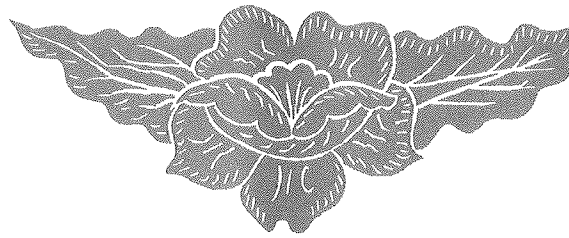


Part 2:

CELEBRATIONS AND IDENTITY



Parte 2:

CELEBRACIONES E IDENTIDAD

TEACHER INTRODUCTION

In this section, students examine two different communities: the Tohono O'odham in southern Arizona and the Mixtecos in Tijuana. The sacred rituals and events (Pascola dancing, Day of the Dead feasts) of these communities illustrate the interdependence between people on both sides of the border:

As they learn about the fiestas of the Tohono O'odham and the Mixteco communities, students will also explore the ways in which celebrations and commemorations of special events and local heroes take place in their own communities.

The optional reading introduces students to the importance of the symbol of the Virgin of Guadalupe on the border. More than a religious icon, the Virgin has become a cultural symbol for Chicanos and young Mexicans alike, used on T-shirts, lowrider cars, and border murals. Students will explore the symbols that are important in their own communities.

Suggestions to prepare for exercises in this section:

Cultural Shrines: Identify several shrines at your school to help students understand this concept in its broadest meaning. If possible, visit a few local shrines in the school neighborhood as a class. Possibilities include: war memorials, family altars in grocery stores, a trophy case.

Rituals: Be prepared to give students an example of a personal ritual from your own experience, following the examples given.

Plan Your Own Fiesta: If possible, obtain a few brochures from your state tourism office advertising local festivals and events to provide students with ideas for their own projects.

By the end of this section, students will:

- learn the importance of traditional celebrations on both sides of the border.
- explore the everyday rituals, shrines, and symbols that are important in their own lives and communities.



Discussion Quotation

Read the following quotation, and discuss the questions that follow:

We're talking about celebrations along the border and our little tiny part of the border. These celebrations are so complex, and they involve all these different things. The paper flowers fit into the food, the food fits into the music, the music fits into the pictures of the saints; it all sort of goes together into a complex whole, and it involves two nations and lots of different artists living in different places.

Jim Griffith, folklorist, Tucson, Arizona

How do you define a celebration? What kinds of celebrations are part of your life? What makes them complex? **Clue:** the different people involved, the different elements that are part of the event, such as food, decorations, clothes worn, etc.

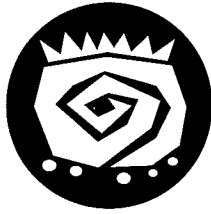


Jesús León passed his skill and knowledge of frame making to his son Anastasio León, who maintains the family tradition today. ● Jesús León transmitió su habilidad y sus conocimientos artesanales a su hijo Anastasio León que mantiene hoy en día la tradición familiar.

Photo by/foto de Jim Griffith



Members of the Tohono O'odham Indian community in Arizona purchase picture frames in Magdalena, Sonora. ● Miembros de la comunidad indígena tohono o'odham en Arizona compran en Magdalena, Sonora, los marcos para sus imágenes. Photo by/foto de Jim Griffith



Video Viewing

Watch **Celebrations and Identity**, Part 2 of the video.

Discuss the following:

- Is there a celebration in your own family or community that is similar in some ways to the Tohono O'odham feast or the Mixteco Day of the Dead?

Clue: Do friends and family come from far away to celebrate with you? Do people sing or dance? Do you hang decorations? Do you prepare and eat special foods?

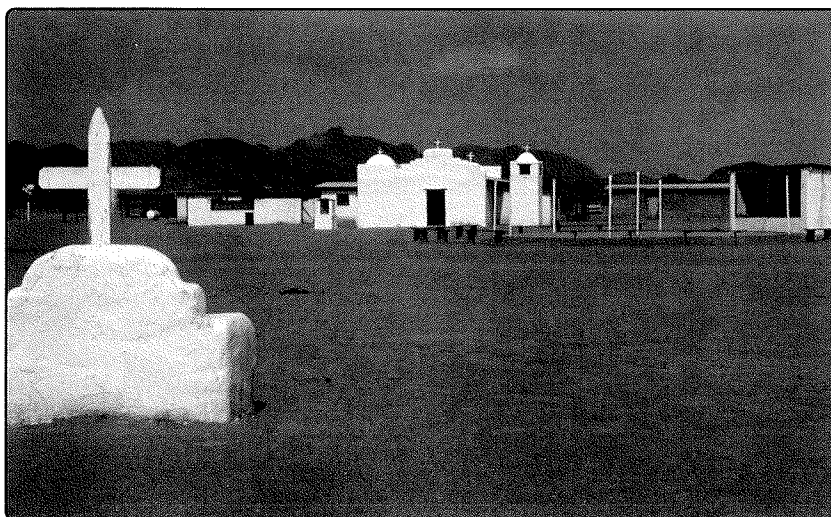
EXERCISES

I. CELEBRATION ANNOUNCEMENT

Read the information about celebrations on the back of the cultural map. Jim Griffith explains how fiestas are publicized in the Tohono O'odham Nation of southern Arizona:

This is a culture and this is a world where these celebrations are announced on the radio. The radio goes out over the whole reservation in O'odham. Every Sunday there's a radio program in the native language of this reservation, and the parties are announced then. So if you can hear the radio, you know you're invited, and you go. You don't get a card saying, "We're having a party, please come." You hear on the radio that San Simon Village is having a feast, and if you have friends or family — relations in San Simon, why you'll go and see them.

Write a short radio announcement inviting people to the Tohono O'odham feast, the Mixteco Day of the Dead celebration, or another celebration of your choosing. Be sure to mention the important details: time, activities such as music and dancing, and foods that will



The Tohono O'odham Nation is in southern Arizona. • La nación tohono o'odham está localizada en el sur de Arizona. Photo by/foto de Jim Griffith

be served. Remember to explain what is being celebrated, and why the celebration is important to the community. You might mention some highlights, like the Mixteco candle making, or the moth cocoons used for the Tohono O'odham Pascola dancing. Announce your piece to your classmates. Ask them to tell you what information you forgot to include, if any.

2. SHRINES IN EVERYDAY LIFE

Whenever someone designates a special place to commemorate people, places, and important events in his/her life, he/she creates a shrine of sorts. People may not call these places shrines, but they are important to the person who creates them, in the same way a religious shrine is important. The objects we place in a shrine connect us with the person, event, or object celebrated. Consider these: a group of family photos on a mantelpiece or end table; a decorative collection of ceramic figurines on a shelf; some photographs of your favorite movie star taped inside your school locker.

Look around your school, home, and other public places (local bakeries or family-run grocery stores) for examples of such shrines. You might find a tribute to a local sports hero, an image of an important saint, or a marker for a town's war heroes. At school, you might see pictures of your teacher's family on his/her desk, or a sports trophy case in the hallway. At a local family-run store, you might find garlic, oranges, or a national flag hung over the cash register or in a special alcove in celebration of the family's ethnicity. Take a photo of three of the shrines you find, draw a sketch, or describe them in a paragraph. Share your findings with the class.

Now make your own shrine. Possible ideas: 1) a tribute to your favorite rock star or sports star with photos and clippings from newspapers or magazines; 2) a collage of family photographs and memorabilia from a vacation or family reunion; 3) an arrangement of items you collect: sports cards, stuffed animals, show tickets, souvenirs.

Write a paragraph about your personal shrine. Why is it important to you? Include a photo if possible, or recreate the shrine in the classroom. Use your paragraph as a descriptive label, so the classroom will become a museum for the day.



Fresh fruits and flowers adorn a Mixteco Day of the Dead altar and add tempting smells and colors. ● Flores y fruta fresca adornan un altar mixteco para el Día de los Muertos. Photo by/foto de Rick Vargas, courtesy/cortesía Smithsonian Institution

3. EXPLORING EVERYDAY RITUALS

What is a ritual? A ritual consists of specific ceremonial actions used to mark a particular occasion. Most people participate in many rituals. Here are some examples:

- birthdays: friends and family sing a special song; a wish is made; candles are blown out; birthday cake is eaten; a *piñata* is broken; presents are opened. What happens in your family? Is it always the same?
- sports events: pre-game activities may take place, like a marching band playing the school song; players ensure good luck by wearing their favorite charm, reciting a good-luck phrase, or by other means; the game itself takes place with cheering and jeering; post-game activities celebrate victory or mull over defeat. Can you think of other rituals associated with sports events?

Think of an everyday ritual (or one that occurs once a month or year) that you participate in (grace at meals, saying hello and goodbye). Write down all of the elements that are a part of the ritual, like the lists above. Now, write a short essay explaining the importance of the different elements in your list.

4. PLANNING YOUR OWN FIESTA

Imagine that you are from a small border community and you are helping to plan a fiesta. Use the fiestas described in the videotape as a guide. Give your fiesta a name. What is the special occasion that your fiesta celebrates or marks? Consider these questions: Will other communities participate in your fiesta? Look at the cultural map. Whom will you invite to your fiesta? What kinds of music groups will you invite? Who on the cultural map might offer you help in your fiesta planning? **Clue:** Could Eduardo Auyón help make signs? What will you need for your fiesta? Where will you find these things? Make a list of the things you need.

Imagine that some of the things you need for the fiesta are located on the opposite side of the border. Who will go across the border to collect the supplies? Will there be any problem in locating these items and bringing them across the border? Fill out the forms (reproduced on the next page) to travel across the border. If the official crossing was 40 miles away and an unofficial crossing was only 10 miles away, which crossing would you use?

How will you publicize the event? What do you think will be the best way to announce your event in your community?

Imagine that people unfamiliar with your event are coming to the fiesta. Create a brochure to inform the general public about the fiesta. Include the following: a brief history of the fiesta; an account of how it has changed over the years; a schedule of events; a menu of foods; acknowledgments or thanks to the people, stores, restaurants, or others who have contributed to making the fiesta a success.

U.S. Department of Justice
Immigration and Naturalization Service

OMB 1115-0077

Admission Number

907369248 00

Welcome to the United States

I-94 Arrival/Departure Record – Instructions

This form must be completed by all persons except U.S. Citizens, returning resident aliens, aliens with immigrant visas, and Canadian Citizens visiting or in transit.

Type or print legibly with pen in ALL CAPITAL LETTERS. Use English. Do not write on the back of this form.

This form is in two parts. Please complete both the Arrival Record (Items 1 through 13) and the Departure Record (Items 14 through 17).

When all items are completed, present this form to the U.S. Immigration and Naturalization Service Inspector.

Item 7 – If you are entering the United States by land, enter **LAND** in this space. If you are entering the United States by ship, enter **SEA** in this space.

Form I-94 (11-1-86)

Admission Number

907369248 00

Immigration and
Naturalization Service

**I-94
Arrival Record**

**CLASS
OFFICE
CODE**

1. Family Name

2. First (Given) Name

3. Birth Date (Day / Mo. / Yr.)

4. Country of Citizenship

5. Sex (Male or Female)

6. Passport Number

7. Airline or Flight Number

8. Country Where You Live

9. City Where You Boarded

10. City Where Visa Was Issued

11. Date Issued (Day / Mo. / Yr.)

12. Address While in the United States (Number and Street)

13. City and State

Departure Number

907369248 00

Immigration and Naturalization Service

A

I-94 Departure Record

14. Family Name

15. First (Given) Name

16. Birth Date (Day / Mo. / Yr.)

17. Country of Citizenship

See Other Side

STAPLE HERE

This Side For Government Use Only

Primary Inspection

Applicant's

Name _____

Date _____

Referred _____ Time _____ Insp. # _____

Reason Referred

☐ 212A ☐ ☐ ☐ PP ☐ Visa ☐ Parole ☐ SLB ☐ TWOV

☐ Other _____

Secondary Inspection

End Secondary

Time _____ Insp. # _____

Disposition _____

18. Occupation

19. Waivers

20. INS File

A –

21. INS FCO

22. Petition Number

23. Program Number

24. ☐ Bond

25. ☐ Prospective Student

26. Itinerary / Comments

27. TWOV Ticket Number

Warning – A nonimmigrant who accepts unauthorized employment is subject to deportation.

Important – Retain this permit in your possession; *you must surrender it when you leave the U.S.* Failure to do so may delay your entry into the U.S. in the future.

You are authorized to stay in the U.S. only until the date written on this form. To remain past this date, without permission from immigration authorities, is a violation of the law.

Surrender this permit when you leave the U.S.:

- By sea or air, to the transportation line;
- Across the Canadian border, to a Canadian Official;
- Across the Mexican border, to a U.S. Official.

Students planning to reenter the U.S. within 30 days to return to the same school, see "Arrival–Departure" on page 2 of Form I-20 **prior to surrendering this permit.**

Record of Changes

Port:

Departure Record

Date:

Carrier:

Flight # / Ship Name:

BY OLIVIA CADAVAL

The mountain of Tepeyac, where the vision of the Virgin occurred, had held important significance for Indian populations for some time. The Aztecs honored the deity Tonantzin at this same site. In 1810, the Virgin became a major symbol of

The Virgin was brought to the border region with the first Spanish settlements. In 1659, a mission called Nuestra Señora de Guadalupe (Our Lady of Guadalupe) was built at El Paso de Norte, where Ciudad Juárez and El Paso are now located. This was the earliest permanent settlement along the border. Three hundred years later, her presence persists as part of the cultural identity of the region. In the 1960s, the Virgin became one of the key symbols of the Chicano movement. She represented “La Raza,” the new culture of the Americas that fused Native American and European heritages.

widespread. Her followers come from all levels of society and include bankers, politicians, teachers, *maquiladora* workers, and farmers. Indians and mestizos from any walk of life often appeal to the Virgin for help and protection in

At different places on the border, shrines with the Virgin's image appear in churches, markets, homes, yards, and in roadside altars. Artists incorporate her image into murals, tattoos, T-shirts, and lowrider cars. Furniture makers carve her image on chairs and headboards. The Virgin is ever present in the home, the neighborhood, and the community. On the border, as throughout the Americas, people celebrate the feast of the Virgin of Guadalupe on December 12th with music and processions. On this day, *norteño* and *conjunto* groups serenade the

75



Virgin with the traditional song, “*Las Mañanitas*.” From the 1600s to today, the Virgin has remained a powerful cultural symbol and advocate for many residents along the border.

For additional reading, consult the bibliography in the Appendix.

Tattoo designs range from images of popular heroes to that of the Virgin of Guadalupe. • *En los diseños para tatuajes se encuentran tanto imágenes de héroes populares como la de la Virgen de Guadalupe.*

Photo by/foto de Olivia Cadaval



The market place, Ciudad Juárez, Chihuahua. • *El mercado, Ciudad Juárez, Chihuahua.* Photo by/foto de Olivia Cadaval

QUESTIONS

1. Think about the story of the Virgin of Guadalupe. What makes her image important to many border residents? **Clue:** To whom did the Virgin appear; what does she look like, what makes her uniquely Mexican?
2. In what ways does the history of the Virgin of Guadalupe bring together European and indigenous cultures? Identify another characteristic of the border — its food, language, agriculture — that brings together more than one culture.
3. Discuss some of the more contemporary ways the image of the Virgin is used in artistic expression. What other images are often shown alongside the image of the Virgin? **Clue:** You might use the cultural map for ideas.

EXERCISE

As you read, the Virgin of Guadalupe is a cultural symbol throughout the U.S.-Mexico border region. An image of the Virgin, no matter what form it takes, reminds people of important

things in their lives: religious feelings, pride in their heritage, a common bond with others from the region.

Look around for similar symbols in your life, your family, and your community. If you live near the border, explore your community for images of the Virgin of Guadalupe. Murals on public walls, lowrider cars, tatoos, church art, grocery or variety stores, marketplaces, and the homes of family and friends are all possible starting points. If possible, interview people who sell or own images of the Virgin. What do the images mean to them? Take photographs of the images in their surroundings or make sketches. Share your findings with your classmates. If you do not live near the border, pick a symbol that is com-

mon in your town, region, or state. License plates often provide clues to states' symbols. Possible symbols include:

- a flag
- a mascot for an athletic team
- an emblem of a local product (like peaches in Georgia)
- Mickey Mouse ears in Orlando, Florida
- cows in Wisconsin or Vermont (dairy states)

Take photographs of the images in their surroundings, or make sketches. Share your findings with your classmates.

Summary of Part 2

CELEBRATIONS *and* IDENTITY

Ideas in this section:

- Celebrations along the U.S.-Mexico border often rely on the interrelationship and interdependence of people.
 - Icons, shrines, and rituals are important cultural symbols in everyday life.
-



What's Next?

In the next section, on **Expressive Traditions and Identity**, students will learn:

- *some of the expressive traditions that can be found on the border (visual art, music, theater).*
- *how these expressive traditions reflect contemporary social and political issues.*
- *how expressive traditions contribute to the identity of individuals and families.*