



# INDEX

---

Embodiment and Beauty	3
La Reina de Musica Urbano: Decolonizing Latino Gender Roles through Cuntspeak	8
I am a spoon for you	14
Ways in Which Sexual Health Public Health Initiatives are Shaped by Public Health Education and Political and Cultural Factors in Brazil, Malaysia and South Africa	15
Within	21

# Embodiment and Beauty

BY: AMANDA FORREST

As a young woman, it has been drilled into our brains by other women and men that your level of physical attractiveness is your saving grace in the world. It is extremely apparent that pretty/attractive women are placed on a pedestal in society and are usually treated better than other people. The entire notion of placing so much importance on one's physical attractiveness has proved to have some very unpleasant outcomes. These outcomes that I will discuss are the male gaze, colorism, the term fat, and objectification.

My experiences as a young black woman and the concept of what society considers as beautiful has always been an interesting topic to discuss. To begin with, in the Black community the standards of beauty are somewhat different from say the standards of beauty in Asian or White community. In the Black community, what is usually considered a beautiful woman is someone with curves, ample bust and derriere, long hair, and in some or most cases light skin. The thing with beauty standards for women in the Black community is that some not all of them are rooted in colorism. Colorism and Black people have a history that dates to colonialism and slavery.

During those times, having dark skin was being viewed as lesser than someone who is of a fairer complexion. If it was closer to white, that meant it was right was a phrase that was used in efforts to separate black people with varying skin tones. White women were the standard of beauty, therefore any black woman with a lighter skin tone were desired more and such thinking got carried down generations unfortunately. From personal experience, I have cousins who are darker than me, and one of them has expressed to me that when she was younger, she wished she had lighter skin because she would be teased for being “too dark”. I have seen beautiful girls be ridiculed or overlooked simply for their skin tone as if lighter skin means someone is automatically more beautiful. Along with fairer skin, long hair or loose curly hair is another standard of beauty that is prevalent within the Black community. Your average black girl has kinky curly hair which some of society views as “too black” and “unprofessional”. So, in order to adhere to society’s standard of beauty of long hair that is “easy to manage”, black women began to straighten their natural hair. Black women would put literal chemicals on their scalps to fulfill these harmful expectations.



Then there are women who do not fall into these standards of beauty. There are many examples of women who do not fit said standards, but I will focus on two examples: fat women and those who appeal to the male gaze. Women are meant to be fat because fat women are deemed unattractive in society's eyes. Fat women are objectified by men who would normally hurl insults towards them with comments about their fuller figure that usually turn into inappropriate sexual advances. Fat women are objectified to fetishes about their body size and are treated like objects to show attention in private but shame and disgust in public. On the other end, is women who appeal to the male gaze. There is nothing wrong with trying to be seen as attractive to who you are attracted to, in this case it is males. But there is a thin line in appreciating compliments from men and depending on their approval to cement your attractiveness. There are women who modify their physical appearance whether that be makeup or surgical procedures/enhancements, but then there are women who place so much importance on their physical appearance for the attention of men. From personal experiences I have heard friends and other girls say that they would like to get a bigger butt or a curvier physique because that's what guys are attracted to nowadays. It's an unfortunate occurrence that is getting more traction with the help of factors such a social media and new technology.

I fall victim to it at times while viewing Instagram for example. I look on my feed of girls who I consider very pretty, and I try to compare myself to them. It is typical for a girl of any age particularly her teen and young adult years to have a moment where they try to appeal to the male gaze. This goes back to objectification and placing such importance on beauty. Making girls have no self-esteem for not meeting certain beauty standards and then some women fall to such pressures and transform themselves into objects of pleasure and desire for men. In recent times, the movement of being body positive has emerged. This movement is one of my personal favorites because it shows that women do not fit the cookie cutter image that society places on us. To enforce a standard that most women do not fall into is ridiculous and tone deaf. The body positive movement is moving towards media such as magazines and television shows and film which are probably the biggest pushers behind unrealistic body standards and objectification of women. Popular magazines are now including disabled and trans women onto their front pages and television shows are doing the same. Individuals who not even a decade ago were “outcasts” or figures that were seen as “unattractive” are now being praised for showing that we women are unique beautiful individuals in our own image.





JOIN US FOR THE

# 22ND FGSA GRADUATE SYMPOSIUM

MARCH 20, 2020

10 AM TO 3 PM

CU 321 A&B

GREAT RESEARCH, FOOD,  
AND GIVEAWAYS!



# La Reina de Musica Urbano: Decolonizing Latino Gender Roles through Cuntspeak

**BY: ANNELYN MARTINEZ**

Gender roles in Latino culture are extremely explicit with its strict definitions of masculinity and femininity. The roles of Latinas are determined by Marianismo. This is the concept that women are to model themselves after the Virgin Mary. The history surrounding Marianismo and the colonization of Latin America demonstrate drastic changes to the societies after the introduction of Catholicism and other power structures brought over from Europe. Much of the research on gender roles in Latin culture focuses on women and Marianismo. Research connects women's roles to the Catholic relations between Latinx culture and colonization. They also dive into the many impacts that Marianismo has on women in Latin America today. With the utter strength that Marianismo has in these cultures and the fact that it has existed for so long, how have women rebelled against this? How have they been policed into conforming to these ideals?

Urbano is a genre of music that encompasses Latin styled trap, hip-hop, and reggaeton. This is a genre typically dominated by men and typically filled with songs that objectify women. Completely within the norm of what men are expected to do in accordance with machismo/caballerismo; which are the center pieces to male gender roles in Latin America that highly emphasize men's superiority to women. I argue that artists like Natti Natasha are creating music that challenge the gender norms of Latino culture through engaging in cuntspeak. And that through challenging and resisting it in this way they are also beginning to decolonize the Latino culture. In order to show how the use of cuntspeak is a form of decolonization I will conduct a close reading of lyrics by this artist. This particular artist is openly owning her sexuality and using her art form to talk about it despite growing up in a country and culture that condone female sexuality. I will be analyzing how their lyrics display a claim over their own sexuality and how that contradicts the gender norms of the culture.





## **Marianismo and Colonialism**

As previously stated, there is a grand complex historical component to the construction of female gender roles in Latin America. The Virgin Mary was held with such high esteem by the colonial church that she became the embodiment of the ideal woman in Latin America. This was how the concept of Marianismo was born. Indigenous women now had someone they could model themselves after in their new faith. Marianismo has come to have very specific meaning outside of simply mimicking the behaviors of La Virgen (the Virgin Mary). The expectations that Latino society has for women is very explicit. Women should not strive for anything other than pleasing others, specifically the men in their lives, and that their world is extremely limited. Even now, if a woman is sexual she is seen as a danger. Women have to choose between their sexuality and motherhood as though one could not have both. Women who are seen to be sexual are described in a very masculine way. Sexuality is associated with masculinity not femininity. Marianismo falls into the Madonna-whore dichotomy. Simply put, if you do not fit into the definitions of the ideal woman that you are dirty and an ill representation of a Latina. Media in Latin America is engulfed with portraying this binary of women.

## **Reclaiming and Resisting through Music**

Music has been used as a form of resistance throughout history. Research on Jamaican music has brought to light how the music being created reflected the experiences of the country's people. People of color and people from the global south have been using music as a mode for disseminating awareness on issues and bringing to light what has been ignored or denied by mainstream society. What female Urbano artists do specifically is to disrupt extremely embedded gender roles that have been at play since colonial times. The two artists that will be discussed in this paper are resisting these gender roles and normalizing female sexuality through their music.

## **Natti Natasha and Cuntspeak**

Cuntspeak is defined as a way of women reclaiming their sexuality and regaining power that was lost to the shame associated with female sexuality.

### **[Letra de "Deja Tus Besos"]**

#### **[Pre-Coro]**

Soy una nena mala, pero lo hago bien  
La timidez la pierdo en la desnudez  
Y si estamos a solas ya yo sé qué hacer  
Todos quisieran tenerme  
Y sólo tú puedes poseerme  
No hables de mi ex, que no cuenta  
Porque soy tuya na' má'

#### **[Coro]**

Deja tus beso' en mi piel  
Deja ya (Deja ya)  
Que el tiempo corra y no sé (Uh-uh)  
Qué será (Será)  
Deja tus beso' en mi piel (Piel)  
Deja ya  
Que el tiempo corra y no sé (Uh-uh)  
Qué será (Será)

### **["Leave Your Kisses" lyrics]**

#### **[Pre-Chorus]**

I'm a bad girl, but I do it well  
I lose my shyness in nakedness  
And if we are alone I already know what to do  
Everyone would like to have me  
And only you can possess me  
Don't talk about my ex, who doesn't count  
Because I'm yours na 'má'

#### **[Chorus]**

Leave your kiss' on my skin  
Leave now (Leave now)  
Let time run and I don't know (Uh-uh)  
What will be will be)  
Leave your kiss' on my skin (Skin)  
Leave now  
Let time run and I don't know (Uh-uh)  
What will be will be)

To begin, just by looking at the title of the song, *Deja Tus Besos*, alludes to some form of a relationship, most likely a physical one. The title is stated more as a demand or an instruction versus a request. In the section of her song *Deja Tus Besos*, we see this more covert play on words to very sexual in the first two lines. “Soy una nena mala, per lo hago bien/ La timidez la pierdo en la desnudez” here she plays with the idea that a sexual woman is considered “bad”. Meaning she is confirming that she is sexually active or confirming that people (men) perceive her as being sexual and states that she is good at being bad. In a sexual context that can be interpreted as meaning that she is very good at performing these sensual acts that are labeled bad. The next line further emphasizes that point. She knows what to do if they get the chance to be alone. She is very aware of her knowledge and experience and does not shy away from letting it be known. She is also aware that she is desired by many, but her sights are set on one person in particular, the man she is speaking to. Then it moves into the chorus of the song, throughout the song there will be this constant reminder that she is in charge, she is the one making demands, and she is the one taking the lead during this interaction. In the first verse of the song she continues with this clear declaration of her sexuality.

[Verso 1]

Deja tus beso' en mi piel  
 Como la última ve'  
 Grábame con el cel por si despué' me quiere' ver  
 Y repetir el proceso  
 No me conformaré con sólo eso, no, no  
 Lo hacemo' en el sofá, la cama está muy lejos  
 Y las ganas la esperan de hacer de hacer lo que quiero  
 Si me jalas el pelo yo no pongo pero'  
 Me trepo encima 'on you pa' que pierdas el miedo  
 Ya yo sé lo que tú da'  
 (Lo pude comprobar anoche)  
 Por ti tú no te me va'

[Verse 1]

Leave your kiss' on my skin  
 Like the last one  
 Record me with the cel in case you later 'love me' see  
 And repeat the process  
 I won't settle for just that, no, no  
 We do it 'on the couch, the bed is far away  
 And the desire is waiting to do what I want to do  
 If you pull my hair I don't put on but '  
 I climb on 'on you pa' to lose your fear  
 I already know what you give '  
 (I could check it last night)  
 For you you are not going '

She is not afraid to voice when she wants done to her. And she is not shy about talking about her sexual past in regard to other men or her current partner. She is so bold as to tell her partner that he can record her while she performs some sexual act so that he may pleasure himself at a later time. Then takes the opportunity to slip in the fact that she wants more than just him watching her, she wants to have physical relations with him. Nothing about those particular would make Natti or any woman that agrees with her the ideal Latina. The bluntness of stating that her craving sex so badly that she could not make it to the bed. She kicks it up yet another notch by stating that she does not mind getting her hair pulled during sex. Not only is she claiming to be sexually active, with in itself is taboo in Latino culture, she is also moving from “vanilla” sex to a more “kinky” version of sex making her actions even more deviant. In a culture where men are the dominant gender in every way, especially during sex, Natti stating that she would be in the top or dominant position during intercourse only continues to distance her work with the usual Latino culture. This explicit sexual attitude is also mirrored in Natti’s song “*Me Gusta*”.

[Letra de "Me Gusta"]

[Intro]

(Yo sé que la' noche' no son sola para mí)  
Natti Na', Natti Na'

[Pre-Estribillo]

Me-Me-Me-Me gusta  
Lo' beso' prohibido', lo que hay escondido', me gusta  
Que me hablen bajito, así respiraito', me gusta  
Me gusta donde haya peligro, donde haya delirio, me gusta  
E' malo, pero es que me gusta

[Estribillo]

Y sí, yo sé que la' noche' no son sola' para mí  
Que tú tienes a alguien pero me quieres a mí  
Yo sé que me piensas cuando estoy lejos de ti  
Y si me preguntan digo que nunca te vi

["I like Like it" lyrics]

[Enter]

(I know that the 'night' is not alone for me)  
Natti Na ', Natti Na'

[Pre-Chorus]

Me-Me-Me-I like it  
The 'kiss' forbidden ', what is hidden', I like  
That they speak to me softly, so I breathe ', I like  
I like where there is danger, where there is delirium, I like it  
E 'bad, but I like it

[Chorus]

And yes, I know that the 'night' is not alone 'for me  
That you have someone but you love me  
I know you think me when I'm away from you  
And if you ask me, I say I never saw you

Once again the title is significant in setting up the meaning of the song. "Me Gusta", just with this the listener knows that she is talking about what she lies and desires. And again this title gives a clear and confident declaration. She likes her secretive relationship and stolen kisses and other hidden encounters. Throughout the pre-chorus and the chorus it is made clear that monogamy does not matter in the situation that she is describing. She is aware that they do not have an exclusive, but that is a minute detail. In both songs she strays away from the idea that women belong to men and that they are these passive beings lacking sexuality. Here the lyrics again take a more commanding role emphasizing her taking charge of the situation. All of this together means she is in no way aligned with the ideals of Marianismo.

[Verso 1]

No somos amigos, pero tenemos privilegio'  
No' vemos a escondida' y eso que no hay nada serio  
Pa' qué tener un compromiso  
Si dice que te ama pero en su cama a mi fue la que quiso  
Lo' bueno' buscan lo malo y lo' malo' buscan lo bueno  
Podemo' pecar pero sin arrepentimiento  
Lo ajeno es prohibido y como quiera yo lo tengo  
Repetimos siempre que puedo

[Verse 1]

We are not friends, but we have privilege '  
We do not 'see secretly' and that there is nothing serious  
For what to have a commitment  
If he says he loves you but in his bed he wanted me  
The 'good' look for the bad and the 'bad' look for the good  
We can sin but without regret  
The alien is prohibited and as I want it I have it  
We repeat whenever I can

Many people are familiar with the phrase friends with benefits, Natti plays with this idea by saying that she and this man are not even friends but they have all the benefits. The word benefit symbolizes physical connection that typically comes from an idealized romantic relationship versus a friendship. She makes it clear that what she has with this man is nothing “serious” and that in general she is not looking for a committed. Like “Deja Tus Besos” we see secretive acts in her relationship that thrill her. Throughout the pre-chorus and the chorus it is made clear that monogamy does not matter in the situation that she is describing. She is aware that they do not have an exclusive, but that is a minute detail. In both songs she strays away from the idea that women belong to men and that they are these passive beings lacking sexuality. Here the lyrics again take a more commanding role emphasizing her taking charge of the situation. All of this together means she is in no way aligned with the ideals of Marianismo. Countless of her other songs center on this idea of breaking traditional expectations of Latina gender roles.

Natti Natasha is dismantling the colonial aged gender roles and building a new Latina, one who claims ownership of her sexuality and of herself as a person. Natti in no way represents the traditional ideal Latina and is indeed a “nena mala” (bad girl). Her music disrupts the perpetuation of the ideals of Marianismo and begins to normalize the idea that women can be independent and that there is nothing wrong with their sexuality. They also display self-awareness and self-confidence in regards to men that are not taught to women. Women and girls listening to their music can be impacted in a way that they too break away from the restrictions of Marianismo; and thus break away from the ideal woman that the colonizers brought over with them. The continuous use of language that has a demanding connotation to them highlights that Natti is in control regardless of the different narratives in the songs. In being dominant and the person in control this woman is also reshaping the roles of Latino men. The men she describes having sexual and/or romantic relations with are passive and taking directions from the women. Overall, her music is decolonizing Latina gender roles.



# The Body Project

Owls Care Health Promotion

## What is the Body Project?

- It is a 4-hour body acceptance program (2 hours on 2 different days).
- Learn skills to help you challenge society's beauty standards, build confidence, meet people, get free stuff, and have fun!

## Spring Semester Dates:

- Class D: March 18 & 25
- Class E: April 7 & 14


## How do I sign-up?

- Fill out the form on:  
[tinyurl.com/FAUTheBodyProject](http://tinyurl.com/FAUTheBodyProject)

## Have questions?

- Please email [wgerc@fau.edu](mailto:wgerc@fau.edu)





# I AM A SPOON FOR YOU

BY: JAE

Moments with you: An adorned ribbon  
Cherished  
Uncoiled with each experience  
Faster  
We are together in the flesh

So i sink my fingernails deep  
In the fabric of the adorned ribbon  
Our time together  
Uncoiling  
Deep into your flesh as you hold me  
close in a sweat  
Trembling

Fear in not untethered to the pleasure of your  
presence  
I tie the uncoiled ribbon around my body  
To feel you forever  
Tight  
Plump re skin protrudes where ribbon leaves  
space bare  
Pinching

To mask the pinching of the fear I pinch myself  
To remember we are here  
Together

# Ways in Which Sexual Health Public Health Initiatives are Shaped by Public Health Education and Political and Cultural Factors in Brazil, Malaysia and South Africa

BY KELSEY P

Many attempts to analyze public health programs of any kind, including sexual and reproductive health education, employ analysis methods based on western theories of public health education without looking at the cultural, historical, political and infrastructure differences among different regions and countries. Through analysis of sexual and reproductive health training at a higher education level, analysis of methods, and the cultural, political, and infrastructure barriers the variety of methodology that is employed by state and non-state organization and the challenges in implementing the methods can be analyzed in a culturally relevant manner.

I want focused on how Brazil, South Africa, and Malaysia instruct public health educators, what programs these countries employ in sexual and reproductive health education, both state programs and NGO programs, and how culture, history, politics, and infrastructure limitations effect the training and actions of public health educators focused on sexual and reproductive health.

“Sexual and Reproductive Health Rights in Public Health Education primarily focuses on the instruction of public health workers on sexual and reproductive health education and the impacts culture and politics has on the instruction of public health workers in middle- and low-income countries. Both these articles set up a good theoretical framework for analyzing sexual and reproductive health education initiatives in middle- and low-income countries in a more comprehensive manner that includes cultural, political, historical, and infrastructural barriers and influences. By establishing a general framework on the methods of training sexual and reproductive health education workers, and the ways in which sexual and reproductive health education is generally practiced in middle- and low-income countries the analysis of specific programs will include an understanding of the education and training sexual and reproductive health education workers have and the general methods that are employed in the education they provide.

So why are most aspects of sexual and reproductive health, apart from HIV and AIDS, given low priority in middle- and low-income countries? Berer starts her analysis of why the priority of sexual and reproductive health care is low in middle- and low-income countries by stating that the good outcomes in high-income countries compared to the poor outcomes in middle- and low-income countries is evidence that sexual and reproductive health problems are interconnected and that if not prevented or treated it can cause serious effects which are cumulative over time and that many of those who need sexual and reproductive health services are most often not ill and in need of routine screenings and care.

The priority HIV and AIDS in sexual and reproductive health care and public health has been in response to the HIV and AIDS crisis, however prior to HIV and AIDS becoming a major crisis there was little to no interest in prevention of the disease. The interest in HIV and AIDS in recent history reflects how diseases only become a public health priority when they spiral out of control, and in countries where good preventative care exists there is less of an impact that the disease has on the population. Measurements taken by Health Economist, like DALYs that measure years of healthy life lost due to fatal and non-fatal disease, are used to assign priority in health systems to diseases that have the most impact.

Devaluing sexual and reproductive health services, cost-effectiveness may lead to further devaluing of sexual and reproductive health services. Such cost-effective measures can deem short term options to outweigh long term care options. An example would be in terms of HIV treatment for HIV positive women during pregnancy. It is cost-effective to administer antiretrovirals to pregnant women to prevent transmission from mother to child. However, after birth continuation of these medication are not always seen as cost-effective because the immediate risk of transmission is gone, but in not providing the medication it can cause progression of the disease to the point of death leaving the child an orphan which makes the discontinuation of care no longer cost effective.

The reforms implemented in the health sectors of middle- and low-income countries have taken place within a specific political, economic, and historical trends and influences. One of the key trends and influences that Berer identifies is the downfall in support for the state to be responsible for providing and operating public health services, meaning NGOs, both for and non-profit, are more and more seen as responsible for providing public health services. Another is the ultra-conservative religious institutions and movements, such as, the Vatican, and Islamist groups within middle- and low-income countries.



The health sector reforms and external funding for health services created disparities between middle-income and low-income countries, and within more affluent and poorer populations within the countries. Middle-income countries overall have fared better than low income countries, urban populations fared better than rural, and more affluent populations fared better than poorer populations in the outcomes produced by health sector reforms. Overall, women have also fared worse, particularly in places where out-of-pocket costs are more prevalent due to women often being more impacted by poverty than men.

Public health has three main themes when training students to become public health professionals. The first theme is public health as hygiene. This theme is seen in the study of immunology, parasitology, and disease control as methods to prevent disease. The second theme seen in public health training is public health as administration. This theme sees public health as means to provide sanitation regulations, food safety, and community-based disease surveillance. The third theme identified by the authors is public health as a political champion for social justice. This theme recognizes the futility of medical care without efforts to improve the human condition, meaning that medical care does little good if it is not done in conjunction with efforts to improve the living, working, and social conditions of the individual.



In many middle- and low-income countries public health is a specialization of medicine with a focus on disease surveillance and control. Within these countries the institutions often train mid- and low-level cadre workers who gain employment in environmental health workers providing food inspection, sanitation, and health education. In the middle- and low-income countries the public health activities of the World Bank, and other global institutions influence the focus on public health as administration. Health physicians and specialist often practice health care as social justice by taking on advocacy roles in support of health needs of the population they serve.

In the comparative analysis of the different programs the author's studied, including those in Brazil, South Africa, and Malaysia, reasons for lack of institutionalization of sexual and reproductive health issues within the public health education fell into three categories: the global health context of public health and sexual and reproductive health education, the national context in which the institutions were located, and the specific cultures within the institution. The global health context is not monolithic, but rather a web of contradictory trends that play to shape the institutional curriculum. This influences the kind of courses and the focus of the training to more specific initiatives and less on overall reproductive care.

The global influences as well as the political, economic, historical, and cultural impacts on health sector reforms and sexual and reproductive health curriculum respectively. Through the examination of the varied influence and the application of it to other academic explorations of sexual and reproductive health policy and practices in South Africa, Brazil, and Malaysia it allows for a more comprehensive understanding of the forces creating the health sector policy, as well as the educational backgrounds of the individuals who are working in the sexual and reproductive health initiatives and programs.

# Women & Gender Equity Resource Center

## What is the WGERC?

- The Women and Gender Equity Resource Center helps connect students with the services they need in order to do their best!
- It is a student space so stop by and hang out!
- Located on the 2nd floor of the Breezeway

## Services:

- Free menstrual products (tampons, pads, heating pads)
- Free snacks, tea, hot chocolate, & coffee!
- A lactation room & lactation pads
- Free baby gear
- Gender themed library
- Private consultations
- A resource corner
- Weekly discussions on Tuesdays from 1-2PM
  - The topics focus on gender & health equity

## Future Events:

- Women's Leadership Institute: Feb. 21, 2020
- Celebrate Every Body Week: Feb 24-28, 2020
- Women's Retreat: March
- It's on Us Week: Apr. 6 - 10

**WOMEN AND GENDER EQUITY  
RESOURCE CENTER**

*Support, Educate, Advocate*

5<sup>th</sup> Annual

# Women's Leadership Institute

Friday, Feb. 21

The 5th Annual Women's Leadership Institute (WLI) strives to raise awareness on issues women face in leadership, to facilitate skills development, and to provide relationship building and networking opportunities for students, staff, and faculty.

## Shuttle Services to Boca Campus Available

9 a.m. - Shuttle at Jupiter leaves from Parkside Dr. and Scripps Way (drop off at Boca Raton)

5:30 p.m. - Shuttle at Boca Raton leaves from the Administration Building (returns to Jupiter campus)

**REGISTER NOW!**

[fau.edu/owlscare/womenandgender/wli](http://fau.edu/owlscare/womenandgender/wli)

   @FAUOwlsCare

Sponsored by: Owls Care Health Promotion & the Women and Gender Equity Resource Center

Reasonable accommodation should be requested of the event sponsor: Jill Rubin at [rubinj2014@fau.edu](mailto:rubinj2014@fau.edu) or TTY Relay Station 1-800-955-8770. Please make your needs known as soon as possible to allow sufficient time for effective accommodations, preferably five (5) days before the date of this event.

# Within

By: Sonia Baron

Breathe,  
reach for your power within,  
Breathe,  
que este camino no tiene fin.  
you're not meant to walk your steps alone,  
for within lies violence, pain, and victory.

Scouring among the official lines of history,  
is how you'll find the meaning of within,  
those before you left hints of their glory,  
that it's now your right to claim.

Breathe,  
remember it's all within,  
Breathe,  
no se te ocurra huir.  
running away from yourself,  
is tossing a handcrafted,  
intergenerational towel,  
used to keep the sweat off a farmer's back.  
We're all tainted with blood,  
pero también somos Vida, Lucha, y Gloria.

Breathe,  
corre a casa,  
Breathe,  
home is within,  
three steps backwards  
one steps forward  
that's still progress  
don't be a coward

PS; once you feel lost just remember -  
everything you've created is within.

# QUESTION, CHALLENGE, ORGANIZE: TURNING FEMINIST THEORY INTO PRAXIS



Join FGSA at our conference, featuring amazing academic research, giveaways, food, and a Safe Zone Ally training.

## KEYNOTE SONDRA SKELANEY, MA

FOUNDED PROJECT GOLD AT KRISTI HOUSE AND LAUNCHED MIAMI'S FIRST MULTI-DISCIPLINARY SYSTEM RESPONSE TO CHILD SEX TRAFFICKING IN 2007.



Adjunct Lecturer | Steven J.  
Green School of International  
and Public Affairs  
Adjunct Lecturer | Center for  
Women's and Gender  
Adviser | Student  
Alliance Fighting Exploitation

FRIDAY MARCH 20, 2020

10AM TO 3PM

(CU) 321

CULTURE AND SOCIETY BUILDING

BE A PART OF  
THE FEMINIST  
AGENDA!



SEND YOUR SUBMISSIONS TO  
FGSA.FAUFEMINISTS@GMAIL.COM