

UNDOCUMENTED.

DRAMATURGICAL DISPLAY WRITINGS

by Tatiana Isabel Gil

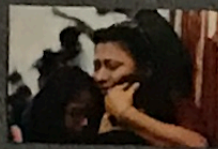
# THE DISINTEGRATION OF FAMILY

In an interview discussing "Our Dad Is in Atlantis" in American Theater Magazine, Playwright Javier Malpica says:

"My goal is often to denounce injustices and through the act of writing expose to the light some truths about the world, which will hopefully lead my audience and readers to reflect on the society in which they live in a deeper way. The theme of the disintegration of family lies in the consequences that arise from migration, someone who was born in a place and forced to leave their country because of economic poverty. It worries me to see families falling apart. If border policies were more flexible, if more powerful countries supported the economies of countries that are underdeveloped, there would be fewer workers who would need to cross the border every day. At the very least, they could do so under better conditions and be able to maintain healthy relationships with their loved ones."

On Sunday November 8th, 2015 in celebration of Universal Children's Day the New-American BICA and local organizations in coordination with the United States Border Patrol organized a show opening reception opportunity which allowed family and friends to say and sign for a few minutes at the fence on the Tijuana San Diego border.

The show, along Border Field State Park in California, was also opened for a few minutes in 2010 and 2013 in August and November. The border at El Paso, Texas and Ciudad Juarez, in the Mexican state of Chihuahua was opened for exactly three minutes.



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" My goal is often to denounce injustices and through the act of writing expose to the light some truths about the world, which will hopefully lead my audience and readers to reflect on the society in which they live in a deeper way. The theme of the disintegration

of family, due to the consequences that arise from migration, concerns me...I'm interested in the consequences of migration---of what happens when human beings are forced to leave their countries because of pressures of economic poverty. It worries me to see families falling apart. If border policies were more flexible, if more powerful countries supported the economies of countries that are underdeveloped, there would be fewer workers who would need to cross the border every day. At the very least, they could do so under better conditions and be able to maintain healthy relationships with their loved ones."

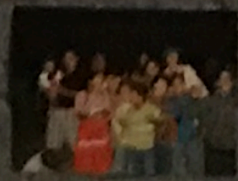
On Sunday November 20th, 2016 in celebration of Universal Children's day the Pro-migrants NGOs and local authorities in coordination with the United States Border Patrol organized a door opening reunion opportunity, which allowed family and friends to hug and kiss for a few minutes, at the fence on the Tijuana-San Diego border.

The gate, along Border Field State Park in California, was also opened for a few minutes in 2015 and 2013. In August and November, the border at El Paso, Texas and Ciudad Juárez, in the Mexican state of Chihuahua, was opened for exactly three minutes.

# MEXICAN CULTURE: FAMILY AND RELIGION

Roughly 89% of Mexicans say they are Catholic, with another 6% saying they are Protestant. Consequently, the church plays a large part in providing spiritual and social support. The Virgin of Guadalupe is considered the patron saint of Mexico. Religious festivities in Mexico are a staple of family life. There are thousands of these events every year, such as the Day of the Dead, and each state has its own celebration of the particular patron saint. The Mexican people will give their money to finance and support these events. Some of these activities are seen today in activities used for social and religious purposes.

Representations and rituals of death play a prominent role in popular Mexican art and religion. It has been suggested that this is related to pre-Columbian indigenous beliefs. Such rituals are most prominently represented in the traditions of the Day of the Dead, and a November 19th festival. Mexican artists often use the story of their lives with their families and other aspects such as their state of mind or emotions to express their own beliefs in death. Many Mexicans also visit cemeteries and spend the night with large orange candles. They will spend some time by the graves, playing and then playing music about the deceased. The so-called Mexican style of the Day of the Dead has attracted much attention abroad.



Mexican families traditionally have been based on a patriarchal family structure. There were clearly defined roles for mothers, fathers, brothers and sisters in Mexican families. Mexicanism is the term for the distinct role of women in Mexican family culture while machismo is the term for the traditional role of men. Women typically portrayed a submissive and dependent role in the marriage relationship. Typically, generations of families live in the same neighborhood or in the same house which reflects the tradition of supporting family members and displaying loyalty to mother and father. Families in the sense of family were individual units. Although family is the central unit of Mexican society, there is also a strong sense of national pride. Though there would seem to be a clear distinction, traditional Mexican families often involve the whole family which is typically five or more people, in the Mexican dating process.



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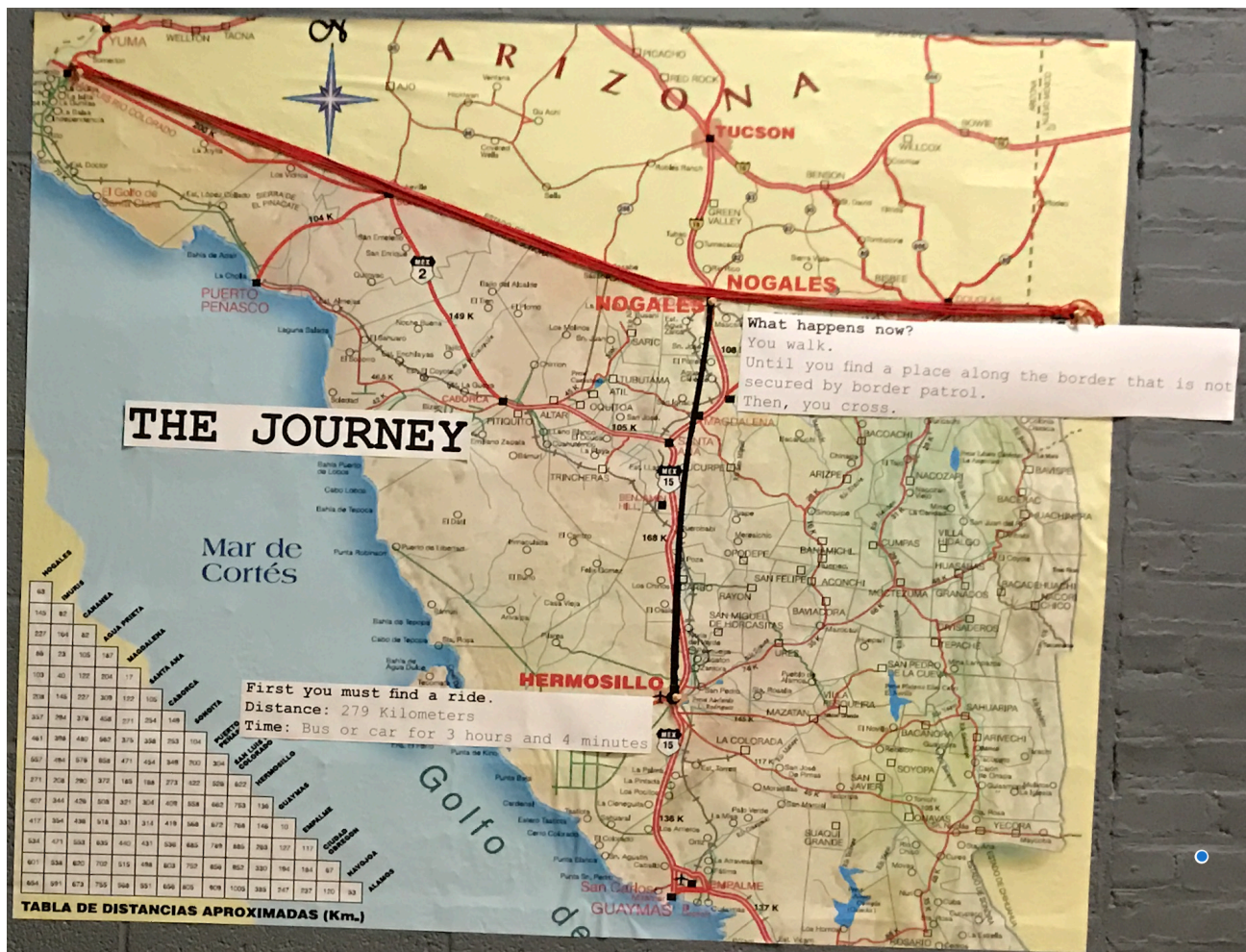
There are thousands of towns named after saints, such as San Juan, and each hosts an annual celebration of its particular patron saint. The ancient Aztec religion held a strong belief in balance and supernatural powers. Some of that influence is seen today in remedies used for curing some ailments.

Representations and rituals of death play a prominent role in popular culture, art, and religion. It has been suggested that this is related to pre-Columbian indigenous beliefs. Such rituals are most vigorously expressed in the festivities of the Days of the Dead, 1 and 2 November. On this occasion, Mexicans arrange altars for the dead in their homes with food, beverages, and other objects (such as skulls made of sugar or chocolate) to welcome them on their return to earth. Many Mexicans also visit churchyards and adorn the graves with large orange flowers. They will spend some time by the grave praying but also sharing memories about the deceased. The so-called Mexican cult of the dead has attracted much attention abroad.

Mexico has traditionally been home to a patriarchal family structure. There were clearly defined roles for mothers, fathers, brothers and sisters in Mexican families.

*Marianismo* is the term for the distinct role of women in Mexican family culture while *machismo* is the term for the traditional role of men. Women typically portrayed a submissive and dependent role in the marriage relationship.

Typically, generations of families live in the same neighborhood or in the same house which reflects the dedication to supporting family members and displaying loyalty no matter what. *Familismo*, is the value of family over individual needs. Although family is the number one priority amongst many Mexican families, there is also a strong sense of national pride. Though these roles seem to have clear definition, traditional Mexican families often involve the entire family, which is typically five or more people, in the decision-making process.



First you must find a ride.

**Distance:** 279 Kilometers

**Time:** Bus or car for 3 hours and 4 minutes

What happens now?

You walk.

Until you find a place along the border that is not secured by border patrol.

Then, you cross.

