

Guide for the Prevention and Action Against Patriarchal Violence in the Environment of CSOA La Cinètika.



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01. About the Guide	7
Objectives	9
The Process	9
Strategies	10
Limitations	12
02. La Cinètika	13
About “Safe Spaces” and the proposal of La Cinètika	15
About Non-Mixed Spaces and La Cinètika’s position	15
03. The Gender Commission	17
Prevention	20
Action	20

04. Process of Accountability, Repair, and Transformation 21

Step 1: Reception 24

Communication Channels 24

Confidentiality 24

Scenario 1: Open Accountability Process 25

Scenario 2: Closed process reserved for the
involved parties and the Gender Commission 26

Meeting between the involved parties,
the Gender Commission, and/or working group 27

Step 2: Assessment 28

Experiences 29

Context of the involved parties 29

Step 3: Action 30

Support/Accompaniment Groups 31

Support/Accompaniment for the Person
who experienced the violence: Repair 32

Support/Accompaniment for the Person
who perpetrated the violence:
Accountability and Transformation 32

Regularity 33

Mediation 33

Individual Commitment to Distance 33

Veto 34

Closure of a Process of Repair, Accountability,
and Transformation 36

Annual Evaluation 37

05. Feminist Self-Defense 39

Morality and Judgment	42
Individual Contexts	43
The Importance of Non-Mixed Spaces for Feminist Self-Defense	44

06. Community and Limits of Action for the Commission 45

Action Boundries of the Gender Commission	49
Situations for intervention by the Gender Commission	50
Situations for non-Intervention by the Gender Commission	51
Involvement and autonomy of La Cinètika's projects	51
Future Objectives	52

07. Glossary and Terminology 54

01. About the Guide



Starting from the need to create collective tools to address heteropatriarchal violence, the general/management assembly of La Cinètika proposed the creation of a guide for prevention and action in such situations.

Although other protocols of the same political nature already exist, the development of this guide aims to generate our own strategies with which we can take care of each other.

Additionally, its creation also represents an exercise in feminist self-education, through which we can articulate and reach collective agreements that reflect the reality of our space. Therefore, we consider the creation of this guide as another action against the reproduction of heteropatriarchal attitudes and violence.

Objectives

The system and structures of oppression in a cisheteropatriarchal society encourage the reproduction of sexist attitudes. At La Cinètika, as a feminist and autonomous space, we recognize that by being part of this system, all individuals may develop discriminatory, authoritarian, and abusive behaviors toward others, especially those socialized within hegemonic masculinity.

However, this does not mean that such individuals cannot change and repair the harm caused by their actions. Understanding that these forms of violence would not exist without a social environment and structure that enable them, we advocate for a transformation process that moves beyond the simple dichotomy of “person who has harmed” / “person who has been harmed.”

In this sense, the development of this guide has been based on the principles and methodologies of transformative justice. That is, it approaches situations of violence from a community-based perspective, where responsibility for these situations is assumed collectively. At La Cinètika, we support both the repair of harm and the transformation of the individual and collective factors that lead to patriarchal violence situations.

Thus, the goal of this guide is to promote processes of accountability, repair, and transformation that influence both individual and collective behavior to achieve structural change.

This guide represents our position as an assembly-based space. The processes outlined here are the result of agreements reached through assemblies convened specifically for the creation of this guide.

The Process

As with many collective projects, assembly processes tend to be prolonged over time. For this reason, the development of this guide has been an extended process. However, rather than being an obstacle to its completion, its evolution has turned into a rich, complex, and profound

process of reflection and questioning. On both a collective and personal level, this guide has impacted our lives by helping us recognize, prevent, and respond to cases of heteropatriarchal violence.

The process of self-education and questioning is ongoing, meaning that the guide is subject to continuous testing and revision by the members of La Cinètika, particularly by individuals who are part of the Gender Commission within this space. However, it is important to emphasize that this guide is not meant to be an infallible set of instructions to be followed rigidly.

While our actions are based on the decisions of the people involved, the Commission's response to situations of patriarchal violence follows the steps outlined in the guide. This ensures that false expectations regarding conflict management are avoided and that no actions are taken that have not been evaluated or collectively agreed upon by the general assembly of La Cinètika. As its name suggests, the guide is a resource for preventing and addressing cases of patriarchal violence.

The language used in this guide has been deliberately chosen and agreed upon through the assemblies convened for its creation. The section "Glossary and Terminology" provides explanations of expressions that sparked various collective debates. Additionally, we believe it is important to emphasize that throughout this guide, we refer to "people" in order to avoid erasing gender identities or expressions, as well as to prevent generalization, blaming, or victimization based on gender identity or expression.

Strategies

When addressing each case of patriarchal violence, rather than fitting them into a rigid classification, we assess each situation based on its complexity and specificity. We recognize that every case has its own unique characteristics and, therefore, requires a tailored response. In other words, each case of patriarchal violence is its own world—those involved often come from vastly different backgrounds, have diverse lived experiences, and/or are affected by different forms of oppression.

To manage heteropatriarchal violence according to its specific context, we approach each case with active listening, avoiding pressure or influence over the narratives of those involved. This means refraining from making judgements, giving unsolicited advice, using personal examples, or adopting an overprotective and/or patronising attitude. By doing so, we create a supportive environment where individuals do not feel judged and can freely express their emotions and feelings.

At the same time, we recognize that indefinitely prolonging these processes is not beneficial for anyone involved. We are also aware that certain political spaces sometimes engage in endless punitive practices, which we explicitly seek to avoid. However, we also acknowledge that each process unfolds at its own pace, and these timelines must be respected by all parties.

Beyond considering the more objective aspects of each case of patriarchal violence—such as the experiences of the person affected—we also analyze their subjective dimensions, ensuring that we do not overlook or disregard the accounts of what has occurred. This prevents decision-making from being framed as "neutral" when neutrality itself can often be a form of bias. Furthermore, rather than ignoring the experiences and sensitivities that impact the collective, such as the history or background of the person who committed the violence, we position ourselves against two opposing and common tendencies in dealing these situations.

We therefore reject the assumption that "asking questions means questioning/judging" someone's experience. We aim to consider all the structural, social, political, and cultural factors that have contributed to a particular situation of patriarchal violence. Ultimately, we believe that a process of repair and transformation requires a collective response - one that takes into account all of these interconnected factors.

Limitations

From the discussions and the collective process of drafting this guide, we reached a consensus that there should be no graduation of the seriousness of situations of violence. The collective stance we have taken is to speak unequivocally and accurately about the incidents that have constituted situations of patriarchal violence in order to make decisions as appropriately as possible, considering a range of potential actions for the type of collective management required.

That said, we acknowledge our own limitations when it comes to carrying out processes of accountability, repair, and transformation. We are aware that we will not always be able to achieve these goals, repair the pain caused by these acts of violence, or be able or willing to fully engage with those who perpetrate them. Nonetheless, and despite these limitations, we have set these objectives as our horizon and intend to work towards them.

02. La Cinètika



Currently, due to the heteropatriarchal structural system, we are aware that no space is completely safe. However, we aim to offer a place for active listening and response to address situations of violence. However, we also know that all the structures and dynamics of oppression are not going to disappear just because we are in La Cinètika

Therefore, La Cinètika has established a series of strategies aimed at transformation, with the goal of creating safer spaces and fostering critical discussions about pre-established ways of doing things. These strategies seek to challenge the concept of "safety," where certain spaces are assumed to be safe simply because they label themselves as such, often serving as an excuse for inaction or the establishment of authoritarian attitudes.

On “Safe Spaces” and La Cinètika’s Approach

In practical terms, one of La Cinètika’s core initiatives is to organize activities where alcohol and drug consumption are absent. We do not encourage their use in the space. From an economic standpoint, this has led us to rethink the activities we propose so they can fund the project without relying on alcohol sales, while still being enjoyable without the appeal of drugs.

Our experience with eliminating alcohol and drug consumption in the space has shown that this measure has been an effective tool in reducing the occurrence of sexual violence, harassment, and inappropriate behavior, as well as physical violence, which can generally occur in free leisure spaces.

On Non-Mixed Spaces and La Cinètika’s Position

At La Cinètika, we encourage and promote the creation of non-mixed spaces. We believe this is an effective tool for addressing gender issues and working towards transforming society and our environments into equitable places free from patriarchal violence. However, these spaces are not an end in themselves.

We are aware of the dichotomy that underlies the division of our spaces into mixed and non-mixed, and that the latter are usually understood as spaces by and for women (since despite efforts to include women, lesbians, and trans individuals, such spaces can sometimes be trans-exclusionary or hostile toward non-binary people, and in some cases, they implicitly reinforce gender binarism). For this reason, when considering the creation of non-mixed spaces or working groups, it is important to take these underlying dynamics into account. The goal should be to develop tools that promote an intersectional and inclusive perspective for all gender identities and expressions.

03. The Gender Commission



In May 2019, the creation of La Cinètika's Gender Commission became a reality.

This initiative arose from the collective need to establish a stable, ongoing group dedicated to promoting political development and education from a feminist perspective. Additionally, it aims to serve as a point of reference, support, and action in response to patriarchal violence that occurs within La Cinètika or involves its participants.

The Commission is not a separate entity from the space, but is born from within La Cinètika. It acts, therefore, as a space of responsibility to address these struggles and issues in a collective way in our small 'community'.

The Commission is intentionally a mixed-gender space. We consider the promotion of a Commission that involves cis men in the management and action against patriarchal violence to be constructive, as it serves as a preventive measure against such violence. Moreover, cisgender women, trans individuals, and non-binary people have traditionally been tasked with caregiving roles and, more specifically, with managing these types of conflicts. Therefore, addressing gender issues within a mixed space is a way to share the caregiving burden and combating patriarchal dynamics.

The Commission is always open to the participation of anyone who is part of the space. The assemblies are open, and there are various ways to join the Commission, accommodating the unique situations each individual experiences. The Commission operates based on two core areas of internal work:

- Prevention
- Action

Prevention

Prevention is a powerful tool for acting against an oppressive system and creating spaces where patriarchal attitudes and any form of abuse have no place in the long term. Unlike intervention, prevention focuses on continuous strategies of training, debate, and the dissemination of feminist materials. At La Cinètika, we organize ourselves through the following approaches:

- Enhancing internal training and debate through reference materials, workshops, and/or working groups. This allows us to question behavioral patterns, various privileges and oppressions that affect us, and to seek ways to interact based on horizontality and respect.
- Encouraging the involvement of people in the space within the Commission.
- Creating our own materials that reflect our positions and ways of understanding feminist struggle.
- Promoting talks, exhibitions, public presentations, and open events that foster learning, debate, and training.
- Displaying our position on violence and patriarchal attitudes through posters.

Action

As mentioned earlier, completely safe spaces do not exist. We live in a heteropatriarchal, colonial, classist, ableist, etc., world, which leads us to both reproduce and experience violence in all kinds of environments, including supposedly liberated spaces. Therefore, it is necessary to consider what kind of management and response we want to propose when cases of patriarchal violence occur, both within the space and involving participants in it.

For this reason, we propose carrying out a process of accountability, repair, and transformation, which we break down in the following sections.

O4. Process of Accountability, Repair, and Transformation



In this section, we will outline the possible scenarios that may arise when a behavior that reproduces patriarchal violence becomes known, as well as the steps to be followed by the Commission and the space to manage the situation. First, we can consider four scenarios:

1. The person who has experienced the violence contacts the Commission;
2. It is the environment of the person who has received violence that contacts the Commission;
3. The Commission itself decides to act on known cases of violence;
4. The person who has committed the violence or their close environment contacts the Commission.

In the case where the person who has experienced the violence contacts the Commission, it is important to ask whether they prefer to meet directly with the Commission or with the Working Group (WG). The WG is composed of two or more people from the Commission who will manage the case and provide support and accompaniment throughout the accountability process.

In this first contact, it will be asked whether the person prefers the WG to be non-mixed, keeping in mind that the Commission itself is mixed-gender.

Before proceeding with the management of a specific case, it is necessary to understand if the intention of the person reporting the violence is purely informational or if they are requesting intervention from the Commission. In the first case, the Commission will simply collect the information but will still offer support or any facilitating tasks (i.e., information, advice, accompaniment, etc.). In the second scenario, the Commission is asked for support, and therefore a process of accountability is initiated through the mechanisms detailed in the next section.

Exceptionally, the possibility and appropriateness of contacting the person who committed the violence will be considered in order to evaluate the respective actions and the possibility of offering support in a process of accountability, always taking into account the needs of the person or people who reported the situation of violence.

Step 1. Reception

Communication Channels

The reception of cases usually happens through various channels. The most common is the Gender Commission's email: comissio_genere_lacinetika@riseup.net, which serves multiple functions, including receiving cases of patriarchal violence that may occur in La Cinètika. Cases can also be received in person at the Commission's assemblies, which meet twice a month (to find out the exact day, time, and location, one must ask someone from the Commission or email the provided address). In exceptional cases, individual members of the Commission may directly receive cases.

Once a case of patriarchal violence is received, a crucial aspect that must be respected is the privacy of the individuals involved. This requires setting prior agreements regarding the level of confidentiality that will be maintained during the management and intervention process. In the following section, we detail the strategies adopted and their respective levels of confidentiality.

Confidentiality

In some situations, due to the severity of the case or to preserve the well-being of our community, it may be necessary to make the situation of violence public. However, the Gender Commission will always respect the agreements established with the person who has experienced the violence. Other variables that influence confidentiality agreements include: what type of information will remain confidential and/or what will be shared publicly. These will vary in each case; none are static or definitive and can be combined depending on the needs of each person and process.

On the other hand, there are specific aspects used to preserve the safety and address the needs of the person who has experienced the violence. These aspects are agreements made from the moment the case

management begins, and it is recommended that they remain consistent throughout the process. However, if they change, the Commission is responsible for informing the involved parties of the corresponding updates. These aspects are:

- Who transmits the information;
- What information is transmitted;
- When the information is transmitted.

Considering the variables we've discussed, we will now detail possible scenarios that vary depending on the degree of confidentiality and also outline the strategies that would be adopted in each case.

Scenario 1.

Open Accountability Process

In this scenario, there are different variables that depend on the desires and needs of the people involved, particularly those who have experienced a situation of violence. An "open process" does not mean that the identities of the individuals involved will be made public, nor that the facts or acts of violence will be fully shared. However, depending on the severity of the situation of violence, collective strategies may be required, such as:

- The person who has experienced the violence does not want to reveal their identity, but the degree of information to be shared is consensually agreed upon, for example, with their close environment, the WG, the Gender Commission, and/or La Cinètika as a whole;
- Depending on the severity of the violence, the identity of the person who committed the violence may be shared with La Cinètika. As part of the accountability process, this point is addressed with the person who committed the violence;

→ Information about the facts and/or violence will only be shared if it is a need of the person who has experienced the violence. Otherwise, only those involved in the process will be aware of the specific facts, and the necessary information will be transmitted to the rest of the people involved in La Cinètika according to the times and methods established by the person who experienced the violence and the WG.

Scenario 2.

Closed Process Restricted to the People Involved and the Gender Commission

If the person who has experienced the violence decides that the process should be closed, the WG will be responsible for accompanying and following up, periodically sharing information with the rest of the Gender Commission. The situation of violence will then be assessed, and strategies will be proposed that are subject to the level of confidentiality of the case, such as:

→ Considering that this is a closed process, there will be actions that cannot be carried out because they require the consensus of the general assembly of La Cinètika. Therefore, it is necessary to inform the involved people that there are limitations on the actions that the Commission can take. This way, we avoid creating false expectations regarding the management of the case;

→ If the person who committed the violence does not accept or sabotages the process, the support of the general assembly of La Cinètika may be needed. In this case, the WG will assess the level of information to be shared. Additionally, in this scenario, the focus will be on working with the person who committed the violence to ensure they respect confidentiality. Non-cooperation will be understood as an added form of violence;

→ If the person(s) initiating a repair process decides to change the previously established confidentiality agreements, they must communicate this decision to the Commission so that it can assess the respective actions.

Meeting between the Involved Parties, the Gender Commission, and/or WG

Once the confidentiality aspect is determined, the Gender Commission and/or the WG will gather information through a meeting with the individuals who have reported the situation of violence. The severity of the case will determine the urgency with which the meeting is called. From that moment on, the intervention of the Commission becomes official, and it is made available to address the needs arising from the situation.

Finally, the person who committed the violence will be contacted. This step is part of the tasks assigned to the WG. The objectives of the meeting include:

- Determining the situation of violence based on the accounts shared by the person who experienced the violence or the people who contacted the Commission;
- Gathering specific individual (from those who experienced the violence) and collective needs;
- Establishing the timelines for the process, considering the short- and long-term needs and goals;
- Assess the level of feminist training and awareness of the people who have reported the situation of violence;

1. From the Gender Commission, we suggest that in all WGs, at least one person who does not belong to a hegemonic masculinity/cis man identity be assigned.

→ Analyze the motivation of the people involved to initiate a process of personal questioning, responsibility, repair, and transformation.

Once the case is received, it will be determined if it is necessary to speak with more people in order to evaluate the future actions of both the Commission and the WG. These people may include individuals who share projects with the person who committed the violence or the person who experienced the violence. This can only happen if an open process has been requested.

The purpose of this meeting is to involve the people in the environment in the process of accountability. It may also happen that the environment does not understand the seriousness and the problematics of the situation and sabotages the actions of the Commission. In the event that this happens, the Commission and/or the WG meets with the environment to explain the situation and ask for collaboration so as not to hinder the process.

Depending on the complexity of the case, information gathering may take time. Therefore, the Commission and/or the WG will remind the parties involved that these processes can be slow. It is important to emphasize that any decision requires proper evaluation and reflection to avoid creating more situations of violence.

Paso 2: Assessment

After receiving the case, the Gender Commission and the Working Group (WG) meet to assess the situation and draft an accountability proposal. To account for all the factors that influence decision-making, several elements must be considered, which can affect how both the Commission and the WG handle the case. Below, we outline the key factors involved in managing a case of patriarchal violence.

Experiences

The Gender Commission objectively examines the lived experiences of those involved to avoid shallow assessments that ignore the emotional weight carried by the person who suffered the violence, the person who exercised it, and their respective communities. Below, we break down the types of experiences typically reported to the Commission:

→ Experience of the person who suffered the violence: This captures how the person experienced the incident, what they felt, and what may have particularly hurt them. It's crucial to centre their feelings (without downplaying or dismissing them) and avoid questioning their account;

→ Experience of the person who exercised the violence: Their account and stance regarding the violent incident will inform how the Commission and WG respond. Their level of cooperation and self-reflection in handling the case will also be evaluated;

→ Ambient violence (secondary violence): This refers to violence targeting those who report acts of violence. It's a kind of harm fuelled by group dynamics, such as bullying, harassment, or other demeaning attitudes toward someone reporting patriarchal violence, leading to ostracism, stigmatisation, etc. Like most patriarchal violence, the impact isn't limited to just the person who suffered it the one who caused it. Part of the assessment involves examining additional harm triggered by the primary incident. Ambient violence highlights the community's critical role in these dynamics.

Context of the People Involved

In this assessment step, the privileges of those involved are examined to determine whether they play a significant role in the situation of violence. Some factors influencing this stage include:

- Psychosocial
- Background
- Social status
- Support network
- Community ties
- Economic situation
- Needs:
 - of the person who has experienced the violence
 - of the community

Paso 3: Action Plan

First, it's necessary to define the roles of the people in the Working Group (WG). This involves considering their relationship with both the person who has experienced the violence and the person who has exercised it. This helps create a safe space to develop strategies for accountability, repair, and transformation.

While dragging out the process indefinitely benefits no one, the timeline depends on the complexity and severity of the situation of violence. To ensure smooth management in each case, support/companionship groups are assigned, both for those who have experienced violence and those who have exercised it. Below, we outline the role of each group, and in the following sections, we describe different actions that vary based on the needs, context, and urgency of the case.

Support/Companionship Groups

Support/Companionship Groups

A support/companionship group is made up of people who are usually part of the close circle of those involved. Their role is to provide personal, supportive guidance. These groups don't have to be part of the Gender Commission or the assigned Working Group, but they are responsible for sharing relevant case updates with both the WG and the Commission.

Recognizing personal and collective limits, there may be situations where the support/companionship group cannot intervene effectively. On one hand, the attitude of the person who has exercised violence might hinder the process (e.g., unwillingness to engage, sabotage, etc.). On the other hand, the group's own limitations (such as denial of facts, bias, or lack of feminist training) may obstruct the process of repair, accountability, and transformation.

Each support/companionship group has its own dynamics, shaped by who they're supporting and the needs of those involved. Depending on the case, those who have experienced or exercised violence may be referred to psychological, medical, or legal (institutional) resources. However, while therapy or other healthcare/legal services can be helpful, La Cinètika does not pathologise violence or believe these services offer miracle solutions. It's especially dangerous to assume patriarchal violence is solely linked to the mental health of those involved. We see these forms of violence as rooted in the cis-hetero-patriarchal society, which perpetuates sexist attitudes, meaning they must be addressed collectively through a transformative justice approach.

Broadly, we outline below the objectives of each group and their corresponding purpose (e.g., repair, accountability, and transformation).

Support/Companionship for the Person Who Has Experienced the Violence: Repair

This group is responsible for providing personal, emotional, and/or social support, as well as sharing feminist theory and practical reflection materials on patriarchal violence. Depending on the situation, they may also provide information about psychological, medical, or legal (institutional) resources.

Meetings with the Working Group will be scheduled periodically to review the person's situation and progress toward meeting their previously identified needs. Once the process begins, the support/companionship group is also responsible for developing new strategies based on how the case evolves.

Support/Companionship for the Person Who Has Exercised the Violence: Accountability and Transformation

First, access to feminist materials (e.g., zines, talks, books, etc.) is often provided to expand the support/companionship group's role in questioning and acknowledging the violence committed. If the person identifies as a cis man, they may be encouraged to join a masculinities group.

Additionally, as the accountability and transformation process unfolds, the option for therapeutic personal work with professionals may be offered.

The support/companionship group is responsible for sharing their assessments and agreed-upon actions with the WG. They will also schedule follow-up meetings, address specific needs, and monitor compliance with agreements, progress in questioning and accountability, and fulfilment of expressed needs.

Periodicity

While support/companionship groups may meet more often, they are required to hold a quarterly case-review meeting with the assigned Working Group. The WG then shares updates with the Gender Commission, where progress, challenges, and next steps are analyzed.

The Commission also proposes an annual review of all open cases to assess their status. This review evaluates whether cases can be closed (if repair and transformation goals have been met) or, as a last resort, discontinued due to inability to proceed. We will explore this further in the section “Closing a Process of Repair, Accountability, and Transformation”.

Mediation

This action will only be carried out if it is a need expressed by the person who has suffered the violence. In such cases, the case does not need to go through La Cinètika’s general assembly. The Working Group (WG) will oversee the mediation and establish a reflection period, during which the parties will review their role in the situation of violence. Additionally, regular meetings will be scheduled to address the issue, at least once a month.

The WG must ensure these mediations always follow a feminist perspective. The goal is to repair the harm done to the person who suffered the violence, raise awareness and accountability in the person who exercised the violence, and transform the patriarchal attitudes that led to it.

Individual Commitment to Distance

This measure may be proposed if continuing to share spaces within La Cinètika is deemed harmful to the person who suffered the violence. An individual commitment to distance does not mean banning the person who exercised the

violence from La Cinètika, but rather establishing agreed boundaries to limit interaction between those involved.

It is a voluntary commitment taken on by the person who exercised the violence as part of their accountability process. This action involves a commitment to avoid spaces where the survivor participates (e.g., regular activities). If an accidental encounter occurs, the person who committed to distancing must leave the space. This measure does not require approval from La Cinètika's general assembly; the decision is made by the Gender Commission.

The WG handling the case will monitor compliance with this commitment and inform the rest of the Commission if it is breached. In such cases, the situation will be assessed to determine possible responses.

Veto

The veto is a tool aimed at creating a safe space for the person who has suffered patriarchal violence, as well as safeguarding the well-being of La Cinètika's community. Its purpose is to prevent the person who has exercised patriarchal violence from accessing or participating in La Cinètika's spaces.

A veto is enacted when the person who suffered the violence expresses the need for it. However, it will only be used as a last resort in cases of patriarchal violence, as we prioritise strategies centred on accountability, repair, and transformation for those involved. The Gender Commission is responsible for assessing the request and proposing a veto to La Cinètika's general assembly.

Below, we outline the steps for implementing a veto::

1. Once a veto is requested, the Commission informs all involved parties about the request and its personal and collective consequences;
2. If the person facing the veto is part of one or more projects in La Cinètika, the veto request is communicated to those projects;
3. The veto proposal is then presented to La Cinètika's general

assembly as soon as possible, ideally at the next scheduled assembly. Importantly, until the assembly votes, the veto remains a proposal and only takes effect if the assembly approves it;

4. At the management assembly, the Commission shares relevant information justifying the veto request, always respecting the privacy of those involved, avoiding sensationalism, and preventing rumours;

5. After presenting the veto request to the general assembly, an extraordinary assembly may be convened to discuss the matter in depth and reach a collective decision. If no consensus is reached, a Working Group is formed to manage the process. While the veto is under discussion, the Commission or the project involving the person who exercised violence may impose temporary distancing or a provisional veto to protect the person who suffered the violence and La Cinètika's community;

6. Once enacted, the veto prohibits the person who exercised the violence from participating in La Cinètika for one year. Importantly, vetoes are never indefinite, and this must be clearly communicated to all parties;

7. During this year, the processes of repair, accountability, and transformation continue for both support/companionship groups. Follow-up meetings with the person who exercised the violence will take place outside La Cinètika, in line with the veto's conditions;

8. The support/companionship group is responsible for providing regular updates to the Commission;

9. After one year, the veto is reviewed, using feedback from the support/companionship group to decide whether to uphold it or lift it.

A veto request requires collective action, considering its potential repercussions, individual and collective. Throughout the assessment and implementation process, it is essential to centre the experience of the

person who suffered the violence and maintain ongoing coordination with all involved parties. Similarly, close monitoring of the projects involving both the person who suffer and who exercised the violence is crucial.

This broader perspective allows us to evaluate how the veto has impacted others in the project and whether dynamics have shifted following the incident. We also aim to involve La Cinètika's projects in the repair, accountability, and transformation process. To facilitate this, assessment meetings may be organised with relevant projects if needed.

However, a veto may face challenges that hinder its effectiveness. For instance, the reaction to the veto request of the person who exercised the violence will be noted in our assessment of their commitment to accountability. Below, we outline potential scenarios and corresponding strategies:

→ The person who exercised the violence disagrees with the veto and withdraws from the space, refusing accountability. In this case, the veto remains in place, and the Commission focuses on supporting the person who suffered violence through repair and recovery with accompaniment and mutual aid;

→ The person violates agreed distancing measures. This will be treated as a further act of violence, leading to a review of decisions.

As previously noted, we explicitly reject endless punitive measures. The following section explains how we approach closing a process of repair, accountability, and transformation in cases of patriarchal violence.

Closing a Process of Repair, Accountability, and Transformation

Closure is determined through multiple assessments. On one hand, the person who suffered the violence may recognise that repair has been achieved. On the other, closure may also occur when the person who

exercised the violence has taken accountability, and all parties, including the community, feel comfortable with and invested in the decision.

Given the complexity of closing a case of patriarchal violence, the following scenarios may arise:

→ The person who suffered the violence feels repair has been achieved, but the person who exercised the violence has not taken full accountability. While they may choose to end their involvement, the Commission will assess whether the person who exercised violence must continue their accountability process;

→ The person who exercised the violence demonstrates accountability, but the one who suffered it is unwilling to engage in repair. This may stem from personal circumstances affecting the latter's capacity to address the case. Here, support/companionship groups will collaborate to develop alternative strategies.

A key factor in evaluating closure is the regularity of case reviews. Below, we detail the Gender Commission's annual assessment process..

Annual Assessment

The annual assessment is a tool used to prevent endless management processes in cases of patriarchal violence. Its purpose is to evaluate the strategies implemented during the process and assess the follow-up carried out by the support/companionship groups for all parties involved.

This annual assessment takes place one year after a measure has been applied, for example, after imposing a veto on an individual. However, the review is not limited to veto cases, it also evaluates the Gender Commission's handling of all reported cases. The analysis conducted includes:

→ Assessing the current situation of those who have experienced patriarchal violence;

- Categorising the types of violence reported to the Commission (nature, context, etc.);
- Evaluating the performance of the support/companionship groups throughout the process
- Identifying the root causes of the patriarchal violence (e.g., poor communication, inadequate approaches, difficulties in recognising certain forms of violence, etc.).

Additionally, this tool helps both the Commission and La Cinètika develop strategies for preventing future violence, through training, awareness campaigns, and other initiatives. It also serves as a mechanism for self-reflection and self-critique, highlighting potential shortcomings in the Commission's actions and shaping future lines of action.

05. Feminist Self-Defence



Feminist struggle against patriarchal violence and abuse is part of a broader effort to achieve sexual and bodily self-determination for dissident identities. Unlike contemporary institutional-style services offering resources for people who have experienced patriarchal violence, feminist self-defence aims for individual and collective reaction and empowerment. Feminist self-defence seeks to combat victimization, patterns of resource mobilization, and potential coercion.

Before attempting to establish a concrete definition, we should note that at La Cinètika we understand feminist self-defence as a tool to be used to stop violence, ensure immediate survival, and/or reduce harm to the person(s) receiving it (e.g., creating a statement denouncing a situation of patriarchal violence). In other words, we view self-defence as a mechanism to combat situations of patriarchal and sexist violence. On the other hand, as an autonomous space seeking to create safe environments for our community members, we believe self-defence isn't the only tool for addressing patriarchal violence.

We often consider that a specific reaction to momentary, immediate violence constitutes an act of self-defence. However, adopting preventive strategies in daily life represents a form of long-term self-defence practice with utility beyond just

defending ourselves when violence occurs. Thus, we don't promote unilateral individual actions (like non-consensual vetoes), but rather advocate for collective management of violence as well as non-punitivism.

For this reason, we find it important to emphasise the difference between feminist self-defence and self-managed feminism, since the latter, framed within autonomous feminism, aims to generate discussions and training programs that apply self-defence as one of its multiple mechanisms for addressing patriarchal violence. From the perspective of self-managed feminism, there's a call for comprehensive self-defence training designed to develop both psychological and physical skills through practices that strengthen individual and collective capacities, reduce vulnerability, expand mobility, and promote independence.

Moralism and Judgement

Every action is subject to the judgement of the community surrounding those involved in situations of patriarchal violence. At La Cinètika, we consider it important not to impose moral judgements on how people respond to violence. Instead, we focus on the practical value of responses in stopping patriarchal violence, rather than how self-defence was exercised.

That said, regarding physical responses to patriarchal violence, while they may be legitimate, we need to consider:

To what extent does exceeding proportional violence constitute a viable strategy?

Is an immediate response always proportional?

Can we slap someone who groped us without consent?

These questions matter because, while establishing boundaries quickly can be healthy, immediate responses can sometimes reproduce practices of punitive justice approaches.

A person's context inevitably shapes their decisions about responding to violence. Many choices are guided by reactions, and each situation is unique. Therefore, at La Cinètika, we avoid moral condemnations of whether an action was right or wrong. All feminist self-defence is legitimate, and its consequences should be addressed collectively to develop strategies preventing recurrence.

How self-defence is applied will be monitored through follow-up strategies implemented by the Gender Commission. However, although the Commission plays a vital role in preventing, addressing and managing patriarchal violence, we believe decision-making shouldn't always fall solely on them. This avoids permanent delegation dynamics and safeguards the agency of persons choosing feminist self-defence.

Below we detail La Cinètika's strategies when feminist self-defence is required:

1. **Prevention:** Developing strategies/tools to prevent patriarchal violence, including training sessions on patriarchal violence and creating awareness-raising materials about power structures and patriarchy (like this guide).

2. Reaction: During situations requiring feminist self-defence, it's difficult to assess the necessary level of intervention from both the Gender Commission and La Cinètika. Therefore, addressing responses/self-defence occurs at the next stage.
3. Response/Follow-up/Repair: To maximise community participation, after feminist self-defence is used, cases go to the general assembly to collectively determine next steps. Depending on the preferences of the person who suffered violence and exercised self-defence, cases are first handled by the Commission, following the process outlined in the previous section: Accountability, Repair and Transformation Process.

Individual Contexts

The extent to which self-defence reduces vulnerability for people experiencing patriarchal violence varies according to their particular circumstances. Not everyone faces the same risks. For example, individuals from more vulnerable social groups are more likely to have developed "street smarts", having been advised by their families on how to defend and resist when attacked, since they often cannot rely on state institutions for protection when violence occurs. We must therefore be mindful of our privileges when analysing contexts requiring feminist self-defence, as well as each individual's specific situation.

At La Cinètika, we consider three essential factors when approaching feminist self-defence:

1. The person exercising violence.
2. The person receiving violence.
3. The proportionality of response.

We recognise that not everyone can employ feminist self-defence in ways that will be acknowledged as such, as this depends on

context, power dynamics, the privileges of those involved and social recognition of the persons involved. However, in all cases it's crucial to centre the person who suffered the violence, understand their specific needs, and determine whether they require accompaniment.

When self-defence actions are taken by individuals not directly experiencing patriarchal violence, the intention should always be to mediate and de-escalate the violent situation. If no consensus is reached regarding mediation or response, the situation requiring feminist self-defence will be brought to La Cinètika's general assembly to assess whether follow-up is needed.

The Importance of Non-Mixed Spaces for Feminist Self-Defence

Non-mixed spaces are designed to foster alliances among dissident identities without the presence of cis men. For feminist self-defence, these spaces are vital for creating environments where diverse dissident identities and gender expressions (excluding cis men) can develop their physical and psychological capabilities.

This need arises because martial arts and combat training are typically taught in mixed environments. Most courses are designed considering only the needs of cis male identities. Regardless of the martial art, training or sport activity, while they all teach highly effective defensive manoeuvres, these involve stylised techniques requiring years to master.

Moreover, such courses generally don't teach basic, practical defence skills that bodies of all ages and fitness levels could learn within weeks or months. Coming from highly formalised, hierarchical schools designed exclusively for cis men, instructors often lack sensitivity towards other identities' issues and frequently reproduce paternalistic and sexist attitudes.

Therefore, La Cinètika promotes and facilitates non-mixed spaces where diverse identities can train self-defence strategies without feeling vulnerable or judged by the presence of cis men.

06. Community and the commission's limits of action



While working on the guide, there were lots of questions about the community we're part of. While initially it was a more of a background question, it has become clear that we need to address the question of community and understand how it cuts across the processes and limits of managing the violence that we raise.

Firstly, La Cinética is a self-managed space where many different people and projects converge and function autonomously, with their own dynamics and network of relationships. Likewise, the degrees of politicisation, feminist awareness and capacity to integrate this awareness into daily life are proportional to the diversity of the space. Whether we like it or not, our space is a small enclave that functions within society, and therefore our capacity to influence outside its walls is limited. On the other hand, the multiplicity and diversity of the people who participate represent a challenge when it comes to collectively and consensually confronting patriarchal violence.

Restorative and transformative justice management tools we suggest require a direct and lasting involvement of the environment. However, we are aware that long-term implication and commitment in dealing situations of patriarchal violence can be exhausting for all the people involved and for their

environment. On top of that, if you add a lack of clear objectives and/or weak bonds to this management, the chances of frustration and dissatisfaction increase exponentially. In fact, both collectives and individuals who have carried out similar processes repeatedly point out that the bonds in a community can be eroded when dealing with the situations we are discussing.

We acknowledge that the community definition is open to discussion and that further debate is required to fully explore all aspects of this complex issue. In the meantime, it is essential for us to establish clear boundaries on what, with whom and how the Gender Commission will intervene in order to articulate a response to the violence that may occur in the La Cinètika's community.

In view of the above points and with regard to the impact of La Cinètika on the community, the following questions are raised:

To what extent should we/
do we want to get involved?

To what extent do we have
the capacity to do so?

What is the level of commitment
and capability to participate
in the process?

What is the extent of the individual
and collective responsibility
that is required?

To what extent does
the situation affect the whole
Cinètika environment?

What is the most effective way
to involve the people who participate in La Cinètika
in the process?

Community and the
commission's limits of action

The answers to these questions come up again and again whenever cases of patriarchal violence come up. While we do not yet have a definitive solution for all the questions, we have defined some notions in a consensual way which are useful for the management of situations of patriarchal violence. These are presented below.

Action Boundaries of the Gender Commission

Before accepting a case, it is necessary to assess the extent to which the Gender Commission can assume the management of the case. This assessment is made by a first approach with the people who report a situation of patriarchal violence. The number of people who are part of the Commission, the volume of work, as well as the experience and training of its members, are all factors that influence the reception of cases. Moreover, whether or not the people involved are part of the space will also determine if a situation of patriarchal violence will be managed by the Gender Commission.

In any case, at La Cinètika, we encourage feminist awareness training for all the people who take part in the space in order not to generate paternalistic and/or overprotective dynamics by the Commission. We firmly believe that continuous learning is the most effective tool to combat and prevent situations of patriarchal violence in the long term. Therefore, prior to assuming responsibility for a case, the Commission will, wherever possible, appeal to the co-responsibility of individuals who had exercised or received violence in order to manage it.

Thus, given the Commission's limited scope, we have outlined below the situations in which we would intervene and the scenarios that may arise in the process.

Situations of intervention by the Gender Commission

- The violence occurs in La Cinètika with people who actively participate in the space: the case will be received following the steps determined in the guide;
- The violence occurs in La Cinètika with people who make sporadic use of the space: a first approach will be made and the Commission's capacity and strength to manage it will be evaluated;
- The violence is perpetrated or received by people who actively participate in La Cinètika, but the case occurs outside the space: the involvement of the Commission in the management of the situation will be analysed. Depending on the needs of the people involved in the case, support/accompaniment groups will be proposed and a follow-up will be carried out;
- The violence occurs in another collective with people who have a connection with La Cinètika: if the collective takes charge, the Commission will be in contact to support the management. If the collective does not take charge, the possibility of helping, transmitting strategies, sharing tools, etc. is considered, depending on the forces of the Commission. If the collective is not willing to take responsibility, although the Commission stresses the importance of doing so, the Commission will work with the person who participates in La Cinètika according to the steps set out in the guide;
- A person who is part of La Cinètika is vetoed from other spaces: as no veto in La Cinètika could be approved unilaterally and automatically without general assembly's approval, the Commission collects information about the veto and then transmits it to the general assembly for consideration;

→ A person who is not a member of La Cinètika is vetoed from other spaces: similar to the previous point, it is explained to the person or group that has reported the situation that vetoes must be approved by the general assembly. In this regard, tools are provided to address the case, with a view to fostering solidarity.

Situations of non-intervention by the Gender Commission

Non-intervention situations refer to cases of violence that have occurred outside the designated space and do not involve individuals associated with La Cinètika. In such cases, we offer information and advice in addition to the tools we use for managing such situations.

Involvement and autonomy of La Cinètika's projects

At present, the current scenario does not allow projects to have the autonomy to manage cases of patriarchal violence. We acknowledge that there is a need for ongoing work, but there is also a lack of interest, training and capacity within the space that we are trying to change through training, extraordinary assemblies, talks, etc.

Future objectives

Considering that there is a long way to go and that this guide is subject to continuous revision, we have set ourselves some future objectives to be achieved as time goes by. These are detailed below:

→ Encouraging each project to incorporate feminist dynamics in their practices;

→ Encourage each project to have its own WG, with the aim of working together with the Gender Commission;

→ Promote the integration of at least one person from each project in the Commission;

→ Generate a constant communication channel between the projects and the Commission;

→ Encourage each project to manage situations of patriarchal violence autonomously;

→ Encourage each project to generate workshops and training with a focus on patriarchal attitudes and patriarchal violence prevention;

→ Create a masculinities group to support and share the work of the Commission
— actuación de la Comisión.

We have found it necessary to explain and specify some of the concepts we use throughout the guide. All the expressions we explain below are the result of collective discussions that took place in the extraordinary assemblies. This glossary reflects the intention of the people who participated in the elaboration of the guide to generate a discourse that speaks precisely about each situation.

Patriarchal violences

In view of the extensive use of the concept of 'aggression', which is open to diverse and often confusing interpretations, we have decided to use the term 'patriarchal violences'. We believe that the term 'aggression' is open to interpretation, which can make it challenging to address this type of situation effectively. Firstly, it is not possible to establish the level of severity in relation to different situations of violence, as they are all homogenised. Secondly, it has a detrimental effect on the management of cases, potentially leading to the propagation of rumours, conflicting versions of events and collateral damage to the parties involved.

Therefore, we have decided to

use the concept of patriarchal violences to refer generically to this type of situations, in order to open a way to talk specifically and concretely about each situation with the importance it requires.

Mixed space

These are spaces where, by collective agreement, people of different gender identities or expressions, including cis men, meet or can meet. La Cinètika, its respective general assembly and commissions are mixed.

Non-mixed space

These are spaces that, by collective agreement, are reserved for people of one or more specific gender identities or expressions.

Person who has experienced violence / person who has received violence

As part of the collective debate and decision-making process that has led to the development of the guide, these two terms have been adopted to refer to people who are directly involved in a situation of patriarchal violence. Adopting this terminology is part of an explicit and debated agreement, in order to avoid concepts such as victim, assaulted/aggressor and, in doing so, not to generate static, generalising and immovable concepts, which respond to a punitivist conception of management and approach to violence that we do not want to perpetuate through our language.

We believe that people can change and evolve throughout their lives and, therefore, having suffered or exercised violence should not define anyone as a person. In this way, we take a stand against the patriarchal dichotomy that places cis women or other dissident identities and gender oppressions in the vulnerability, weakness and submission in which they are placed by the patriarchal model of justice.

Safe space/productive discomfort

These spaces provide a framework for active listening and response, where

situations of patriarchal violence are possible. In light of the prevailing capitalist, colonial and patriarchal model of life, it is our belief that completely safe spaces are not a possibility. However, we consider 'safe' those spaces that confront pre-established ideas and realities, that encourage the creation of solutions that put the collective before the personal and, therefore, help us to move towards horizons of transformation.

Privileges

The social, political, economic and cultural structures that shape the exercise of power that some people exercise over others. Structures of privilege include, but are not limited to, a person's age, gender, origin, class, purchasing power, etc.

Oppressions

These are social, political, economic and cultural structures that determine the degree of inequality between one person and others. They constrain the individual and collective ability to exercise their roles in society, whose practices are conditioned or suppressed by people who are more privileged. Structures of oppression include, but are not limited to, a person's age, gender, origin, class, purchasing power, etc.

