustration (XVIII century) women started to achieve social protagonism out of the home, through active participation in social and literary movements of the age. Women organized themselves; they formed clubs and social meeting centers to claim their identity. From those moments arose “On the equality of sexes” by Poulain de la Barre (1673) the first explicitly feminist book that establishes men and women are born free and equal and therefore they all have the same rights. Another example can be found in the illustrated Spanish Josefa Amar with the books: “Importance of the Instruction that Should be Granted to Women” (1784) or the “Speech on the Physical and Moral Education of Women” (1769).

In spite of these particular expressions, towards the feminine equality, women had to wait until the French Revolution to collectively express their voice.

The situation deteriorates at the beginning of XIX century with the Napoleonic Code of 1804 (“”Women are our property and we are not theirs”. Fernándes Mateos explains:

“There was also discrimination in teaching and public scope”. Later on:

“This way, Hegel will express in his book “Principles of Philosophical Law or Natural Law and Political Sciences: The man represents the objectivity of knowledge, while the woman embodies the emotions. This is why in relations with the external world, the first one means the force and the activity and the second one weakness and passivity”

Slide 11: XIX Century: suffragettes

Precisely, at the end of that century, during the “Second Industrial Revolution” many feminist movements appeared with diversity in programs and strategies, coinciding in two fundamental objectives: The right to vote and education (middle and university). Today we call them suffragettes.

After long fights and countless sacrifices, isolation and persecution of the suffragettes, changes finally began.

With regards to the feminine vote, in 1918 in Great Britain only women over thirty could vote. In Belgium (1919) only widows and mothers of war victims. In Portugal (1931) only women with university studies. In Spain, the republican constitution of 1931 proclaimed the equality of sexes and granted women the vote.

But the XX century changes were slow. In order to give a human dimension to that speed, we will turn to the Argentinean poetess Alfonsina Storni that transmits in few words a feminine feeling of the time:

Slide 12: Alfonsina Storni

***It may well be*** *Maybe all that my verses have expressed  
is simply what was never allowed to be;  
only what was hidden and suppressed  
from woman to woman, from family to family.  
  
They say that in my house tradition was  
the rule by which one did things properly;  
they say the women of my mother's house  
were always silent - yes, it well may be.  
  
Sometimes my mother felt longings to be free,  
but then a bitter wave rose to her eyes  
and in the shadows she wept.  
  
And all this-caustic, betrayed, chastised-  
all this that in her soul she tightly kept,  
I think that, without knowing, I have set it free.*

In the sixties, many different feminist organizations and movements appear fighting against the great inequalities that were present in education, law, culture, etc. These movements gave birth to the so called liberal feminism.

Slide 13: XX Century: Liberation Promoters

Many authors contributed to the expansion of said movement, for example: Simone de Beauvoir, Betty Friedan, founder of the NOW group (National Organization for Women), one of the most important organization in the USA; Gloria Steinen and Bella Abzug. This movement enabled the passage of non-discrimination laws and a wide spectrum of protective measures towards maternity and campaigns related to identify and stop violence against women.

At the beginning of the XXI century with access to university strikingly increased; the amount or women with manager status in banks and commerce has also grown. But, in spite of this progress, the proportion of women in the upper echelons of power (political, economical and cultural) is stills scarce, although there are companies that exhibit female managers to show off their non-discrimination.

The important thing is that in this new millennia there is still a large proportion of women subject to double duty: one at work and the other as mother-housewife. In the Italian study Imagine Work of 2009, data from Italy and Norway are compared regarding time involved in domestic tasks:

Hours invested in domestic work of Women: Italians 5 h 47 min – Norwegians: 3 h 36 min

Hours invested in domestic work of Men: Italian: 1 h 55 min – Norwegians: 2h 24 min

This evidences that with different rhythms, discrimination still exists in Europe. In the Spanish case, it is enough to see the national data of women’s death as victims of their partner’s violence: Year 2009: 73; year 2010: 78; year 2011: 65.

We understand that the process of discrimination of women is in full decline. A new sensibility arises with the new generations where the family project is decided and developed by two and where companies are demanded working time flexibility for both parents.

**All of this allows us to understand the historical possibility of the Superwoman myth. First of all because the fundamental beliefs were seriously weakened and on the other hand, because a huge desire for emancipation that had been suppressed and hidden for millennia was strongly appearing and expressing itself in all fields. A desire that had no images. There was no information from other cultures or possibilities. From the western arrogance it was believed that woman’s place had “always” been the same and there was an enormous vacuum of possibilities for those who wanted to change it.**

**As a conclusion for these interrelated processes we ask: what is the compensation of this myth? Against what is it rebelling? it rebles against the imposition of roles and possibilities assigned to each gender. It compensates the narrow vital ambit that was reserved for women and it does so, adding the masculine roles to the traditional feminine ones. In other words, being providers and searchers for professional success in addition to being a mother, couple and housewife.**

**We will now see in detail this addition of roles.**

WHAT ARE THE CHARACTERISTICS OF THIS MYTH?

Let’s see now how he myth is from the inside, to find out what it is made of. We have grouped the characteristics of this myth in 3 pairs of fields, starting with the home. Superwoman is a mother and she has a home. This is a woman who maintains the traditional roles of her gender. It is possible that she may have attempted to delegate (or not) but the delegations has been partial, occasional or nil.

Slide 14: Myth characteristics: Mother & housewife

Superwoman is not any mother, she is THE mother. This is someone capable of expressing all her love and care that her offspring may need, she is also someone who understands her children’s stages. This generates a wide scope of activities, search for possibilities and support. To provide a few examples: THE mother grants importance to the nighttime story, as well as studies, helps with homework or gets home teachers. She also values physical development with sports and she does not forget art.

Taking care of the home has been a more secondary role that maybe Superwomen have tried to delegate, but due to the lack of Money or help, too many times Superwomen have dedicated long hours during the weekends preparing frozen food for the week; arranging houses where children never do their part and thanking occasional family help which are a bit bored with listening to her complain.

Slide 15 Myth characteristics: appeal and sociability

Other striking characteristics are appeal and sociability. A Superwoman cannot allow herself to go through life untidy and without feeling attractive. She is someone who takes care of her looks, she has a whole industry to help her and she receives the corresponding commercial avalanche to keep herself young, sexy and with her own style. This means that Superwoman devotes time and energy to take care of her looks. But she goes beyond that, Superwoman desires and demands to have a mature autonomous sexual life.

It is now the right time to ask oneself how somebody so busy with her offspring, strongly fighting at the professional level, could have the disposition to give herself to pleasure, loosening up the accumulated tensions; bearing in mind that a vast majority has had couples with a macho mentality. In view of this combination it is highly laudable that some women could develop a satisfactory sexual life.

Another side of Superwoman is sociability which in general has been quite restricted, but it has existed. Friendship is a great value for her as well as solidarity with the difficult situations of her close friends.

Slide 16: Myth characteristics: Professional Success

Finally, Superwoman is a professional and she will aspire to succeed. Whatever her profession or the status she may have, she will be efficient, she will know all details of her activity and she will have a high degree of responsibility. She is usually strongly competitive and she is clever in getting mentors or powerful men that may help her. All of these are the elements of an individualistic behavior that faces difficulties as personal challenges. This individuality will generate a conflict with the help Superwoman needs, help that is needed to strengthen a network of contacts and support.

In the professional field, although it has been hard, women have been able to show their capabilities and move forward. In multinationals it has been harder. Women have had to show more dedication and talent than their male colleagues.

Slide 17 Relations among characteristics

These characteristics have many elements in common. We will mention only a few:

* They are competitive: both the professional success searcher and the sexy lady maintain a fierce competition with rivals.
* They exclude each other: a mother should prioritize her children, whether she has an important business meeting or not. An executive should prioritize her work and if she needs to work extra hours, that is the price she has to pay for her amazing road to success
* They promote violence by externally measuring results. Motherhood success is measured by children success (in studies, sports or socially), Sex appeal is measured by the distance with the esthetic cannon of advertisement and professionals are measured by their business results.

These are the characteristics of the myth, but as we said, we wanted to know the inside of Superwoman, so it is now the time to ask about the followers of the myth: How does a woman feel developing these activities? The answer is simple: under pressure. Even if her projects were beloved and she had great motivation to carry them out, they could only be maintained and developed with a great amount of self-demand. This way, Superwoman remained fatally enchained to her own demands.

HOW DOES THIS MYTH RELATE WITH OTHERS OF THE SAME MOMENT?

What are the beliefs, the intangibles?

Slide 18: Relations with other myths

In the sixties, when this myth appeared, they were still enduring as secondary myths, some very old ones, that we have mentioned before, but remaining with only some of their characteristics. For example, the myth of Big Mother, with the attributes of self denial and home career. The Superwoman has a strong relation with all the beliefs related to her. Although from an arrogant attitude, Superwoman despises the fixed feminine roles, nevertheless she adheres to the idea of becoming the only provider of whatever is needed by her children.

There is also a strong relationship to other ancient myths, still valid in their secondary form, related to physical attraction, such as Lilith, Astarte and others. In the XX century these myths become interrelated with the naturalist myth of the glorification of youth. Therefore, Superwoman does not only want to be beautiful, attractive and a seductress, but also forever young.

Of course, her working characteristics are those assigned to the men of her culture for the last centuries. The idea is to achieve success associated with big incomes. Superwoman wants to be a rich winner. Since she is highly competitive, she wants to reach, individually, the social pinnacle.

With relation to other myths valid at the moment of her expansion, for example cars and electronic devices, both granting prestige, it does not seem there is a close relationship with Superwoman, since she may (or may not) be associated with them.

So, we reach the conclusion that the Superwoman myth does not generate new feminine possibilities, since she maintains everything that was traditionally assigned to BOTH GENDERS and that is precisely the novelty.

It is important to acknowledge that all these minor myths share the same greater context of beliefs where the Money myth is Almighty.

Slide 19: The Money Myth

This myth is detailed by Silo in his conference on Universal Root Myths: “Yet in this picturesque fiction we have not denied the instrumental efficacy of money—in fact, we have endowed it with a tremendous psychological power, for we have seen that the object “money” is attributed greater magic than it actually has: This tangible thing will bring us intangible happiness and in some way immortality, for it can distract us from our concern with the problem of death.

*And later on:* “*When we examined money as one of the central secular myths of our time, we described it as the nucleus or gravitational center of a whole system of ideation. I suppose that my listeners will probably not have imagined in this context a figure such as the atomic model of Niels Bohr, in which the nucleus is the central mass around which the electrons revolve. But in fact the nucleus of a system of ideation colors with its own particular characteristics a great part of people’s lives—their behavior, their ambitions and desires, their fears, are all related to this theme. And there is even more to this: An entire interpretation of the world and the events of that world is connected to this nucleus. In our example, the history of humanity would then take on an economic character, and this history will culminate in paradise when conflicts that question the supremacy of money finally cease.”*

Slide 20: Haloed Relations

Due to this context, the relationships that Superwoman establishes with the myths of her time are tinged or haloed with the characteristics of this central myth: It includes the belief that through the accumulation of activities, she will achieve happiness. Also, she pretends that by the fragmentation of behaviors, dedicating herself exclusively to each area with passion, she will carry out a life, without noticing that the desired proportion between each obsession is only driving her to an altered state of mind, with increasing destabilization.

Superwoman throws herself into the world expecting to provide a meaning to her life through action, without understanding that the motor of such display is found in her inner world, perhaps in her personal deficiencies such as a lack of affection or importance. Nevertheless, her action in the world may turn out creative or vocational. Perhaps due to the interaction as a mother or professional, she may generate moments of great coherence. Therefore, it is not possible to evaluate Superwoman’s happiness or suffering by merely considering isolated moments. It is only possible to do so, when the whole process is developed and considering the anti-humanist direction of her enormous effort.

As Maria Asunción Balonga Figuerola says in her book “The Myth of Superwoman”: “Nobody should be asked to become a bicephalous monster to continue being a woman”

So we ask ourselves: What inner motors generated the adhesion of so many women to this so clearly contradictory myth? .

Slide 21 Old beliefs still existing

First of all, those of us who adhered to this myth, maintained the traditional beliefs. These beliefs were something more that the feminine roles of the past, they were beliefs about ourselves and the feminine condition that we could not transform that that moment. (If anybody needs to show the world that she is something more than a portion of herself, it is because of the belief of being only a portion still beats in her heart.

Secondly, the process of emancipation may have been a brilliant external milestone, but they are slow to operate in consciousness. Although we had the vote and the possibility to study, the family and office environments where we developed were still remarkable chauvinist. The possibility of help was very small.

Finally, as individuals and as a collective group, we claimed the right to Utopia by rebelling against the fixed pattern imposed upon as by the mere fact of being born girls. So, that impossible and attractive image of Superwoman, capable of achieving something never dreamed of by so many women, provided the necessary motivation for the rebellion, innovation and risk to carry out such venture.

WHAT HAS BEEN THE PROCESS OF THIS MYTH?

Slide 22 Myth Process

It is born in the sixties, accompanied by the process of women liberation. It reaches its peak in the nineties when due to social pressure, many legal, social and working possibilities opened up. But if the myth is declining in the XXI century, what factors are collaborating in its decline?

The western disappointment had come forward to such a point that we now acknowledge the falsehood of images that yesterday were seductive. The corporate success image begins to crack and shows itself as highly suspicious. There is now a different look toward political and economic idols. Possession, that was the happiness giver, is now intuitively regarded as the Medusa of our time.

On the other hand, there have been several generations of Superwomen. Their attempts, their experiences and their failures are measured by their daughters, who now appreciate the merit of so much effort, but they claim for the affection and the company so many times denied.

Slide 23: New generations

Finally, the new generations, guided by a new sensibility that expresses with solidarity, prefer to look for non-individual alternatives, but those of a group, a couple or a whole, to the complex relations of a new civilization. This way, they are looking for new models that will surpass the mere addition of previous models.

Slide 24: The future

As a conclusion, we see this myth belongs to a dying world. It has been a laudable attempt to rebel, trying to transform and injustice without understanding its roots. Our life has a shorter time span than those of civilizations and with the bricks of an old world we wanted to build a new house, without being able to await the new builders that have now finally arrived to design a more human home.

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