

CON

MUCHO

MUCHO

AMOR

November 2019



Latinx Sexualities Final Project:  
a love letter to the  
Latinx Community:



CON MUCHO,  
MUCHO AMOR



by: Yisten Felipes



# acknowledgement

for the Latinos who don't see themselves. i see you. i hear you. i feel you. thank you for letting me into your world and sharing your stories. this is for those who don't have the same privilege. You can't be what you can't see, so i hope you see a little bit of yourself here.

REPRESENTATION MATTERS.

Con mucho,  
mucho amor,

Yislen

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is a somebody

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Somebody's  
daughter is a  
SOMEBODY

Somebody's  
daughter

is a somebody's  
daughter

is a somebody's  
daughter

is a somebody's  
daughter

# Quadruple the Sex Goddess

SANDRA CISNEROS



Like Catholicism.

I

[REDACTED]

[REDACTED] full of mysteries. I was ignorant about my [REDACTED] female ancestor who hid behind a sheet with a [REDACTED] which husband or doctor checked religion and our [REDACTED] helped to create that blur, a vague [REDACTED] down there. (So ashamed was I about [REDACTED] I was an adult I had no idea I had [REDACTED] I thought I thought my period would arrive [REDACTED] it was too terrible to think about a doctor [REDACTED] when you could never bring [REDACTED] I know how [REDACTED] I acknowledge my [REDACTED] enjoy sex, with so much guilt in the guise of [REDACTED] in a double-edged belt of igno- [REDACTED] vergienza, [REDACTED]

[REDACTED] had never seen my mother naked. Had never taken a good look [REDACTED] Privacy for self-exploration belonged to the [REDACTED]







people don't like the image of a plus-sized woman enjoying her sexual self, my wish is that they ask themselves: Why? What about this turns you off?

I am a fat woman in control of her sexuality. I have worked hard on building my confidence over time, I want to inspire other women to do the same. We can be sexual, confident, and happy; this is my message.

I don't fit the stereotype of a typical porn star as well. I'm not blond, tanned, or surgically altered. I am a fat Latina with pale skin, tattoos, and frizzy red hair. While I am not white, I'm sometimes read as white by others because I don't look Latin. I'm fetishized by guys. Some porn is a guided representation of liberal's sex not participating in that type of porn, and focusing on a more nuanced identity. I hope to offer another view



the state in the same manner as the 1917  
article would have it with the in-  
crease in the number of members, in  
the same way a third class of the house  
in a regular session would have the same  
members and addresses as the members of  
the first class.

**ARTICLE**

In all cases of the election of members to  
the house of representatives the names of the  
electors shall be printed in the following order:  
The names of the electors shall be printed in  
the following order: first, the names of the  
electors who are members of the house of  
representatives; second, the names of the  
electors who are members of the senate; and  
third, the names of the electors who are  
not members of either house.

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ARTICLE

## DISCUSSION

Immigrant men enter the United States with gendered ideologies and practices with regard to women and sexuality, virginity, in particular. Men reconstruct these norms in fatherhood as they unpack their "sexuality luggage" — the regional patriarchies and masculinities alternately promoting or challenging gender inequalities in the locations in which they were educated. The concept of regional patriarchies not only contests the idea that patriarchy is uniform or monolithic but it also explains how and why regionally defined masculinities and local socioeconomic forces may influence Mexican immigrant men's ideas about the sex education of their daughters. After heading north, these multiple expressions of masculinity intertwine with the paradoxical challenges that immigrants face within contexts of socioeconomic segregation. The United States — what once was a promised land for these men — becomes a sexual threat as they reflect on the sex education of their daughters. A culture of sexual fear permeating the everyday lives of immigrants who settle in inner-city and marginalized barrios begins to shape their views of a daughter's virginity and premarital sex. Virginity becomes secondary for these working-class men, who instead promote an ethic of protection and care that may safeguard a daughter from pregnancy outcomes, sexually transmitted diseases, sexual violence, casual sex and promiscuity, and sexual dangers associated with drugs, alcohol use, and gang violence, among other risks. In the process, fathers expect their daughters to practice sexual moderation and to delay premarital sex. For them, this is a strategy that their young daughters may use to attend and complete college and thus improve their living conditions and socioeconomic future as they survive in an increasingly competitive society.

You have to put men because the woman is the most difficult job, the most difficult to have a child and why I say poor women.

To what extent are re-immigration each response to this study? A mutually reinforcing action among these forces is possible for these fathers' perceptions of sex life. In addition, fatherhood and personal gender process. Men experienced and contested gender inequalities that their own uncles, and male cousins within a family context. Some anger or pain while describing actual abuse, rape, and domestic violence. Own mothers and sisters had been critical of the ways in which fatherhood may become a family emotion (Nichols & Schwartz, 1991) in men may begin to resolve and disengage patterns that promote gender inequality. Educate a new generation of Mexican women with regard to sexuality.

The testimonies of the men challenge stereotypical images of fathers as macho, dominant. They build on men and women's relationship that is gradually changing of these static images (Coltrane, 1996) and the literature (Coltrane, 1996) and the literature even though they lack the knowledge to talk to their daughters. They share their experiences.

2.

immigrant  
and  
person  
are

NOT

mutually

exclusive

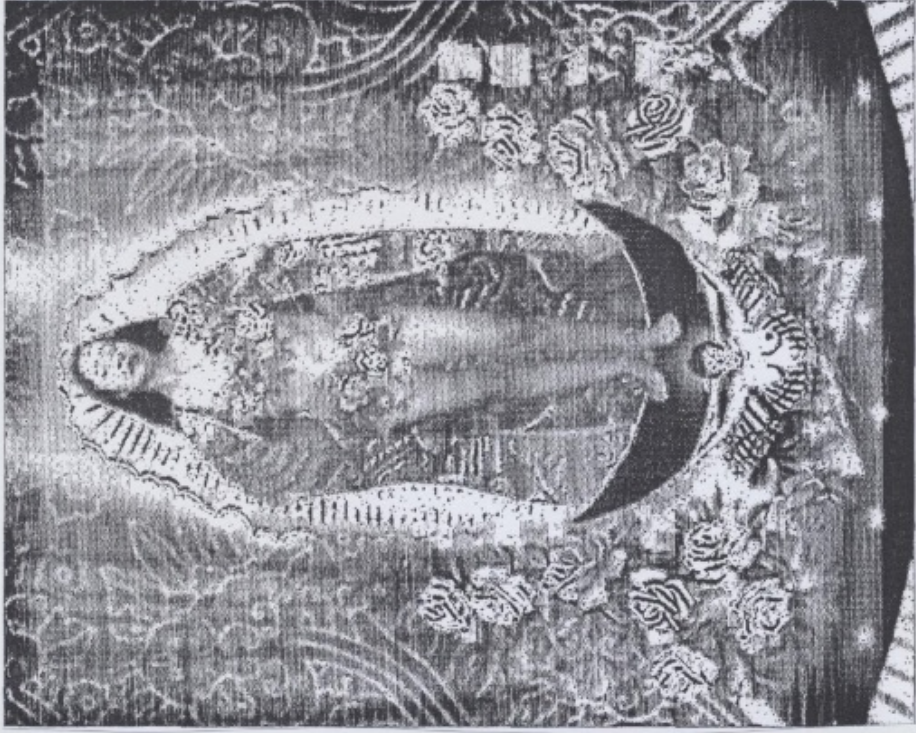


Fig. 1. Alma Lopez, Our Lady (1999). Courtesy of artist.

disenfranchised people)

equal footing with the long-marginalized subject of Western liberal democracy. In my view, Lopez's art poses a challenge that is about more than free speech or even equal rights.

Lopez's art breaks open a public, cultural space for the articulation of

immigrant

and

belong.

are

TO

KNOW

EXPLAINS

public sphere during the early 2000s, including reggaeton's arrival, stood in stark contrast to the spectacular animosity circulated in the events leading to the passage of SB 1070 in 2010. In large part the result of its rapid growth, Phoenix became the center of the immigration debate in the United States. By the late 1990s Arizona was the primary point of entry for northbound undocumented crossers of the U.S.-Mexico border. This occurred after the militarization of urbanized crossing points in Texas and California pushed traffic to the more dangerous desert regions, but this shift was further motivated by the boom in development of the Phoenix metro region, especially the new real estate industry and its demand for cheap construction labor.<sup>7</sup> Anti-immigrant sentiments and practices in Arizona were already under way by the 1990s but picked up pace in the early 2000s. For example, the primary architect of SB 1070 and Republican state legislator Russell Pearce had been at work on measures against undocumented immigrants almost a decade earlier. In 2004, legislation requiring government-issued identification for voter registration and ballot casting passed the state legislature without much fanfare.<sup>8</sup> Although the practices of humiliation of undocumented immigrants by Sheriff Joe Arpaio go as far back as the early 1990s, they became increasingly theatrical during the early 2000s.<sup>9</sup> The Minutemen Project, a conservative group of vigilantes intent on sealing the U.S.-Mexico border, was founded in 2005. The Arizona crisis garnered extensive media attention before 2005 but ca apulled into the national scene with the coverage of 2006 marches for immigration across the United States in 2006. An estimated 3.5 to 5 million took to the streets in Phoenix, Chicago, Los Angeles, Houston, and many other places at the time to demand the protection of human rights and the dignity of undocumented immigrants.<sup>10</sup> This series of dramatic events, followed by the 2008 departure of Democrat Janet Napolitano from the governorship and conservative Republican Jane Brewer's assumption of the post, led to the passing of SB 1070 and to the further heating up of the immigration debate in the city.

Latinas/os were at once the base upon whose labor the housing industry and many other development ventures in the city were built, a sign of its cultural distinctiveness as a destination for business and pleasure, and the scapegoats of an extreme nativist movement that carried on the vile work of the 1990s anti-immigrant movement in California into the rapidly developing desert lands of Arizona. The Latina/o queer club scene reflected and reacted to this social turmoil. However, search-



## Queering Mariel: Mediating Cold War Foreign Policy and U.S. Citizenship Community, 1978-1994

JULIO CAPÓ JR.

IN DECEMBER 1980, twenty-year-old Wilfredo Nuñez Pinilla sat in an unfamiliar and foreign United States military camp, uncertain of where he would reside in the coming days. Pinilla, like so many others, fled the Communist nation of Cuba in 1980 during the controversial Mariel boat-lift exodus. The United States welcomed nearly 125,000 Cubans that year, many of whom were former political prisoners and deemed "essentially unstable" by Fidel Castro's government. As he homosexual, Pinilla was among the Communist nation's "undesirables," given permission to leave Cuba's homeland and granted admission by the United States to settle on its soil.<sup>1</sup> In 1980, however, the Immigration and Naturalization Service (INS) resorted to homosexuality as grounds for exclusion from the United States.

One might imagine that the gay and lesbian Marielitos of Cubans who entered the United States from Cuba's Mariel base of operations would aim to conceal their homosexuality to better their chances of being admitted into the United States. Pinilla, however, openly expressed and practiced his homosexuality on the military base where he was temporarily housed. In fact, several internees at Fort Chaffee in western Arkansas knew Pinilla as one of the many cross-dressing homosexuals at the enclave who had a penchant for hair care and fashion. Homosexuality may have officially been grounds to exclude one from entering the U.S., and consequently from achieving American citizenship, but most homosexual Marielitos like Pinilla had a different experience.<sup>2</sup> In fact, the evidence suggests the U.S. did not deport hostile Marielitos solely based on his or her homosexuality.

While some recent scholarship has explored the effects of sexuality in shaping American immigration policies, very little has addressed the tension between the Cold War imperative of welcoming anti-Communist exiles and the insular immigration policy of barring homosexuals.<sup>3</sup> The growing and fairly nascent field of queer migration studies has demonstrated how sexual identity and (immigrant) "heteronormatives" have been interpreted

Necesito

Ayuda



mothers, in  
stage that they use to resist and organize their  
and practices with regard to premarital sex  
before migrating. Motivating a daughter  
as an opportunity to resolve unfinished  
such as the issue of protection from gen-  
inequality that they experienced before  
daughter, sex education  
that women whose husbands reproached them  
r not being virgins at marriage advocate provin-  
ity values before marriage to protect their  
ughters from similar experiences. Others,  
pecially mothers from urban areas, advocate  
ore egalitarian values for a new generation of  
omen. Most want their daughters to climb the  
nucation ladder, develop a professional career,  
ad obtain a well-paid job. As these mothers  
replace marriage goals with career goals for  
their daughters, their ideas about appropriate  
sexual behavior also change. Virginity deprecia-  
ites a form of social capital, or capital for  
pina

cept that I introduce in the larger  
study with the mothers (Gonzalez-Lopez, 2003).  
To some extent, virginity is replaced by new  
forms of capital emerging in the United States  
education and employment opportunities.

Many of these fathers, including men from  
urban areas) expressed a preference for not  
knowing whether their daughters become sexu-  
ally active before marriage because of their  
admitted feelings of discomfort and jealousy as  
men, or what some identified as *el celo de  
hombre*. This subjective experience is not  
exclusive to Mexican men. Some fathers from  
the United States, Europe, and South America  
experience similar feelings with regard to the  
sex lives of their daughters (Secunda, 1992;  
Sharpe, 1994; Olavarria, 2001).

### Immigration Experiences

Fathers in this study reported that they experi-  
enced a transformation of their views of female  
sexual

these fathers protecting a daughter  
they perceived U.S. cities as dangerous  
them, then, virginity becomes secondary.  
Urban fathers, especially those educated  
poor and marginalized areas in Mexico City  
Guadalajara, reported both their urban *celos*  
and barrios in Mexico and their immigrant ex-  
periences in Los Angeles to be equally dangerous  
for young women. However, they were in-  
terested about the safety of their daughter  
during migration. In contrast, rural fathers in-  
creasingly reflected on the remarkable differences  
between their small towns and their immigrant  
neighborhoods. Mainly for those promoting f  
marital abstinence, socioeconomic segregation  
became an important social force in shaping  
their views of female sexuality after migration.  
For example, Fidel expressed his reaction to in-  
quiry about any of his three daughters pos-  
sibly engaging in premarital sex:

It is not so much that they are going to lose their  
virginity... it would hurt me that any *celos*  
[Fidel] would be the one with whom they  
would lose it! In other words, it is not that they  
are going to lose their virginity, because I know  
that they will lose it some day but it will make  
me sad to see that they would lose it with just any  
cabron. Imagine, how am I going to feel if my  
daughter gives it to a fucking marijuana user? *mi  
pinche vao* [a damn homeboy] that you see all  
the time, lazy, selling drugs on the streets? It  
would hurt me, because as a father, I want the  
best for my daughters.

I probed to learn more about his concerns.  
responded,

I am so afraid  
I don't know,  
things that happen, that happen these days, and  
these girls who get pregnant or those who are  
raped and then abandoned, it is not simply, the  
other day I was talking with a relative of mine  
and I learned that I had in my family who is 14 or  
13, and she is already pregnant! Can you imagine  
it gives me the chills!

3.

Living my  
best life.

pal carajo

lo demás!

fuels the practice of *rasquachismo*, for it is a "making do," a piecing together, selecting from bits and pieces recovered from other uses or cheaply acquired. Ybarra Frausto finds that such "utilization of available resources makes for syncretism, juxtaposition, and integration" (1996, 171). However, reliance on things at hand does not mean that a highly developed mode does not exist, nor that items are selected at random. Rather, *rasquache* aesthetics provide an apt example of a language structured by rules of selection and combination. In *rasquachismo*, the rules of selection run counter to bourgeois sensibilities and, indeed, this is part of their pleasure.

Like *rasquachismo*, digital art uses selection and combination to create new meanings. Lopez does not attempt to create a queer Chicana viewing pleasure from scratch; instead, she culls from existing images of Mexican and Chicana women. She chooses from popular art forms, rather than from so-called high art; she selects her "bits and pieces" from the existing repertoire of working-class Chicano/a visual culture. While Lopez, as an artist working in digital media, has access to high technology, she uses that technology to develop a digital *rasquachismo*. Like many Chicano/a artists, Lopez does not reject the popular cultural practices; instead, she deploys *rasquachismo* as an aesthetic stance. She selects and combines images from popular and available sources, she uses layering and bright colors, and she juxtaposes religious iconography to photographs of her friends.

In both its popular practice and its academic production, *rasquachismo* exhibits a particularly non-normative—indeed queer—pleasure, as in the following definition proffered by Ybarra Frausto:

In the realm of taste, to be *rasquache* is to be unfettered and unrestrained, to favor the elaborate over the simple, the flamboyant over the severe. Bright colors are preferred to sombre, high intensity to low, the shimmering and pattern filling all available space with bold display. (1996, 172)

In this vivid account, a queer camp aesthetic is embedded in a distinctly Chicano/a artistic practice through the "unrestrained," "the flamboyant," and "the shimmering." *Rasquachismo* is not an essential characteristic of either gay or Chicano/a communities, but rather, an aesthetic stance that is historically and culturally produced.

In its rejection of bourgeois sensibility, *rasquachismo* is a cultural practice that doesn't care what the neighbors think, wears too-bright colors and a flower in its hair. An example of Chicano/a *rasquache* aesthetics is depicted

Based on research from a larger study of Dominican immigrant gay and bisexual men in New York City, this article argues that we must take seriously the distinction between refusing to discuss an openly lived homosexuality and silence.<sup>5</sup> Drawing from Spanish grammar, I suggest that some of my informants inhabit a space that is "in" and "out" of the closet in terms of the tacit subject, an analytic framework that draws attention to the range, interaction, and intersection of the meanings and contexts that structure their social relations.<sup>6</sup> Negotiations of information about a person's sexual identity, as I show, teach us about the knowledge and complicity that structure and sustain hierarchical social relations.<sup>7</sup>

In Spanish grammar, the "sujeto tácito" (tacit subject) is the subject that is not spoken but can be ascertained through the conjugation of the verb used in a sentence. For example, instead of saying "I go to school," in Spanish one might say "Voy a la escuela" without using the *Yo* (I). Since the conjugation *voy* (I go) leaves no doubt who is speaking, whoever hears this sentence knows that the subject is

ingenta.com...y...  
Listed in Santo Domingo  
sexualidad no  
interact... that this was not a topic of conversation in his family. "El asunto de mi  
contact with other self-identifi...  
dominicanos. Nadie pregunta. Nunca...  
ellos. Pero no preguntan nada." (The family and I, you know, nobody talks. Nobody  
sexualidad no  
interact... that this was not a topic of conversation in his family. "El asunto de mi  
contact with other self-identifi...  
dominicanos. Nadie pregunta. Nunca...  
ellos. Pero no preguntan nada." (The family and I, you know, nobody talks. Nobody



Pa in

... de la vida

... the not that... gay subject makes  
... makes the investigator oblivious to  
... the fact that the closet is not an individual protection but a collaborative effort.  
... the extent that the... of her...  
... that they... with... Francisco Paredes  
... the dark-brown-skinned professional son of a Dominican business leader and of a  
... with an advanced degree in biology, articulates eloquently the meanings  
... give to... His observations echo the ones...  
... have voiced with the metaphor:

Cuando tú te sientas con una gente a aclarar tu vida sexual, estamos yendo con este estigma social de que "tú eres raro y tienes que explicarlo." De que "tú estás mal y tienes que explicarlo." ¿Por qué yo me tengo que defender si yo pienso que es normal? Sobre todo para que vengan a decirte, "Yo lo sabía. Entonces, ¿qué sentido tienes tú en discutirlo si yo ya lo sabía?"

... you sit down with someone to clarify your sexual life... going  
... with the social stigma that "you are queer and you have to explain it."  
... there is something wrong with you and you have to explain it."  
... I have to defend myself...  
... and says to you, "I knew it. Then, what's the point of your discussing  
... I already knew?"

... articulates some of the concerns other informants have expressed  
... Paredes... because he associates it with the confession. He... of the confessing subject as the guilty subject. Saying  
... no to the... means that Paredes repudiates the religious resonance that  
... makes a sin of what...ing confessed, instead of "confessing" others with the  
... of his sexuality... assumes its normality. Since being a homo-  
... sexual is as normal as being a heterosexual, there is nothing for Paredes to talk  
... about with others.

political efforts of these governments have been well documented. Hejlskov also offered domestic human rights issues in the U.S.<sup>77</sup> Derain relayed to the Justice Department her concern that the current policy of excluding her country was inconsistent with the pact. She noted that the Accord was designed to help and strengthen human rights and was signed by the United States and other nations. In response to the Center Administration's allegations, the Justice Department reported that it would support the proposed bill to amend the exclusionary sections of the Immigration and Naturalization Act.<sup>78</sup>

On September 9, 1969, the Justice Department officially announced its ruling on whether it would uphold its policy of barring homosexual aliens from entering the U.S.<sup>80</sup> The Department concluded that it had "the legal

authority to exclude from admission to the United States any alien who is a homosexual, a person who is a member of the same household as a homosexual, or a person who is a frequent visitor to the United States and who is known to be a homosexual."

**professions of homosexuality**

Following the approval of the Center Administration, the Justice Department instructed the INS to re-examine all pending cases of suspected homosexuals. The INS would have to identify the suspected individual if he or she was a homosexual, to regard to the individual's **exclusionary** status. The INS stated that the likelihood of a third party or family member being a homosexual was not a factor in the decision. The INS also stated that the majority of the homosexual individuals who were excluded from the United States were only men. The INS also stated that the majority of the homosexual individuals who were excluded from the United States were only men. The INS also stated that the majority of the homosexual individuals who were excluded from the United States were only men. The INS also stated that the majority of the homosexual individuals who were excluded from the United States were only men.



On June 17, 1969, the INS announced its decision on the majority of the homosexual individuals who were excluded from the United States. The INS stated that the majority of the homosexual individuals who were excluded from the United States were only men. The INS also stated that the majority of the homosexual individuals who were excluded from the United States were only men. The INS also stated that the majority of the homosexual individuals who were excluded from the United States were only men. The INS also stated that the majority of the homosexual individuals who were excluded from the United States were only men.

[Redacted]

[Redacted]

[Redacted]

*FP:* El único derecho que tú no puedes dejar que nadie te arrebate es el derecho de compartir lo que tú quieras compartir de tu vida.

[Redacted]

[Redacted]



...on the Chicana feminist and queer Chicana subject formation. It depicts a scene of lesbian seduction as a founding moment of Chicana subjectivity. In so doing, she places a queer Chicana love story on the symbolic terrain as the apparition of the Virgin of Guadalupe and thus refigures the Virgin of Guadalupe. Making productive use of the virginal image of everyday Chicano/a life, Lopez's images begin to create a Chicana feminist and queer iconography. Far from starting from something completely "new," Lopez's art reworks (and reveals) the political-sexual culture that is latent in the omnipresent image of the suffering Virgin. By utilizing the semiotic processes of selection and combination and by copying the Chicano/a aesthetic stance of *resquechismo*, Lopez's images successfully invite and sustain queer interpretations of the Virgin of



As a result of owning his sexuality without the guilt associated with the confession, Paredes positions himself within the discursive register of the liberal-democratic right to privacy. At the same time, he reveals an awareness of the tenuousness of his access to privacy, for that which he considers private may already

Using this grammatical principle as a metaphor to explain how my informants interpret how others view their lives, the *sujeto tácito* suggests that coming out may sometimes be redundant. In other words, coming out can be a verbal declaration of something that is already understood or assumed—tacit—in an exchange.<sup>9</sup> What is tacit is neither secret nor silent

Nevertheless, how tacit one's sexual identity is to others is a matter of interpretation and requires that the others interacting with my informants recognize and decode the self-presentation of bodies and the information about them that circulates in family networks. Their homosexuality is knowable in a tacit way to those with whom they interact. We assume that many people have the skills to recognize and decode this information. Everyone may not be equally skilled at recognizing and decoding this information, but as I argue in *Queering Mariel*,<sup>10</sup> that is not necessarily the case. In my fieldwork, I found that many of my informants give up on trying to understand the self-presentation and

Fig. 1. Alma Lopez, *Our Lady* (1999). Courtesy of artist.   
 my informants understand that there is a difference between "the expression that [they] give, and the expression that [they] give off."<sup>10</sup> They understand that their own bodies traverse the social world and signify in ways that exceed (and often betray) the intention of those who inhabit them. Thus it is always possible that someone might "get" their gayness despite any effort my informants may put into concealing it.

Tacit subjects helps us unravel the complexities that structure social relations instead of focusing on an explicit definition or categorization of individuals

## Queer Migrations

Sexuality, U.S. Citizenship, and  
Border Crossings

Sexual

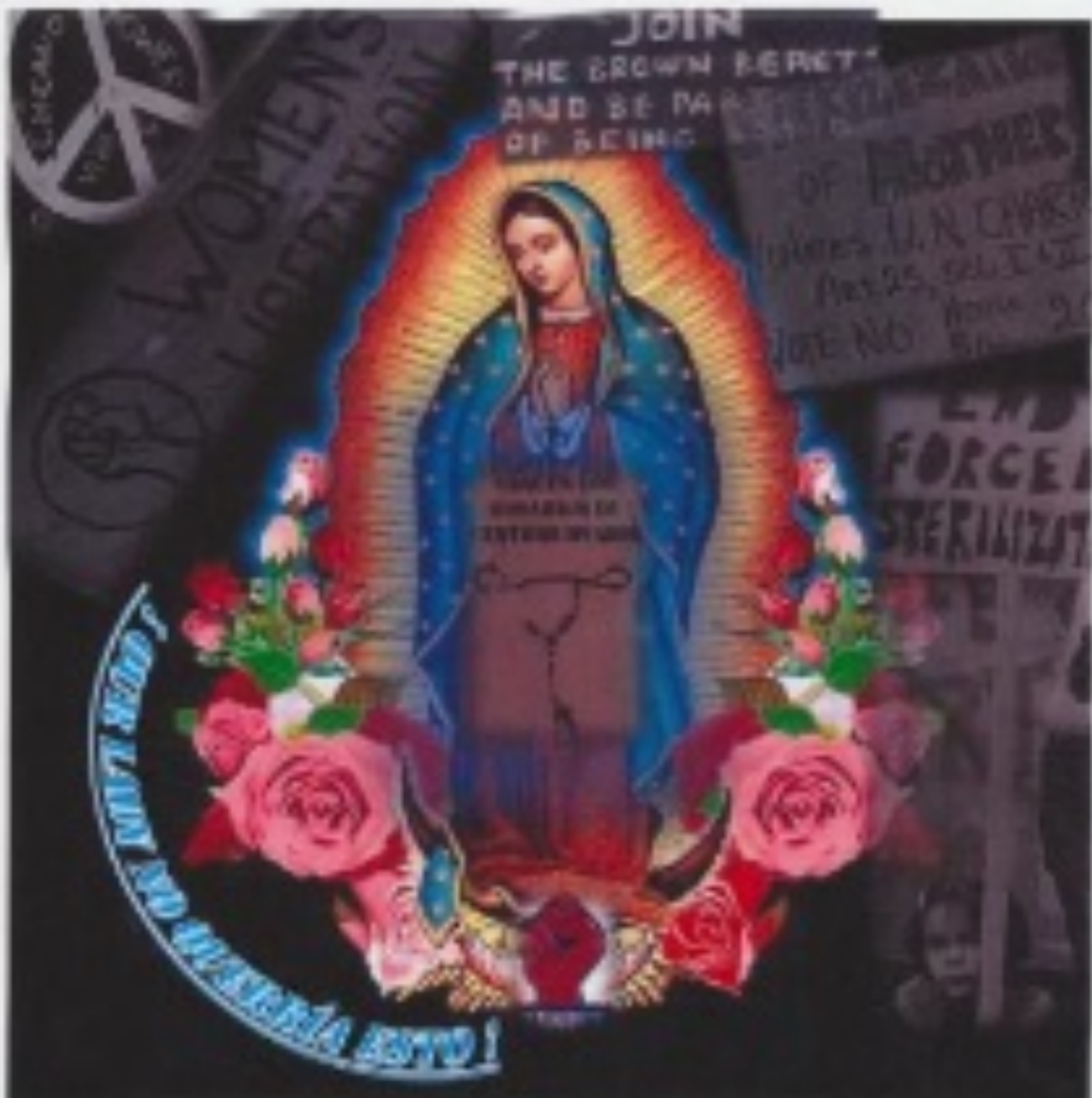
Latin x

Yorgullos@

Fuck the rest!







CHICAGO  
WOMEN'S LIBERATION  
OF MOTHERS  
U.N. OVER  
FORCED STERILIZATION  
1970

JOIN THE BROWN MOVEMENT AND BE PART OF BEING

1970

Maria Martinez



Martinez





Summer 2019



Mexico City, Mexico

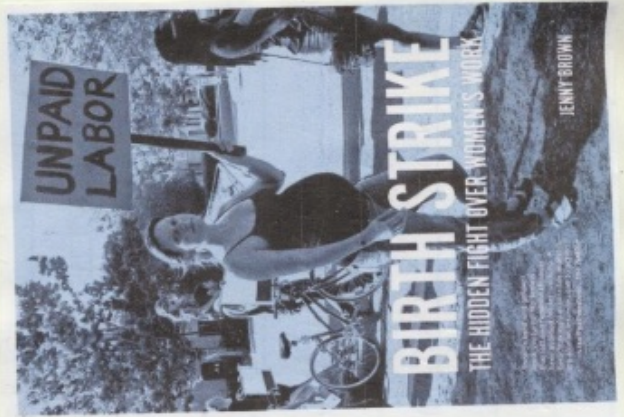


In Mexican  
Culture the  
Virgin De  
Guadalupe is Very  
important in  
Catholic Religion  
She is our  
Mother and  
Nuestra  
Morenita.





Protest Summer 2019 after Alabama law.



back on my Reading list:



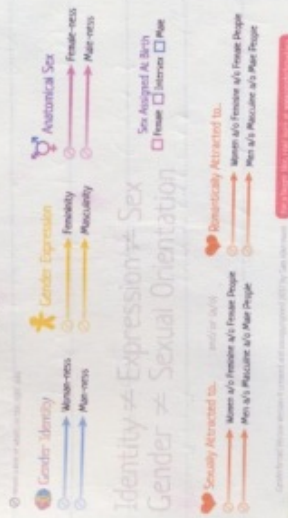
The forced Sterilization of Mexican and Puerto Rican Women.



"Where there is oppression there is resistance". The government tries to control Women's reproduction when it benefits them.



# The Genderbread Person



Identity ≠ Expression ≠ Sex  
Gender ≠ Sexual Orientation

Las Marialitos, Juanito  
Xtravaganza, Cuentalmelo  
Oral histories, and  
Mosquita y Man serve  
to further emphasize the  
humanity of the lgbtq+  
community. Many times  
they are not seen  
as human or people.



Race like Gender  
and Sexual orientation  
is a social construct.  
Humans invented these  
terms which separated  
people and put them into  
categories.

Example

Miss Globaleza  
in Brazil

Representation matters  
and the media can  
affect how people view  
themselves. We need  
positive role models so  
that we can empower  
other women and build  
each other up.

If all we show are  
negative stereotypes then  
think about how that makes  
a person feel.

When we have positive  
role models and see  
women in different  
career positions then we  
create a world where  
women and girls can  
dream big.



Racism is deeply engrained  
in history. Films that  
center around the Mulata  
women reinforce stereotypes.  
The Mulata woman is  
fetishized and when she  
is represented she is  
sexualized and punished.



COLUMBIA  
UNIVERSITY



\* Gathering Love, Inspiration:  
Marissa, Alex and the  
Virginia of their Daughters  
by Maria Susanna Lopez  
Journal of Marriage and Family



LATINA

SLUT

101

*a manual.*

The ... ..  
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The ... ..  
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@brujitaskincare

- \* LATINA OWNED + CREATED
- \* MADE WITH INGREDIENTS SOURCED FROM MERCADOS IN MEXICO
- \* FOR THE POST-PERRED SELF CARE



BRUJITA SKINCARE LLC



Vive Cosmetics

- \* LATINA OWNED + OPERATED
- \* VEGAN + CRUELTY FREE

#besoproof

@vivecosmetics

All of this because...

In a world where many people dehumanize and ridicule sluts y putas alike, you gotta know what to expect for combat:

They will try to devalue you.

\$\$\$\$

They will try to feel you up without your consent.

PLACE  
BODD  
HERE



YOUR AGENCY INCITES FEAR IN THE OPPRESSORS.

Your sexuality and sexual body will be policed on every street corner.

@outofservicemiami

DANCE SCHEDULED

El Perreo masterclass

THURSDAY OCT 24TH 8:30 - 10:30 PM

2800 NW 17th Ave

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How do the putas y sluts of the world survive and thrive?



RELISH IN LA DESCHICHADERA Y PIRUJERIA.

CENTER YOUR OWN PLEASURE.



MASTURBATE REGULARLY, FUCK WHOEVER YOU WANT (with clear consent), EXPLORE YOUR BODY.





EL PERREO BABYYYYY.



AND ABOVE ALL... in the words of Juliet Palante :



"Surround yourself with other beautiful brown and black and indigenous and Morena and Chicana, Native, Indian, mixed race, Asian, gringa, boriqva babes. Let them uplift you. RAGE AGAINST THE MOTHERFUCKING MACHINE."



By Alma López

CREATIVE DIRECTION:

DHARMA SANTOS SANTIAGO