

## The political power of women's

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What we have seen in the streets of Brazil recently is a new mode of political power. A body of women facing up to the fear they want to impose on societies, and saying that we no longer want to be protected, invisible, threatened or murdered. A new way of building democracy in the streets, despite the old institutions of politics, where women do not exceed 10% of a presence in parliaments corrupted by patriarchal power, delegitimized by corrupt practices and by a policy that only legitimizes itself as an expression of the hierarchy of domination.

But why are not we afraid? Because we have achieved the sensible connectivity of the bodies that that recognize themselves accompanied by their peers; the "embodiment" as our Latin fellow women say when they protest in the streets. The common, ancient construction and practice of pre-witch women from communal experience, kneaded together with the collective chants of women workers, but still latent in the ways of breaking coconut in Brazil. And women can do it because, recovering our archaic memory, we do not need to reproduce a belonging to any institution of war and violence.

Here we are engendering a new form of "political doing", from social networks to streets, women show us as a horizontal force, as a desire for solidarity with society, with total shamelessness in the display of diversities, and with contagious joy: A form that breaks the fear!

The presence of thousands of women on the streets of the country's cities, showing the rejection of fascism, was the form of a politic overflowing institutional channels, the ingrained ways of discipline that have been imposed on us for centuries. Fascism as the most finished expression of individualism, the denial of the other as different, relegation and invisibilization of diversity, naturalization of violence against women, domestication of women's bodies, of the blacks, of sexual diversity, of migrants, and of those impoverished by a patriarchal economic power that is increasingly concentrating the riches produced by all of society.

The elites cannot impose the brutal model of exploitation, massive unemployment, precariousness of life, dispossession and plundering of rural and urban territories without using violence, truculence, without the criminalization of the poor. The drug policy became the alibi for the genocide of young blacks in the urban periphery. The militarization of cities as the way of living in fear. Fascism as a result of this process of cleansing societies by hatred and violence. But fascism is also the result of the ever greater sophistication of forms of social control and territories, and the modulation of subjectivities, from the market religions, consumption, a common sense of double morality, and more intimate desires, the exploration of hearts and minds ...

That is why women, after a long liberation process that has lasted several centuries, are facing fascism with non-violent forms of expression, an appreciation of diversity, a respect for bodies and their sexuality, disobedience to aesthetic standards, care with the everyday life, or simply by seeing each other.

We, who since feminism have been able to build other domestic territories to appreciate the invisible work of women, to denounce and combat the violence we suffer in our daily lives,

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build equality in the vast field of work and studies, we who are making the most triumphant revolution of the last century, now take to the streets to face fascism for its roots of hatred and patriarchal, racist and class domination. And we do it from a practice of feminist politicization, from the international strikes on the last 8th of March, which opened new understandings about the concept of work, from the right to choose our sexualities, our freedom to have children or not, of living motherhood as a political act and of composition of affections and relations, of moving towards a sexual division of egalitarian work, of the force of collective action in the streets we take, and which we now no longer want to abandon; of the desire, finally, to build a lovingly diverse world of equals...

We express the politician reinvented, decolonized, liberated in its power of expression of the desire for equality, solidarity and peace. Faced with the death drive, and the spectacularization of violence that exacerbates fascism, we oppose this power that arises from the need to invent other practices, other knowledge and other worlds. Creating dialogues, links, and arguments politicizing life in its social, cooperative and loving sense is the way to escape the anxieties, anguish and psychic suffering we are condemned to by the capitalist frenzy.

The women's movement makes visible the "pedagogy of cruelty"[1] imposed by fascism, exposing the bodies in struggle as a way of life without fear. And that is the sensitive thing, that touches the emotions and that so disturbs the power, because it goes directly to the body and the soul of the being.

Our practices, our clothes, slogans, colors, dances and our joy paint the air differently to defy hatred, and to allow us to re-appropriate sensitivities.

As sociologist Franco Berardi says, "happiness is subversive when it becomes collective": now in many cities in Brazil and the world, we have been subversively happy ...

[1] What Rita Segato tells us