

**Claudia Leal**, *The Public Face of Motherhood. A Christian Perspective*

This article explores the transformation of motherhood within the context of accelerated social and cultural change in modern societies. Drawing from Christian moral theology, it proposes a notion of motherhood as a shared patrimony of the Christian community, rather than a solely private or individual experience. The analysis begins by acknowledging the historical rupture brought about by industrialization, secularization, and individualism, which have led to both increased freedom and profound isolation for contemporary mothers. These transformations have exposed the inadequacy of many dominant epistemological paradigms and call for more sensitive, inclusive frameworks that can account for the complexity of human experience. Engaging the work of philosopher Sara Ruddick, the article critiques the liberal dichotomy between public and private from an ethical and theological perspective, aiming to contribute to a richer moral understanding of motherhood in today's world.

**Orietta Rachele Grazioli**, *The Absence of the Category of Motherhood in Canon Law?*

This contribution aims to focus on an examination of the Church's codified law and the space it reserves, more or less explicitly, for the category of motherhood, starting from an analysis of the current rules and moving on to a reflection on some issues emerging in modern times, such as surrogacy, for which solutions *de iure condendo* are suggested.

**María Carrillo Cal y Mayor**, *Motherhood and the Market. "Surrogate Motherhood: a Market that needs to be Abolished"*

This article analyses the global surrogacy market in light of recent statements by Pope Francis. The Holy Father, as the voice of ethical reason and the conscience of the international community, has advocated for an agreement to universally abolish surrogacy. This lucrative market, which involves various actors such as clinics, lawyers and intermediaries, conveys a certain image of motherhood and women in public discourse. Indeed, the economic interests that drive this industry promote a mercantilist view of motherhood, contrary to human dignity. The Pope has not been alone in warning of the threat that this practice represents. His voice joins that of various groups, such as the Casablanca Declaration, which perceive that, although it is presented as an attractive technique, in reality it seriously violates the rights of women and children. This economic exploitation is worrying, as it leads to the actual sale of children and exploitation of women, whose only requirement is to pay the agreed sum, without taking into consideration the suitability of the clients to take care of the children. This article presents the reasons why surrogacy is reprehensible and explores the reasons why its universal abolition strengthens the idea of motherhood as a social heritage that transcends women and must be protected and promoted by society as a whole.

**Valentina Nilo**, *Motherhood and Migration: The Coexistence of Absence and Care. A Decolonial Approach for Latin America*

This article examines motherhood and migration through a decolonial lens, arguing that migrant mothers embody both absence and care, rupture and resistance. While dominant ideals, shaped by patriarchy, colonialism, and Catholic tradition, confine women to self-sacrificial motherhood, the lived realities of Latin American migrants reveal alternative maternal practices forged in contexts of systemic violence and

economic precarity. Compelled to leave their children to provide for them abroad, these women participate in the “globalization of care”, sustaining the global economy while failing cultural ideals of motherhood. Yet this failure becomes resistance: through transnational mothering, cell-phone care, remittances, and communal solidarity, they reconfigure gender hierarchies and enact politics of affection. Their practices challenge both colonial norms and certain feminist frameworks, offering maternalism as a lens to recover motherhood as agency. Migrant mothers thus generate new ethics of life grounded in resilience, solidarity, and relationality.

**Yenny Delgado**, *The Sacredness of Motherhood in Abya Yala*

This article examines the sacred life cycles through which women embody motherhood in Abya Yala, emphasizing the role of maternal figures in the native wisdom – Mother Land, Mother Creator, and Mother Spirit – as vital bearers of lives continuity and the sacred bond of cosmoexistence. In the face of the challenges posed by colonization and women’s bodies oppression, motherhood in Abya Yala emerges as a sacred and relational cycle of life deeply rooted in native traditions and spirituality to protect life in all stages of life. Motherhood is not an inherent trait, but a role learned and embraced as women participate in the divine plan to sustain life. It is not an isolated experience; it flourishes in every stage of mothering. The sacredness of motherhood in Abya Yala calls for the collective protection of women to ensure mothers continue transmitting ancestral memories and spiritual practices alive for future generations.

**Simona Segoloni**, *Mother Church. Contribution to the Reinterpretation of a Metaphor*

This article aims to reinterpret the maternal category attributed to the Church. It begins with the text of the last Council, which allows us to briefly revisit the history of a category that intertwines the female experience, that of Mary and – symbolically – that of the Christian community. In the history of the Church, in fact, despite having almost no biblical basis, the Church has been seen as a mother because it is symbolically interpreted as the new Eve in relation to the new Adam. This identification has then been superimposed on the Mariological one, which needs to be distinguished. Having concluded the process of reinterpreting meanings, we move on to reinterpreting the maternal category in the light of women’s experiences, seeking to grasp its lights and shadows in relation to the Church. To explore this experience, it will first be necessary to correct patriarchal interpretations that see the Church as the feminine principle of the birth of believers, while the masculine principle would be attributable to God, in order to develop an interpretation that sees the motherhood of God itself reflected in that of the Church.

**Rodolfo Castro**, *Violence against Women in Peru: a Socio-Cultural Approach from the Perspective of the Family*

The purpose of this study is to identify the predicting factors which raise the probability a woman will be a victim of violence by her partner in Peru. In order to do this, the latest version of the Endes was used. The results show the variables that increase the possibility of a woman suffering from scenarios of violence are she has witnessed acts of violence at home, she has suffered violence in her childhood, she had more than one sentimental union and her partner sometimes (or frequently) consumes alcohol. While the variables that reduce the probability of violence are to have a lasting relationship, between 25 and 29 years or 30 or more years, her partner treats her well and the decision of economic management falls to the woman and her partner or in just her partner.

**Brigitte Cholvy**, *When a Possible Revival of Humanism comes from Elsewhere*

The aim of this article is to suggest, based on an example witnessed in Morocco on the author's personal experience over the past dozen years, that a new way of thinking about humanism is possible, provided we are willing to shift our understanding of what we, as Westerners, have, by renewing our idea of universalism.