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**The construction of the "female Mexican I" through the feminist discourse of "el nueve nadie se mueve".**

Last year, the feminist group Brujas del Mar from Veracruz called for a national strike at March 9, of all Mexican women with the slogan "el nueve nadie se mueve" (on nine no one moves) to make the Mexican population see the importance of their women. The strike was supported by private institutions, including colleges and universities. It was the only day that women were not seen on the street or in public transport.

In Mexico, the wave of violence in recent years has mainly affected women. This essay seeks to analyze the formation of the Mexican female "I" forged by the violence surrounding it, in two aspects:

1.- Psychological violence: created by the Mexican social structure, which, in the context of Jacques Derrida, is *phallogentric*.

2.- Physical violence: created by the growth of drug trafficking and criminality that led to Mexican gore capitalism, as Sayak Valencia understands. Here, Rita Segato's term *femigenocide* will also be analyzed because this violence "has a public character and is not a matter of personal relations" (203).

Subsequently, the actions caused by "el nueve nadie se mueve" will be analyzed; because so many rapists and stalkers are exhibited on social media with great support from local women. I will use

publications of Facebook and Instagram mainly. Studying these events will answer the following question: Is the movement of "el nueve nadie se mueve" achieve a dehierachization of the Mexican phallogocentric center? Understanding *dehierachization of the center* as the term created by Nelly Richards: in this case, the redistribution of values between the canonical and the anti-canonical of Mexican culture that always leaves something discarded or diminished, the woman.

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