

Study Guide



Bringing the dead back to life

Día de los Muertos, or Day of the Dead, is a holiday celebrated predominantly in Mexico, but it can be found throughout Latin America. While the holiday is associated with death, it is not portrayed as a morbid or depressing time but rather a period full of life, happiness, color, food, family, and fun – a reflection of a culture that perceives death as an inescapable part of life.

Many aspects of the celebrations of *Día de los Muertos* are intended to mock Death. Darkly humorous euphemisms are used for death: *La calaca* (the skeleton), *la pelona* ("baldy"), *la flaca* ("skinny"), and *la huesada* ("bony"). In one traditional song, the singer boldly asserts, "*La muerte es flaca y no puede conmigo!*" ("Death is skinny/weak and she can't carry me.") There is excitement everywhere, and in many areas, outdoor markets are displayed in which they sell symbolic goods such as special breads, flowers, pottery, baskets, candles, paper puppets, candy skulls, etc.

The main symbols of this holiday are skeletons, which are displayed throughout the celebrating cities. Scenes of skeletons hugging, marching, dancing, and laughing are seen in window displays on the streets. Marigolds also hold significance for the Day of the Dead festivities and are known as the "flower of the dead." Their scent is believed to attract and draw back the souls of those who have passed away.

Celebrations in Homes and Cemeteries

The festivities of *Día de los Muertos* take place between Oct. 31st and Nov. 2nd, a time called *Todos Santos*. In the home, gifts of food and drink are prepared for the dead, and *ofrendas* (offerings) are often set up on an altar displaying portraits, personal goods, clothing, favorite foods, and possessions of the deceased family member.

Traditionally, family members visit the gravesites of their loved ones on November 2nd. They decorate graves with flowers, enjoy the favorite foods of

the deceased in graveyard picnics, and socially interact with others at the cemetery. This is an important social ritual that the Latino people see as "a way of recognizing the cycle of life and death that is human existence." In certain areas, an all-night candlelight vigil takes place by the graves of the family members.

The whole occasion is festive, and everyone talks of the dead as if they were still alive. During this time, people "remember, re-live, and enjoy."

Regional and National Variations

Day of the Dead is celebrated in Mexico, Ecuador, Guatemala, and other areas in Central and South America populated with the Latino ethnic background. The Day of the Dead is also celebrated in areas of the United States, such as California, Texas, and many others, in which the Mexican/American heritage exists.

The dates of the Day of the Dead celebration correspond with the Catholic celebrations of All Saints Day and All Souls Day. This correlation is a result of the Catholic Church's conscious efforts to "find similarities between the indigenous and Christian beliefs."

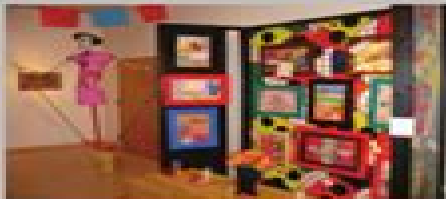
Today the celebration takes place at about the same time ancient corn festivals were celebrated, when food from a plentiful harvest was shared with the deceased.

Source books for educators:

Camichael, Elizabeth and Sayer, Choleo. *The Skeleton At The Feast: The Day of the Dead in Mexico*. Austin, Texas: University of Texas Press, 1992.

Garcíagodoy, Juanita. *Digging the Days of the Dead: A Reading of Mexico's Dias De Muertos*. University Press of Colorado, 2000.

Greenleigh, John (photographer) and Rosalind Rosoff. *The Days of the Dead: Mexico's Festival of Communion With the Departed*. Pomegranate Communications, 1998.



Latino Arts, Inc.
1028 S. 9th Street
Milwaukee, WI 53204, USA

Phone: 414.384.3100

Website: www.latinoartsinc.org

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Culture Works Arlene Dávila,2012-04-16 Culture Works addresses and critiques an important dimension of the work of culture an argument made by enthusiasts of creative economies that culture contributes to the GDP employment social cohesion and other forms of neoliberal development While culture does make important contributions to national and urban economies the incentives and benefits of participating in this economy are not distributed equally due to restructuring that neoliberal policies have wrought from the 1980s on as well as long standing social structures such as racism and classism that breed inequality The cultural economy promises to make life better particularly in cities but not everyone can take advantage of it for decent jobs Exposing and challenging the taken for granted assumptions around questions of space value and mobility that are sustained by neoliberal treatments of culture Culture Works explores some of the hierarchies of cultural workers that these engender as they play out in a variety of settings from shopping malls in Puerto Rico and art galleries in New York to tango tourism in Buenos Aires Noted scholar Arlene D vila brilliantly reveals how similar dynamics of space value and mobility come to bear in each location inspiring particular cultural politics that have repercussions that are both geographically specific but also ultimately global in scope **Forthcoming Books** Rose Arny,2004 *The Video Librarian* ,1997

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