

In the context of its self-determination as the common transfeminist good, Lucha 2.0 acknowledges the political activity experimented and practiced at Lucha y Siesta to be its frame of reference .

Therefore, the practices and conditions which we recognize as essential are:



* Feminist and transfeminist knowledge and practices. Interpretations of the present, starting from the recognition that gender and gendered violence is a complex, systemic phenomenon, involving all aspects of our lives. Antifascism, antiracism, antisexism, the fight against omolebobitranphobia, the fight against ableism, the deconstruction of gender stereotypes are fundamental values, since fluidity and openness do not mean absence of direction.



* Women's and non-conforming identities' shelters are inalienable concrete and symbolic spaces which give life to a dynamic of desire and produce knowledge, culture, elaboration of meaning and political thought.



* Self-determination and self-government.

* Access to rights. Because Lucha 2.0 does not provide services but opens doors towards rights, i.e. it was conceived as a space where those rights can be reinterpreted and reinvented and where situated, never-neutral methodologies can be experimented.



* Care, in the network of relationships. Because there are no neutral bodies and no neutral, rigid, predetermined spaces. It is within relationships and continuous exchanges that we discover the value of care, which is capable of creating major transformation and progress.



- * The assembly is open, horizontal, inclusive and the heart of the entire process.
- * The decision-making processes are based on consensus.
- * Inclusivity is considered the founding paradigm and is practiced by starting with communication and language.
- * The deconstruction of power hierarchies.



* **Conflict.** Because Lucha 2.0 creates conflict outside, it values and repairs it from within, thus making a sharp distinction between violence and conflict.

* **Institutionality.** Because Lucha 2.0 self-determines itself as a permanent feminist institution, able to invent and reinvent existing laws and converse with local and national institutions on equal terms.



* **Constant reflection on self-narration.**
Because narrating ourselves in different languages, forms of expression, strategies and postures does not only makes us visible and comprehensible; it also makes us part of the collective process of deconstructing mainstream narratives of violence.



* Diffusing responsibility, which is a practice that multiplies autonomy. Because whoever feels they are a part of the Lucha 2.0 community, i.e. whoever shares in its fundamental practices and conditions, is Lucha 2.0 and is therefore free and encouraged to share knowledge, skills, energy and time, depending on their wishes and availability to do so.



* Finally, Lucha 2.0 lays claim to a critical and creative use of existing evaluative and normative tools, since it lives within the contradictions of a reality which constantly undermines. This type of action, a “hack”, is what leads us to take anything we can without forgetting it will never be enough, especially considering the enormous debt of care for which we must continuously demand a restitution. It is the very existence of Lucha, its self-determination as an institution that exceeds the constraints of existing norms, causes a friction with the static and disciplining attitude of law and provokes the stress that can enable and even force change.

