

Mexican american women and oppression

[Sociology](#), [Women](#)



Mexican American women are facing a lot of problems including ethnicity racial discrimination and social inequalities like lack of medical and educational assistance. The paper produces a brief overview of women facing oppression in America and how did they response against it

Introduction

The make use of concrete examples will illustrate the major points of the article. Mothers, Mexican immigrant women who preserve their cultural honesty in all arenas, chiefly in the schools, are often anxious of anyone actually or seemingly connected to U. S. establishment. (Geiter, L. 2000).

But, pedagogy of hope, based on Vygotskian main beliefs (as we shall see below), can establish a correlation amongst way of life, language, and cognition as the organization to understand the role of culture in arbitrate the program of information and thinker improvement. This arbitration through appropriate cultural symbols for the purpose of constructing educational knowledge (or via " assisted performance") must translate instruction into pedagogical practices that permit migrant children to engage in their possess progress, to invest their own artistic and linguistic capital, and to go forward without unfairness.

Accordingly, in spite of the inherent challenges and difficulties faced by ethnographers, serious ethnography with a Vygotskian outlook continues to be one of the most promising fields in the hands of educational researchers unswerving to the full improvement of immigrant children, because it is a latest avenue to create pedagogy of hope in actual lessons. (Geiter, L. 2000).

The clearly pernicious consequences of working in damaging and oppressive environments influence women in the most grave period of their lives -- all through childbearing age -- and this, in turn, affects children and the entire family and Exposure to pesticides, hunger, tiring substantial activities, and high stress, coupled with lack of medical attention, consequences in serious chronic health troubles for Mexican families.

Explanation

Oppression faced by Mexican America and kinds of work they did

Mexican American Women Farm workers in do not have medicinal insurance nor can they have enough money to pay health center' fees and they resort to home therapy and prayer When they are laid off, they can use joblessness benefits, goon happiness, and receive medical assistance, but only if they are permissible inhabitants or American people. (Tomes, N. (2000)

The women of the farm in US. Soil does have access to a small local hospital that helps with vaccinations, information, and recommendation they have not given the educational facilities. This health center, the US. Soil Community Health Center, has received not enough state support from the Health Department of the State of California. And according to a recent report from this clinic, US. Soil has a very giant youth population, with 38. 5 percent of its total inhabitants less than nineteen years of age, and a very tiny older population of only 7. 6 percent above sixty-five years of period.

Life expectation in the US. Soil is minor though than that in urban areas. El Rocao's economic index advises extreme poverty and malnutrition: 5. 13 percent of all live delivery s are low weight, and 16. 22 percent are delivery

to Mexican women below nineteen years of age. Medical consideration for pregnant women is scarce and late; in 37 percent of the pregnancies, women did not have access to a medical doctor until after the first trimester; and newborn mortality (measured as the number of infants dead per one thousand exist delivery) is 6. 76 (Health and Welfare Department of California, 1994).

When we go to relations and walking around in El Rocio, one gets the impression that the Mexican women workers are always exhausted and that physical survival demands a great deal of vigor each day and inconsistently, the only time people rest is when they are out of labor, when they are sick, or when they are planning to travel to Mexico. (Geiter, L. 2000).

Carmen is the archetype of the lots of young and uneducated women I interviewed: although in poor health -- with arthritis, ear disease, allergic reactions to pesticides, at times bodily weak, and unable to obtain medical care -- she is committed to carry on the struggle for a better life and she is decisive in her actions and passionate concerning her faiths.

She chats concerning her parents (both worked in California as farm workers) with great respect as role models in the fields, parents who skilled her early in life the importance of functioning hard, never giving up, and by no means taking whatever thing from others. She claims the respect of the Americans with her distinguished behavior. She highlight to her four children, ages 6 to 16, the need to be accountable and importunate and the oldest and the two youngest are boys, and all three are measured exceptional in school; their scores in mathematics are amongst the highest in their module.

The 12-year-old girl is chosen as mentally retarded and goes to special education classes at times with a giggle and at times in tears; Carmen explained incidents of racial intolerance and unfriendliness by U. S. schoolchildren and She is bitter concerning the insensitivity of some bosses at work; indeed, recent humiliations and abuse suffered at work still bring to the surface profound feelings of anger and indignity. In general, she is deeply sad that as a young mother she missed important intimate moments with her young children, such as not being able to embrace them when they were asking for friendliness, as she was always too busy or too exhausted and In protest, for many years, she refused to chat in English.

Actually only recently has she decided to use English and to prepare for her nationality examination in order to stay in the United States. This is a major change in her life, but she thinks she will ultimately have dual nationality in Mexico and the United States what chase is an outline of Carmen's narrative. (Geiter, L. 2000).

Carmen's narrative

In fact her family started coming to the United States together as a family in 1961 (prior to that Carmen's father had worked as a farm worker for quite a few years) her father was not comfortable transferring his children to the local schools since he recognize they would not be bothered of her. Then on Carmen was sent back to Mexico to acquire some schooling in Michoacan. Nevertheless, while there was plenty work in Articia (near Los Angeles, California), Carmen works at house. (Hall, J. M., Stevens, P. E., & Meleis, A. I., 1994)

Mexican American traveled

Mexicans primary moved to Washington Territory in the 1860s, most of the family raising sheep's in the valleys and they all were seeking for a good future tahts why they came to US. In the twentieth century, above all after the start of World War II, Mexican refugees from the Southwest and immigrants from Mexico, together with women, made up a great part of the labor strength that brought in Yakima County's yield and In the last half of the twentieth century, Mexican American women unspecified prominent roles in society and in political principles. (Hall, J. M., Stevens, P. E., & Meleis, A. I., 1994)

The passage was full of hardships and they moved along with families because family experienced horrendous hardship arriving in " bitterly cold weather.

Oppression and transformation over different periods

Due to the particular theory of the the activism, resistance, and politics generally exclude persona actions, like directing for the mexican language or for mexiccan speakers either in one's home or one's scociety, as explained by a lot of activists. Despite of, various thought provkers always tends to focus on a particular, citizen performances and activities like political nominatiuos coutering, and demonstrations that occur in supreme arenas, unions, and political groups. (Hall, J. M., Stevens, P. E., & Meleis, A. I., 1994)

There were various era of oppression and cruelty on mexican american women as various case studies of the white feminist movement in the america and in the decade of the 1960s there was a feelof the tensions,

constraints, and struggles that was faces by women both in the New Left movement and in the human rights movement.

The domination and rule of the Male in each of these sociopolitical reaction movements shared directly to the rise of a feminist movement among white women all through this time typical era. It is a sense that, however, recent thought provokers are experiencing notions of activism and resistance in front and it is due to the fact of their particaular sole reliance on a very typical dominant arenas to define the site of politics.

Information after many researches shows Mexican Americans women are leading a miserable life as on top of all immigrants have the lowest of the income per month and they have maximum shortage rates, highest concentration in the employment market most especially in blue collar/service grouping.

According to some very fresh examination we can say that currently census fact and statistics can show numerous true fact and information that for Mexican American women as a whole and habitually not for separate their groups, but when separate groups are report Mexican Americans have the top working class characters and lowest living average and class of life standards. (Hall, J. M., Stevens, P. E., & Meleis, A. I., 1994)

The struggle and the association with labor, Mexican Americana and Asian Americans has been bulwarks of vigor for recent advances and Up till now while the Democrat legislatures of California and Texas pass drivers authorize laws for undocumented immigrants, the Republican governors veto

them, and the Republican dominated Congress moves the trouble countrywide. (Hammersley, M. 1992)

Mexican American women has left no stone unturned to successful over come the situation faced, but it is also very vital and significant that they hear other equally real stories of victory. We can say virtually any Mexican American community these days there are men and women who have left behind the migrant river or other forms of poverty and built very flourishing and enviable lives. We know that Teachers should invite a number of those everyday women heroes who had worked a lot in this regard into their classrooms to share their experiences, or assign students to carry out oral olden times interviews in their personal and active communities. (Hammersley, M. 1992)

If we see this analysis is a refreshing and critical examination of a patriarchal rite of passage into Mexicans heterosexual womanhood, an expression of Catholic popular religiosity, and a fiscally expensive cultural tradition in the midst of resist for ethnic self-definition. Third, a thought-provoking inspection of the internationally acclaimed novel and movie Like 'Water for Chocolate invites the reader to deem a queer alternative to look at the metaphors that come into view when both culinary appetites and human enthusiasm are cooked in fire (Lewis, M. A., DeVellis, B. M., & Sleath, 2002)

To conceptualize the learning findings of Mexican American women we have situated the discussion within the perspective of cruelty and struggle adjacent to it that is in olden times ingrained in the U. S.-Mexico border region and inside it. Cruelty generally involves a systematic and inappropriate control of nation by those with more supremacy and for <https://assignbuster.com/mexican-american-women-and-oppression/>

oppression to take place; a power-laden, unequal relationship must stay alive. (Lewis, M. A., DeVellis, B. M., & Sleath, 2002)

The individuals in this affiliation or health care encounter (Mexican women immigrants and U. S. health care providers) are uneven on the basis of personal power derived from assets, education, racial uniqueness, prestige, and other personal or national distinctiveness. By and large nature of unequal power in the relationship between the U. S. TB health care provider and the women sets up a struggle that extends beyond the LTBI diagnosis and suggestions for preventive treatment. It is also a struggle over the discrepancies of how the past (BCG) and present (LTBI) illness-prevention actions should be understood and reconciled, a struggle to identify causes and assess blame, a arguable effort to give partisan import to Mexico's TB prevention program. (Lewis, M. A., DeVellis, B. M., & Sleath, 2002)

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