

## PRELUDE

This text comes from the desire to answer some of the questions that arise in the anti-authoritarian environment when a gender's aggression occurs. From wanting to advance and reopen a debate in the related spaces that makes us questions our positions and attitudes, from develop some reflections which will be constancy and in this way we can avoid having to explain everything to satiety or having to start work each time from scratch.

It is an inevitable mixture of my political and personal experience, which has been influenced by a multitude of visions and in which I have seen myself in a constant contradiction. I'm not academic or pretend to be. I was socialized as a woman and it took me time to understand what that meant on my body and in my daily. Later, were the drifts of my normative relations, the finding of my own identity and the participation in mixed and non-mixed groups that helped me to discover the transfeminism.

I know it has been written many times about this topic, but I didn't want to inhibit my desire to treat it in order to seem heavy or boring. I think if we need to write, let's do it. So I started a year ago as a result of the sediment left in my collective management of one aggression and all the debates with my friends about it. Also the endless river of communications inside the antiauthoritarian environment of people with whom I have or have had a relationship and the difficulty of deciding how I would continue treating them (or even if I was going to do it) being aware of their attitudes.

I wrote thinking especially of the non-feminist (or antifeminist) compeer, because I empathize and acknowledge that I have a hard time understanding some things. I don't intend for it that this looks like a bible to address aggression. Nobody can (or should can) establish a universal answer on how to treat them. Everything presented here wants to help build something better and wants (and needs) to be discussed, increased and criticized.

I recognize my fear of being wrong, of being rejected, judged, of not being correct, technical... but I also know that, and in dedication of the compeer who continue positioning themselves to the attacks, the only ones that are never wrong are those that don't try.

It goes for you!

A.

Santurtzi, October 2014.

# WE<sup>1</sup>

## **Antifeminism in the released spaces**

Making a radiography of our spaces we find a fervent antifeminism unrecognized, a mix between an embedded feminism of "equality" and the belief that the ghetto is an exception to occur shitty attitudes which are reproduced out of it. It is believed stupidly that by denying the existence of patriarchal oppression and gender roles is achieved disappear. It is unknown how much feminism there is (gets all in the same sack) and is associated in a recurrent way with the state feminism. In addition, it is subjected to severe criticism, which doesn't happen so often with other political fronts. That's one of the patriarchal achievements inside the social movements: getting caricature and isolate the feminist colleagues. The struggles can be criticized to destroy or transform themselves through self-criticism; it all depends on what is intended in the background: search tools to resist patriarchy or want to shield it.

The word of a man<sup>2</sup> (2) weighs more than the word of a woman, unless this woman has deserved the necessary status to be heard as equal status. Competition among women, jealousy, slobbering, division of manual and intellectual work, the leading of the men, homophobia, transphobia ... they are attitudes also present in political environments, and they are patriarchal.

## **ATTACK**

### **What do we understand by gender aggression?**

Gender aggression is an attack supported on the supremacy of the male role the autonomy and moral, emotional, physical and / or sexual integrity of another person (woman, gay, trans or male); although it occurs mainly by men against women due to social imposition of the family and heterosexuality<sup>3</sup>. They differ from other attacks by the use of gender system, and not another element of power, as could be the race - as a tool of domination.

### **How we can identify an aggressor?**

The media construct a collective imaginary around the aggressors rather than favor us, obstruct our efforts to discern the danger, make invisibles the attacks and keep us

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<sup>1</sup> I wrote in plural because I think the reflections expressed here transcend myself and come from a collective baggage. Likewise I'll use the generic female to refer to people instead of women.

<sup>2</sup> When I mentioned women and men, I will not defend the sexes or gender, it's just because we live in a role that affects us socially.

<sup>3</sup> For this reason, I'll exemplify, in general, through a man the figure of aggressor and through woman the figure attacked, no victim (to avoid paternalism).

in a constant fear. The fact is that aggressors don't have a specific profile and that makes it impossible to recognize in general terms. An attacker can be anyone.

Assaults not necessarily happen with strangers and in remote and dark places, but occurs mostly among ourselves and our friends, with acquaintances, friends, family, neighbors; and spaces of intimacy, of our everyday life, at home, at work, on the street.

The figures of the abuser often embody men who believe themselves entitled to exercise violence over women and impose its decisions by force. But this way of conceiving the body, the will and the life of others doesn't have to be always aware. Few people admit that they are in favor of treating a woman differently, and less than assaulting her, but many of them reproduced sexism in their daily and get to do. Therefore, we are not talking necessarily about people who mistreat, violate or harass voluntarily, we talk simply about people who do, apart from their motives and even if they recognize it or not. Someone who assaults doesn't see it as an error in his conduct, but as a continuation of his oppressive gender perspective. Neither emotional instability nor a bad time or timely aggression or consumption of drugs are causing aggression gender, they are but mere triggers.

"But the women also assaulted" Certainly there are women who assume dominant roles and commit aggressions. But often these cases are used -which are the tiny part- to carry the motives for the attack to the personal level, pretending show that "these incidents" occur in both; men and women and ignoring the fact that there is a structural oppression that socially grants privileges to man. However, if a woman earns certain skills of a male role, never stops being a woman facing society. That means that even if she can get to being in a position of power in close relationships, continues to suffer the same discrimination than others women: they will pay less for the same work, they believe in the right to sexually harass her, of look down on her, etc . Therefore, as a woman, by the mere fact of being it, she will never enjoy the social legitimacy of a man, which "reverse oppression" doesn't exist. This isn't to deny their offending behavior by its dual role of oppressed and oppressor, it's to avoid that such situations could support sexist aggression.

### **What determines the severity of assaults?**

The attacks are influenced by many factors and that makes it virtually impossible in order to be classified according to severity. Sometimes it seems that identifying the source of the attack (psychological, physical, sexual ...) is enough, but we will wrong if we ignore other things like simultaneous focus, intensity, the times, etc. In the one hand, if someone touches your ass or breasts without consent is sexual assault, but can occur at a particular time and doesn't transcend; on the other hand, you can live immersed in the emotional crush in a relationship for years, that would be a psychological aggression, and being blackmailed into sex even though you

don't feel, which is also a sexual assault though less visible; is not the same if your husband slap on the back of your neck, to give you a beating and end up in the hospital, although both are physical violence.

## **ANSWER**

### **What determines the self-defense?**

As mentioned earlier, there are many types of attacks and many of them are standardized, embedded in our roles and our daily lives. That means, on the one hand, it nearly impossible to respond to all of them -not knowing recognize them, by justifying or being unable to supply- and, in the other hand, that the answers given must be questioned more.

Apart from the forms of resistance of the abused person, there are many factors that can influence the way of articulating a defense.

The level of awareness of the attitudes we have and the attacks we could suffer, besides the state of consciousness that it is to say, if and when they occur we are or not under the influence of drugs, sleeping, etc. The possibility of communication with the other person depends on the availability or visual contact of the intrusion of noise, a willingness to listen to each other, etc. The reaction time, because the attack can surprise us, we shouldn't feel the same legitimacy responding deliberately, etc. The mood does not always feel the same forces to face an unpleasant / violent situation. The link with that person(s), because usually we don't mind having destructive attitudes with a stranger, but we (and we are forced to) that with the colleagues I will be reparative. There are factors that modify and affect the situation like the space where we are situated and the security it provides to us, the exit routes, the visibility of the response, etc. The image we have of ourselves and the other person, that is, how the environment will react to our response and if we are likely to call for help. It influences the fear to the response, to physical pain, aggression or emotional blackmail; the emotional and physical strength of both, what I mean is that we confront the two parts and, at least not out worse off. The possible individual or collective management: those others may be willing to stand up for us at the moment, in the subsequent process and in the displaying of the aggression. They are a myriad of situations that involve infinity of possible resolutions.

### **How to react and defend us against an aggression?**

Before starting, say that although nothing can avoid the risk of being attacked, the more things we recognize and the more tools we dispose of, the safer we will be.

If at any point we don't feel strong enough to face the situation, nothing happens, did not we come down for it. The important thing is that we are safe. Then, if we consider it necessary we can leave the danger zone or find a space and people with whom we feel comfortable and who can communicate our situation. However, in the event of aggression endanger our physical integrity must confront or escape, not remain paralyzed.

Let us heed our intuition not underestimate ourselves. If a man shows the will of bother us and / or doesn't transmit good vibes, react. We can make sure their intentions or move away, what we consider best. Although we are not right, if we don't trust, it is better safe than sorry. Let us not be selfish for our integrity more concerned that if the other person may feel displaced or offended. We have every right to warn us. If the person persists in the idea of bother and we don't want to move us communicate the disagreement / anger in the way you judge most appropriate. After the first warning, there are no excuses that worth him. Considering he must leave the spaces we share, we can handle throw ourselves or ask for help to do so. If he still does not leave us alone, we can manage to give a more forceful response.

We have nothing to lose if we defend us with violent. We articulate the defense, primarily to safeguard our integrity with dignity and that is the minimum to be from, the minimum proportional. This not only implies our physical, also how we conceived in the imaginary, what is expected of us. Hence the criticism of violent responses, to break the submissive role, care and dialogue, with the assumption that if we suffer violence (it needn't to be physical or sexual) we will not respond to it violently. The monopoly of violence by men is a mechanism of subordination that serves to reproduce and maintain the male dominance, therefore women have always been part of violence, to learn and use of physical violence. Let us dare to break and learn techniques to confront the aggressors.

If we have been attacked with physical / sexual consequence and we intend to go to the doctor we shouldn't change our clothes or clean us, and you should know that the doctor is obligated to file a complaint for assault. If you don't want to deal with the legal assault it's better not go to the doctor or we have to invent an excuse if we need medical care.

In the case where aggression is continuous in time we have to find other ways to deal with it. It is important to get the private sector relationships, especially abusive relationships. If any comments or attitudes of the other person didn't seem appropriate, we must heed our intuition. A tool to check our doubts is to discuss it with others outside the relationship, to see if they see it in the same way.

We can set passwords with our family, friends and/or neighbors, so they can help us in emergencies, move to another place for a while, take care of the children- if we have-, call an ambulance, to third parties, etc. If we live a situation of continued abuse is likely to end up in the courts, so it is important that we keep the evidence of

the violence that has been exerted on us (physical and / or sexual, and psychological) to defend our testimony.

We should find a lawyer and witnesses if that process is given. Let us not be ashamed to ask for support for our environment to face both situations, when we are in the relationship and in the subsequent process. Being wrapped will help us to live the change with more fortitude and to not succumb so easily to blackmail or threats elsewhere. If we truly believe that our safety is at risk, and the support group does not seem enough, is in our hands asking for legal measures to safeguard it. While the collective cannot provide the security space, don't let us be judged by our decision to use such means.

The reflection processes subsequent to recognize and confront aggression reflection often make us feel shame and guilt for having endured such a situation. Do not let anyone accretive that feeling with reproaches or lessons. Learn to let go of attitudes that have led us to paralysis and submission and stop to attribute responsibility for the damage they have caused.

### **How to position ourselves against aggression?**

There are some important points when we position ourselves. We know the difference between our opinion and the opinion of the aggrieved person - not hinder your response nor try to improve it- and not take away his ability to defend and to freely decide how to manage it. People living aggression need not illuminated moderators, or life guards. They have their own opinion and can defend themselves. As much as you think you can be representing his will, only she knows it. Give things for granted or judge situations from outside is dangerous, so be careful what it's said.

These limits don't prevent establish a dialogue with women, to offer them support or give them our opinion, it simply means not decide or speak for them -unless someone ask for it. If you think a person is in a situation of aggression, first come closer and ask. Respect that the other people prefer you don't intervene, if you want to comment, talk about what you do know by first hand or have lived, do not play to be an interpreter of relationships. Communicate the aggressor you don't like what he does, visualize and don't tolerate certain attitudes in your environment.

There are reasons why it costs us to position ourselves against aggression. Sometimes, for fear of being identified in the future as aggressors we justify their attitudes. We hide behind their privileges as they are attacked, instead of requiring him to surrender. At other times we do not position us to avoid bad feelings and confrontations, obviating if we do not intervene will makes this confrontation (aggression) still present and that the lack of support can lead to loss of confidence and break ties. Some women also call it to position in a neutral form. Clarify that this is impossible. If you shield yourself privileges you are positioning. If you are

silent to abuse you let it done... It may be that circumstances do not give the possibility to see what happened clearly (though often what happens is that we do not want to see it for the impact that this has), if so, at least we must position regarding the aggressive attitudes.

Also we position ourselves for believing that relations are on private land where we should not intrude. That eternal division between public and private gives shelter to the aggressors to do what they please without having to explain and exclude the assaulted can talk about what they are experiencing. Another common barrier is not discerned between an assault and when we are accusing someone of serial rapist. A gender aggression is any act against the will of a person who ignores their consent in a power relationship based on gender roles; you haven't to be a "monster" to be an aggressor.

We can't relativize all attacks, refusing to call them by their name, because they have not been sufficiently violent, lasting or bleeding. The ambiguities we show in our positions reflect the fact that we do not address adequately the issue of repression and the conflict management in our spaces. Everything seems disproportionate because there is nothing we deem provided. The punishment, the banishment, the gulags and prisons are abominable things, but also bring other tools that can curb the attitudes of people who seems to have no place.

### **How to support the abused?**

The first thing you can do to support an assaulted is enter in contact with her (or her environment) and offer your support and help. It is very important to consider the rhythms of each one. If the person decides to communicate how she feels, what she wants, or in general terms, make you participant in the process, she will let you know. Don't make the situation uncomfortable with overwhelming questions or that could be painful, she will mark the times to externalize what she wants, the key is to be present and let her know she can ask everything she need.

If this is the case the assaulted person decides to explain what happened, both personally and collectively, we have to respect too much her moment, have an active listener and make sure how she feel (look at body language). If you have the closeness and the need to show physical support (touching, caressing, hugging, etc.), you can, but very gradually and being attentive to his bodily response. If you see the situation to explain aggression overflows, try to communicate that it is not necessary if she doesn't want to, this is a process to favor her and not to satisfy the desire to know the rest. Never talk to other people about the aggression, her feelings or possible answers without her prior consent.

Don't question the statement of a person at the time of uncovering an aggression (asking for evidence, not giving validity to his word, relativizing gender oppression); you could be playing into the aggressor. Usually it's exposed to batter

to unnecessary and harmful trial. With such attitudes space stop focusing on them to focus on the offender and the responses to aggression as points in favor of the aggressor are used (f.e.: "her attitude was disproportionate", "the statement dislikes "does not seem to be so fucked", etc.). It should be interested to know the version of both parts, but also strive yourself to recognize what privileges hide behind our positions.

Each aggression should be treated individually, and that, regardless of how it was given, it is important to consider the experience and the reaction of the victim. Two people can experience in many different ways the same situation, for example, sexual harassment of a person close to you can bother you, get angry or provoke an anxiety attack. "An assault is when I feel attacked" each time to time we sets the limits of what is ready or not to consent. Our opinion can help visualize the abuses, but the last word has always for the attacked. It is also a mistake not to communicate an abusive relationship considering that the companion is autonomous enough or feminist to recognize. Do not forget that we all can make mistakes and sometimes they blind us, and that basically, all we have been educated under these patterns and live immersed in patriarchy.

We have to respect that the aggrieved person asked not to share space with the aggressor. It is a decision that is detrimental to the "freedom of movement" of the subject in question, but also goes against the integrity of her having to coexist with him. It is often picked on assaulted for not being mugged assertive enough with the partners, with their "emotional problems". When we live certain situations is frankly difficult to be participant and not feel as violated, and be at the defensive in the presence of someone who has assaulted. The priority should be that battered had their spaces that they attend to their care and safety, not of the others. What they are willing to endure is something that only they can decide and mustn't be imposed on them. If they want to accompany the process of the aggressor, they will do, but if they don't want, they will not be obliged to do so. Yes, it is important not understand this blockade as permanent to provide an opportunity for offenders to return when they become aware of their attitudes and have them worked yet.

### **What to do with the aggressor?**

If you know that a person is attack or assaulted is commented it is important to know the version by firsthand. That does not mean we're going to talk to him prone to confrontation or forgiveness. What usually happens is that we avoid bumping into people you know, but it is important that we face this situation not to shield the aggressor at the expense of the victim. We haven't to defend a person very close when he has negligible attitudes, even if he is anarchist. The fact of "having" an ideology should not relax our stance toward violence. Especially, it is necessary to break the male solidarity with the guys that attack. Although there are women who

fiercely defend the aggressors even more than the same men (a demonstration of what is inserted patriarchy).

When we talk to him, either collectively or privately, we have no reason to assume that he has attacked, just ask about the situation. In the developing of the response the justifications may be revealed, and how it was treated the accord, consciousness, etc. In the times when they are not aware of what they have created, probably admit aggression without putting that name. Anyway, ignore how he has worked, I mean, not properly take into account the consent, not exempt from responsibility. At other times, it may be that the mixture between the two versions remain ambiguous or not correspond to each other. In such case it is important to be aware that the roles of domination are intrinsic to oneself and they don't only form part of the time of the assault.

The same person is may be using his power to manipulate his version or making you believe that the assaulted lie. You must also address the context that determines both people (what it have previously developed as factors influencing the defense) to better understand the situation. If we have the possibility is very rich contrast versions with third parties to resolve what does not fit, ask others who have lived an aggression, etc. There is also the possibility that the perpetrator is not such person, and there we would have to look at which conflict has generated that lie.

Point someone overtly that is an aggressor is a very serious charge, so it should never be done lightly. People who use it to cause a position of power over another (blackmail or discredit someone) should be expelled directly from our spaces. Don't let these situations make us doubt the complaint cases by standard.

From a reparative logic, it is important to make room for the aggressor to support his attitudes so as to develop a political job of recognizing and overcoming them. Be aware that what has been fed in twenty years does not go away in two and be careful so that the attacks do not recur. In the case that the offender does not recognize his role, avoid falling into paternalism. Only when they decide, not us, we will be able to overcome these attitudes.

This brings us to the thorny matter of what to do with offenders who do not want to stop being so. Because in the theory is very easy, but in practice the affective bonding forgive many things. Those who demonstrate that the oppression exerted don't care, with contemptuous attitude toward us, who label us "Nazis", who plain and simple pass from looking inward because they are in a position of comfort. From the perspective of the political is personal and from the personal is political, we believe that those who are unwilling to change their attitudes have no place in our facilities and in our lives. The expulsion of an emotional environment is a learning process drastic and often, also effective. Do not continue to allow abuses to us. A man who has not the slightest intention of liberation from patriarchy is our enemy.

## STRATEGY

### **How socialize an aggression?**

In addition to dialogue, support groups, mediation, more or less violent responses to aggression, etc. there is an issue that remains to be addressed, which is the socialization of aggression. This question comes from such a basic instinct in how to try to prevent any other person for being uninformed is subjected to abuse this man in particular. That does not mean that all people socialize will consider it necessary, this decision will depend on each one. Communicate the situation between acquaintances it is not easy, it's exhausted having to repeat an experience (more or less traumatic) to satiety, besides having to expose yourself to the judgments of others. It's worse in the case of a large circle. (For example a specific political spectrum).

One of the most common tools for socializing aggression "large scale" is the statement. This is a written statement which may include a full account of what happened, or simply what mugged consider opportune to explain for prevent future attacks and, in some cases ask for support and collective positions. It is interesting that the content does not rotate only around the aggressor and the situation of aggression in itself, but help to collectivize tools in order to respond to attacks, so that an accumulation of experiences is given and that allow us to overcome these situations better. The press should not have a mediating role, it should be informative. Some people think that is the tool through is pretend to solve the problem and that is done under a position of comfort by the assaulted.

That is not (or shouldn't be) in that way. Normally many questions are addressed before making a statement (responding to aggression, making the aggressor knows their attitudes, know its position on what happened, see pathways resolution, etc.), which serve to assess the situation and see how to support the abused; write a statement is one of the last steps, accompanying the psychological occupation of the victim and / or perpetrator (if she wants to do). Unfortunately, the spread of statement rather often leads to isolation of the aggrieved person and her environment.

The fact that this is the most used tool does not mean it is the only, so we can find others that best fit our needs.

## **What is and what is the use of a non-mixed space?**

In this situation some decided to form spaces of affinity non-mixed, I mean, only women, lesbians and trans. Working from our identity as "oppressed" how political subject. That means as (we like it or not) is abused us for our socialization and our physical condition is from that position from which we defend. We do not claim to justify a genre that perpetuates our oppression, but share our everyday life situations with others who have the same experiences to combat patriarchal order. Some people believe that it makes no sense that we come together in non-mixed form in liberated spaces, since there, the horizontal relationships are built.

Who believes that it's because she is lying to herself. Claiming that women are "equal" to men (or anarchist's men) is false. We know that many men hurts them feel displaced from those areas, but they will have to start accepting that can't be everywhere, know and control everything, and stop living it as a personal affront. We need to start from our position (socialization woman / man) to advance to other fairer positions (not define ourselves based on gender, which it's exclusionary and oppressive category). The groups just for women, lesbians and trans (non-mixed) address this situation and allow us to generate responses and recognize attitudes with no men involved. They are very suitable for learning psychological and physical self-defense. Are safe spaces and no trial (or should not be).

Like us, men can also meet non-mixed form, including creating a space that worked their attitudes and share their daily, doubts, fears, sexuality ... Unfortunately, it seems that few are willing to work to identify their attitudes and privileges, and commit and take responsibility for change. It is dangerous also that these spaces allow them to victimize and equating their suffering to women.

Usually, neither men nor women question their gender roles. It is true that women, due to the tessitura in which are already and to their experiences, they have a clearer critical to the patriarchal system, though usually they don't transform their everyday attitudes. Much remains to be done.

## CLOSE

### **Without constancy there are no fruits**

As there isn't a work on gender oppression in our spaces, it makes very difficult to respond adequately to attacks (mark the aggressor and support the abused), starting with having to explain that it's an aggression and she shouldn't fall into relativize all. Prevent aggression requires a political job of training and constant conflict resolution. It can take many forms and times, it can involves people socialized in the same genus or be mixed, what best suits the needs of each group or person. We must also learn to communicate our limits (either verbally or through body language) and listen and consider the rest (that's the consent).

Create a space for communication is essential to avoid misunderstandings, avoid pushing the boundaries of others, do not feel forced to act like we do not like, etc. Pay attention to how we feel at any time makes that we can respond more clearly to the patriarchal abuse situations which we live and, above all, we stop normalizing them. The changes are not achieved only by "good intentions"; otherwise they requiring reconnaissance and overcoming work for our own attitudes and ways of understanding the relationships. If we recognize before in our spaces (and more often) the attacks, is not because we are worse than the rest of society, but because we have done a good job for make them visible.

The resolution of the conflict that generates the aggression is not only for the benefit of the assaulted, it is necessary for the collective welfare. Cohesion and strength of the group is not to hide our weaknesses otherwise in working them together. The expression of solidarity with other mugged people, positions, helps us move forward in creating safer spaces. This is a call to restart the care between us.

The best times to think about all this are not the hot ones, since we are all affected and maintain a defensive attitude and closed positions. We should do before a situation arises so; instead of just address it when it happens, for not being a "priority". Because at the end, the work it's done by only same women. They are the "scums" the "feminazis", the "hysterical", "fags", "dyke" which mainly meet with women to repudiate men.

These sectors that are working continuously feminism are displaced and often, just showing defensive. A spiral of destructive attitudes that often also feeds antifeminism groups. We need to break these dynamic politicizing relationships and treating the issue of gender properly. What I can't pretend is that covering the attacks, the part that suffers the more feels safe and comfortable in our spaces. Mark and criticize feminism is very easy when you never try to position yourself.

And why we don't wonder why some prefer only join between women? It will have nothing to do with drooling, with having to raise your voice to be listened to, to have to act with a safety shield and firmness for you to take into account, in order to

express what you feel without barriers... Some say that we live in the jungle, and that this is the law of the jungle (be respected). But not, nice people, this is not the jungle, we are political partners we fill our mouths with a better world, then we are not able to respect who is next us.

Already, safe spaces don't exist, so we have to be prepared and remain vigilant even in front of an anarcho-feminist, but we must start building spaces with resources, where we know that macho attitudes have no place where we enjoy collective support that makes us feel strong to what might happen and respond with that quiet. Do not expect all men understand oppression exerted on the rest -not even his own -if not mostly women feel the legitimacy to defend against these attacks and that they are supported.

## OTHER TEXTS

I want to make these contributions something more. Absolutely do not share all content and approaches, but are texts that have helped me to think about all this and question my own approach and practice. No nourish the dogma.

- *Hacia un Trans-feminismo Insurreccional*. Por algunas travolas engañosas (Distribuidora Peligrosidad Social)
- *Plantemos cara a las agresiones sexistas en los espacios liberados. Proceso de debate en el CSOA la Revoltosa (Barcelona, 2008)* (Angry Lesbians y Musica libre)
- *Tijeras para todas: textos sobre violencia machista en los movimientos sociales*.
- *Falo #1. Liberación masculina contra el patriarcado*.
- *Yo disparé a Félix Rodrigo Mora*. Comando Itinerante SCUM (Subversivas Contra la Unión de Machos)
- *R.E.I.N.A. #1 Revista Extraordinaria Invertida Naufraga Antitodo*.
- *Partes de mí que me asustan. Reflexiones personales sobre cómo superar la supremacía masculina*. Chris Crass.
- *La noviolencia es patriarcal (extracto de Cómo la noviolencia protege al estado)*. Peter Gelderloos (Riots in translation y Musica Libre)
- *Espacios peligrosos. Resistencia violenta, autodefensa y lucha insurreccionalista en contra del género*. Untorelli Press (Coños como llamas y Distribuidora Peligrosidad Social).
- *Said the pot to the kettle. Feminist theory for anarchist men*. (Strangers)
- *Sobre violencia sexista en los movimientos sociales*.
- *Declaración anarkaqueer feminista contra lo políticamente correcto y las víctimas de la policía queer*.
- *Estrategias de resistencia y ataque. Pequeña historia de la resistencia feminista/queer radical desde los años 60 hasta hoy (extracto de La Società Degenerata. Teoria e practica anarcoqueer)* (Coños como llamas)
- *Lo cortés no quita lo valiente*. Cerdas agridulces.
- *Nosotras debatimos sobre violencia de género*.
- *Pieces of self. Anarchy, gender, and other thoughts*. (Wildflower)
- *Agresiones y violencia machista en el movimiento: ¿Algo ya superado?*
- *Jornades sobre agressions. Barcelona 2010*.
- *Reflexiones sobre la estigmatización de los espacios de mujeres*.

\*Original text: “Antifeminismo y agresiones de género en entornos antiautoritarios y espacios liberados.”

Translation: Eloknuu (noelia\_js@hotmail.com)

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