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A Mixing Bowl of Holidays: How Globalization Impacts Holidays and Culture, Seen Through Halloween and El Día de los Muertos

An Honors Thesis submitted in partial fulfillment of the requirements for Honors in the
Department of Political Science and International Studies.

By
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Under the mentorship of *Dr. Jacek Lubecki*

ABSTRACT

To what extent has cultural hybridity occurred in cases of Halloween and El Día de los Muertos, and what kind of meaning is attached to this hybridity? While there is a lot of research on globalization and its effects on people in general, there is no specific research on how globalization, specifically cultural globalization, has impacted holidays through cultural hybridity. Exploring these concepts and applying them to the case of Halloween and El Día de los Muertos will allow people to better understand the two holidays and their relationship with each other. Today, there is an increase in people moving around the world. Finding out how this impacts holidays practiced will be beneficial to the people trying to understand these holidays, policymakers, and to scholars interested in the topic. With holidays being the backbone of some cultures, this research could have a strong meaning on certain groups of people and the way they view their traditions. I hypothesize that there is a significant level of cultural hybridity happening between the two holidays due to globalization, which can be applied to other holidays appropriately. After performing a survey and ethnographic observation, it can be concluded that there is cultural hybridity within the holiday of El Día de los Muertos. The hypothesis was partially correct because the findings are more consistent with cultural assimilation, rather than any mutual influence between the two holidays.

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Introduction

Thinking back on fond childhood memories, many people will think of times they spent near holiday seasons. Holidays surround us, no matter where we live or what time of year it is. As the world becomes more interconnected, mainly through globalization, these holidays have the potential to migrate to other parts of the world, resulting in some hybrid forms of holidays that find themselves to be more frequently similar. In the case of El Día de los Muertos (Day of the Dead) and Halloween, these holidays are common to and are being celebrated in more similar locations in the United States (US) and Latin American countries, specifically Mexico.

I am going to explore the question: To what extent has cultural hybridity occurred in Halloween and El Día de los Muertos, and what kind of meaning is attached to this hybridity? Understanding the relationship between these two holidays and how it relates to the bigger issue of globalization and cultural hybridization is important to understand the changing world. Studying how people are changing how they practice 'traditional' holidays in a contemporary world can show us new ways of thinking in the population. In this paper I will look at the past literature that discusses Halloween, El Día de los Muertos, globalization, and cultural hybridity, see how this literature relates to research that I gather, and tie it together to make a conclusion about the relationship between holidays and how they are changing, tying it to Halloween and El Día de los Muertos.

Halloween is a popular holiday in the United States celebrated on October 31st, mainly marked by costumes, decorations of the home with skeletons and other 'deathly' figures, pumpkin carving, and trick-or-treating (Santino 1983). With all traditions, there are some differences that happen from location to location, but overall, there are some

major similarities within the entirety of the holiday. Many people also enjoy telling stories to scare others, such as ghost stories. In modern day America, Halloween is often thought of as a day where children go door to door asking for candy, dressed in different costumes (Linton 1951). Halloween has evolved into what many people know it now to be, but what is causing Halloween to change the way it is?

El Día de los Muertos, celebrated on November 1 and 2, is a holiday celebrated by many people in countries all around the world. For Mexico specifically, El Día de los Muertos is a symbol in which people identify with (Brandes 1998). El Día de los Muertos is the overarching term for the several days that people celebrate. November 1st is often referred to as All Saint's Day and November 2nd as All Souls Day. These two days are filled with events and traditions that celebrate the people that have died in the family. These days are a way to reconnect with them. There are many common items seen during El Día de los Muertos, such as: the sugar skull, flowers, candles, the favorite foods and drinks of the people who have died, and altar exhibitions (Brandes 1998, 360).

El Día de los Muertos is a hybridized holiday within itself, much like all holidays, because there are so many ways to celebrate the holiday. People have incorporated indigenous Mexican practices and traditions into the holiday, they have integrated it with Catholicism, and it is also celebrated as a secular holiday nationally in Mexico.

When looking at how the world is changing and how people are immigrating and emigrating, there is cultural hybridity that is present. Discovering how much this hybridity is present in Halloween and El Día de los Muertos will allow people to understand the changes that are happening. For this study, cultural hybridity can be

defined as: “the shaping of cultures by interactions with other cultures” (Marchi 2013, 272). This is the definition that will be used throughout my paper when the term is mentioned. This hybridization can be attributed to globalization. Globalization is defined in many ways, but in terms of this research, it will be defined as: “shrinking distances and bringing people around the world into closer contact” (Brooks 2014, 193). Along with this, whenever globalization is mentioned, it is assumed that it is thought of in terms of cultural globalization, because there are many lenses of globalization that do not apply to this research.

Cultural globalization can be observed through the holidays of El Día de los Muertos and Halloween, showing how when cultures expand into new countries, there is the possibility of hybridity being at play. The question is to what extent is the phenomenon of cultural hybridization occurring with respect to these specific holidays and what meaning is tied to this? I hypothesize that there is a significant amount of cultural hybridization at play between many holidays, specifically Halloween and El Día de los Muertos.

Using surveys for statistical data provided an angle of the research that would reveal data not already known because the perspectives I incorporated from individuals were unique. The survey data that I provided was also unique because the results represented a population which presumably was not studied before. I surveyed a group of people that acted as the baseline for Americans, covering several different types of people and backgrounds, as well as a group of Spanish-speaking people that are Catholic. I also hypothesize that the meaning of these holidays, surrounding the idea of

cultural hybridity, is different to each person that celebrates Halloween and El Día de los Muertos.

The question of how El Día de los Muertos and Halloween are changing is important to investigate because globalization and cultural hybridity affects people all around the world. The changing and intermixing of traditions and holidays are impacting how people celebrate them, as well as how they interact with the holidays or traditions surrounding them. For example, Halloween and El Día de los Muertos occur in succession to one another. This impacts, for instance, how people buy and sell goods related to the two holidays. Along with this, the potential change is important because it gives an insight into how world cultures as a whole are changing. The more people know about the world and how people interact with it allows people to understand the world as a whole. This is especially important for people who research theories of globalization and cultural hybridity.

Along with these people that might find the relationship between Halloween and El Día de los Muertos interesting, there are also several communities that are interested in this relationship. The Hispanic American community is interested in the idea of Halloween and El Día de los Muertos changing and forming to each other because as these two holidays possibly become similar, their traditions change. Most Hispanic Americans find this important because El Día de los Muertos is part of their heritage, and as it changes, they might feel like they are losing a part of their past. This relationship is important to study for this community because it will allow for a better understanding of the relationship, so this group of people can be better understood.

Literature Review

The current literature surrounding the relationship between Halloween and El Día de los Muertos can be broken down into four different themes. These themes are: *Globalization, Cultural Hybridity, Diaspora Populations, and The Relationship and Practices of Halloween and El Día de los Muertos*. Each section will discuss the concept and how it is relevant to my research. The first three sections will discuss the general concepts of globalization, cultural hybridity, and diaspora populations. The last section will discuss Halloween and El Día de los Muertos specifically and will set up the connection that can be made between the two holidays and the first three concepts. The literature ranges from different times, some being more current than others, but all of the literature has information that was useful to my research in some way.

Globalization

Globalization is a word that is interpreted differently by different people, thus giving it many different definitions. For my study, globalization will be defined as “shrinking distances and bringing people around the world into closer contact” (Brooks 2014, 193). Keohane and Nye (2000) add to this definition by explaining that “cultural globalism involves the movement of ideas, information, images, and people”. Along with globalization having many different definitions, there are also different lenses of globalization. People can look at globalization through technology, economics, politics, etc. In terms of this study, the lens that globalization will be looked at is cultural globalization. Specifically, I will be looking at how the world is becoming more interconnected in terms of culture and the culture of different people moving around the world.

Robert Keohane and Joseph Nye (2000) discuss globalization in conjunction with interdependence. Keohane and Nye refer to the two terms as buzzwords, where the term “globalization” became popular in the 1990s (104). The question that is asked is whether or not interdependence and globalization have the same definition or is something different. Keohane and Nye explain that “the two words are not exactly parallel” and that globalization is constantly increasing and cannot decrease, where the amount of interdependence can increase and decrease freely (105). This is an interesting definition because globalization is not often thought about in terms of increasing or decreasing and can be useful to my research based on this idea of increasing and decreasing.

Another aspect that Keohane and Nye (2000) discuss is the idea of social and cultural globalism. This is an idea that is very relevant to my research. They mention that when people share ideas and other information, there is a “transform[ation] [of] societies and markets” and this affects the “attitudes toward culture, politics, and personal identity” (Keohane & Nye 2000, 107). This idea is present in many of the articles discussing globalization, especially when looking at it through the cultural lens of globalization.

Similar to Keohane and Nye, Moises Naim (2009) explains that globalization is a fairly new concept, emerging in the 1990s (29). Naim makes it clear in his article that globalization does not mean Americanization. He explains that some people perceive globalization as a way for the United States to expand the economic, military, and cultural dominance, but refutes this as a definition (Naim 2009, 30). There are many branches of globalization, one being Westernization that are at play, but the general idea of globalization is not run by one country in particular (Pooch 2016, 24).

Pooch (2016) also explains that the term globalization is fairly new and provides the same time frame of when the term began gaining popularity, thus making this a commonly backed up fact throughout the literature (16). Because this is addressed in several different pieces of literature, it can be assumed that it is reliable and can be used in future research. An interesting point Pooch (2016) makes about globalization is that globalization's "global reach is also disputed because globalization affects some regions of the world more than others due to its unbalanced impact" (17). This is saying that some parts of the world are more affected than other regions due to accessibility and where people tend to flow.

Pooch (2016) goes on to discuss how globalization is the "compression of the world" (22). This means that the Earth is metaphorically becoming smaller and more interconnected. She explains that this impacts culture because culture used to be impacted by local factors. Now, culture is impacted by all sorts of influences, from all around the world. Pooch (2016) argues that this is beneficial because there is a "moving together of all humankind beyond constructions such as race, class, and nations by celebrating multiculturalism" (22). Although this idea is not explicitly stated by other authors in this section, many of them discuss similar ideas.

This literature is useful to my research because it discusses who is impacted by globalization and who is not as affected, as well as other important factors. Globalization can be used to look at why people are moving to and from different countries and the term can be applied to cultural hybridity within Halloween and El Día de los Muertos. The term globalization can be useful as a key term in several different ways, but in my research, I will use it as a way to look at other terms and ideas.

Cultural Hybridity

Marwan M. Kraidy (2002) describes cultural hybridity as one of the most commonly criticized and used concepts in postcolonial literature (316). This makes cultural hybridity an important term for scholars, as well as the people experiencing this hybridity all around the world. Cultural hybridity is defined differently in various literature, but the most common definition of cultural hybridity that was explored was “the shaping of cultures by interactions with other cultures” (Marchi 2013, 272). Cultural hybridity can be seen in very different lights, either as a good thing or a bad thing.

Marwan Kraidy (2002) discusses the hybridity in cultural globalization in her article. She mainly goes into the discussion of two main ideas: the controversy surrounding hybridity and the implications of cultural hybridity’s ambiguity. Kraidy (2002) explains that “some [people] see hybridity as a site of democratic struggle and resistance against empire”, while others are embracing the changes that are occurring from the hybridity (316). In the article, Kraidy focuses on the *Washington Post* and a series of articles titled “American Popular Culture Abroad” (324). She goes into a discussion on how these articles are seen as a way for the United States to deploy their ideas and technology on the rest of the world. The overall tone of the article surrounds the set of *Washington Post* articles, and dives into the controversy of them.

Another scholar, Haj Yazdiha (2010), explains that cultural hybridity risks not giving people the recognition they deserve. Along similar lines to Kraidy (2000), Yazdiha (2010) explains that with cultural hybrid comes the risk of grouping people too generically. She argues that hybridity offers people the ability to “reclaim shared ownership of a culture that relies upon them for meaning” through race, language, and

nation (32). Through these three things, people are able to make themselves distinct again, if they have been dominated by another culture in the past.

Yazdiha (2010) gives the example of colonizers and the colonized and explains that the colonized are able to make their culture distinct again through race, language, and culture. This, in essence, is anti-hybridity. Yazdiha (2010) does not argue that hybridity is a bad thing, rather it is something that needs to be recognized and understood in order to represent groups of people properly. This is interesting for my research because this can be applied to Hispanic Americans that celebrate El Día de los Muertos and Halloween.

Regina Marchi (2013), similarly and in an opposite fashion to Kraidy (2000) and Yazdiha (2010), explains that cultural hybridity is “alternately praised and lamented” (272). To some people, hybridization is a good thing, and to others, it is a bad thing. Her article looks specifically on cultural hybridity in the US Day of the Dead celebrations. She explains that the Day of the Dead celebrations in the United States are a hybrid form of the holiday from Mexico, brought to life by the Hispanic American population in the US. Marchi (2013) explains that this is good because it brings the Hispanic American population closer to their heritage. She also explains how this is ‘bad’ because it takes a sacred holiday to many and creates a hybrid form of the holiday with American culture. There is no correct perspective on this issue, and many people can see both sides of the argument, she describes.

Stephen Magu (2014), in his article, explains cultural hybridity in an interesting way that is different from the rest of the literature that is discussed. He explains that Western, also known as American, culture is spread through consumerism, and that other

countries and cultures form to this culture. These “target cultures” that Magu identifies do not always adopt Western culture totally, but a lot of the ideas are adopted (632). This is where the hybridity takes place, in the countries that are being intermingled with Western consumerism.

Although hybridity can be defined purely based on dominant cultures or people shaping fewer dominant cultures or people, there is another aspect of cultural hybridity that can be explored. All of the scholars also mention, such as Magu (2014) and Kraidy (2002) that hybridity occurs because of people moving in and out of countries. This does not reflect dominance in cultures but reflects the process that occurs from emigration and immigration. Though this does not make up all of hybridity, it does have some to do with it. This most likely reflects the relationship between El Día de los Muertos and Halloween more than dominance does, although both may be at play.

Diaspora Populations

Diaspora populations can be described as people who have emigrated from their original country, people who are refugees in another country, or people who are exiles (Shain 2000, 662). This is the most commonly accepted definition, although some scholars stray from this definition a little bit to fit their framework better. For simplicity, this is the definition that will be used when referring to diaspora populations from now on. There are many reasons why there are diaspora populations in countries, and countries may choose to keep a relationship with their diaspora for several different reasons (Gutierrez 1999).

James Clifford (1994) explains in his article that the term ‘diasporas’ is difficult to define because it is “a traveling term, in changing global conditions” (302). His article

mainly focuses on how the term diaspora is replacing the term ‘minority’ and the implications of this change. He looks at this through two examples: the black populations and the Jewish populations. He discusses these populations and the difficulty of their relationship with the country in which they reside, and their relationship with their ‘home’ country in which they are tied to. This can be tied to my research when looking at the Hispanic American population and their relationship with the United States and Mexico.

In John Lie’s article (1995), he discusses the ideas of international migration and how it is related to transnational diaspora. Similar to the findings of Clifford (1994), Lie (1995) explains that “it is no longer assumed that emigrants make a sharp break from their homelands. Rather, premigration networks, cultures, and capital remain salient” (304). This is also an important idea to my research because it shows that Hispanic Americans might, and probably do, have ties to Mexico that show in how they celebrate holidays.

Although Lie (1995) does not clearly define the term diaspora in his article, he mentions that the issue of diaspora has moved from a national to transnational concept due to the increased amount of international migration (304). This is interesting because transnational diaspora has been an idea for a long time, it was just labeled differently in the past, Lie (1995) explains.

Gutierrez (1999) explains, in his article about Mexico’s relationship with its diaspora, that there are several benefits to keeping a relationship with a country’s diasporas. In his article, Gutierrez (1999) explains that Mexico has worked hard to maintain a relationship with the people of Mexican descent living in the US. There are

several reasons why this is happening: there is an economic benefit because there is export potential of goods and in order to “defend the human rights of its nationals abroad” (546).

Although this is not true of all home countries and diaspora populations, it is important to know for Mexico because this will directly impact the conclusion of how Halloween and El Día de los Muertos are interacting. For example, because Mexico is keeping close ties with Hispanic Americans, there might be less hybridity at play between the two holidays.

Similarly to Gutierrez (1999), Shain (2000) discusses the Hispanic American diaspora’s impact on Mexico. This is the opposite of what Gutierrez (1999) discussed, but there are overlapping ideas. Shain (2000) explains that the relationship between Mexico and its diaspora has a major economic force behind it, but there are also aspects that make the relationship difficult to understand. For example, Shain (2000) explains that “although the two groups share strong connections based on family ties, history, and culture, Mexico's domestic upheavals and the experiences of Mexicans in the United States have had a distancing effect” (670-671). This idea is also important to my research because Hispanic Americans may have experiences that impact the way they celebrate holidays that people in Mexico do not have, making American holidays become more similar to Mexican holidays in the US.

Tobias Wofford (2016) explains diaspora as being communities, individuals, and cultures that are spread throughout the world because of the conditions of late capitalism (74). Wofford (2016) means, by this, that people have a way to organize and move around the world based on where there is money to be made. This may be one reason

why people move from one country to another at all. Wofford (2016) explains that “The study of diaspora culture is the study of hybrid subjectivities. As individuals and communities move around the globe, they are constantly changed by their new contexts and by the experience of dispersal.” (76).

He also discusses how diaspora communities can provide insight not just into the diasporic community, but the “host” community as well (78). Host communities are communities that are bringing in the diasporic populations from outside countries, whether this being willingly or unwillingly. This term is useful to my research because I can look at people who have migrated from Mexico in the United States and observe how they practice El Día de los Muertos and Halloween differently than the people living in Mexico. These diaspora communities will have interesting insights into what El Día de los Muertos means to them, which may be different than the communities living in Mexico that have had different experiences with US culture and Halloween.

The idea of diaspora populations can be applied to holidays because of what people bring when they move to a new place. When people move from one country to another, they bring their ideas and cultural practices with them. For example, if somebody living in Mexico moves to the United States, they may bring their practice of El Día de los Muertos with them. This, in turn, will create the possibility of more people beginning to celebrate El Día de los Muertos in the United States, where it was not originally prevalent. There are many factors at play when it comes to diaspora populations, which will impact the conclusion of my research question.

The Relationship and Practices of Halloween and El Día de los Muertos

There is an interesting relationship between El Día de los Muertos and Halloween in literature. Either scholars are describing the two holidays as very different and independent, with some overlapping features or they are describing the two holidays fairly feely as the same. There are many reasons for this, but one reason scholars may be referring to the holidays as similar is because of the time frame in which they occur. Emma Lynch (2010) refers to the two holidays together as “frightful and traditional celebrations” (9). She does not address them separately, which is interesting to the relationship between Halloween and El Día de los Muertos.

The practices of Halloween have not changed as much as the practices of El Día de los Muertos over time. Jack Santino (1983) describes the practices of Halloween as “making decorations for the home, such as jack-o’-lanterns, displays of fruits and vegetables, harvest figures, and paper witches and skeletons” (1). He also mentions that making and wearing costumes is a key aspect of this holiday.

Brandes (1998) explains that Halloween is becoming more predominant in Mexico, showing a higher presence of the United States in other countries (359). Brandes (1998) then goes into the similarities and differences between Halloween and El Día de los Muertos, discussing how they are becoming more similar in countries where both holidays are celebrated (371).

In an opposite fashion, Mayo (2002) discusses the two holidays in separate terms. He discusses El Día de los Muertos and Halloween in different sections of the writing, beginning the El Día de los Muertos with “And so Halloween had passed...” (47). This

is making the observation that Halloween happens, and then El Día de los Muertos happens.

In the article written by Alberro (2004), he discusses that Halloween is predominately celebrated in Mexico in larger urban cities, similarly to what Brandes (1998) discussed (15). This shows that Halloween is making its way into Mexico and other surrounding countries, but is not fully integrated, if it will be at all. At the end of the article, Alberro (2004) states that Mexicans use El Día de los Muertos as a way to celebrate their culture and Mexicans strive to proclaim the importance of the holiday to them. This shows that El Día de los Muertos is an important holiday to Mexicans, but he does not mention the relationship Mexicans have with Halloween.

Brandes (1998) explains, on similar lines as Alberro (2004), that Halloween is becoming more predominant in Mexico, showing a higher presence of the United States in other countries (359). Brandes (1998) then goes into the similarities and differences between Halloween and El Día de los Muertos, discussing how they are becoming more similar in countries where both holidays are celebrated (371).

The practices of El Día de los Muertos vary slightly from location and family practice, but overall, there are some major aspects of the holiday that remain constant. El Día de los Muertos is celebrated on November 1 and 2, having separate titles for each day: All Saints Day and All Souls Day. Joshua Pilkington (2015) describes that the holiday consists of several actions that are aimed toward celebrating the people that have died (7). Some of the prominent aspects of the holiday include making an altar with the photos of people that have passed, visiting the graves of these people, putting out their

favorite foods and drinks, and in a more contemporary scene, dressing in colorful costumes.

Conclusion

In my study, I will use the literature on diaspora populations, globalization, cultural hybridity, and the relationship between El Día de los Muertos and Halloween to study if the two holidays are becoming more similar through cultural hybridity and globalization and apply this to the broader idea of holidays and cultural hybridity. I will do this by administering a survey asking about the person's demographics and ideas on Halloween and El Día de los Muertos, to see if there is a correlation between any of the factors. I will also perform ethnographic observation of events pertaining to Halloween and El Día de los Muertos, making note of things that are similar between the two and things that are different.

I will use these things, as well as literature on the topics, to make a conclusion about the cultural hybridity between holidays, specifically Halloween and El Día de los Muertos; and to answer my research question: To what extent has cultural hybridity occurred in Halloween and El Día de los Muertos, and what kind of meaning is attached to this hybridity?

Theory

In analyzing my question—To what extent has cultural hybridity occurred in Halloween and El Día de los Muertos, and what kind of meaning is attached to this hybridity? —I hypothesized that hybridity plays a part in the relationship between the two holidays, Halloween and El Día de los Muertos. This would then be applied to the broader scheme of hybridity between holidays that occur in a certain timeframe, have

symbolism that are similar to each other, or other factors. The first question that needs to be answered is if they are becoming more alike or not through cultural hybridity, and to what extent they are becoming more alike due to factors that influence cultural hybridity. Some factors that influence cultural hybridity are globalization, the increased use in technology, and the immigration and emigration of people. I have found evidence that they are subject to hybridity in literature by scholars, but specifically to what extent is still unknown.

Cultural globalization can be observed through the holidays of El Día de los Muertos and Halloween, showing how when cultures move into new countries, there will also be cultural hybridization. This can be observed through studying contemporary Halloween and El Día de los Muertos and comparing them to traditional Halloween and El Día de los Muertos. This can also be done by looking at how El Día de los Muertos is celebrated in Mexico and comparing it to how it is celebrated in the US.

When analyzing my questions and researching possible answers to it, there are several concepts that have debatable definitions that are important to my study. The terms hybridity and globalization have a specific definition in terms of my paper. For my study, globalization will be defined as “shrinking distances and bringing people around the world into closer contact” (Brooks 2014, 193). Some of these methods include through the migration of people, through technology and through commercialism. Another term that needs to be defined in terms of my research is hybridity. Cultural hybridity is defined differently in various literature, but the most common definition of cultural hybridity that was explored was, and that will be used in

my study is “the shaping of cultures by interactions with other cultures” (Marchi 2013, 272).

The cause of this change could be due to a larger presence of the United States in other countries based on immigration and emigration. As technology becomes more advanced, the United States is able to have more control of what is advertised, bought and sold, and what is important in the world. Based on this, the effect that we would see would be that the two holidays become more similar and would have a different meaning to each individual who celebrates the holiday(s). People, specifically Hispanic Americans in the United States, who celebrate both El Día de los Muertos and Halloween are more likely to create a sort of hybrid single holiday.

Some of the causes to this happening could be, along with globalization, the increase in use of technology or the increase in immigration and emigration. For my hypothesis, the causal mechanism may be the increase of immigration and emigration in and out of countries or the increased use of technology. If there is a rise in immigration and emigration in and out of countries, it can be assumed that there is a spreading of traditions and cultures as well from the people moving. This could potentially cause holidays and traditions to become more similar due to the fact that more people are seeing and practicing them. I will assume my hypothesis is correct if I find that the people I survey discuss the trend that Halloween and El Día de los Muertos are becoming more hybridized through specific descriptions, as well as other indications that will be discussed later.

I will know if these holidays are becoming more similar or more different by examining how people discuss the two holidays in conjunction with each other, the

knowledge people have on each holiday in comparison to the other, how concepts and hybridity are discussed in literature, and if the two holidays are described in similar ways. The question of which populations are involved in or subject to hybridization is crucial.

H₁: If there is a presence of globalization in an area, then there will be cultural hybridity in the area.

This hypothesis is very general, and can be applied to any set of holidays, not just Halloween and El Día de los Muertos. If there is a presence of globalization in an area, whether from a technological increase or people that have immigrated into the area, then it can be assumed that there will be some level of cultural hybridity. This is hypothesized because people have the tendency to bring their culture with them where they go.

Research Design

I conducted quantitative and qualitative research for the research for my project, which included a survey and ethnographic observation of Halloween and El Día de los Muertos events. I chose to do a survey and ethnographic observation because much of the scholarly literature in my literature review does not include this type of research and analysis. The scholars in my literature review are more focused on looking at census data, who is migrating to and from certain countries, and conducting interviews. The information that can be collected from surveys and ethnographic observation are very important and including more of this kind of data in research can make for a more rounded analysis of what is being studied.

The data collected was able to help me analyze the level of hybridity between Halloween and El Día de los Muertos, which was then applied to the broader idea of cultural hybridity in holidays. The completion of my research involved surveying people and asking them questions about their cultural practices which was approved by the Institutional Review Board (IRB) with tracking number H22063.

Quantitative Research

In this section of my research, I administered a survey to different groups of people, including students at a university and members of a Spanish-speaking Catholic church mass. The survey asks questions about relevant demographics, whether they celebrate Halloween and/or El Día de los Muertos, and how they define each holiday. The survey distributed can be found in Appendix *Ai*.

Case Selection

There were two populations being surveyed. The first population was students, over the age of 18, at Georgia Southern University in an Introduction to International Studies class and a Contemporary World Cultures class. I chose these two classes because the Introduction to International Studies class covered a wide range of people who do not learn about El Día de los Muertos in the class. In the Contemporary World Cultures class, there is a section that discusses Mexican culture, part of which is El Día de los Muertos. These classes were the basis for my ‘general American population’ because anybody can take the class who is enrolled at Georgia Southern University. The total number of students that participated in the survey was 133 students.

My second population of people was the people, over the age of 18, who attended the Spanish-speaking mass at St. Matthew’s Parish, a Catholic church in Statesboro,

Georgia. These people were individuals who generally have a cultural background in Latin American culture and practices. These people were more likely to know about and celebrate El Día de los Muertos because of their background and involvement with the Spanish language and culture. I was going to compare the results from the survey given to students at Georgia Southern and the people surveyed at the Catholic church and see if there are trends between the two different populations. The total number of people that participated in the survey at the church was 21 people.

I chose these two groups of people to study because it was attainable to complete with the resources I had. These people represent the larger population of people in Georgia primarily. The individuals completing the survey at Georgia Southern were of different backgrounds and ages, much like the general American population. The people at the Catholic church represent the general population of Spanish-speaking people because they are from different places, and all speak Spanish. They might celebrate El Día de los Muertos and/or Halloween but are more likely to celebrate El Día de los Muertos when compared to the general American population.

Data

The data that I gathered from my survey helped me to determine the amount of hybridity between Halloween and El Día de los Muertos. This survey is useful to the broader scheme of research because it provides information not already known to other scholars. Many scholars of the literature included in my literature review do not include quantitative survey data in their research, so this will add another perspective.

Variables

Independent Variable

The independent variable for my research was cultural globalization. Cultural globalization is measured/indicated through the exposure of one ethnicity to another ethnicity/culture different from their own.

This variable was measured by comparing the general American population (the students surveyed at Georgia Southern University) to the Hispanic American population (the people surveyed at the Catholic church). I compared the rate of people who celebrate Halloween and El Día de los Muertos in each group of people and compared the results. Along with this, I looked at the open-ended responses that were submitted in the surveys and analyzed if there were any indications of hybridity.

Dependent Variable

The dependent variable in this study was the occurrence of cultural globalization by particular individuals who indicate the celebration of both Halloween and El Día de los Muertos, or a blend of the two holidays. For the quantitative aspect of my research, this was determined through a numerical analysis of the data I have collected. I looked at the responses of the people who completed the survey and indicated which of the holidays they celebrated. This could have been one of the holidays or both.

Some questions asked in the survey that helped me to analyze this include: “Do you celebrate Halloween?, Do you celebrate El Día de los Muertos?, and How would you define each of the two holidays?”. For the complete list of questions, refer to Appendix *Ai* and *Aii*.

Control Variables

The control variables in this survey were the demographics of the people surveyed. This includes age because only people over the age of 18 can participate, ethnicity, and other factors that may make answers differ. Another control variable is the questions that are asked to each person in the survey. I kept this consistent so that each person participating will answer, see, and review the same information.

Methodology

For the data collection, I gave the two courses who would be completing the survey at Georgia Southern University the link to the survey. I waited the specified amount of time (one month) for people to submit the survey. For the survey at St. Matthew's Parish, I went to the church during a Spanish-speaking mass and handed out the survey.

After all of the data was collected and the survey was closed, I compiled the data into a spreadsheet and reviewed the answers, turning the answers into statistical data. I took note of how many people were Latino/a, their age, what languages they speak, and if they celebrate El Día de los Muertos and/or Halloween.

The survey was distributed to the Georgia Southern students online via a link to Qualtrics. Qualtrics does not track who submitted a survey, allowing it to be anonymous. The survey distributed to the people at the Catholic church were given paper copies to fill out in case they did not have the technology to complete the survey. There was an anonymous drop box for the completed surveys to be placed in to keep it anonymous as well. They were offered Spanish or English versions of the survey to accommodate for possible language barriers. The survey in English and Spanish were identical. For a

complete list of the survey questions, see Appendix *Ai* for the questions in English and Appendix *Aii* for the questions in Spanish.

Most of the questions required objective interpretations, such as the questions about age, race, and whether or not a person celebrates Halloween and/or El Día de los Muertos. The rest of the questions, other than the yes or no questions, were short answer questions. This allowed the responder to put their ideas in the box instead of choosing from a list of multiple-choice questions. This is beneficial because I wanted to see what the ideas and thoughts of each person were on an individual level. These questions that required subjective interpretation, specifically the questions regarding how they define the two holidays, were interpreted by looking at the words people chose to use and if they related the two holidays to a more cultural meaning, or a different kind of meaning.

Once all of the data was collected, the answers to each survey were imputed into a spreadsheet and evaluated. Statistics were created based on the answers, such as the median age of the people answering the survey and the percentage of people who celebrate Halloween and El Día de los Muertos. I did this for both populations, the population at Georgia Southern University and for the population surveyed at the Catholic church.

Qualitative Research

In this section of my research, I performed ethnographic observations of Halloween and El Día de los Muertos. I only observed events that were open to the public and had no entry or ticket fees. I looked for commonalities between the two holidays and other ways that the two holidays were either similar or remaining different. This included: the dates that events were held on, the symbols used in the advertising, etc.

Case Selection

For the case selection, I observed the people who attended the events. There was no limitation on the demographics of the people observed. By doing this research, I would get a clearer understanding of who attends the events related to Halloween and El Día de los Muertos. The events I attended were: an event at Georgia Southern University called ‘Día de los Muertos’ (see Appendix Bi), ‘Trick or Treat on Greek Street’ (see Appendix Bii), Roswell’s Día de los Muertos Festival (see Appendix Biii), Atlanta History Center’s ‘Día de Muertos’ event (see Appendix Biv), Trick or Treat at Avalon (see Appendix Bv), and observation of Trick or Treating in the Chattahoochee River Club in Cumming, Georgia.

Each event was free to the public and was relevant to Halloween or El Día de los Muertos. By choosing events with these standards, I would be able to observe the people who freely chose to participate in them and did not have restrictions for people who could not afford to attend the events. I documented the age of the people who attended the events, if the population had an overwhelming majority of one or two ethnicities, and other important notes about the event.

Data

I chose the events because they were in the state of Georgia, which is where I limited my research due to time and funding constraints. These events were also open and free to the public, which is important because this does not put limitations on who could attend the events. This eliminated potential biases of the backgrounds of the people I observed. I decided to include ethnographic observation because it would

provide a different aspect of the research that my quantitative data did not provide. Much of the scholarly articles in my literature review do not include ethnographic observations.

Variables

Independent Variable

The independent variable (IV) for the qualitative research section of my study was cultural globalization. Cultural globalization is indicated through the exposure of one ethnicity/culture to another, different ethnicity/culture.

Dependent Variable

The dependent variable in this study was also the occurrence of cultural globalization by particular individuals who indicate the celebration of both Halloween and El Día de los Muertos, or a blend of the two holidays. I measured this variable within the qualitative study by reading the responses of the people who completed the survey to see how they describe each holiday, as well as ethnographic observation.

Control Variables

The control variables for this section of my study were the events I attended. I only attended events that were free to the public. This is a control variable because if they were not free to the public, there might be limitations placed on who could attend, such as the class of the people there. Another control variable is the location of where the ethnographic observation took place. I limited it to the state of Georgia because of limitations on time and money.

Methodology

For the collection of the data, I took copious notes about the people at the events, the age group that was primarily there, and the other general demographics of the people

attending the events. I also took notes about what was being done at the events, the colors used in the decorations, and other general information. I took photographs of the decorations at the events and the people attending the event.

At each event I attended, I took note of the people that were in attendance, the activities, the food, and any other aspect at the event that was important.

Analysis

The research done through surveys and ethnography was very interesting. I saw a lot of hybridity within El Día de los Muertos to the American/Halloween culture. There were fewer indications of El Día de los Muertos symbols and meanings within Halloween. This could indicate that when there is a culture that is introduced into a prominent culture, they will adopt symbols and other pieces of the main culture. In the case of Halloween and El Día de los Muertos, Halloween is the prominent, main culture and El Día de los Muertos is the culture being introduced into the area.

Quantitative Research Analysis

After completing the survey, I created graphs and compiled the data from each survey to compare. When comparing the percentage of people who celebrate Halloween and El Día de los Muertos in the survey of Georgia Southern students to the people that completed the survey at the Catholic church, it was almost opposite (see Appendix Ci). There were only 6% of the Georgia Southern students that celebrated El Día de los Muertos, compared to 86% of participants from the Catholic church. This does not support my hypothesis. Based on my hypothesis, I would expect more students at Georgia Southern University to celebrate El Día de los Muertos.

From the participants at Georgia Southern University, also known as the “general American population”, the population of Latino/a people was under representative. According to the 2019 US Census, the total population of people living in Georgia was 10,711,908 and the number of Latino/a people was 1,123,457, making the percentage of Latino/as in the state of Georgia approximately 10.5% (see Appendix *Cii*). In the survey I conducted, the population of Latino/a people was 8.27%. Although the population was not under-represented by a lot, an almost 2% difference is statistically significant.

The languages spoken in my survey were more diverse than the languages spoken, reported in the 2019 US Census. This could be because university students are likely to study another language than their native language. See Appendix *Ciii* for the breakdown of the 2019 US Census languages reported, Appendix *Cvi* for the breakdown of languages spoken in the Georgia Southern students survey, and Appendix *Cv* for the languages spoken by the participants in the Catholic church survey.

When analyzing the responses of the people who completed the survey in person and online, there was a difference in knowledge. The people who indicated that they celebrate El Día de los Muertos and have celebrated it for a significant time of their life also knew about Halloween and were able to define the holiday or what the holiday consists of. The people, primarily in the online survey, mostly indicated that they were familiar with Halloween and celebrated the holiday but were unaware with what El Día de los Muertos is.

After calculating the results of who celebrates one or both of the holidays in the survey, the results were very interesting. In the survey given to Georgia Southern students online, 84% of the students celebrate Halloween and only 6% celebrate El Día

de los Muertos. Of this 6%, everybody except 2 people spoke Spanish who celebrated El Día de los Muertos. This indicates that the people who also celebrate El Día de los Muertos are either from Hispanic families or are aware of the culture and traditions of people who are from Spanish speaking countries. After analyzing this information, it might be important to explore the question of whether language can be a vehicle for people learning about the culture of the language.

Of the people who completed the survey at the Catholic church (which was the Spanish speaking mass), 86% of people celebrate El Día de los Muertos and 38% of people celebrate Halloween. While this is not as close in numbers as I would have predicted, this is significantly higher than the people who completed the survey from Georgia Southern.

Qualitative Research Analysis

Open-Answer Survey Responses

After compiling the responses from the people who completed the survey at Georgia Southern University and at St. Matthew's Parish, the open-answer responses allowed me to better understand how people thought about each holiday. Of the people who indicated that they celebrate both Halloween and El Día de los Muertos, the answers to the question of how they define each holiday were more similar when compared to the people who only celebrate one of the holidays.

The people who indicated that they celebrate both holidays in the Georgia Southern University pool of people often explained both of the holidays as traditional and a way to spend time with family and loved ones. Others indicated that El Día de los Muertos is more remembrance based and Halloween is more of a day to spend time with

friends and enjoy their presence. In the survey at the Catholic church, many people indicated that El Día de los Muertos is a traditional day to celebrate loved ones and Halloween is a day that is dedicated to children to dress up and have fun.

There were not a lot of similarities between the definitions of Halloween and Día de los Muertos, but there were indications by many people that both holidays had traditions and time spent with loved ones tied to them. This is interesting because the people who said they only celebrate Halloween did not say this.

In the surveys, if a person indicated that they only celebrate one holiday, it was almost exclusively Halloween. I only had people from the Catholic church say they only celebrate El Día de los Muertos. One reason for this could be that university students feel pressure to conform to mainstream culture and traditions, like Halloween, where adults feel less of that pressure. In this case, people who defined Halloween and El Día de los Muertos had more contrasting definitions. People increasingly reported Halloween as a day to party, dress up, and get candy, while El Día de los Muertos had very vague definitions such as “Spanish holiday”, “celebration of death”, and a lot of uncertainty of the holidays entirely.

The reason people could define Halloween and El Día de los Muertos more similarly if they celebrate both is because they are celebrated back-to-back, so the traditions could overlap onto each holiday. The two holidays could be more distinct to the people who only celebrate one, which is generally Halloween, because they do not see the other holiday in practice within their life.

Ethnography

I attended 6 events that were either for Halloween or El Día de los Muertos to contribute to my research. I attended 3 events for Halloween and 3 events for El Día de los Muertos. These events were very useful to my research for a more observational-based analysis. One major takeaway from the events that I attended was that Halloween had little to no hybridity toward Hispanic culture. El Día de los Muertos, on the other hand, had a significant amount of hybridity toward American culture. This was observed through 3 main ways: the type of people at the events, the symbolism involved, and the date that the event was celebrated on. When comparing this to my hypothesis, it is partially supported by this information. I hypothesized that the El Día de los Muertos events would have signs of Halloween in them, but I also expected signs of El Día de los Muertos in Halloween which I did not observe as much.

When observing each event, I looked at who was at the event. This includes the person's age and rough demographics. Because El Día de los Muertos is a traditionally Hispanic holiday, I took this into consideration when observing the people at each event. Another thing that I looked for was the symbolism at each event. This includes the colors used, the food/beverages at the event, the images and statues at the event, and other factors similar to these. These things can be important in deciding if there are influences of the other holiday or culture at the event.

For the first event, Georgia Southern University's El Día de los Muertos event, there was a wide range of people there. Because it was on a university campus, it can be assumed that the people in attendance were students and faculty members. Despite this, there was a range of racial and ethnic backgrounds. This can be for several reasons, one

being that many professors offer extra credit for attendance of events similar to this one. For this reason, I am not taking this into consideration in my final analysis of the event because of the influence some people possibly had to attend the event. At the event, there was a presentation given by one of the professors about the history and significance of El Día de los Muertos. Then, there was a craft. The craft was for each student to make a 'nicho', which is effectively a small ofrenda (see Appendix *Di* for an image of a nicho).

This event was straightforward, but one thing that was also included in the downstairs part of the building was a traditional ofrenda (see Appendix *Dii* for an image). The ofrenda had all of the traditional items on the ofrenda, such as pictures of deceased people (in this case, deceased Latin American figures), salt, sugar, papel picados, candles, food offerings, flowers, and skulls. One thing that was also included was a chain of skeletons. The skeletons included are often seen with Halloween decorations as well. Although this was included, this was the only symbolism from American culture included.

The second event that I attended was Trick or Treat on Greek Street. This was an event that was organized by Georgia Southern's Sororities and Fraternities that was open to the public. During the event, most of the participants were parents with children from the ages of 0-12. Each house along the street had a table set up that was giving out candy. The children wore costumes and had pillowcases or buckets to collect the candy in. There were not a lot of decorations during the event, so there was little symbolism to analyze. There were not really any costumes that the children were wearing that represented El Día de los Muertos either.

The next event was an El Día de los Muertos event in Roswell, Georgia (Appendix *Biii*). This event was centered around El Día de los Muertos, so there were booths set up with different vendors, as well as a mega-ofrenda. A mega ofrenda is an ofrenda typically set up in a town square that allows all people to add to it. The one at this event was welcoming to anybody to add a photograph or memento of a loved one. The booths had Latin American food and drinks being sold, sugar skulls, face painting, and shirts. The booths were all vendors where people would have to pay to get what was being offered, so this shows a commercially based event. This is not what traditional El Día de los Muertos is, so this can be an indication of how the holiday has been ‘Americanized’ (see Appendix *Diii* for images).

The people at this event were from all different backgrounds. It could be assumed that the people from the area attended, so depending on what the demographics of the city are, could be representative of who attended. At the end of the event, the movie “Coco” was played. This Disney movie shows how American culture has taken an interest in other holidays and cultures because the movie was produced in the United States.

The last El Día de los Muertos event that I attended was at the Atlanta History Center (Appendix *Biv*). This event was very similar to the El Día de los Muertos event in Roswell, Ga. There was a mariachi band, vendors with different foods from Latin America, dance groups, and ofrendas. One thing that was interesting about this event was that the ofrendas displayed many different ideas. There was an ofrenda that honored LGBTQ+ lives, an ofrenda that students in schools made, and many more. There was a vote for the best ofrenda which is not traditional to El Día de los Muertos and indicates

that the event was changed to be more welcoming to people who do not typically celebrate the holiday.

This event was geared toward education, rather than a traditional celebration of El Día de los Muertos. I think this is important so that people living in the United States, especially Atlanta, Ga, can learn about other cultures and traditions.

Lastly, the final event that I attended for Halloween was a Trick or Treat event at Avalon shopping center in Atlanta, Ga (Appendix Bv). Children and families gathered to collect candy at the different stores in the area. This was a ‘typical’ Trick or Treat event where children dressed up in costumes and collected candy from people in bags or buckets. The age range of people there that were collecting candy was approximately 1-12. Most of the costumes were of characters in movies and television shows, video game characters, and other pop-culture references. I did not see any symbols or other indications of El Día de los Muertos within this event.

The day that the events were held on can have a debatable significance. Halloween is typically celebrated on October 31st and El Día de los Muertos is typically celebrated on November 1st and 2nd. But, because of the days that the weekend fell on, it can be argued that this had a role to play in when the events were held. In October/November 2021, the weekend was on October 30th and 31st, and November 1st and 2nd were held on a Monday and a Tuesday. For this reason, it could be possible that some of the events were pushed to the weekend to allow for the attendance of more people.

This being said, The El Día de los Muertos event held at Georgia Southern University was held on October 20th (Wednesday), Trick or Treat on Greek Street was

held on October 27th (Wednesday), Roswell's El Día de los Muertos celebration was held on October 30th (Saturday), Avalon's Trick or Treat event was held on October 30th (Saturday), Atlanta History Center's El Día de los Muertos event was held on October 31st (Sunday), and the Trick or Treat event in the neighborhood was held on October 31st (Sunday). The Trick or Treat event was the only event held on the day that it is typically celebrated on.

Overall Conclusions

The research done, both quantitative and qualitative, in relation to Halloween and El Día de los Muertos had an impact on the knowledge about the two holidays and their relationship to one another. When analyzing the data, there are several limitations of the research that need to be acknowledged. In my survey, I did not ask about the citizenship status of the participants because of the fact that it can be a sensitive topic for some individuals. Because of this, it is unknown whether some of the participants are United States citizens or not. Along with this, there were limitations to my budget and time, which could impact my populations surveyed.

After completing the quantitative and qualitative research, it can be concluded that there is hybridity present that has resulted from globalization. My hypothesis was:

H₁: If there is a presence of globalization in an area, then there will be cultural hybridity in the area.

After analyzing all of the data I collected and re-examining my hypothesis, it can be concluded that it is partially correct. There was cultural hybridity present in the way El Día de los Muertos is celebrated in Georgia, United States. However, there was not a significant amount of hybridity in Halloween. In other words, there were examples of

where American culture was present in El Día de los Muertos, but not examples of how Hispanic culture was present in Halloween.

One area that I did not explore, but could be explored in the future, is the idea of how colonization impacted and impacts the two cultures being studied. How has pre, during, and post colonization impacted how people interact with each other and other countries in the United States and Latin/South America?

After completing the research for this project, there are several ways to continue the research. By surveying a larger population of people that are not in a university system, it is likely that the sample will be representative of all ethnicities/races in the United States, or the state being studied. If the project was studied over several years, there could be a more in-depth series of ethnographic observations in different areas of the United States, or in the United States and Mexico. By completing future research, more questions can be answered on the topics of the role of globalization in cultural hybridity in general or for Halloween and El Día de los Muertos.

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Appendix

Appendix A

i. Survey Questions in English

1. Informed consent
2. What is your age?
 - a. _____
3. Are you Latino/a?
 - a. Yes
 - b. No
4. What languages do you speak?
 - a. _____
5. Do you celebrate Halloween?
 - a. No
 - b. Yes
 - i. For how many years? _____
6. How would you define Halloween and how is it celebrated by you and the people that you celebrate with?
 - a. _____

 - b. I do not celebrate Halloween but I define it this way:

7. Do you celebrate El Día de los Muertos?
 - a. No
 - b. Yes
 - i. For how many years? _____
8. How would you define El Dia de los Muertos and how is it celebrated by you and the people that you celebrate with?
 - a. _____

 - b. I do not celebrate El Día de los Muertos but I define it this way:

9. Are you religious?
 - a. Yes
 - i. Which religion? _____
 - b. No

Appendix A

ii. Survey Questions in Spanish

1. Consentimiento informado
2. ¿Cual es tu edad?
 - a. _____
3. ¿Eres Latino/a?
 - a. Sí
 - b. No
4. ¿Qué idiomas hablas?
 - a. _____
5. ¿Usted celebra Halloween?
 - a. No
 - b. Sí
 - i. ¿Por cuantos años? _____
6. ¿Cómo definiría Halloween y cómo lo celebran usted y las personas con las que lo celebran?
 - a. _____

 - b. No celebro Halloween pero lo defino de esta manera:

7. ¿Usted celebra el Día de los Muertos?
 - a. No
 - b. Sí
 - i. ¿por cuantos años? _____
8. ¿Cómo definiría el Día de los Muertos y cómo lo celebran usted y las personas con las que lo celebran?
 - a. _____

 - b. No celebro el Día de los Muertos pero lo defino de esta manera:

9. ¿Eres religioso/a?
 - a. Sí
 - i. ¿Cuál religión? _____
 - b. No

Appendix B

i. Georgia Southern University: Día de los Muertos

JOIN US IN CELEBRATING

Día DE LOS Muertos

Nicho (Diorama) Making
Wednesday, October 20
4:30 pm to 6:30 pm
IAB 2028 (Statesboro)
Student Union Ballroom (Armstrong)

Día de Los Muertos Tabling
Tuesday, November 2
11:00 am to 1:00 pm
Russell Union Commons (Statesboro)
Student Union Lobby (Armstrong)

Sponsored by:



 GEORGIA SOUTHERN UNIVERSITY
DEPARTMENT OF WORLD LANGUAGES AND CULTURES

 GEORGIA SOUTHERN UNIVERSITY
OFFICE OF MULTICULTURAL AFFAIRS

 GEORGIA SOUTHERN UNIVERSITY
DEPARTMENT OF HISTORY

Questions? Email oma@georgiasouthern.edu

Appendix B

ii. Georgia Southern University: Trick or Treat on Greek Street

GEORGIA SOUTHERN UNIVERSITY

TRICK-OR-TREAT ON GREEK STREET

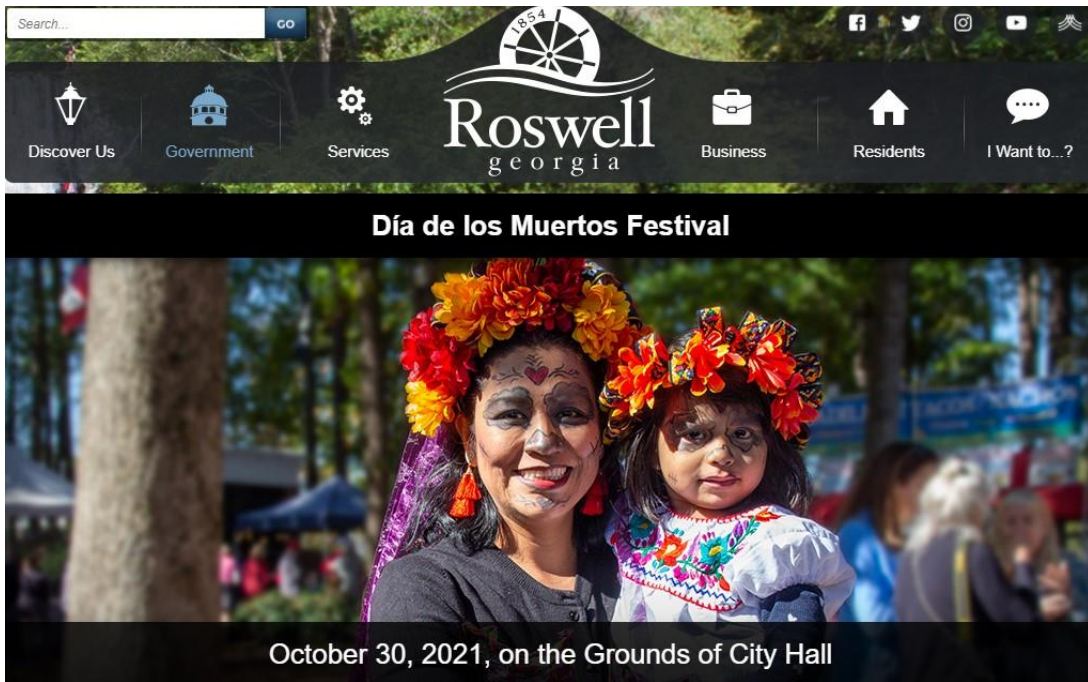
October 27th
5:30 PM - 7:30 PM
Olympic Blvd.



OFFICE OF FRATERNITY & SORORITY LIFE
Phone: (912) 478-5185 | fslam@georgiasouthern.edu | @GSFSLife

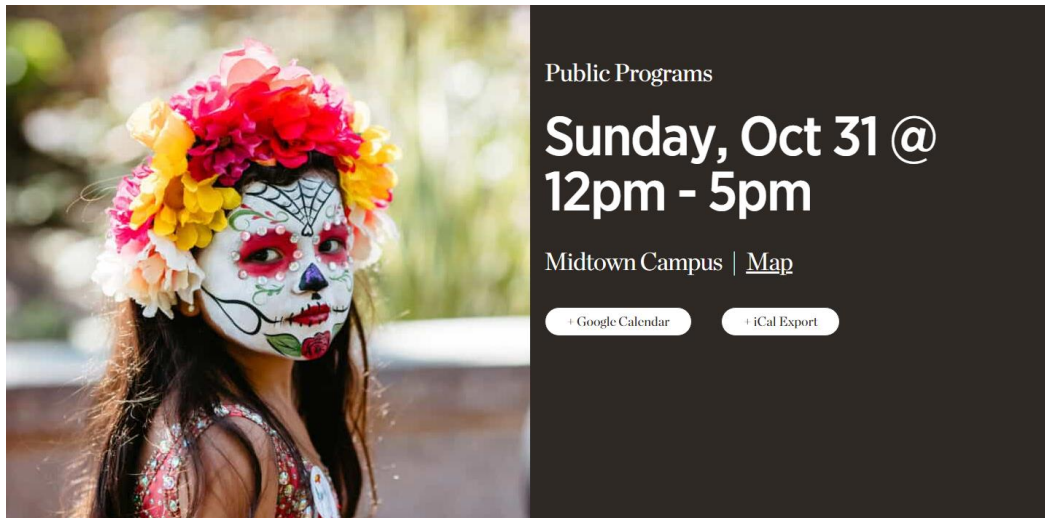
Appendix B

iii. Roswell's Dia de los Muertos Festival



Appendix B

iv. Atlanta History Center: Día de Muertos



Appendix B

v. Trick or Treat at Avalon



Appendix C

i. Table 1: Percentage of People Who Celebrate Halloween and El Dia de los Muertos

	Percentage of People Who Celebrate Halloween	Percentage of People Who Celebrate El Día de los Muertos
Participants in the Online Survey (of Georgia Southern students)	84%	6%
Participants in the Survey at the Catholic Church	38%	86%

Appendix C

ii. Hispanic or Latino Population in the State of Georgia

Retrieved From: <https://data.census.gov/cedsci/profile?g=0400000US13>

Hispanic or Latino

1,123,457

Hispanic or Latino (of any race) in Georgia

62,080,044

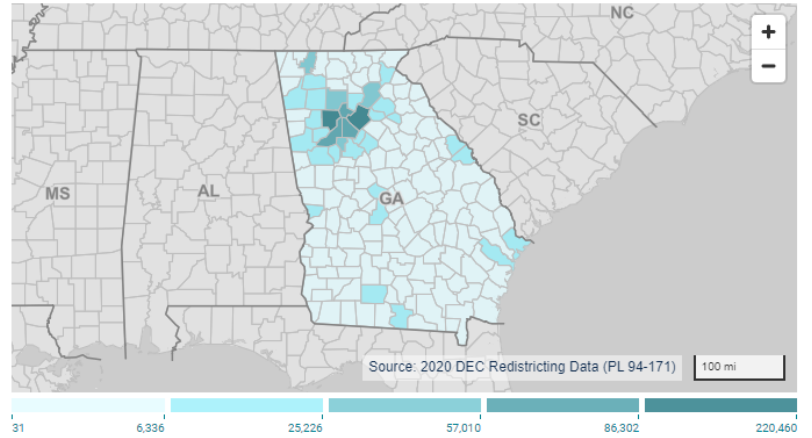
Hispanic or Latino (of any race) in United States

Table:
P2

Table Survey/Program:
2020 Decennial Census

Hispanic or Latino (of any race) for All Counties within Ge...

VIEW OPTIONS ▾



Appendix C

iii. Languages Spoken in the State of Georgia

Retrieved From: <https://data.census.gov/cedsci/profile?g=0400000US13>

Language Spoken at Home

14.4% +/- 0.2%

Language Other Than English Spoken at Home in Georgia

22.0% +/- 0.1%

Language Other Than English Spoken at Home in United States

Table:
S1601

Table Survey/Program:
2019 American Community Survey 1-Year Estimates

Types of Language Spoken at Home in Georgia

VIEW OPTIONS ▾

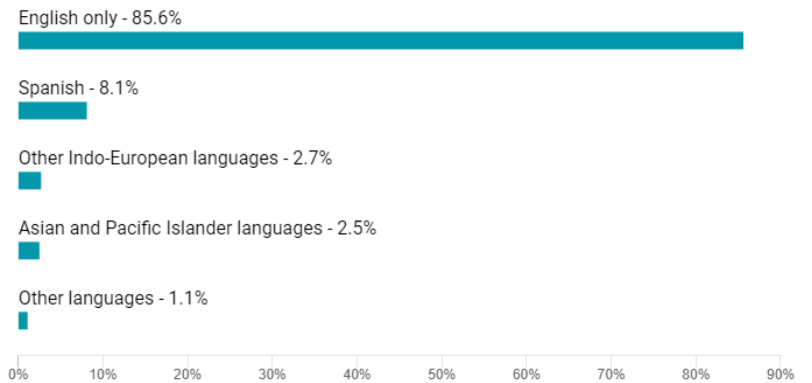
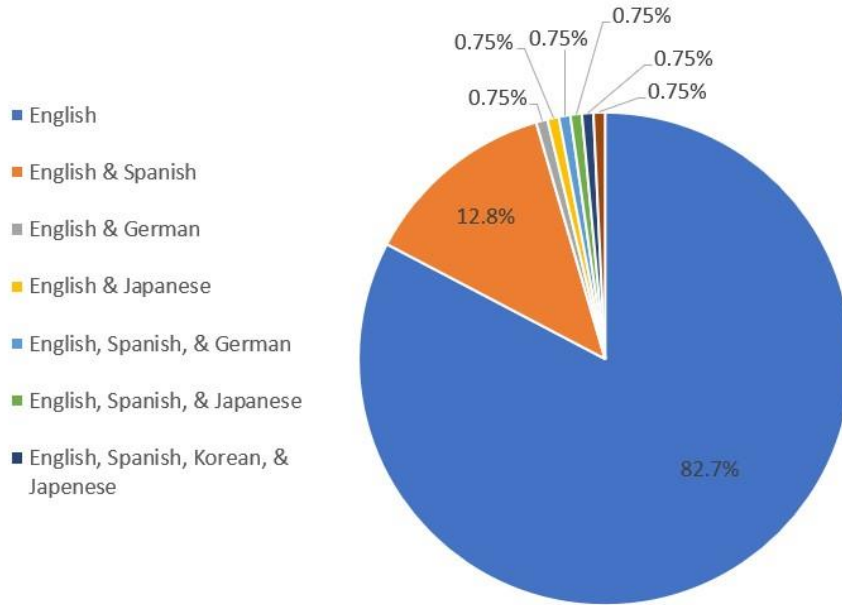


Chart Survey/Program: 2019 ACS 1-Year Estimates Data Profiles

Appendix C

iv. Languages Reported in the Georgia Southern Survey

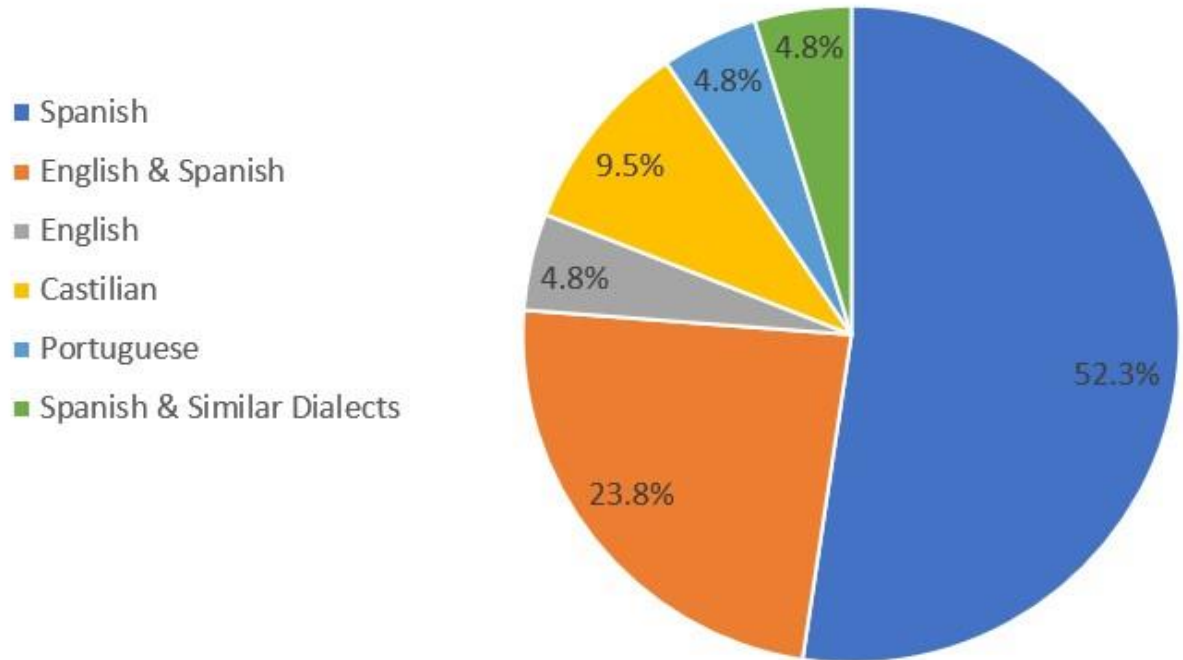
Languages Spoken: Georgia Southern University Students



Appendix C

v. Languages Reported in the St. Matthew's Parish Survey

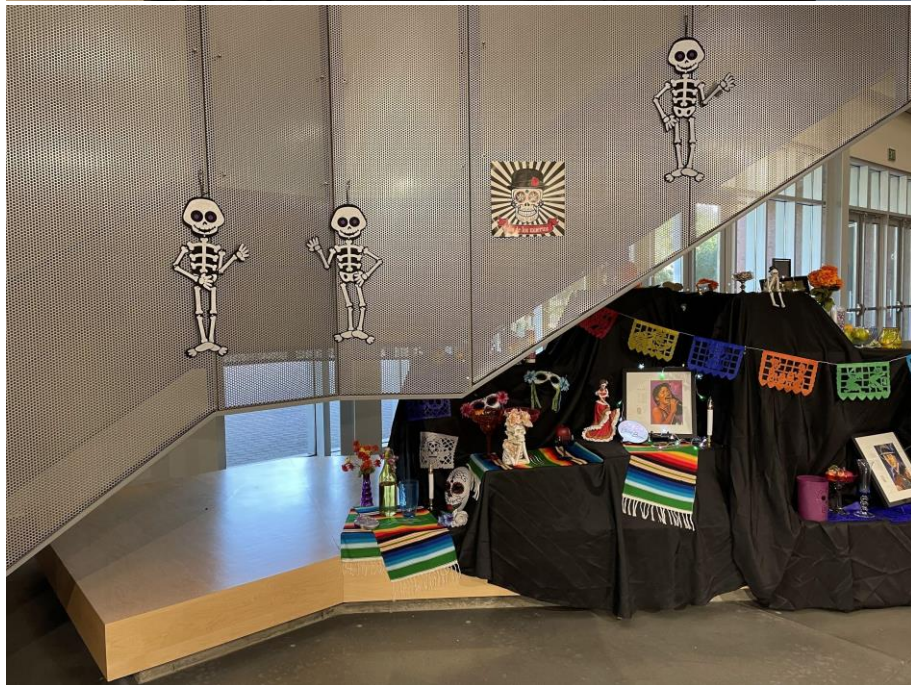
Languages Spoken: Participants at St. Matthew's Parish Spanish-Speaking Mass



Appendix D
i. Image of a Nicho



Appendix D
ii. Ofrenda at Georgia Southern University



Appendix D

iii. Images from Roswell's El Dia de los Muertos Event

