How Latinx Music can affect Latinx Music Consumers in the United States

by
Dexis-Carlene Caballero

Submitted to the Board of Arts Management
School of Humanities
in partial fulfillment of the requirements
for the degree of Bachelor of Arts

Purchase College
State University of New York

May 2019

Sponsor: Laura Ricciardi

Second Reader: David Klassen

Abstract

When thinking of culture, Music is one of the elements that is related to, or used to help describe a place and the people that reside in the specific location. Latinx Culture is a fundamental tool that is used to not only describe a location, but remind those who once immigrated to the United States their roots. Latinx Culture is what keeps Latinx people in the United States connected with their country of origin, with friends and families who are still in Latin America, and unite Latinx people when they feel like they are on their own. The purpose of this research is to analyze how Latinx musicians produce work based on their lives as latinos, through the meanings of transnationalism, acculturation and colorism. This research will also explain if Latinx music affects those who also consume it, especially if they are of Latinx background. From researching transnationalism in Latinx music, the politics of Latinx music in the United States and Interviewing Students of Latinx descent to analyze what categorizes Latinx music and how it impacts Latinx day to day lives. Overall Latinx music is a foundation to the lives of Latinos in the United States. It is used to express how Latinx feel, their dreams , their hopes and also their identity.

Keywords: Transnationalism, Acculturation, Colorism

Table of Contents **Page**

Introduction

Music is something that can unite so many people. From consuming to producing and composing music, it's received worldwide. Music has a way of making us feel, it causes us to feel connected with our emotions. For my thesis I decided to research the effects that music can have on Latin America and Latinx people in the United States, through transnationalism, Acculturation and Colorism. Latin American Music is heard worldwide, based mostly on afro-beats, Indigenous, jazz, pop, rock, ballads and even classical , artists like J Balvin, Marc Anthony, Daddy yankee and Don Omar have sold out tours worldwide. However I question, what defines Latinx music in the United States? what makes it Latinx and is it only Latinx people that consume or produce Latinx Music?

The united states is considered a melting pot because so many different cultures are mixed together to create a new culture. Pachucos, Chicanos and Nuyoricans have paved an interracial connection with what is considered American Pop culture, by adding Latinidad to create a new sound ,a new culture and change the broad definition of Latinx music. This is an acculturation, a cultural modification of an individual or group by adapting to or borrowing traits from another culture. Acculturation can happen in Music, specially when artists get inspired by what their surroundings. Latin Trap music, Reggaeton, Bachata and Merengue are genres that are produced mainly in Latin America, however just like Latinx Migrants travel, their music does as well. Puerto Rican Trap artist, Bad Bunny is an example of a transnational Latinx artist. Benito Antonio Martinez Ocasio, aka Bad Bunny, became widely known for his soundcloud uploads while Studying Communications in the University of Puerto Rico. Bad Bunny is known for multiple number ones on Billboard, working for Cardi B, Ozuna, Drake and J Balvin. In an

article with Fader magazine Dj Luian, a famous Dj and producer in the Latinx music industry expressed his views on Bad Bunny and why he is so influential ; soon Bad Bunny was being heralded as the leading voice of the then-still-coagulating Latin trap genre, which recognizes and honors the outsized influence of Black Atlanta but also expresses cross-cultural fealty to español. Bad Bunny has created a new Genre of Latinx music by combining music from the united states and adding Puerto Rican salsa sounds as well as Mexican corrido music. Martinez Ocasio later Notes ; "My songs are always a mix of things I feel and think; things that I know are happening, things that have happened to friends, things that I know personally," he adds on ;. "When it comes down to it, when I talk about me I'm not talking about a huge difference [from the general public], because I know what it is to be a normal kid, I know what life is like for young people."; he brings normality to pop culture and describes himself and his music as part of the culture now, explaining why he is where he is today.

Although the culture is carried and passed on in the united states and all over the world, some of the expectations that Anglo Americans have on Latin American culture sets a certain view of what is a Latino and what is not Latino. Those who migrate to the United States and those who are born in the United States are thought to be all the same by the Anglo Saxon American community. " When Mexico sends its people, they're not sending their best. They're not sending you. They're not sending you. They're sending people that have lots of problems, and they're bringing those problems with us. They're bringing drugs. They're bringing crime. They're rapists. And some, I assume, are good people.;these were the exact words Donald Trump used for his presidential announcement speech, this is an example to what Anglo Saxon Americans are thinking of when it comes to the Latinx Community. On the show The View,

Kelly Osbourne In an effort to respond to Donald Trump's controversial stance on immigration, Osbourne responded; If you kick every Latino out of this country, then who is going to be cleaning your toilet, Donald Trump? ;She continued, ;In the sense that...you know what I mean? But I'm saying that in L.A., they always…;, explaining what exactly Latinx people are known to do by Characterizing Latinxs and stating the stereotype that was given by the Anglo American community. However Cleaning Toilets and Houses are not representations or symbols of the Latinx American Culture. The Latin American Community is a mix of hundreds of different cultures, the food, the music, the fashion and the history. In an interview with Fuse, Jbalvin, Colombian Reggaeton artists known for his top charters “Mi Gente” with Beyonce and “I like it” with Cardi B and Bad Bunny, notes his true emotions on his big break in the United States; It's been amazing and it's not been a short time but, people have been working a lot to get that. It’s amazing just to see...everybody feeling the vibe even though they don't understand what I'm saying. They just feel that it's right and people always connect emotions. I need that. ; This is significant because in the interview Balvin also discusses that Latinos are really “cool” and that latinos are welcoming to american music, ;but music is always here in the Latinx community. We're super cool.; meaning that latinos are open to working with artists especially now that american musicians have joined the band wagon.

Racism in Latin America

In the United States,Latinos have faced troubles with their identity as a group and their individuality as well. This in which also allowed latinos to face difficulties with how they are viewed, as well Stereotyped. It is seen that status and economy are factors that can affect the

success of a group with specific cultural backgrounds, even there migrant statuses. Latinx people were defined by people who migrated from the Caribbean, Central and South American. One may ask, how did the Expansion of the U.S in Latin America affect the Characterization of Latinos in America? In the historical novel, the Imperial Era, Smith discusses the Stereotypes and Racial characterization the U.S used towards latinos. According to Smith's novel, the U.S characterized latinos as lazy. as an example of Complexity in the Latin American experience because it puts a label on all latinos, and how latinos are viewed, In The Cold War chapter, there's an image of a man with a sombrero, and a poster behind the man saying "latin american Siesta (nap)". With more than 200 languages being spoken, Latin America is seen as a whole spanish speaking region. Being that it is glorified and taught that Christopher Columbus Discovered America and what is considered to be Latin America, which is all of South America and Central American with some countries in the Caribbean, It is believed that the majority of these countries were conquered by Spaniards, with the exception of Haiti and Brazil. However some of these countries were conquered by the English, the Portuguese and the French as well. Although the majority of these countries are Spanish speaking nations, in the United States the idea of Latin America speaking more than one language (Spanish) and having humans with different skin complexions it is inevitable. Racial identity or trying to identify what it is to be latino/look like a latino is very complex. Mixed Races do exist in Latin America. Walter Mignolo writer of The Americas, Christian Expansion, and Racism, which is an article on colonization in Latin America , writes ; colonization and the justification for the appropriation of land and the exploitation of labor in process of the of America required the simultaneous ideological construction of racism; Racism was created to classify or distinguish those who were

“indians” or Native Tainos and the Europeans that conquered that land, and later on the slaves that the Europeans brought over for Labor. In the historical novel, the Imperial Era, Smith discusses the Stereotypes and Racial characterization the U.S used towards latinos. According to Smith’s novel, the U.S characterized latinos as lazy. In The Cold War chapter, there's an image of a man with a sombrero, and a poster behind the man saying “latin american Siesta (nap)” this exhibits Complexity in the Latin American experience by showcasing the labels that are used to categorize latinos, and how latinos are viewed from the Anglo point of view.

Anglo Americans contain the ignorant knowledge of AMERICA as the United States. Which is totally not the case. The United States of America, of, being the distinguishing part that the United States is a part of America, to be technical the USA is just a part of the North American Continent. There is a North, Central and South America. Being that Anglo America is historically known for segregating whites and people of color , as well as grouping people based on their cultural background, people of color receive different types of stereotypes that describe their specific group based on the Anglo Saxon view. In other words acts of Prejudice, discrimination, or any form of antagonism directed against someone of a different race based on the belief that one's own race is superior.

Those who see racism in the United States, have a specific view on how racism based on how they have experienced it. In the United States, being one eighth black makes you black. However in Latin America Racism is Seen differently. Yes, racism exists in Latin America, and all over the world. However racism is totally different in the United States than it is in Latin American. In Latin America there are differents complexions or shades of people. Race in Latin America is like a spectrum of different colors, Similar to a color wheel, there are different

characterizations of different shades of skin, for examples there are Mestizos and Mulattos. Mestizos are people of mixed race, mostly from Native indians and Europeans who had an interracial relationship of some sort and had an offspring that combined both Native Indian and European physical features. Mulattos are Mixed offsprings with black/ african ancestry and White European ancestry.

Race, just like in the United States, is a touchy subject when it comes to certain countries in Latin America. For example in the Dominican Republic Colorism is identified with Nationalism. To put it into simpler terms, being black in the Dominican Republic can be used to Identify one as being Haitian, even if they were born in the Dominican Republic. Historically the Dominican Republic never got their independence from the Spaniards, they received their Independence from Haiti after Haiti revolted against the French and became the first country that got their independence by Black slaves. Although that was a great victory for Haiti, the Dominican Republic did not agree with with Haiti's plan of liberation from the European nations and decided to overthrow the haitian government and push haiti out to the smallest part of the island. Racism and Colorism; which is prejudice or discrimination against individuals with a dark skin tone, typically among people of the same ethnic or racial group; was later on seen when Trujillo became the dictator of the Dominican Republic. When Rafael Leónidas Trujillo came into power, classification based on race became more about nationalism and proving how Dominican one was. Trujillo was known to treat the Dominican Republic's Haitian migrants with particularly severity and a deliberate disregard for their civil liberties. In 1937, he went so far as to orchestrate the massacre of thousands of Haitian immigrants, this was called the Parsley massacre. This massacre was called parsley, Perejil in spanish, to distinguish who was Haitian

and had a french creole accent and who can say the word in spanish perfectly, which those who classified as haitian were later on killed. In the Article,Not a cock fight: rethinking Haitian-Dominican Relations, Samuel Martinez describes the segregational acts and the atrocities committed by Trujillo and his followers against Haitians;Trujillo aggressively propagated anti-haitians ideology through a variety of means, including the schools, broadcast and print media, national commemorations and holidays, and participation in the all-powerful ruling party;. Since being taught that being Black is being Haitian, Dominicans started to recognize their Blackness when they arrived in the United States. Being how they suffered the injustices that Black people were suffering in the United states, especially during the Civil Rights Movement in the 1960's which was around the same time Dominicans were migrating to the U.S.

Unlike the Dominican Republic, Brazil is thought to have a Racial Democracy. The term racial democracy is used to broadcast Brazil as a country that is racially equal.George Reid Andrews, Author of Brazilian Racial Democracy, 1900-90, an American Counterpoint, studied how the concept of racial democracy was a concept created by tourists who visited Brazil; During the first half of the 1900s, it was frequently described, both by native-born and foreign observers, as a 'racial democracy', in which blacks, mulattoes, and whites lived under conditions of juridical and, to a large degree, social equality; However in the 1940's census it was reported that Afro-Brazilians were experiencing racism and discrimination. Reid adds on ; Survey research has shown racist attitudes and stereotypes concerning blacks and mulattoes to be widely diffused throughout Brazilian society, and Afro-Brazilians report being the victims of subtle, and sometimes not so subtle, racism and discrimination. Reid's article proves the idea of racism is

seen different in Latin America ,than racism in the United States. Racism in Latin America is more complex than just Black and White.

In Latin America there is a social and economic phenomenon of "mejorando la raza" , or bettering the race in. Latin Americans to be lighter, have a better job opportunities because of their lighter skin complexion. In Latin American one can even obtain a certificate that states that a person is white even when they are black physically. Ginetta Calendario in an article called Black Behind the Ears, Dominicans express how they feel about their blackness, acknowledging their ancestors, however realizing the opportunities that come with being White in the Dominican Republic; We deny that we are Mulatto, because we don't want to say openly that we have african roots… someone who is fairly light-skinned will say: I'm whitez'.A Mulatto with medium skin like myself will say 'i'm indian'. And blacks themselves will say ' i'm a dark skin Indian'. Blacks are treated badly in this country,so we don't want to be Black. In the United States you can not hide being part black, because being part black is being black and being full white is white.

Us race and culture Identity

In the United states, nationality, ethnicity and race defines who one is. The clothing one wears ,the food one eats, the music one listens to. However what defines Latinx Culture in the United States exactly? During the early nineteen forties, Mexican Americans were trialed in different cities because of the Zoot Suit riots. On June 3, 1943, sailors from the Los Angeles Naval Reserve Armory attacked Hispanic youths as revenge for the assault of an American sailor, sparking a week-long ethnic conflict known as the "**zoot suit riots**." During World War

II, a lot of youth who expressed themselves through their outfits such as the zoot suits. Zoot suits consisted of a broad-rimmed, flat hat; a long draped coat; and high-waisted, baggy-legged trousers with tight-fitting pegged cuffs, the youth who dressed in zoot suits were called Pachucos. Pachuco's where considered a mexican ethnic juvenile gang, known for their flamboyant outfits. However in spanish the term pachuco was another word for low class, someone who was always out in the street at night. They were known for listening to jazz, alternative and indie pop. This type of music wasn't "typical" or "traditional" Mexican music. It was music that was predominantly composed by African Americans. As for the clothing they wore, it was a concerned to the anglo white saxon community as some relations to gangs and the Black community. In the article, Los Angeles Zoot: Race "Riot", the Pachuco and Black Music Culture, historian Douglas Henry Daniels describes the blending of cultures with Mexicans, Filipinos and the Black American youth; the jazz music and dances adopted by black and white teenagers also shaped popular culture among Mexican-American and Filipino youth, revealing African-American influences in areas of American culture where they are not expected or are not sufficiently acknowledged as evidence of the power and dynamism of black American culture. Henry Daniels later on describes how Pachucos were inspired by the american culture that was around them, this however because of the race relation in the united states they were view as criminals based on how they dressed and the cross cultural bonding between Black African Americans, Filipinos and Mexicans ;In its urban underworld origins, conveyance by highly mobile working class men, tapping of their folk tradition, reinforcement by job and social discrimination, and popularization through music, Pachuco was similar to the black jive talk of black song and such popular musicians as Louis Armstrong, Cab Calloway, and Lester Young.

Its most singular difference is the fact it has not yet affected American slang as much as the language of black jazz musicians and their associates, though it has been revived in the plays of Luis Valdez.This examplaits the description of what exactly Latinx, in the united states, listened to during the 1930's and how they were exposed to a culture that is not the stereotypical latinx culture, yet acculturating and combining it with the US black culture based on their surroundings.

Nationalism and Music

Nationalism is the identification with one's own nation and support for its interests, especially to the exclusion or detriment of the interests of other nations. In a country like the United states, which is considered a melting pot, acculturation is very much seen in places where different cultural identities are found. Acculturation is a cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture. An example of acculturation with music is Salsa. Originated from a mixture of afro-caribbean drums, jazz, mambo in harlem, New York. Salsa is a translation of the word Sauce, like the dip because it is a combination of music from different countries and islands of latin america and Africa, Puerto Rico, Cuba. According to a website called SalsaGente.com, where they focus on keeping people up to date with Salsa competitions and master classes, breakdown the history of salsa. ;During the 1940s and 50s, Cuban musicians had a huge influence on the New York music scene.But once Fidel came to power, diplomatic relations fell apart between Cuba and the US. Cuban musicians could no longer travel to the United States and Cuban recordings received no air play time. So the Puerto Rican and NuYorican (New Yorkers of Puerto Rican descent) musicians took on The Big Apple single handed.These days New York salsa has a distinctly Puerto Rican sound

, smooth, polished, classic salsa. It tends to follow the jazz structure, incorporating lengthy instrumental breaks to showcase the ability of particular musicians. The history of salsa is is a demonstration on how Transnationalism and Acculturation of different cultures in the United States affects music and the Latinx background. Some of the well known artists of Salsa are Celia Cruz, Willie Colon,and Hector Lavoe. These artists have inspired artists all over the world, from dancing to singing and even acting. Jennifer Lopez and Marc Anthony produced a movie called El Cantante, based on Hector Lavoe's life to bring give tribute to his life and his legacy of Salsa. Similar to salsa, acculturation in music is also shown in Tejano music. Tejano is the spanish translation of Texas. Tejano Music is a hybrid, a blend of *Conjunto*, an accordion-based style dating back to the late nineteenth century, with a modern rhythm section of electric guitars, bass, keyboards and drums. Tejano Music is Described as a combination of Jazz, R&B, Country and Rock and Roll, with most of the lyric sung in spanish. According to the Article ,This is our Music, Guy by Jose E Limon historically analyzed the foundation and Impact of Tejano music in Texas and Worldwide ;The Tejano sound combines instrumental and musical elements of the two strands just discussed, but adds more, and it reflects the greater participation of afar more acculturated baby boomer generation in a wide predominantly american forms of popular music. . Selena Quintanilla- Perez is one of the artists most known for her Tejano Music is of course Selena Quintanilla. one of the most celebrated Mexican-American entertainers of the late 20th century. She is credited with catapulting Tejano, or Texas-Mexican music, into the mainstream market. According to Pbs the legends article ;Selena's 1992 breakthrough album, *Entre a Mi Mundo(Enter My World)* reached number one on the U.S. *Billboard* Regional Mexican Albums chart and stayed there for 19 weeks...Yearly sales skyrocketed from the tens of thousands in the

1980s to a 40 million-dollar industry by 1995. She performed three times at the Houston Astrodome —in 1993, 1994 and 1995— each time drawing over 60,000 fans.Selena Quintanilla became a connection to an acculturated culture by synchronizing her mexican culture, her american culture and of course her Tejano Culture. Showing the world what a successful Chicana (Mexican-American) looks like.

Colorism and Latinx Identity

Colorism is prejudice or discrimination against individuals with a dark skin tone, typically among people of the same ethnic or racial group. The topic of colorism in the Latino music industry normally is not discussed. Tanya Saunders, assistant professor in the department of African American Studies and African Studies at Ohio State University, wrote on Cuban underground hip hop and the different cuban hip hop artists that she met during her time doing research in Cuba. One of the artists was Ariel Fernandez, a hip hop producer, dj and a foundational member of Cuba's hip hop generation based in New York. Fernandez expressed in an interview with Tanya Saunders; Rumba, son, mambo, cha cha cha , guaguanco, boleros, pilon, mozambique, Afro-Cuban are Cuban genres not Latino. Without all these rhythms invented and created by Cubans in a country named Cuba and later brought to the US would not exist what is called salsa today and Latin jazz.period. Fernandez expressed his opinion while challenging the politics of Latinx Culture in the United States and the cuban development of US music culture and Caribbean music Cultures.Fernandez also mentioned the contributions of Cubans to music cultures that are known as Afro-Diasporic, all according to Tanya Saunders.

Love and Hip Hop Miami, a VH1 reality TV show, features Amara La Negra, a Dominican singer and TV personality who wants people to acknowledge Colorism in Latino America as well as in the Latino music industry and the world. For example, in a recent interview, she noted: "I've been talking about Afro-Latinos for years, defending my color and, to a certain extent, I try not to make anyone uncomfortable with the comments. What I want is to inform and educate, but nobody talks about us, we are still like a new and different species, " In an episode of Love and Hip Hop Miami, Amara and a producer by the name of Young Hollywood (Elijah Alexander Sárraga), had a dispute in which he said he would want Amara to change her look. Assuming that she would work with him, he would prefer for Amara's image to change, Hollywood wanting to work with a Afro Latinx Artist that would appear to be "more Beyoncé and less Macy Gray" in reference to her Afro hairstyle."

As seen above, in the Latin American music industry, Latinx Musicians struggle a lot with Identity and racism, specifically with how Latin American Musicians are viewed and accepted as in the United States, which affects not only the Latinx community, but its Listeners. A student of Purchase College, who is in her third year of college as a sociology major, is in the hopes of pursuing her dream as Hip Hop Artist. Growing up the Bronx New York, Alfa De Jesus " Alfabetic", grew up in a Dominican American home, where she discusses how her ethnicity affected her views on color with in her culture as a Dominican American. After being asked what it meant for her to be Dominican, De Jesus responded; Being Dominican comes with a culture of strong values. Its religion, It's being loud, proud and distinctive in a group of people. Unfortunately it comes with a childhood filled with exposure to injustices such as colorism. Growing up it was never defined as such. It wasn't until I got older than I understood I was

conditioned to feel a way about myself. My mother did a great job at convincing me I could be anything I wanted to but never really showed me to love the skin my soul lies in. Not because she didn't want to but because she didn't know how. No one had did it for her or her mother's mother. It was side comments from family members at birthday parties like "make sure you marry a light skin man so your baby's can have blue eyes and blonde hair. " that stuck with me . It's the way my sisters best friend who could pass for white was always treated better than all of us growing up. Chasing appearances is a painful existence yet that is what all my loved ones seem to do the best. The post colonized subject performs in destructive ways. De Jesus uses her platform as an artist to connect to her Dominican roots and is in hopes of spreading love in the Latin American society in the United States.; Latinidad means spanish speaking culture , Afro latino culture. It's a word designed to make us feel togetherness and understand that we are the other.

When it comes to the Latinx Identity, Indigeneity is subjected towards a rooted connection. In the article Re-Locolized Rap and it's Representation of the Hombre Digno, Helena Simonett, Confronts Hip Hop and the Indigenous background of Latinx Artists. A conflict seen for those artists with an indigenous background is the classification or segregation from Mestizaje and the Idea of what is their Ancient belief. Helena Simonett quoted Edward H. Spicer saying; Indigenous people have created and hold on to a dynamic Symbolic ceremonial system based on ancient beliefs and music practices that clearly sets them apart from the surrounding Mestizo population, meaning that Mestizaje add more of a dramatic element to their practice rather than the "ideal" Indigenous practice.

Transnationalism and Music

Transnationalism is a social phenomenon referring to the interconnectivity between people and the receding economic and social significance of boundaries among nation states. Individuals engaging in transnationalism connect with their country of origin, as migrants, in their new found home. This is often accomplished by sending money back home; running ethnic businesses, such as bodegas, restaurants, grocery stores, travel agencies; sending back clothes for loved ones or local businesses; listening to music from their home countries; and teaching others of their background. This can keep a sense of familiarity in a place that is necessarily not called home. Transnationalism, is a scholarly research agenda grown out of the heightened interconnectivity between people and the receding economic and social significance of boundaries among nation states.

Music is a worldwide essence that is consumed. Whether music is produced, listened to or event played, music is relevant. Latinx radio stations like 93.1 Amor, 97.9 la Mega or X96.3 Keep transnationalism alive for Latinx in the United States, giving Latinx chance of listening to music from their home country. Other sources of music transnationalism is of course Streaming Applications Pandora, Apple Music, Spotify, Soundcloud etc. It's a way to stay connected “back home” in reference to one's ethnicity. Similar to the Interview with Alfa De Jesus, two other Students at Purchase College, one being Stephanie Barrona, who was born in Costa Rica and is currently studying her third year in new media at Purchase, and the other student named Sophia De la cruz who is a third year arts management major, were interviewed alongside De jesus. When asked on their Latinidad and how it affects the music that they listened to, the central theme of their answers surfaced both their American life and Latinx Culture, and how they

enjoy listening to both American artists, just as much as Latinx. De Jesus expressed ;Music affects my latinidad because through it can learn more about what I like and who I am. My favorite musicians are people like bad bunny. He came up from nothing, running the charts now and unapologetically himself. That's my favorite thing about him. He seemingly gender fluid and doesn't abide by any roles. It is often that first gen people feel stuck in between two cultures so we've created our own, Jessie reyez reminds me of that, that there is room in the world for us although we don't necessarily belong to one category. She's amazing.; De Jesus adds on ;the artist who are Latino like Marc Anthony help me define what it is to be Latina. I grew up listening to him on cleaning days. It made me proud of my culture and accustomed to dance and salsa. Through artist work I am able to learn more about what it is to be a Latina. Similar to De Jesus,Barrona, who is of Costa Rican descent and Italian as well, mentioned how growing up in Costa Rica affected her views on the United States when she officially migrated. ;Costa Rica is Peace full layback, people mind their own business and everyone is always happy, very sweet and holy, there's a mellow vibe. Barrona adds on ; the Music, dancing, connecting with people with the same background , the attitude that they say latinx people have (chuckles) , I grew up listening to those artists victor manuelle, gilberto santa rosa, Daddy Yankee, specially seeing them succeed and taking over the charts. Like siiiss it's litt, the female artists too, natti natasha, amara la negra, carol g, there is more recognition now, so you have artists like beyonce who has music in spanish, selena gomez who came from the disney community and also they connect to the community , it makes us finally feel present. Connecting to the oldies, like are you really latinx is you don't know the oldies, it's the way we stay connected. Latinx people that have migrated to the United States, compared to those who are born in the United States, may find it

easier to connect with Barrona's opinion on Latinx music. Music that comes from Latin America, the drums, the guitar strings, the trumpets it's a different sound, it can make Latinx people feel like they belong to their culture with pride. Sophia De La Cruz described Latinidad as ;Culture !!! (emphasized),It's very much about culture, to me what comes to mind to Latinos and Hispanic is how the culture is very strong, we have pride from where we came from. De La Cruz added how her Family makes her feel close to her Dominican roots;I feel like because i have so much of my family here there wasn't a lack of culture missing from me not living in the Dominican Republic just because i was not born the in the Dominican Republic than if i was, i still eat the same food and speak the same language i don't feel displaced i am still Dominican no matter what others may think and feel. I feel like i had a very strong cultural presence, we, my family, still always embrace our culture and the unity my family brought to my life was always a connection to my culture. Although De La Cruz connects to the Culture she also acknowledge that her being from Queens made her value the music she listens to. It gives her views on two different worlds. ;I think historically music and dances comes from different places, music is very strong in the culture. For example merengue and bachata come from the Dominican Republic, if there was no music there wouldn't really be a culture. We take pride in our music. I love listening to Aventura, bad bunny, jhene aiko, Bruno Mars, Cardi B, Cierra, these musicians are the people I grew up listening to, I would describe them as some of my favorite Artists. They give me both the American and Latinx culture.

Conclusion

As one may notice after reading this research analysis on Latinx Music, and how it can have a long lasting effect on the Latinx Community in the United States. The Latinx Community

uses music to show Latinx struggles with Identity. With Transnationalism, when one misses their country of origin, music can bring a taste of “home” . For those who are born in the United States or those who migrate but adapt to American culture, acculturation allows Latinx listeners to combine both Latinx music and American music and create sounds, similar to Bad Bunny and Spanish trap music. Latinx Musicians have used their struggles and have turned even the slightest bit of a negative comment and reverse the message to something positive, like Amara La Negra, who was used her platform to discuss colorism in the Latin America and in the United states and how it affects Latinx people in General. This research Analysis was meant to show those who are not Latinx, that Colorism , Acculturation and Transnationalism affects even something so common like music. After all music is a Language, we use it to communicate Dance and Movement. Plato once said;Music gives a soul to the universe, wings to the mind, flight to the imagination and life to everything. For us Latinx, Music allows us to express our true emotions of our Latinidad and gives us the platform to share it with the world.

Work Cited

Gutiérrez, David. The Columbia History of Latinos in the United States since 1960. New York: Columbia University Press, 2004

Daniels, Douglas Henry. Association for the Study of African American Life and History, Inc.file:///Users/dexiscaballero/Downloads/Daniels_Los Angeles Zoot (3).pdf.

Peter H. Smith, "The Gospel of Democracy," in The Talons of the Eagle: Latin America, the United States, and the World. New York: Oxford University Press, 2000.

Close Encounters of Empire: Writing the Cultural History of U.S.-Latin American Relations, ed. Gilbert Joseph et.al. (Durham: Duke University Press, 1998), pp. 139-172.

Suzanne Oboler, "Hispanics? That's What They Call Us," in Ethnic Labels, Latino Lives: Identity and the Politics of (Representation in the United States.(Minneapolis: University of Minnesota Press, 1995),

Orozco, Gisela. "Amara La Negra Wants You to Talk about Colorism." Chicagotribune.com, 16 Feb. 2018, www.chicagotribune.com/voiceit/culture/ct-hoy-amara-la-negra-wants-you-to-talk-about-colorism-20180216-story.html.

"J Balvin Talks Latin Music's Meteoric Rise and Why Working With Beyonce Was Fate." Fuse, 8 Mar. 2018, www.fuse.tv/2018/02/j-balvin-mi-gente-beyonce-latin-music-success-interview.

Saunders, Tanya L. Cuban Underground Hip Hop: Black Thoughts, Black Revolution, Black Modernity. University of Texas Press, 2015.

Alvarez, Luis. "Reggae on the Border The Possibilities of a Frontera Soundscape." Transnational Encounters Music and Performance at the U.S.-Mexico Border, 2011, pp. 19–36., doi:10.1093/acprof:oso/9780199735921.003.0002.

Henriques, Donald. "Mariachi Reimaginings Encounters with Technology, Aesthetics, and Identity." Transnational Encounters Music and Performance at the U.S.-Mexico Border, 2011, pp. 84–107., doi:10.1093/acprof:oso/9780199735921.003.0005.

Madrid, Alejandro L. "Transnational Identity, the Singing of Spirituals, and the Performance of Blackness among Mascogos 1." Transnational Encounters Music and Performance at the U.S.-Mexico Border, 2011, pp. 170–188., doi:10.1093/acprof:oso/9780199735921.003.0009.

Dorsey, Margaret E., and Miguel Díaz-Barriga. "Patriotic Citizenship, the Border Wall, and the 'El Veterano' Conjunto Festival." Transnational Encounters Music and Performance at the U.S.-Mexico Border, 2011, pp. 207–225., doi:10.1093/acprof:oso/9780199735921.003.0011.

Shepherd, Julianne Escobedo. "Cover Story: Bad Bunny." The FADER, The FADER, 15 Dec. 2018, www.thefader.com/2018/08/28/bad-bunny-cover-story-conejo-malo-interview.

Candelario, Ginetta E B. "Black Behind the Ears: Dominican Racial Identity from Museums to Beauty Shops." Alibris, www.alibris.com/Black-Behind-the-Ears-Dominican-Racial-Identity-from-Museums-to-Beauty-Shops-Ginetta-E-B-Candelario/book/10154105.

Martínez, Samuel. "Not a Cockfight: Rethinking Haitian-Dominican Relations - Samuel Martínez, 2003." SAGE Journals, journals.sagepub.com/doi/abs/10.1177/0094582X03030003006.

"Selena." PBS, Public Broadcasting Service, www.pbs.org/wgbh/latinmusicusa/legends/selena/.

"History of Salsa Music & Dance." SalsaGente, www.salsagente.com/history-of-salsa-music-dance/#Salsamusic.

Caballero, Dexis, and Alfa De Jesus. "How Latinidad Affects Music ." Interview on 30 Apr. 2019.

Caballero, Dexis, and Stephanie Barrona . "How Latinidad Affects Music ." Interview 29 Apr. 2019.

Caballero, Dexis, and Sophia De La Cruz . "How Latinidad Affects Music ." Interview 29 Apr. 2019.