

**Candela Cuervo**  
***QBcnNow, 2017-2018***  
Photographs

Queer Artivism in BarCeloNa Now is a photographic document capturing queer activism in Barcelona's art scene. Artivism is a powerful form of social resistance. Its protagonists are manifested against normativity with their attitude, talent, lives, bodies and especially with the interaction with the public. *Be yourself and fight creatively!*

***Fucking Fascism at The Park, 2017***

Roger Rabbitch shows Lilith Elementa's hooks, with Fuck The Fascism  
Barcelona

***Siempre Descalza, 2017***

MariaBasura behind the scenes, with Thirst for Revenge

***Dressing Algo Tóxico, 2017***

Déborah Auqué recites her poem while dressing for the Algo Tóxico video clip

***Cuando el wc huele a Jasmine, 2017***

Frau Diamanda performing in Bar Jasmine in Raval

**Diego (Dee) Maeso**  
***Gender Fluid*, 2017**  
Photographs

*Gender Fluid* explores the artist's gender through self-portraits that showcase different gender expressions. The portraits mix reality and fiction, questioning what society expects from the artist. The portraits attempt to raise questions that trans people have to face throughout their lives. As the artist writes in the introduction of their book: *"When did you realize you were trans? Are you a boy or a girl? Are you sure? Why didn't you say it before? But you were pretty as a girl. If you like boys why do you want to become one? Wouldn't be easier if you lived as a girl? What is in your pants? Did you get the surgery? Why do you want to change your sex? If you are boy, why do you paint your nails and use makeup? What is this non-binary nonsense? I only see men and women. You only want to be special. Why can't you be normal? Are you transitioning because all of your friends are trans? All these new genders are invented by millennials..."* I want to help other trans people and question cis people.

**Ian Tevo**

***Mercenario, 2015-2017***

Photographic Series

These images were initially created for the commercial purposes of sex workers in Perú. The artist offered their services as a photographer to friends or anyone who needed photographs to promote themselves. The text on the photographs is based on the physical changes the subject expressed they needed to make in order to feel better about their physical appearance.

## **Rurru Mipanochia**

In this series (originally made in acrylic painting and paper), the artist presents a personal reinterpretation of several pre-Columbian characters related to Mexican ancestral sexuality, playing with the fluids and corporal abjection from a cuir and metaphorical perspective.

### ***Tlaltecuhтли, 2015***

Tlaltecuhтли in her feminine aspect is a symbol of fertility of the earth and birth and was conceived as a mother. Tezcatlipoca entered through her mouth while Ehecatl came through the belly button, thus they met in the heart of the goddess (which is the centre of the earth) in the form of snakes that formed the sky. They broke the goddess in two pieces creating the earth and the sky. When humans die, the earth feeds on their corpses to regenerate life. Among Nahuas, it is said that females seduce males and then annihilate or mutilate them without having sex with them. Women, especially those who embraced sexuality, were seen as a threat and cause of death if men allowed themselves to be seduced.

### ***Cipactli, 2016***

Cipactli, an alligator from which the earth was made, is a symbol of the fertile land. It is associated with carnal pleasure and it was believed that those who were born on the calendar day of Cipactli tended to be sexual transgressors.

### ***Ocelote, 2016***

The jaguar represents the fourth of the classical elements of Mexican mythology: the earth. It also represents the night and the devouring darkness. In this artwork, the goddess and great mother of the earth Tlalli iyollo, "heart or entrails of the earth" stands before the jaguar. In front of the jaguar or god disguised as a jaguar, we will see the goddess Huasteca of the land, representative of women and carnal commerce. It was to this goddess the adulterers confessed, and for this she carried the names of Tlazoltéotl, "goddess of uncleanness" and Tlaelcuani "unclean eater". This goddess is represented as a sinner and transgressor eating her own excrement.

### ***Nahual, 2014***

Nahual, an animal or powerful energy in which the most powerful shamans could channel. Here the transformation of Nahual to human and human to Nahual is represented. The Nahual in this case is the dog.

### ***Xólotl, 2016***

Xólotl, the dog god, is represented with the facial painting of Macuilxóchtli, god of pleasure. In the Vatican Codex, he is depicted as a dog, wearing an axe-shaped earmuff with a serrated neck, and in the nose a strange bulge similar to a nosepiece of the mortuary bundle. He is also shown urinating and with his head turned backwards, characterising him as a sexual transgressor. He has white crosses, and is associated with Nanahuatzin, the syphilitic.

**Zaida González Ríos**  
***El Castigo, 2011-2013***

Hand-coloured black and white photos

These photos were taken in Nimes (France), Caracas (Venezuela) and Santiago (Chile) and won the Rodrigo Rojas De Negri prize in 2012. They present a gallery of characters who are tied to objects, situations, places or other beings as the substance of their self-affirmation and survival. They reveal internal ghosts, regrets, lacks, displeasure and unfinished dreams. In a society where eccentricities fight to be accepted, amid ridicule, stigmatisation and violence, anxiety dominates quietude; public and private spaces are fragile and disjointed.

***Marie Anne and the meringue [Marie Anne y el merengue], 2011***

Nimes

***Saint MariaBasura [Santa María Basura], 2013***

Santiago

***Lies [Mentira], 2013***

Santiago

***Manipulation [Manipulación], 2013***

Caracas

***The Patroness of cockroaches [Patrona de las Cucarachas], 2013***

Caracas

***And you wanted more, but I could not give it to you [Y tú querías más, pero no te lo pude dar], 2013***

Caracas

***Fucking piety [La puta Piedad], 2013***

Caracas

***A King without a crown cannot be a King, a man who's not a man, don't have a wife [Un rey sin su corona no puede ser un rey, un hombre que no es hombre, no tiene una mujer], 2011***

Santiago