

and public, economic and social, productive and reproductive, state and civil society. By contrast, the greatest efforts carried out by women in daily politics have raised the problem of the redefining of the space/object of politics itself, a redefinition of the separation between domains (i.e. the social and political ones), leading to an overcoming of separate spheres.

Many of us consider, therefore, the analysis of women's struggles as advanced elements of a civil society as limiting. We have wondered whether it is not preferable in terminology, and useful in practice, to let the visible public spaces which have been set up or sometimes carved out by women to "work directly as political spaces." These spaces include specific forms of women's practices and relations among themselves, the ways women reinterpret the priorities which emerge, and the forms they have invented to work, think, and survive. The characteristic of these "political spaces" is that they cannot be read according to traditional separations. Just like in economy, where the inclusion of fully-realized notion of reproduction disrupts the conceptual economic space, here domains are likewise mixed up: proposals are put forward for new forms of work, discussion, the management of money, the solution of conflicts, and new ways to be involved in culture which are outside institutional places.

We can call them "public political spaces," as a transitional description.

### Conclusion

The meaning of the "new" violence against women as well as the "failure" by women to change institutional policies, or, the impossibility to use the traditionally-defined democratic political spaces, call for a redefinition of the entire political mechanism. These questions take as their focus the relationship between the human being as "natural" being and the human being as political subject, and the corresponding transition between natural life and political existence.

"Women's politics" questions yet again the origins of these concepts: it gives visibility to that threshold where the citizen is born, or carved out, of her natural/private condition. What is the functioning of the sexual politics in this process? This is the level which we can call "biopolitical," at which "women's politics" works and is perhaps one of the reasons of its "power" as well as of its "invisibility."

To make this level of invisibility once again "visible" and effective, is one of the most urgent tasks for the future.

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## MARCELLINE RAZAFIMBELO

### Femme,

Femme noire,  
 Tu es la terre et la lumière  
 Femme d'ébène,  
 En toi monte une prière.  
 Femme soumise,  
 En toi vibre l'avenir  
 Femme d'hier,  
 En toi, on puise l'histoire.  
 Femme d'aujourd'hui,  
 En toi s'élève l'espérance.  
 Femme courage,  
 En toi chante la colombe.  
 Femme imagination,  
 En toi tout est art.  
 Femme horizon,  
 En toi se dessine le futur.  
 Femme arc-en-ciel,  
 En toi s'harmonise la joie.  
 Femme de création,  
 En toi est la vie.  
 Femme de demain,  
 Vers toi le monde s'élève.  
 Femme sourire,  
 Tu illumines noire route.  
 Femme de révolte,  
 Tu portes la liberté.  
 Femme insoumise,  
 Tu es notre réalité.  
 Femme Amour,  
 Tu es le sel de la terre.

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