



THE CHILES TIMES

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ARTIST OF THE MONTH

(Image borrowed from Tribute to the Legends website)

QUINTO SOL

Quinto Sol is a Los Angeles based musical group that plays a mixture of both reggae and cumbia styles of music. Although their musical instrument style radiates a beautiful blend of diverse cultures, their lyrical messages about oppression of the Chicana/o and Indigenous peoples, the historical hegemony of Chicana/o and Indigenous peoples, and the empowerment for Chicana/o and Indigenous communities provides knowledge and critical lenses into the overall struggles of the Chicana/o and Indigenous communities. Songs like “*Mexica Tiahui*,” which literally means the Mexica moving forward but is used by Quinto Sol to represent the forward movement of all Indigenous and Chicana/o people, perfectly combines the reggae style of music with the message of empowerment against institutional racism. Check out this firme Chicano Reggae band and keep moving forward. *Mexica Tiahui!*

UPCOMING EVENTS

OCT 29th: Dia De Los Muertos

TIME: 5PM TO 9PM

LOCATION: USU BALLROOM

La Raza Student Association is hosting their annual Dia De Los Muertos event. The event will have altars, dinner, and live entertainment. CHLSSA will be participating in the event and we will have an altar there as well. Come check out our altar and help us support LA Raza's event!

NOV 3rd: Day of the Dead Cultural Event

TIME: 5PM to 8PM

LOCATION: Anatol Center (AS Building)

The RGRLL department, along with the School of Art, the CHLS department, and the Anthropology department are hosting an event to celebrate Dia De Los Muertos. The event will have four guest speakers, a theatrical presentation, and an ofrenda viewing.

NOV 4th: Bordertown Screening

TIME: 6:30 PM TO 8PM

LOCATION: PH1 - 141

NOV 6th: Spanish Proficiency Exam

TIME: 10 AM

LOCATION: EL CENTRO (LA5-351)

As a requirement by the CHLS department, all majors and minors must be proficient in the Spanish language. One option for fulfilling this requirement is by taking a Spanish proficiency exam proctored by Dr. Antonia Garcia-Orozco. If you intend to take the exam please email her your name and student ID at antonia.garcia-orozco@csulb.edu by November 2nd.

NOV 13th: Maize Lecture and Tasting

TIME: 7PM TO 8PM

LOCATION: MUSEUM OF LATIN AMERICAN ART

Professora Griselda Suarez will be giving a lecture on the evolution of corn and a small tasting will be included. Space is limited to 30 participants and RSVP is required: (562) 437-1689. Free with paid admission.

NOV 17th: Cafe Cultura

TIME: 6PM TO 9PM

LOCATION: SOROPTIMIST HOUSE

A night full of spoken word, music and cultura.

LA OPINIÓN

No, We Don't Need a New Chicax Movement

by Christian Castillo

When I came home late Monday afternoon, I received a text from my friend Yessica with a link to a recent article posted by the Huffington Post. Before even clicking on the link, I needed to brace myself, as my friend had warned me to be cautious on what I was about to read. I opened it hesitantly, reading the bolded headline first, *Why We Need a New Chicano Movement*. With a complete disregard for non-binary folks in our community in the title itself, I was already clenching my teeth with anxiety before continuing. The author, Mike Leyba, the Director of Communications for United for a Fair Economy, claims that a new resurgence of the Chicax Movement is necessary with little to no reinforcement on his arguments. Using the words “My People” as ownership, he lists two issues: 1) “My Peoples (Mexican American) history...” is still misrepresented and missing in history textbook publications and; 2) “My People” (Mexican Americans) still face discrimination. Yes, the issues he presents have been a concern of the Chicax community since the 1960's and are still ongoing with the severe institutionalized racism within our education and political systems; yet, before we aim to confront these battles that drown the Chicax community, we need to address the issues within our community first in order to mobilize successfully in battling oppressions:

- 1) Anti-blackness and colorism still remains visible within our communities.
- 2) Sexism continues to be rampant.
- 3) Our privilege is apparent as a majority of documented Chicax's continues to claim undocumented spaces, speaking over or speaking for undocumented folks.
- 4) Homophobia and transphobia still rages on especially in light of 20 trans women being murdered this year with 9 being trans-women of color (Fusion).

My argument here is not that we shouldn't mobilize to address the concerns that the Chicax community continues to face, but we need to address the issues listed above before we move forward into sparking a new wave of Chicax visibility.

Light Skinned Latinas/os

by Julieta Hernandez

Everyone has heard stories about remarks made by White Americans towards light skinned Latinas/os, some say, “Oh, you're so lucky you're light skinned,” or, “You don't look Mexican?” Many have accepted and recognized these comments as racist. They reflect the concept of colorism which favors people with (continued above)

lighter skin tones and violently dismisses those darker ones. But what do you call it when your Mexican/ Latina/o community is the one making these comments about your light skin color?

I am a Chicana, proud of my binary culture, rejected from the mainstream culture and at the same time rejected by my own. I get told many times, “You're not even brown” or just comments about how pale I am. Apparently, because of my skin color, I'm “not Mexican enough.” I did not know there was a spectrum of brownness and if you were not on the dark end you did not qualify to be a Chicana. I usually take it with a smile even though I want to yell out that my skin simply reflects the history of colonization in Latin America. My skin, their skin, our hair, height, and noses; while there is vast a difference in our appearance, we all claim the same identity. Such differences demonstrate the richness of our culture, the versatility and diversity of our people and our history. I identify as a Chicana and stumbled upon Chicanismo because of the rejection I felt by White America yet now I am experiencing the same thing by those who claim to be dismantling the systems of oppression. Is this not oppression?

Many Latinas/os assume that because I am light skinned I have not experienced the same level of racism as they have and with that I do not contend. I probably do get treated better by strangers or cashiers because they assume I am White yet I cannot help but wonder what is worse; feeling pushed out by the white mainstream community, or being pushed out by your own? While Chicanas/os say, “Ni de aqui ni de alla” pero para mí ni de aqui ni de alla, ni con ellos/as.

Recognize Your Privilege, Guero

by Christian Castillo

Working at a Mexican restaurant in Florida, I was called many nicknames on the job: Joto, Maricon, Mariposa; but, one stuck to me like a sore thumb that it pained me to hear it on a daily basis: Guero. Although my Spanish wasn't perfect, but I could roll my tongue with perfection, the nickname “Guero” was the acclaimed nickname that manifested into then being my primary name. To hear it slip off everybody's tongue was horrifying to experience. “Guero, agarra la fregona y limpia el baño!” my manager would scream across the restaurant. Or even the occasional, “Guero, you're not even Mexican” from my coworker which would possess me to get angry and storm off to collect some dishes. When I moved back to California my senior year of high school, I was introduced to Chicax Studies by my counselor (continued on the next page)

(continued from La Opinión) which then pushed me into curiously taking my first course in community college. Learning the culturally enriching history of my Mexican heritage would manifest into me claiming Chicana Studies as my major right after finishing the first semester as a confused, undeclared, undergraduate. With the disclaimer of being “Brown and Proud” coming with taking a Chicana Studies course, I proudly claimed that I, indeed, was “Brown and Proud”. It wasn’t until my final year of community college when I met my friend Yessica who jokingly stated “Friend, you need to check your white passing privilege!” With an ugly cackle of laughter leaving my mouth, I then paused. They were right. I came to the realization, after going home that night, that my high school years and early community college years were filled with delusion. No I was not “Brown”, I had features that could be seen as white and I needed to recognize my privilege as somebody who could pass for white. I couldn’t claim the experience as a person of color if I’ve never faced the same experiences and struggles a person of color has. Colorism is dangerous and continues to thrive within the Latinx community where European standards of beauty are celebrated and darker complexions are seen as inferior. Listen Guerx’s, grab a tissue to wipe those white passing tears away because I’m here to tell you that you cannot claim the experience of a person of color if you’ve never faced the experiences and struggles a person of color has faced (Patricia Gutierrez). A life lesson was learned, I wasn’t “Brown”, but, hell, I am Proud to be a Mexican.

ARTS

I never did like salsa

my waves
falling down down down
the street
cracks part the lines
when did the stone
crossings get
here anyway

men eat them
selves with
mouths opened wide
i never chose to
leave my back
to the door i just
need to feel safe
i left saturday to
come back tuesday and
beer bottles bled
~~bottles still bleed~~ on the table
on the table
no telling Coro Mode Cate ☒ say this with *español*
where those
men went

my waves
falling down down down
the street
when those men
scarf guzzle swallow
claim quell conquer

tell me the
secret of the
patriarchy can it
be
brown
too?

- marilyn ramirez

CHICANA/O LATINA/O STUDIES

STUDENT ASSOCIATION

WEEKLY MEETINGS:

IN EL CENTRO (LA5- 351) WEDNESDAYS
@ 12:30 – 1:30 PM

EMAIL: CHLSSA.CSULB@GMAIL.COM

WEBSITE:

CHLSSACSULB.WIX.COM/CHLSSA

FIND US ON



@CHLSSA_CSULB

FACEBOOK.COM/CHLSSA

EL CENTRO (LA5 - 351) FALL 2015 HOURS

MONDAY 9:00 AM TO 5:00 PM

TUESDAY 9:00 AM TO 5:00 PM

WEDNESDAY 9:00 AM TO 3:00 PM

THURSDAY 9:00 AM TO 5:00PM





The Chicano/Latino Studies Department
&
Chican@ Latin@ Studies Student Association
Present



Café Cultura

Join us for a day of celebration of creativity through song, poetry, art and dance!

**November 18th from 6-9pm
@ the Soroptomist House
CSULB**

For further information email
chlssa.csulb@gmail.com

LLAMANDO A TODOS LOS ARTISTAS:

CALLING ALL ARTISTS:

Come and share your talent in a Noche de Cultura!

All type of art is welcome:

- Arte
- Poesia
- Teatro
- Musica
- Bailables



For further information regarding performing

at the event please contact:

- Emelyne Camacho:
Emelynecamacho@hotmail.com
- Evelyn Casiano:
Evelyn_Casiano18@yahoo.com

**Save the day for...
The Day of the Dead Cultural Event**

**Karl Anatol Center (A5- Building)
Tuesday November 3, 2015
5:00-8:00 p.m.**



4 guest speakers
Theatrical presentation
Ofrenda viewing

Organized by:
RGRL
School of Art
Chicano and Latino Studies
Department of Anthropology

Contact:
Patricia Amézcala
RGRL A5-330

CHLS PRESENTS

FROM THE CREATORS OF
FAMILY GUY



**SCREENING OF NEW FOX SERIES
"BORDERTOWN"**

WHEN
Nov. 4th, 2015
6:30pm - 8pm

WHERE
PH1 - 141
1250 BELLFLOWER BOULEVARD
LONG BEACH, CALIFORNIA 90840

**FEATURING - Gustavo Arellano
and Lalo Alcaraz**

WWW.CLA.CSULB.EDU/DEPARTMENTS/CHLS

Q & A FORUM

Join the conversation
after the screening.

"A new animated comedy about two families living in a Southwest desert town on the U.S. - Mexico border. The series takes a satirical look at the cultural shifts occurring in America, where the U.S. Census forecasts that by 2017, ethnic minorities will become the majority. Set against this increasingly diverse backdrop, the comedy explores family, politics and everything in between with a cross-cultural wink." - FOX

