3. How does drag performance reveal the ‘nature’ and structure of the concept of gender? Is drag subversive?

Drag performance achieves to reveal the “nature” and structure of the concept of gender by showing its imitative character. That is, everyone acquires the gender through imitation and repetition of roles and stereotypes’ addition, it shows the discontinuities existing between gender and performance. Is subversive, yes. If it achieves to make people reflect about this.

4. How and where (is fear produced according to Ahmed? How can fear move between objects and signs and becomes conducive to labeling some bodies “fearsome” and not others?

The example offered by Fanon make us think about what makes us frightened., because it is not just a body what makes the child frightened, but rather, the object of fear is over-determined. That is to say that white children has learned certain associations of representations that exist in our vulture. The fear activates by moving through this assimilated associations.

How does this relate to Stryker’s concept of monstrosity?

The politics of fear are articulated because there is an otherness to fear, since it is given the ability to take our lives. We can find the same narrative in the idea of "Monster" that is presented in Skyler's text. Otherness threatens the self as the monster does.

5. What are spatial dynamics of an affective politics of fear? Taking the example of women’s fear of violence, how is a sense of vulnerability established and how does fear change patterns of mobility?

Spatial dynamics of affective politics of fear consist in distribute the space by shrinkage of certain bodies.

In the case of women , the public space is constructed as a threat to their own life, due to the vulnerability presupposed on woman. By this fear it is achieved that there is a concern for maintaining the preservation of life, to such an extent that families raise their woman children by prohibiting going out late. The complexity of this situation is that this fear can be justified due to the high cases of violence against women.

6. Ahmed speaks about fear as tool of governance in times of crisis. In what ways can Ahmed’s politics of fear illuminate our pandemic situation?

Ahmed´s Politics of fear may illuminate our pandemic situation in the sense that the otherness is, in this circumstances actually threatening with taking our lives. The Otherness in this terms is the COVID-19 and the “we”, the world has to protect itself, has to work for the preservation of life. The problem in the equation may be the “we” that fight this otherness? It would be naïve to consider that the “we” is all the citizens of the world, as is pretended in many propaganda of the States, such slogans as “Juntos podemos parar el virus” (“Together we can´t stop the virus”) in Spain. Is evident that “we” all ,actually fear the virus but is not so evident that “we” all have the same circumstances to defend from it and, also, to follow the restrictions. There is a lot of people in Spain who is angry about the public transport and a question is resonating in the country: How is it possible that during the pandemic there are crowds in public transport, in which most of the workers make it to their jobs, and that at the same time the public address system begs for social distance.

In addition, the application of "selective confinement" is significant. In Madrid it was confined to the working-class neighborhoods of the South due to, in the words of the president of the community, "the way of life in those neighborhoods." However, the workers in these neighborhoods had to continue going to work outside using public transport. The southern neighborhood associations drafted a manifesto to denounce the stigmatization and discrimination based on the purchasing power of these neighborhoods that these measures entail. IN social networks this manifesto was circulated accompanied by the following message: “You want me to confine myself when I return home after crossing all of Madrid in a crowded subway to clean your streets to take care of your sick father, to serve you food, to leave the Amazon package on your carpet.

It could be said that there are different “we´s” fighting this situation.