

Lesley University

DigitalCommons@Lesley

Expressive Therapies Capstone Theses

Graduate School of Arts and Social Sciences
(GSASS)

Fall 9-15-2023

Social Media and Dance Movement Therapy in the Latinx Community

Ambrie Sward
asward@lesley.edu

Follow this and additional works at: https://digitalcommons.lesley.edu/expressive_theses



Part of the [Creative Writing Commons](#), [Latin American Languages and Societies Commons](#), [Race, Ethnicity and Post-Colonial Studies Commons](#), [Religion Commons](#), and the [Social and Behavioral Sciences Commons](#)

Recommended Citation

Sward, Ambrie, "Social Media and Dance Movement Therapy in the Latinx Community" (2023). *Expressive Therapies Capstone Theses*. 761.

https://digitalcommons.lesley.edu/expressive_theses/761

This Thesis is brought to you for free and open access by the Graduate School of Arts and Social Sciences (GSASS) at DigitalCommons@Lesley. It has been accepted for inclusion in Expressive Therapies Capstone Theses by an authorized administrator of DigitalCommons@Lesley. For more information, please contact digitalcommons@lesley.edu, cvrattos@lesley.edu.

Social Media and Dance Movement Therapy in the Latinx Community

Capstone Thesis

Lesley University

May 20, 2023

Ambrie Sward

Dance/Movement Therapy

Meg Chang

Abstract

This capstone thesis is a literature review that combines scholarly articles, personal experiences, and social media content to explore, support, and define dance movement therapy (DMT) and Latinx identity. Social media posts from YouTube, Twitter, Instagram, Tik Tok, Facebook, and Zoom are analyzed to heal and evoke social change. The social media posts analyzed are from celebrities such as America Ferrera, Becky G, Heidi Rojas, and Selena Gomez. Additionally, personal artistic responses are included. Throughout this capstone thesis, there is discussion about dance movement therapy, social media, Latinx community and cultural identity. Themes include a lack of belonging, advocacy for mental health, support for Latinx communities, social media, gender roles, racial harm, and alternative healing practices. There needs to be more research on interventions that meet the needs of Black Ingenious People of Color (BIPOC) communities, social media, and DMT. This capstone thesis is intended to bring awareness to the disparities of the BIPOC communities to expand on education and advocacy. For example, I do this by analyzing how people use social media platforms to discuss topics on marginalization. The conclusion is social media positively impacts mental health within Latinx communities through a variety of interventions.

Keywords: Latinx, mental health, biracial identity, social media, dance/movement therapy

Author Identity Statement: The author identifies as Latina, mixed race, Mexican American and heterosexual.

Social Media and Dance Movement Therapy on the Latinx Community

Introduction

During the 2020 Covid-19 pandemic, I found myself isolated and not having a secure social support system. Specifically, I did not have many people who cared about mental health and the Latinx community. At a time when I was not allowed to go outside, I was forced to look inward. Consequently, I found social relief in social media platforms where professionals within my field were talking about topics I cared deeply about. For instance, I found people, spaces, and communities on Instagram, Tik Tok, and Facebook that had conversations about being Latina in higher education, being Latina in the mental health field, and many related topics. I am eager to learn how social media can impact my community and the world at large.

I identify as a student of color because I am half-Mexican, and my community is primarily Mexican and Hispanic folks. However, I am often seen as white because I have a lighter skin color and I am not fluent in Spanish. Since I am mixed race, I find it challenging to find communities where I feel understood and represented. Although I do not appear to be a person of color, I am passionate about advocating for people of color. Additionally, I am passionate about social media and how it positively impacts people. I am a graduate student at Lesley University, where I am studying Dance Movement Therapy (DMT) and Clinical Mental Health Counseling. Therefore, I am passionate about advocating for mental health and DMT. I am also an intern therapist, where I am developing my clinical identity as a dance movement therapist.

Over the past couple of years, I have become more vocal about my cultural identity. As a result, I have experienced more scrutiny and discrimination from faculty and site supervisors. I am writing this thesis to spread awareness with the hope of making positive social change for

marginalized communities. Within this capstone thesis, I use a literature review to combine scholarly articles, personal experiences, and social media content to explore, support, and define these topics. I analyze social media posts from YouTube, Twitter, Instagram, Tik Tok, Facebook, and Zoom. In addition to the social media platforms previously listed, I include insights from celebrities and people with massive followings on social media who are talking about topics I review in this thesis. I chose to analyze these people because they have large audiences and the ability to impact a lot of people. Additionally, I provide examples from my personal media across Tik Tok and Instagram, as well as my personal artwork. I decided to incorporate my personal media because part of my coursework at Lesley University includes creating artistic responses. The intention of this capstone thesis is to bring awareness to the disparities of the Black, Indigenous, and People of Color (BIPOC) to further expand on education and advocacy by analyzing how people use social media platforms to comment on topics related to marginalization. Due to the potential racial harm within the therapeutic relationship, it is essential to clearly identify what is included in a Latinx identity. I use myself as an example of navigating the Latinx identity because identity development is personal.

Literature Review

Implications of Media Formats

Within this thesis, I analyze a variety of different social media platforms. Pederson (2023) explained how rapidly each of these platforms change and evolve. Each platform has unique features. For example, on Tik Tok, the format is creating short videos with the option of live streaming. Additionally, Tik Tok has the feature of sharing a story. On the other hand, Instagram uses short videos, graphics, live streaming within the platform, Instagram TV (IG TV), and stories for content creation. Twitter is unique in that people share quotes, hashtags, and

content in the form of words, though the platform also supports pictures and videos. Another platform is YouTube, where people can share long videos and short videos. Zoom is a unique platform, where people can interact with one another in a private video setting. Lastly, Facebook is used for pictures, videos, and repurposing content from other platforms. Although each of these platforms has its own features that are unique, the platforms are also similar. For example, TikTok, Instagram Reels, and YouTube shorts are similar in that these are all short videos that can be posted. Moreover, people can create a TikTok video within the TikTok app and share it to YouTube shorts or Instagram reels. Social media platforms have had an increased impact on people since the start of the pandemic and are even used to facilitate therapeutic services in the form of telehealth, which I will explore next.

Therapy in the Virtual Space

Due to the Covid-19 pandemic, there was an increase of telehealth services (Abbott-Gaffney et al., 2022). According to Abbott-Gaffney et al., “telehealth can create favorable outcomes with specific strategies” (Abbott-Gaffney et al., 2022, p. 394). Weintraub et al. (2023) explored how adolescents react to telehealth services via Zoom. The researchers used 66 participants to gather information about psychiatric symptoms, psychosocial functioning, emotion regulation, and treatment satisfaction through a post-treatment assessment and a 3-month follow-up. Weintraub et al. noted that there were “improvements in adolescents’ mood, anxiety, and attenuated psychosis symptoms, as well as psychosocial functioning over a five-month period” (p. 237).

Although telehealth services increased during the pandemic due to lockdown, there are lasting impacts that are beneficial to clients. Telehealth is a therapy media that can “increase affordability and access to care” (Weintraub et al., 2023, p. 237). At my internship site, I noticed

that telehealth options could serve as a more affordable and accessible platform for therapeutic services. I had some clients who would not be able to attend therapy if there was not an option for telehealth services due to lack of transportation, lower income, and physical injuries.

Additionally, there has been an increase in telehealth services such as Better Help (2023). Better Help utilizes therapy through chat sessions, phone sessions, video sessions, and group sessions. Since there has been an increase in therapeutic telehealth services, I explore the significance of working with the Latinx population as it relates to identity development. In the following section, I define who is included in the Latinx community.

Latinx Definition

As I continue to develop my definition of what it means to be Latinx, it is essential to note that the term “Latinx” does not refer to a single culture and experience. For example, Gonzalez (2023) wrote, “Latinx encompasses a wide variety of people from Latin America, the Caribbean, including Mexicans, Puerto Ricans, Cubans, Dominicans, Guatemalans, Colombians” (p. 85). Each of these cultures has a variety of traditions, dialects, and historical experiences. Because Latinx is such a broad category that can refer to many diverse cultures, it is integral for me to identify what my culture is and how I relate to my identity. For instance, Gonzalez (2023) identifies as “Mexican/ Mexican- American, Xicanx (MMAX)” (p. 85). This is helpful within Gonzalez’s paper because it clearly identifies what Latinx means to Gonzalez. For this thesis, I identify myself as Mexican/Mexican American/Latinx/Latina (MMALL). Even within each of these identifiers, there is so much intersection, so Latinx as a cultural identity cannot capture all the identities that a person might hold. People who identify as Mexican American can have several identities within one identity. However, the term Mexican American does not include gender like the “a” in Latina or the “x” in Latinx in reference to gender neutrality or the “e” in

Latine in reference to gender neutrality within the Spanish language. My identity as MMALL does not provide information regarding religion, language, socioeconomic status, and immigration status. Each of these components are separate ways people can develop an identity. Next, I examine how I developed my cultural identity as MMALL.

Cultural Identity

As I began to explore and develop my cultural identity, I soon began to realize that there is an overuse of the identifiers of Latino, Latina, and Hispanic. Mora et al. (2022) explained how people misuse and overuse the cultural identifiers listed above. As I began to explore Latina identity, I concluded that I must examine what Latina means to me. There are so many people, institutions and systems that define what Latina means, but the way that it is defined does not always represent my cultural identity. In my community, I am often called *güera*, meaning white girl because of my lighter skin. When I am called this, my cultural identity is discredited and made invisible. This is where my self-advocacy and social action take place. In these instances, I can explain to people that I am Latina, despite my skin color and lack of fluency in Spanish. I do acknowledge that it is a privilege to have lighter skin and pass as a white girl. Additionally, I do acknowledge that speaking Spanish is a huge part of identity in the Mexican culture.

Since I am biracial, I face code-switching in various areas of my life. Wentker and Schneider (2022) described the significance of code-switching and identity development within the Latinx communities. In places and spaces where I feel comfortable and supported, I openly express my cultural identity as MMAL. In spaces and places where I am unsure about the safety of my cultural identity, I will not express my cultural identity. I acknowledge that it is a privilege to select how and when I show up as MMAL. In these instances, I feel the urgency to prove that I am Mexican. Bettez (2010) described the correlation between being mixed race and a sense of

belonging. When I advocate for my cultural identity within the Mexican communities, my identity is typically disregarded, dismissed, and even ridiculed. I include this because navigating between these cultural identities is challenging. I want to bring awareness to the concept of being mixed race. Through this cultural identity journey, I have found faculty members at Lesley University who have supported and guided me in this journey. Additionally, I found support through the American Dance Therapy Association (ADTA) Latinx/e Affinity group "Ritmo de Vida." Through this group, I found comfort and support in my identity as mixed race.

As I develop my cultural identity as a graduate student, I become more aware of the relationship of identity development and how it is stored in my body. I become aware of how I present myself as it relates to my body posture and non-verbal communication. Additionally, I utilize DMT to express myself, heal from traumas, and aid in my identity development. At my internship site, my supervisors and co-workers have supported me in my cultural identity. I have not felt this level of acceptance, safety, and support in a professional setting outside of affinity groups.

Gonzales (2019) explored 11 women with multiracial identities and how they understand identity development in their physical bodies. Within this study, Gonzales explored how multiracial women develop and navigate their identities. Additionally, the researcher explored how the United States is a monoracial society, meaning "racial identity is treated as a singular identity" (Gonzales, 2019, p. 222). This article relates to this thesis because the researcher explained "a mixed Latino identity is linked to the physical body particularly through markers such as skin color (Gonzales, 2019, p. 222) and typically mixed Latinos are often referred to as white. This is significant to this thesis because I am a mixed Latina and I am often referred to as white, which discredits my Mexican heritage. Within this article, "embodiment [is] an active

process through which individuals make meaning out of their bodies through interactions with others” (Gonzales, 2019, p. 222). This adds another layer of cultural identity development because it incorporates the body as an identity. Additionally, “the pursuit of thinness is an embodied way to gain status and increase mobility” (Gonzales, 2019, p. 224). People develop their body image as an identity to achieve higher status. Within the Latina community, there is a stereotype that Latinas have curvy bodies. This stereotype is outside of the stereotype of having a thin body. This adds an additional layer for people to navigate their identity. Another way for a person to identify themselves is through education. In the next section, I will demonstrate the connection between higher education, as it relates to identity as a Latina.

Higher Education

As a Latina in higher education, it is difficult for me to find students of similar backgrounds and people wanting to discuss the challenges of being a Latina in higher education. When I advocate for myself as being a Latina in higher education, I am advocating for people within my community who do not have voices due to immigration status, language barriers or economic barriers. Gutierrez et al. (2022) explained the factors that contribute to Latinas in higher education, which include but are not limited to: “challenges in representation and isolation, experiences of stereotypes and discrimination, lack of social and familial support, and gender role expectations” (p. 133). Additionally, it is integral to acknowledge the social and political issues within the Mexican American community (Rodriguez, M., 2011). Rodriguez described the topics of migration, Mexican farmworkers, and the Tejano diaspora. Since I am one of the first females attending higher education in my family, I am advocating for the women in my lineage by attending graduate school and discussing these topics. Resmaa Menakem (2017) described this as acknowledging our ancestors. Moreover, Joy Leary (2017)

explained the significance of the Post Traumatic Slave Syndrome of African Americans.

Although, I am not an African American, my ancestors did experience trauma migrating to the United States. My ancestors did migrate from Mexico to the United States three generations ago. Some of the generational traumas from the migration impacted the level of higher education my family members could achieve. Additionally, I am privileged to have the ability to advocate for my ancestors and community members in a sophisticated and scholarly way, because all their stories have been oppressed due to lack of written documentation. Since I can advocate for myself, my community, and my family, I have become more aware of the impacts of my advocacy. In the following section, I will define and explain ways people can harm another person due to their racial identity.

Racial Harm

Hsieh et al. (2017) described “discrimination as unfair treatment because of race, color, religion, gender, national origin, disability, age, or genetic information (p. 56). These forms of discriminations can be performed by managers co-workers, or others in the workplace” (Hsieh et al., 2017, p. 56). Consequently, “interpersonal mistreatment is affective in nature and can cause emotional distress” (Hsieh et al., 2017, p. 57). Additionally, Gonzalez (2023) defined educational-environmental racism as “university campus environments entrenched in white supremacy that disproportionately subject students of color to negative experiences and feelings of alienation” (p.66). Gonzalez explained the nature of racism that occurs today is more subliminal, whereas in the past racism has been more direct and physical. For example, forms of racism today may look like harmful comments. A form of harmful comments are microaggressions. Bonning Espitia (2016) defined microaggressions as “dehumanizing statements that send a powerful message to a person, expressing that they have less worth- that

they are less human (p. 136). Bonning Espitia explained that “violence is presented to us through very explicit visual images of destruction including physical attacks, dismemberments and bloodied bodies” (p. 136). Moreover, Bonning Espitia (2016) noted that “my clients have helped me gain insight into and recognize their daily experiences of violence that although endured in silence, create deep psychological, emotional, and relational scars” (p. 136).

As I become more vocal about my cultural identity, community members, supervisors, instructors have been more overt about their opinions of me. An example of this was “I don’t know what country you’re from, but that’s not how we write papers in this country” from an instructor when giving me feedback on a paper I wrote about my cultural experience. I was born in this country. This is not constructive feedback. This is harmful feedback. Despite this, I still talk about these topics, and I plan to continue advocating. One of my supervisors said, “Mexico is gross, dirty and where people eat bugs.” I love Mexico. I love the family I have there. I love the culture. This microaggression was detrimental to my cultural identity development. As I begin to express my cultural identity with people, I feel the desire for people to fully accept and support me. However, this is not always guaranteed. I realize that not everyone understands, values, supports, or encourages my cultural identity. I began to look inward to find strength, resiliency, and vulnerability to show up as my authentic self. This is something that I will continue to work on in the future. Due to the racial harm that occurs within this community, it is important to find many ways to overcome and heal from it. Next, I review culturally appropriate ways to help someone with a Latinx identity.

Healing and Advocacy

Fallon et al. (2022), explained that there is a need for culturally appropriate and well-researched interventions for Black/African American and non-white Hispanic/Latinx

communities. The goal of these culturally appropriate and well-researched interventions is to “decrease verbal aggression, externalizing behaviors, increases in academic engagement, on-task behavior and self-regulation” (Fallon et al., 2022, p. 153). Fallon et al. noted “schools are becoming increasingly diverse, and discipline disproportionately persists” (p.153). This is evidence that marginalized youth are systematically underrepresented and not properly advocated for. Additionally, Nunez-Santiago (2018) described that there is a need for mental health advocacy for Latinx students. It is reported that “elderly Mexican Americans shared a level of distrust for Western medical models (Applewhite, 1995; as cited in Hoogasian and Lijmaer, 2010, p. 298). Consequently, there needs to be models that are culturally appropriate to ensure trust.

I can speak from my experience as identifying as a Latina and the lack of mental health support within my community. I have been told by community members that therapy is for *la casa de los locos*” (meaning the house for the insane). When I advocate for mental health within the Latinx community people do not see the value of someone attending therapy. I notice that community members do not use psychotherapy to heal. My community consists primarily of Catholic Latinx peoples. In times of distress, most of my community go to a Catholic priest, pray about it, or go to confession. When the Covid-19 pandemic occurred, my family prayed the *rosario* (rosary) every night and that was one way to heal and bond as a community during a time of global distress. Magna (2020) explains the example of Latina women using prayers to heal. Within my community *rosarios* and *posadas* (during Christmas time, a family will reenact the Nativity story) are a way for people to connect and heal as a community. At these events there is always food, music, drinks, and conversations. At these events, there is always a dedication to the Catholic religion in the form of prayers and songs associated with church.

Although Catholicism has been a part of my sense of support within the Latinx community, it is important to note that there are many forms of healing within the Latinx culture.

An example of healing through culture is *curanderismo*, which refers to rural indigenous practices in Mexico (Pelcastre-Villafuerte et al., 2017). Within my community *curanderas/os* (practitioners that practice *curanderismo*) are labeled as witch doctors, not a part of the Catholic religion. There is an understanding of the origin and reasoning why someone might seek healing through a *curandera*, but there is also a stigma of straying away from the Catholic traditions. Hoogasian and Lijmaer (2010) explained the integration between *curanderismo* and psychology. Within this article, the authors explain that people heal their health and illness through three parts “1. *Espiritu* or religious 2. *Alma* or affective 3. *Cuerpo* or somatic” (Zacharias, 2006; as cited in Hoogasian and Lijamaer, 2010, p.298). The authors explained that *curanderismo* is used to treat psychological and physiological problems. Moreover, “*curanderas* specializing in psychospiritual practices and mental health...were paired with clients who suffered from adjustment disorder, panic syndrome/mixed anxiety, depressed mood, and schizophrenia” (Zacharias, 2006; as cited in Hoogasian & Lijmaer, 2010, p. 299). The researchers assessed eight clients and used pre-testing, post-testing, six-month follow-up, observational data, and general assessments. The results of this study concluded that the treatment from the *curanderas* with these clients was effective with all clients, apart from the client with schizophrenia. The client with schizophrenia reported being partially relieved.

Within the Puerto Rican culture there are also healing practices through embodied dreamwork (Brache-Tabar, 2020). Brache-Tabar described how dreamwork can be a culturally appropriate intervention for clients with anxiety, depression, bereavement, and trauma. The researcher collected data from eight Puerto Rican women who were chronically ill and from low

socioeconomic status. Each participant engaged in an embodied dreamwork session, where each participant took part in an unstructured interview.

Puertorriquena and Dance/Movement Therapist, Maria Rivera used DMT and Afro-centric holistic practices to bridge culturally appropriate interventions with Western DMT (ADTA, 2018). Rivera acknowledged that it is integral for therapists to be aware of diverse cultural backgrounds, so they can support the client in a culturally appropriate way. Additionally, Rivera acknowledged that as therapists it is essential for us to be aware, curious and acknowledge the potential harm of cultural appropriation. Furthermore, Lara-Cinismo et al. (2019) examined Latinas through various modalities such as *marianismo* and religiosity to decrease perinatal depression via specific scales. Lara-Cinismo et al. (2019) gathered 50 abstracts and grouped these abstracts into three different topics; acculturation, *marianismo*, and religiosity. For example, they used an acculturation scale to assess acculturation and a depression scale to assess perinatal depression. The authors reported that religiosity was effective and supportive for Latinas in the postpartum period. Although Lara-Cinismo et al. are not DMTs, this research is essential to the Latinx communities and to this thesis. Another component to cultural identity development is the development of gender identity. In the next section, I examine the use of gender roles within the Latinx community.

Gender Roles

Something to be aware of within the Latinx culture is the influence of gender roles. For example, there are two terms that identify the binary of male and female roles. The term *machismo* refers to the roles “Latino males take a larger role in activities outside the family, and be virile, dominant and independent” (Raffaelli & Ontai, 2004; as cited in Sanchez et al., 2019, p. 321-322). I am a woman; therefore, I can speak on the experience of being a woman within

the Mexican American culture. However, I can make observations of men within the Mexican American culture, acknowledging that I am not speaking from lived experiences as a Mexican American man. I do agree with Sanchez et al., because in my experience as a woman, I have noticed that Latino men do exude a sense of dominance. On the other hand, *marianismo* is defined as “having five pillars; family pillar, virtuous/chaste pillar, subordinate to others pillar, self-silencing to maintain harmony pillar, spiritual pillar” (Castillo et al., 2010; as cited in Sanchez et al., 2019, p. 322). As a Latina woman, I can relate and speak on lived experiences of each of these pillars associated with *marianismo* as defined by Sanchez et al., (2019). The first pillar of family is such an integral part of my experience. Family is integrated into my community. For example, I will call some of my friends *hermanas* (sisters), even though we are not related by blood. The second pillar is the virtuous/ chaste pillar describes the significance of purity and paying respect to the Virgin Mary within Catholicism. The third pillar describes the “subordinate to others” as it relates to *marianismo*. This is a reality in many instances. It is respectful to value men and elders. It is the Latina women who are typically quiet and follow orders. Another pillar is “silencing to maintain harmony.” In my experience, Latina women are typically the quiet ones, doing everything in their power to maintain harmony. A great attribute of a Latina woman is one who can successfully be a peacemaker, not causing a scene. Another pillar of *marianismo* is the spiritual pillar. Latina women who are spiritual and identify as healers are held in a high regard and held with respect. I share all these experiences in this thesis to bring awareness of the discrepancy within genders. Jones and Briones (2022) explained the connections between Latinas, *marianismo*, discrimination and depressive symptoms. Within this article, there was an increase of negative experiences of discrimination and mental health. Additionally, the researchers identified the intersection between women and negative

experiences. For example, Latina women are already marginalized within our culture. The forms of discrimination within this article are identified as “verbal attacks, negative stereotyping, and physical violence” (Jones & Briones, 2022, p. 305). The researchers explained the impacts of mental health as an increase in anxiety, depression, traumatic events, and family conflicts. Within this article, *marianismo* has been identified as both a negative and positive experience. For example, Latinas that associated with *marianismo* typically will put others needs before their needs because it provides support to the community. Contrarily, *marianismo* can be negative because it can limit Latinas to specific gender roles and stereotypes.

Methods

Social Media as an Intervention

Berger et al.’s (2021) article used social media networks to support LGBTQ adolescents. Berger et al. gathered information from 30 LGBTQ teens by conducting interviews of LGBTQ teens participating in social media via Facebook groups. The intention of this group was to create a safe space for marginalized teens to get support. Berger et al. concluded that the participants received support. The Facebook group format could be used for other marginalized groups. For example, this Facebook group format could be used within the Latinx community to unite people of similar interests and intentions of healing. Another example of social media could be using hashtags, as mentioned in the article by Egner (2022). They used the hashtags #ActuallyAutistic and #AskingAutistics to invite people to share their stories and conversations about living with Autism or advocacy for people with Autism. This was a narrative intervention because participants shared their stories about Autism. This study concluded the hashtags on Twitter gathered between 10, 000 and 20, 000 tweets and retweets using the hashtags previously mentioned. In these tweets, Egner discovered “most narratives and media representations about

living life as an autistic person are oversimplified, highly medicalized, rely on stereotypical depictions, and present autism as a series of deficits” (p. 356). As a result, the hashtags created a space for people with autism to express their stories and bring meaning to their individual stories. In a different study, Lowenstein-Barkai (2021) examined the #MeToo movement on social media. The #MeToo movement invited victims of sexual abuse to tell their stories on social media. Consequently, victims of sexual abuse had a safe place to express their stories, that may never be told otherwise. Moreover, the usage of hashtags centered around a specific topic could be utilized in other populations to bring awareness to victims. Through these examples of social media, there is evidence to prove that social media methods can be used in positive ways to create support, safe spaces, advocacy, and awareness. Shuo et al. (2019) explained how Chinese immigrants used a mental health therapy service and Facebook posts to raise awareness of mental health within the immigrant community. Four themes from this study were; “mental health, parental –children relationship, bullying, and emotion management” (p. 10). This is included in this capstone thesis because it is a way to combine mental health therapy, marginalized communities, and social media. Although I am not a first-generation immigrant, immigration within the Latinx community exists and is something that impacts mental health.

Other Media Formats

As discussed earlier, I am passionate about social media, so I analyzed different types of social media and how they are related to this thesis. In a documentary “My Mind and Me” about Selena Gomez there are themes about philanthropy and mental health while having a large platform (Keshishian, 2022). Selena Gomez utilized her platform to educate, spread awareness and promote social change regarding mental health. Selena Gomez created a positive impact with

her massive audience (417 million followers on Instagram). Selena Gomez proved that using her platform can help advocate for herself and many other people.

Becky G is an American singer, who identifies as Mexican American. Becky G created a Tik Tok video discussing the significance of code-switching her Mexican, American, and Mexican American identities (G, 2023). I chose to analyze this Tik Tok video because Becky G is another person who utilized her platform to talk about topics within the Latinx community. Becky G is a person with a massive following (22 million followers on Tik Tok). As a result, Becky G can make a significant impact on the public. This Tik Tok video is analyzed to display that many people engage, talk, and care about these issues within the Latinx community. Additionally, this Tik Tok video is included to show that these topics are present across various platforms. The use of Tik Tok videos can be a way to educate, inspire, create conversation, and advocate for the Mexican American experience as it relates to cultural identity.

Another famous person who used their large platform to educate is America Ferrera in her book “American Like Me” (Ferrera & Dumont, 2018). America Ferrera is a well-known American actress. Within this book, Ferrera shared the stories of people of color living in the United States. Some topics discussed in this book are the struggles that people of color deal with regarding cultural identity, socioeconomic status, language, immigration status, and social support. This book highlight's themes that are not always talked about within mainstream media. It is important to be aware that America Ferrera used her platform of being an American actress to bring awareness of marginalized people with the hope to evoke change. Additionally, “American Like Me” received a New York Times bestseller award. I share this because people care about these topics and there is hope for advocacy and change within the BIPOC

communities. America Ferrera used YouTube to talk about topics within this book to further discuss these topics on a different platform (Live Talks LA, 2018).

Another form of media that I analyzed the song “La Situación” by Heidi Rojas (2023) because Rojas explored what it means to be mixed race. A song is a different way to spread awareness and educate people on topics within BIPOC communities. This song explained what it means to deal with belonging, colorism within this community, honoring ancestors, and racism. All these themes are a part of the mixed-race experience within the American society. Next, I will discuss the significance of specific social media platforms.

Instagram

During the Covid-19 pandemic, I found people on Instagram that share similar interests and experiences. For example, I began to find students, therapists, researchers, and organizations that identify as Latinx. This helped me to feel supported in a graduate program where I felt alone in my cultural identity. An example of community building and establishing support on Instagram is following a person who shared a post regarding the lack of Latinx of representation. Next, I would comment on their post. As a result, this created a dialogue on Instagram. I was able to see how mental health professionals advocate, educate and build community through their content on Instagram. At the beginning of the Covid-19 pandemic, there were several Instagram live streams, where these professionals would talk about a specific topic either alone, or with another presenter. It was interesting to witness these live streams because there is a feature on Instagram live streams, where the public can comment, ask questions, and share information while the Instagram live happened. Typically, these presenters would post the video to their Instagram account, so people that were not able to attend Instagram live could view, like, comment or share the Instagram live.

Tik Tok

Tik Tok is a newer social media platform. Tik Tok became increasingly popular through Tik Tok dances during the Covid-19 pandemic when the lockdown occurred. Currently, Tik Tok can be used in a variety of ways. For example, people will post short videos regarding specific topics. For example, I use Tik Tok to connect with mental health professionals, small business owners, and celebrities that advocate, educate, and inspire BIPOC communities. TikTok has the option to go live, meaning that a person can share their video in real time and the public can engage with the person. I found more mental health professionals by attending lives. As a result of attending these Tik Tok lives, I became inspired to investigate how social media can posi

Facebook

As I began my social media journey, I realized the significance of Facebook. On Facebook, people can share videos, graphics, and go live. During the Covid-19 pandemic I became aware of the option to join a closed Facebook group. At the time, this feature was unique to Facebook. However, Instagram has this feature of creating a private group, which is more like a group chat. The closed Facebook is unique in that the creator of the group can create a list of questions to give the participants access to the group. If I were to create a closed Facebook group for Latinx peoples and mental health, I could create questions to ensure that the people entering the group are Latinx and want to gain knowledge on mental health. These groups are unique because the participants can engage in posts that are only visible and available to people within the group. I joined a couple of these groups during the Covid-19 pandemic to engage with people.

YouTube

In comparison to the other media forms listed, YouTube is unique in the way that it is used. For example, content creators on YouTube can create a wide variety of videos. The videos on YouTube are longer, can be utilized for entertainment, and educational purposes. Content creators can use YouTube in a variety of ways and purposes. YouTube can be used for celebrities to share official music videos and people creating tutorials on how to use social media. Additionally, YouTube has the feature of generating related content to the original video. For example, if there was a video on social media there will be videos on the sidebar that are like the original video. Moreover, there are videos at the end of the video that are suggested videos based on the original video.

An example of a YouTube content creator is Rachel Pederson, where she creates educational videos for people to optimize their social media platforms with specific strategies. I found Pederson on YouTube, and this inspired me to learn how to use social media to build community. Pederson (2023) created YouTube videos on how to reach many people through social media strategies. During the Covid-19 pandemic I spent many hours per week watching Pederson's videos to gain knowledge and insight on how to optimize my social media platforms. Additionally, Pederson (2023) explained how rapidly each of these platforms change and evolve. It is essential to post consistently to reach more engagement on social media. I have not been as consistent and updated on all the changes on each of these platforms since 2020, I do still post on social media. Over the past couple of years, I have noticed a decrease in engagement on my social media posts. I attribute this to not staying updated on social media strategies and not being as consistent on social media. Next, I analyze culturally appropriate interventions using expressive art therapy interventions.

Expressive Therapies

I am a graduate student at Lesley University; therefore, I am passionate about using expressive arts therapies as interventions. Schwantes et al. (2011) used the Mexican Corrido as a music therapy intervention to aid in a bereavement group. In the bereavement group, the participants grieved the death of two coworkers. The facilitators of the group decided to use the Mexican Corrido for this bereavement group because it was a culturally appropriate intervention and met the clinical needs of the clients. Schwantes et al. (2011) explained the Mexican Corrido to spread news. Additionally, the Mexican Corrido is a gender appropriate intervention for this population. The Mexican Corrido is a popular form of music, where men can express themselves with other men. It is a way to integrate *machismo* to heal, without discrediting the stereotype of strength, power, and dominance within Mexican men. As a result, Schwantes et al. (2011) concluded that the music therapy intervention of the Mexican Corrido was a successful intervention for the participants to process the grief of their coworkers. In a study by Valenzuela (2014), there was discussion about dance/movement therapy, group processes and the Hispanic communities. Valenzuela (2014) proposed a dance movement therapy group to build trust with other women. This proposed group recognized the “specific needs, clinical issues, and values of this population” (Valenzuela, 2014, p. 92). This proposed study aids in culturally appropriate interventions and the use of expressive arts therapy interventions to help people. In the following section, I provide examples of my personal artistic responses on social media.

Discussion

In November of 2020, I created an Instagram post (Appendix H) where I posted a quote from Selena Quintanilla about her Mexican identity and speaking Spanish. After this post, I realized the power of being vulnerable on social media and community building. People commented on how they shared similar experiences with Selena Quintanilla and me. My goal of

connecting with people who felt alone in their cultural identity was accomplished. Additionally, I used the caption feature in Instagram to write how this quote was relevant to me and my experience. I feel that the combination of me being vulnerable and connecting this vulnerability to a quote by a famous singer (Selena Quintanilla), I was able to reach more people. Moreover, I created an Instagram video (Appendix I) discussing one of the chapters from America Ferrera's book. Again, I shared this Instagram video with the intention to spread awareness of the topics and struggles that exist within the BIPOC communities. Additionally, I posted this video on Instagram because it is a different platform than Tik Tok. I brought awareness to these topics across different platforms to increase the audience and the opportunity to reach more people. A different medium is a picture entitled "where do I belong" (Appendix B). I wrote in the center of the paper "where do I belong" in black and in a cloud. I drew a cloud around this question because in many situations and spaces it felt like an unrealistic dream to be accepted fully in all my identities. In the words around the black cloud, I wrote things that people have said to me that were harmful to my cultural identity development. Additionally, I posted this picture onto Instagram because I want to make a change within this world. My intention of sharing my painful experiences and being vulnerable with people is to spread awareness, build community, and advocate for topics I care deeply about. I created a video on Instagram (Appendix C), where I discussed my cultural identity of being mixed race and lack of fluency in Spanish. I combined these two themes together because I realized that people resonated with these topics. On this post, some people shared stories of how they related to the topics I presented. As a result, this serves as evidence that I made a positive impact through this social media post.

In a different social media post, I created a Tik Tok video (Appendix E) with the song "La Situación" because the lyrics of this song are about navigating cultural identity (Rojas,

2023). I created this video because it is overwhelming to process these topics. One of the main ways I heal and overcome challenging times is through dance, so I chose to create a video moving to the lyrics. I felt empowered and understood after creating this video. I noticed that people comment on the videos, like the videos, share them, and save them. The actions I previously listed are ways for me to gather information if people resonate with my content. With these options I find it challenging to know if I am making an impact because I am not receiving direct feedback. For example, this video could impact someone in a positive way, but I may not know because they did not comment.

The content in Appendix D is a Tik Tok video I created addressing the stereotype that all Latinas speak Spanish. On this video, people shared their stories of being Latina and not speaking Spanish. When people comment on things like this, I reach my goal of spreading awareness of challenges and creating community. This is creating community because the commenter and I have a shared experience of marginalization. As a result, there is a sense of being understood and supported by another person. Additionally, I created a different TikTok video (Appendix G) about learning Spanish. I received more comments on this video about identifying being Latino and not speaking Spanish because I added a TikTok audio about being Latino and not speaking Spanish. Although I am Latina, the use of the word Latino still got the point across. I know this because there were more comments on this video.

A year ago, I had to take a year off from school due to my mental health. I was robbed at gunpoint at my place of employment, which resulted in being diagnosed with Post Traumatic Stress Disorder (PTSD), and I could not complete my schoolwork. As a result, I created a TikTok video (Appendix F) addressing this gap in my education. I created a poem about my struggles with the intention to spread awareness of mental health and vulnerability. I recorded

myself speaking this poem as I walked down a set of stairs. Additionally, I wore a crown as a symbol of strength, power, and resiliency. I chose TikTok because it is a public platform, so the potential to reach more people is high. As a result of posting this video, people acknowledged the power of vulnerability. I know this because people commented things such as “You are such an inspiration” and “I love your vulnerability.” This video reached my goal of spreading awareness and people sharing similar experiences.

The last media I will examine is an art piece I created (Appendix A). I wrote the things that caused me harm. After I wrote all the things that have hurt me, I went back in and wrote things that empowered me. An example of this is “You are making a difference. Keep standing in what you believe in.” It is unfortunate that I must experience these harmful statements, but I am optimistic and passionate about advocating for BIPOC communities. I wrote positive affirmations such as “I create safety within myself,” “My cultural identity matters,” “I am worthy of standing in my power as a multiracial person.” These statements were the focus of this art piece. After I created these statements, I wrote statements from people that have impacted me in a negative way such as “you look white,” “you don’t speak Spanish,” “you’re not a REAL Mexican.” It is interesting to witness the transformation from the first art piece (Appendix B). In Appendix B, the focus was more on how people have harmed me, whereas Appendix A focused on reclaiming my power and my identity. I took my pain and transformed it into power. I hope to continue to share my painful experiences as an invitation for people to overcome their challenging times.

I share these various mediums within this thesis because a large part of my education at Lesley University has been creating artistic responses, reflecting on them, sharing them, and discussing them with classmates and instructors. These artistic responses developed me as a

person and as a clinician. For example, the artistic responses helped me to express myself in a unique way. Before attending Lesley University, I would create art, dance, and write but not in an intentional way to heal. Additionally, this helped me to better understand and articulate how expressive therapies can heal and transform pain into beauty. Lastly, these responses helped me become an exceptional clinician because I gained experience of what it is like to process emotions, traumas, and challenges through various art forms. For example, I utilized Paul Denniston's (2023) framework of grief movement to aid in the grieving process of a loved one through sound, movement, and breath. Although Denniston built his framework from his background as a yoga instructor, not DMT, I utilized his framework because there are concrete movements associated with specific emotions. I found this framework successful with clients who were grieving the loss of a loved one. This framework provided clients with the ability to express their emotions through movements. At times, the clients were not able to fully articulate their emotions, so this framework provided the clients with the tools to express themselves beyond words. Moreover, I experienced Denniston's work via Facebook groups and Zoom. Denniston's work aided in my development as an emerging DMT because I was able to see how a facilitator can heal and build a community via Facebook and Zoom.

Throughout my time at Lesley University, I worked at internship sites that do not use DMT and expressive therapies. As I talk about these topics, I am the representation that I see missing within the mental health field. I acknowledge that by me being a Latinx representative within this graduate program, I invite people to explore ways to advocate for BIPOC peoples. As an emerging clinician, I plan to use the knowledge, experience, and resources I have gained to better serve my clients. I am hopeful that we will live in a world where people do not harm each other because of our identities.

Sward 27 [Click here to enter text.](#)

References

- Abbott-Gaffney, C. R., Gafni-Lachter, L., Cason, J., Sheaffer, K., Harasink, R., Donehower, K., Jacobs, K., Davis, K., & Kotowski, S. (2022). Toward successful future use of telehealth in occupational therapy practice: What the COVID-19 rapid shift revealed. *Work, 71*(2), 385–394. <https://doi-org.ezproxyles.flo.org/10.3233/WOR-210789>
- ADTA. [American Dance Therapy Association]. (2018, April 8). *Afro-caribbean dance healing system: Connection. Meaning. Power* [Video]. YouTube.
<https://www.youtube.com/watch?v=M8UdejfyFE>
- Applewhite, S. L. (1995). Curanderismo: Demystifying the health beliefs and practices of elderly Mexican Americans. *Health and Social Work, 20*(4), 247–254.
- Berger, M. N., Taba, M., Marino, J. L., Lim, M. S. C., Cooper, S. C., Lewis, L., Albury, K., Chung, K. S. K., Bateson, D., & Skinner, S. R. (2021). Social media's role in support networks among LGBTQ adolescents: A qualitative study. *Sexual Health (14485028), 18*(5), 421–431. <https://doi-org.ezproxyles.flo.org/10.1071/SH21110>
- Better Help. (2023, May 13). *Home*. <https://www.betterhelp.com/>
- Bettez, S. C. (2010). Mixed-Race Women and Epistemologies of Belonging. *Frontiers: A Journal of Women Studies, 31*(1), 142–165. <https://doi-org.ezproxyles.flo.org/10.5250/fronjwomestud.31.1.142>
- Bonning Espitia, B. (2016). Micro-aggressions and their violent impact on low-income Latinos in the US: Reflections of a therapist. *Hispanofila, 178*, 135.
- Brache-Tabar, L. F. (2010). *Phenomenology of embodied dreamwork with Puerto Rican women: A dissertation*. The Author.

- Castillo, L. G., Perez, F. V., Castillo, R., & Ghosheh, M. R. (2010). Construction and initial validation of the Marianismo Beliefs Scale. *Counselling Psychology Quarterly*, 23(2), 163–175. doi:10.1080/09515071003776036.
- Denniston, P. (2023). *Grief movement training*. <https://www.pauldennistontraining.com/grief-movement-training>
- Egner, J. (2022). #ActuallyAutistic: Using Twitter to Construct Individual and Collective Identity Narratives. *Studies in Social Justice*, 16(2), 349–369.
<https://doiorg.ezproxyles.flo.org/10.26522/s>
- Fallon, L. M., DeFouw, E. R., Cathcart, S. C., Berkman, T. S., Robinson-Link, P., O’Keeffe, B. V., & Sugai, G. (2022). School-Based Supports and Interventions to Improve Social and Behavioral Outcomes with Racially and Ethnically Minoritized Youth: A review of recent quantitative research. *Journal of Behavioral Education*, 31(1), 123–156.
<https://doi-org.ezproxyles.flo.org/10.1007/s10864-021-09436-3>
- Ferrera, A., & Dumont, E. (2018). *American like me: Reflections on life between cultures*. Gallery Books.
- G, Becky. [@iambeckyg]. (2023, February 22). Replying to quipesmom. [Video]. Tik Tok.
<https://www.tiktok.com/@iambeckyg/video/7203040197343218986?q=becky%20g%20code%20switching&t=1682559171582>
- Gonzales, G. G. (2019). Embodied Resistance: Multiracial Identity, Gender, and the Body. *Social Sciences (2076-0760)*, 8(8), 221. <https://doi-org.ezproxyles.flo.org/10.3390/socsci8080221>
- Gutierrez, D., Gonzalez, C., & Seshadri, G. (2022). We are the unicorns: Exploring experiences of Latina graduate women utilizing an intersectional Latino/a critical theory

framework. *Peace and Conflict: Journal of Peace Psychology*, 28(1), 130–139.

<https://doi-org.ezproxyles.flo.org/10.1037/pac0000595>

Hoogasian, R., & Lijtmaer, R. (2010). Integrating Curanderismo into counselling and psychotherapy. *Counselling Psychology Quarterly*, 23(3), 297–307. <https://doi-org.ezproxyles.flo.org/10.1080/09515070.2010.505752>

Hsieh, Y.-C. (Jerrie), Sönmez, S., Apostolopoulos, Y., & Lemke, M. K. (2017). Perceived workplace mistreatment: Case of Latina hotel housekeepers. *Work*, 56(1), 55–65. <https://doi-org.ezproxyles.flo.org/10.3233/WOR-162467>

Jones, M. K., & Briones, M. (2022). The impact of marianismo on the association between intersectional discrimination and depressive symptoms among Latina women: A profile analysis. *Journal of Latinx Psychology*, 10(4), 304–321. <https://doi-org.ezproxyles.flo.org/10.1037/lat0000211>

Keshishan, A. (Producer), Keshsishan, A. (Director), (2022), *My mind and me* [Motion picture]. United States: Apple TV+.

Lara-Cinisomo, S., Wood, J., & Fujimoto, E. M. (2019). A systematic review of cultural orientation and perinatal depression in Latina women: Are acculturation, Marianismo, and religiosity risks or protective factors? *Archives of Women's Mental Health*, 22(5), 557–567. <https://doi-org.ezproxyles.flo.org/10.1007/s00737-018-0920-4>

Leary, J. D. (2017). *Post traumatic slave syndrome: America's legacy of enduring injury and healing* (Newly revised and updated edition.). Joy DeGruy Publications Inc.

Live Talks LA. (2018, October 3). *America ferrera in conversation with anjelah johnson at live talks los angeles* [Video]. YouTube. <https://www.youtube.com/watch?v=RywW-Jnxi1A&t=5s>

- Lowenstein-Barkai, H. (2021). #Me(n)Too? Online Social Support Toward Male and Female Survivors of Sexual Victimization. *Journal of Interpersonal Violence*, 36(23/24), NP13541-NP13563. <https://doi-org.ezproxyles.flo.org/10.1177/0886260520905095>
- Magaña, D. (2020). Praying to win this battle: Cancer metaphors in Latina and Spanish women's narratives. *Health Communication*, 35(5), 649–657. <https://doi-org.ezproxyles.flo.org/10.1080/10410236.2019.1582310>
- Menakem, R. (2017). *My grandmother's hands*. [electronic resource]: Racialized trauma and the pathway to mending our hearts and bodies. Central Recovery Press.
- Mora, G. C., Perez, R., & Vargas, N. (2022). Who Identifies as “Latinx”? The Generational Politics of Ethnoracial Labels. *Social Forces*, 100(3), 1170–1194. <https://doi-org.ezproxyles.flo.org/10.1093/sf/soab011>
- Nunez-Santiago, G. (2018). *Sacar La Voz: A manifesto for my Latinx peers*. DigitalCommons@Lesley.
- Pederson, R. [Rachel Pederson]. (2023, May 11). *All the algorithms have changed for social media in 2023: Here's what to do in 2023* [YouTube profile]. YouTube. <https://www.youtube.com/watch?v=1sxcSJqagws>
- Pelcastre-Villafuerte, B. E., Meneses-Navarro, S., Ruelas-González, M. G., Reyes-Morales, H., Amaya-Castellanos, A., & Taboada, A. (2017). Aging in rural, indigenous communities: an intercultural and participatory healthcare approach in Mexico. *Ethnicity & Health*, 22(6), 610–630. <https://doi-org.ezproxyles.flo.org/10.1080/13557858.2016.1246417>

- Raffaelli, M., & Ontai, L. L. (2004). Gender socialization. Schwantes, M., Wigram, T., McKinney, C., Lipscomb, A., & Richards, C. (2011). The Mexican corrido and its use in a music therapy bereavement group. *Australian Journal of Music Therapy, 22, 2*.
- Rodriguez, M. S. (2011). *The tejano diaspora: Mexican Americanism & ethnic politics in Texas and Wisconsin*. Published in association with the William P. Clements Center for Southwest Studies, Southern Methodist University, by the University of North Carolina Press.
- Rojas, H. (2023). La situación [Song]. Heidi Rojas.
- Sanchez, D., Vandewater, E. A., & Hamilton, E. R. (2019). Examining marianismo gender role attitudes, ethnic identity, mental health, and substance use in Mexican American early adolescent girls. *Journal of Ethnicity in Substance Abuse, 18(2)*, 319–342. <https://doi-org.ezproxyles.flo.org/10.1080/15332640.2017.1356785>
- Shuo Yao, Samuel Jennings, & Zehui Dai. (2019). Using Social Media to Increase Psychological Well-Being of Chinese Immigrants: A Case Study of MySunnysky--an Online Counseling and Therapy Service. *China Media Research, 15(3)*, 5–17.
- Schwantes, M., Wigram, T., McKinney, C., Lipscomb, A., & Richards, C. (2011). The Mexican corrido and its use in a music therapy bereavement group. *Australian Journal of Music Therapy, 22, 2*.
- Valenzuela, M. P. (2014). Dancing with Mothers: A school-based dance/movement therapy group for Hispanic immigrant mothers. *American Journal of Dance Therapy, 36(1)*, 92. <https://doi-org.ezproxyles.flo.org/10.1007/s10465-014-9166-5>
- Weintraub, M. J., Denenny, D., Ichinose, M. C., Zinberg, J., Morgan-Fleming, G., Done, M., Brown, R. D., Bearden, C. E., & Miklowitz, D. J. (2023). A randomized trial of telehealth

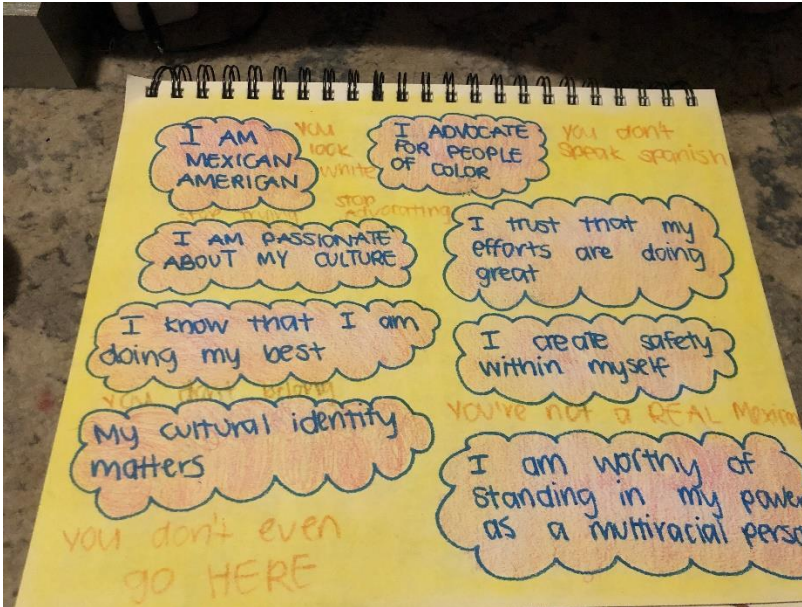
mindfulness-based cognitive therapy and cognitive behavioral therapy groups for adolescents with mood or attenuated psychosis symptoms. *Journal of Consulting and Clinical Psychology*, 91(4), 234–241. <https://doi-org.ezproxyles.flo.org/10.1037/ccp0000782.supp> (Supplemental)

Wentker, M., & Schneider, C. (2022). And She Be like “Tenemos Frijoles en la Casa”: Code-Switching and Identity Construction on YouTube. *Languages*, 7(3), 219–N.PAG. <https://doi-org.ezproxyles.flo.org/10.3390/languages7030219>

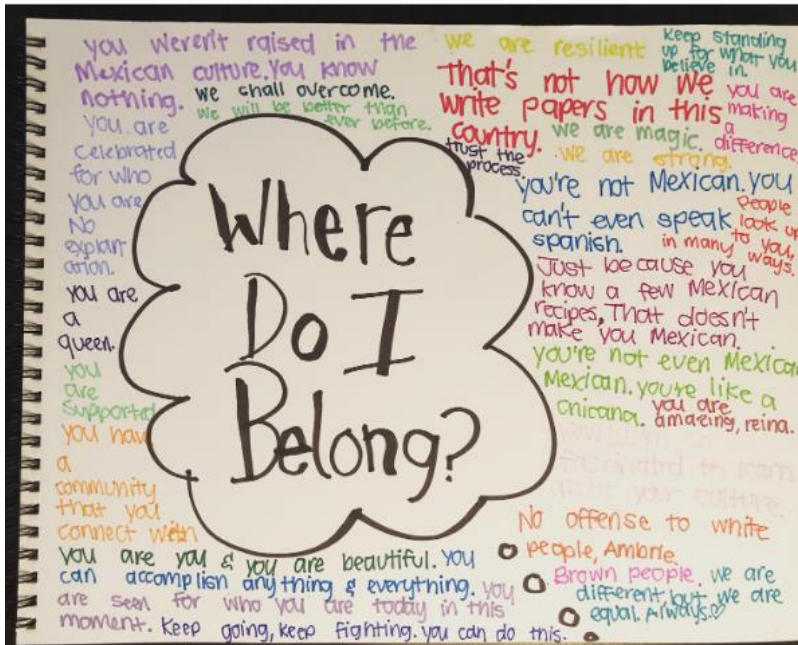
Zacharias, S. (2006). Mexican Curanderismo as ethnopsychotherapy: A qualitative study on treatment practices, effectiveness, and mechanisms of change. *International Journal of Disability, Development and Education*, 53(4), 381–400.

Appendices

Appendix A



Appendix B



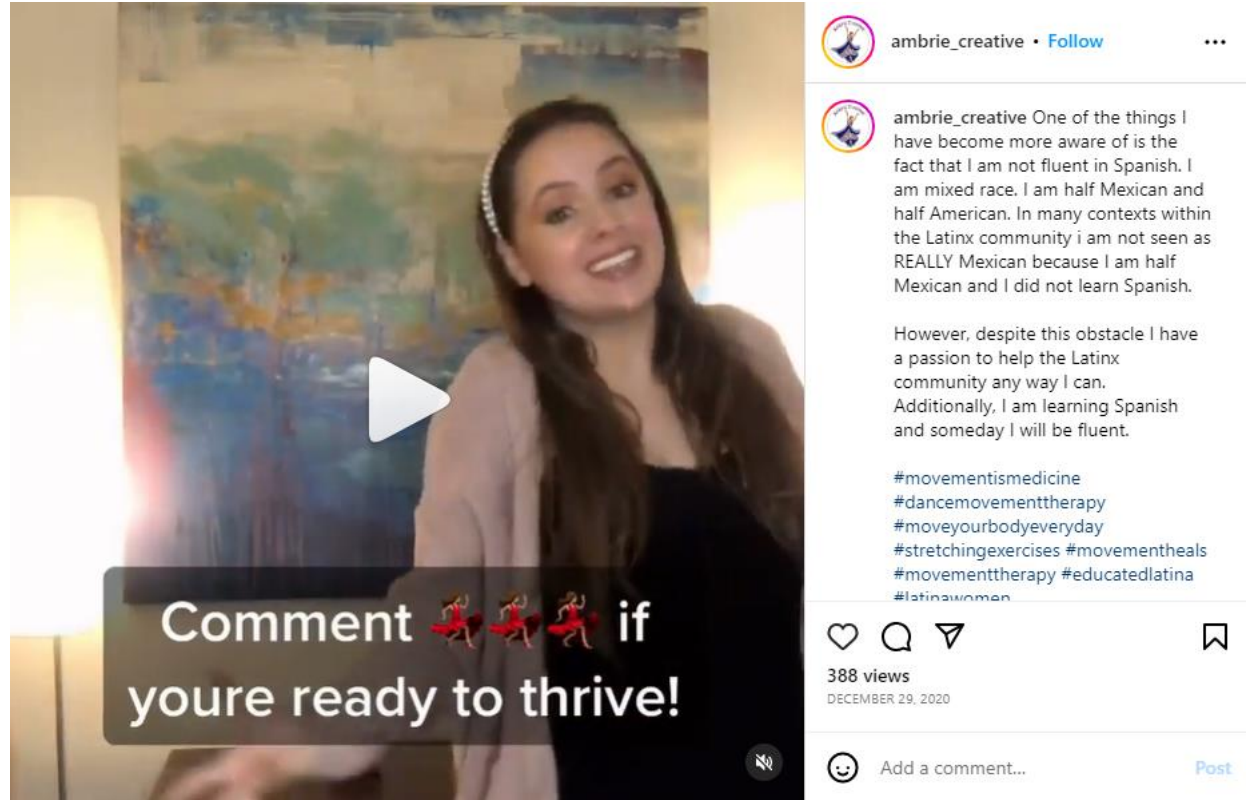
 ambrie_creative • Follow ...

 ambrie_creative Over the past couple of months I have become more aware of the impact of my professional and cultural identities. Both of these things are ideas that I strongly identify with and I'm slowly connecting with people with similar interests and backgrounds. I am excited for the future and I'm eager to learn more. Soy Mexicana mx ❤️ I am a Dance Movement Therapist (in the making) 😊👊 And shout out to my friends and family that have supported me along the way! 😊

59 likes
JULY 31, 2020

 Add a comment... 

Appendix C



The image shows a screenshot of an Instagram post. On the left is a video player with a play button and a dark overlay at the bottom containing the text "Comment 🏃🏃🏃 if youre ready to thrive!". The video shows a woman with long dark hair and a pearl headband, smiling, in front of a world map. On the right is the post's interface, including the profile name "ambrie_creative", a caption about her experience with Spanish and her passion for helping the Latinx community, several hashtags, and engagement icons for likes, comments, shares, and views.

ambrie_creative • Follow

ambrie_creative One of the things I have become more aware of is the fact that I am not fluent in Spanish. I am mixed race. I am half Mexican and half American. In many contexts within the Latinx community i am not seen as REALLY Mexican because I am half Mexican and I did not learn Spanish.

However, despite this obstacle I have a passion to help the Latinx community any way I can. Additionally, I am learning Spanish and someday I will be fluent.

#movementismedicine
#dancemovementtherapy
#moveyourbodyeveryday
#stretchingexercises #movementheals
#movementtherapy #educatedlatina
#latinawomen

388 views
DECEMBER 29, 2020

Add a comment... Post

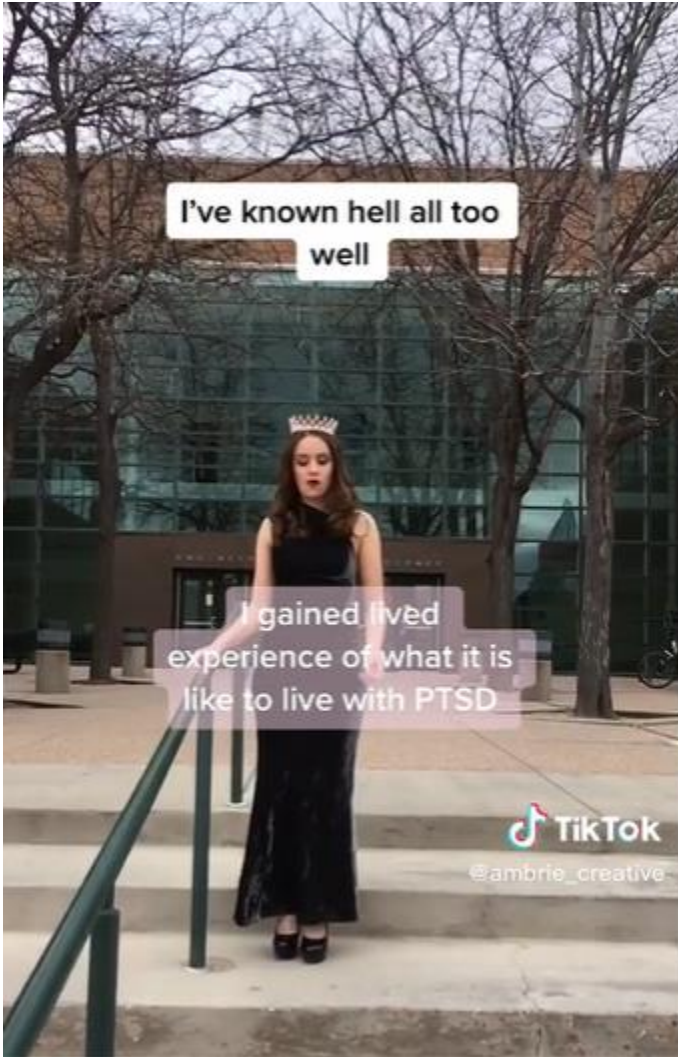
Appendix D



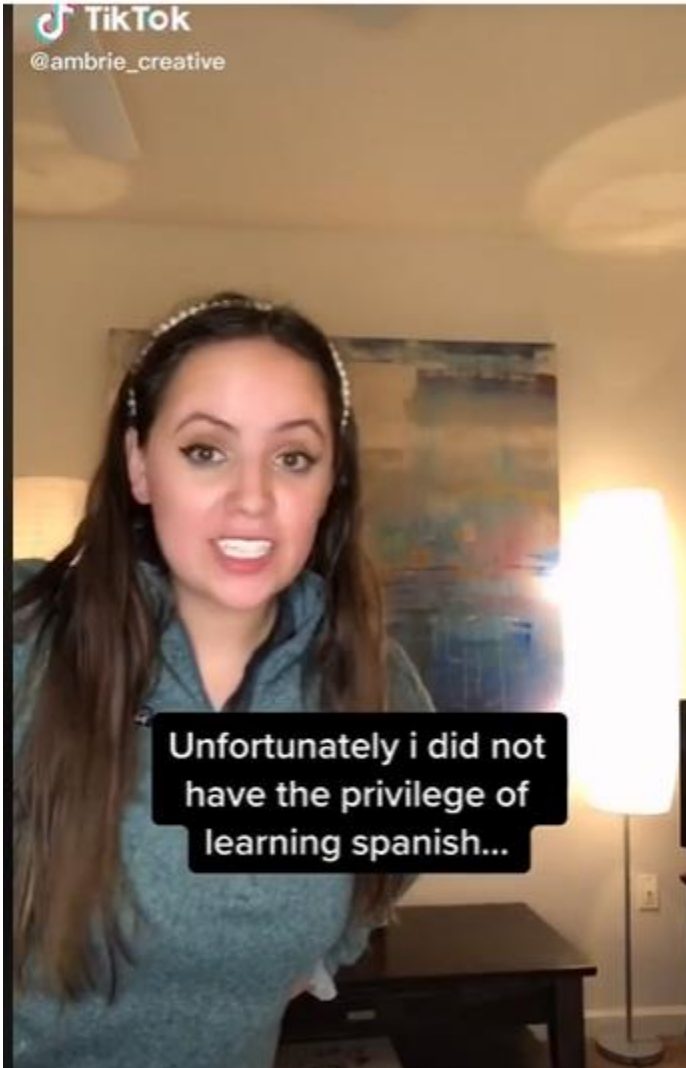
Appendix E



Appendix F



Appendix G



Appendix H



Sward 42Click here to enter text.

Appendix I

The image shows a TikTok video on the left and its corresponding Instagram post on the right. The TikTok video features a woman in a brown sweater with a white play button overlay. Text on the video includes "American like me by America Ferrera" in a white box at the top and "but I wanted to share this quote from this book" in pink text at the bottom. The TikTok logo and the username "ambrie_creative" are visible in the bottom right corner of the video frame.

The Instagram post on the right shows the user "ambrie_creative" with a "Follow" button and "Original audio" text. Below the post, there is a comment from a user with a blacked-out profile picture and name, who says "Ugly Betty". The comment has "13w", "1 like", and a "Reply" option. A "View replies (1)" link is also present. At the bottom of the post, there are icons for likes, comments, shares, and a bookmark. The post has "15 likes" and is dated "FEBRUARY 10". A comment input field at the very bottom says "Add a comment..." with a "Post" button to its right.