



MOTHER ADOLESCENTE RARÁMURI OVERCOMING, LIFE SCENARIO?

Medical Science

**Yolanda Isaura
Lara García**

National Pedagogical University of the State of Chihuahua

**Celia Carrera
Hernández**

National Pedagogical University of the State of Chihuahua

**Josefina Madrigal
Luna**

National Pedagogical University of the State of Chihuahua

ABSTRACT

The document analyzes the images of thought, constitution of conscience and worldview in adolescent women and Rarámuri mothers, emotionally and culturally linked with their descendants in conditions of extreme poverty, marginalized contexts that exclude their ancestral wisdom. It details the conception of life and connection with nature, the creation and vision of the phenomenon "human affectivity" in this original town of northern Mexico. The evidence comes from the longitudinal investigation "Literacy of Rarámuri women in the Albergue San Andrés Community" and follow-up of the research "Crianza and human development in Parral Chihuahua, México" the first from August 2016 to date and the second from the year 2002 until today, by the National Pedagogical University of the State of Chihuahua UPNECH with the participation of several academics. It is an approach to education in the context and educational contexts of interculturality. Its purpose is to investigate and actively participate in the creation of more human spaces for life, training of adolescent women, tele-baccalaureate students in indigenous context, promoting knowledge about biological, affective-social and emotional manifestations in their journey towards motherhood.

KEYWORDS

education, affectivity, mother-adolescent, conscience

1.1. Relationship of the teenage mother Rarámuri and nature

For the Rarámuri people, life and its essence are in the same line that nature supplies them; the conscience in adolescent mothers is understood as that way of relating to reality, it turns out to be part and all at the same time, in the same time and space, as a means to become the conception of their person. In the XXI Century, adolescent mothers try to become beings that think and they do it in concrete with what they are feeling, they are achieving it by being linked with their personal history. The conscience in this group exists thanks to its thinking capacity as a human being; then, this capacity is the carrier and the analyst of the lived referents for the appropriation of the real thing, in a similar way it happens with the people of more age than with the ones of less accomplished years.

In this century, with the abandonment of life located in the surroundings of the Sierra Madre Occidental, at least, for people over 30 years of age, it is an indicator of the conception of life among these mothers of 16 to 20 years of age mothers who have one or two small children, –with one, two or three years of life–, all of them live and have lived in the city of Parral Chihuahua, because they were born there and raised, urban context and legitimator of the Chabochi culture, which counteracts the soul of the original people, their reason for being, their reason for living; the sowing in each agricultural cycle; his harvest and, at the same time, his roots in Mother Earth.

The ontological conception of these natural mothers of an original people, coincides with their dual worldview located at the origin of man on Earth where they commit themselves to feel as the main children of the Sun and the Moon, a vision similar to the one that Plato has sustained and is to this day, in Mexico, the Earth in which they live, feel and think as the center of the universe; they explain that it is their soil where it is reflected that nature has its own soul. With this base, everything that the Earth has favored is organized and argued, because the gods and spirits have wanted it that way.

Synonym of referents and magic-religious foundations exposed in the thought and human wisdom of these women, in search of favors requested to their gods regardless of their proximity to the deity. All these teenage mothers, have not lived this inherited tradition attached to the land, where they live now there is no sowing, no agricultural cycle, no harvests, no products of the Earth for personal consumption, then, ¿What ontological elements and ancestral gnoseological are there in these young women?

These mothers live a reality that is not real for them, because of their

culture and conception of life, they live, feel and think through the eyes with which –strangers or chabochi– live, think and act. For Covarrubias (2001) "The subject is what he thinks." (p.14) According to the way they live and have lived intergenerationally is how they manifest their thinking, what they are thinking is what they have always lived, they have lived their mothers, grandmothers and great-grandmothers; All these mothers are too young to be grandmothers and great grandmothers, cultural difference with respect to Chabochi women, at 33 they are already grandmothers and at 43 or 44 are great-grandmothers. In the words of Dussel (2015), mental colonization continues, what these mothers think is not authentic, they are not aware that they think that they think because they have not reasoned, less reflecting, they only live in the current moment. So that they can come to think what they are living, they need to reflect and reason what they are living, because this life is becoming something unreal, or a total imagination.

With the passage and follow-up of women over 15 years of age in literacy and upbringing in southern Chihuahua, this group of infants in the Albergue San Andrés, a Rarámuri original settlement with more than 20 years, counts 28 houses, with an average of 350 people and with more than 35 children between newborns and three years of age, without counting those enrolled in the pre-school and primary education level, a number that indicates the possibility, capacity and decision to procreate the Rarámuri people.

1.2. Beginning and end of earthly life

For young mothers of only 14, 15, 16, 17 years, life is a gift of the Eternal Creation offered by Onorúame Father and Mother God in oneness, which blows the soul of the new being in the womb of the young mother. This is the belief of young women, therefore, an abortion is not understandable among the Rarámuri population. The attitudes that stand out are to preserve life "...considering it beautiful and beautiful, so much so that it is necessary to take care of it". The Rarámuri teenagers explain: "...before getting pregnant, I had more freedom to do things and walk in different places", however, they declare: "...I am happy with the mere fact of being able to smile at my newborn son". Of "...not to feel alone again because I have someone who depends on me, and his father."

The adolescents who three years ago were scarcely 14 years old, today, are mothers of a child and in their own words explain to bring "...another on the way", they find in gestation period with an average of four to five months of pregnancy. They all live in their mother's house or in the house of their in-laws and declare to be grateful. Marriage is

constantly present in pre-adolescent age: "...boys and girls get married being very small...", all live in free union. Among their traditions is the act of speaking their mother tongue, thus they create and recreate their culture, keeping alive their essence and millennial nature by preserving their origin. That is, the greatest teaching for life offered by parents and grandparents.

The Rarámuri worldview is seen in evidence such as: in the middle of September 2016, a nine-month-old infant who had a congenital defect of the cleft lip dies, could manifest eating problems due to his weight and height at the time of his death. "...the infant looked like a doll, newly born with its face too small, its fingers of equal thickness to that of a toothpick; that baby never got a development like the other children with similar dates of birth. During their wake, the scenes lived by relatives guide tranquility and complacency between parents, maternal grandmother, uncles, cousins, other members of the family and neighbors; in the assistants no moment of anguish, sadness or despair is observed, in its case, integrity and serenity to proceed to the burial. The children played between songs and small objects that they turned into carts or materials to make comidita, they went and came to the box for the burial of the girl rejoicing and seeing her again and again, as inviting her to play."

Information and talks from indigenous teachers in different shelters and native communities, claim not to have seen sick children in the different communities, nor in the Albergue San Andrés, on the contrary, the children are healthy and happy. Returning informal comments from teachers who have lived in these communities in the Sierra Madre Occidental who express in the words of Rarámuri: "...a child born with some congenital defect is left or removed, under different methods, because it is not suitable for survival." Then, the concept of death is simply, the passage to another immaterial plane in correspondence with the one they live in, so that there should be nothing in this world that ties them to him, so as not to stop his spiritual progress towards life next, the non-earthly life.

Covarrubias (2001), exposes: "The moments of the process of gestation, birth and development of an individual occur in determined conditions, always different from those of another although both are members of the same family. The social conditions, mood of the couple, economic conditions, etcétera, are changing and are expressed as constitutive differential of the conscience of individuals, while at each precise moment different referents are generated and transmitted." (p.14) Every pregnancy of the original people or not, is subject to the phenomena and events that occurred to the mother during the same gestation process and throughout the pregnancy.

For these women, becoming a mother happens within the social interaction, when they share feelings, emotions, passions, fantasies, desires and desires, which enable their potential and their existence, in conjunction. His reason for being as a woman and reason to live for his people, the perpetuity of his origin through his children. However, as life arises, death appears to what these teenage mothers say not understand and inspire fear, since they do not know what happens after death. Understandable situation attending to their upbringing in a fully urbanized city, in the case of Parral, where the rooting to planting is dead and the only thing that is rooted is the low payment for work as recyclers and pepenadoras in the municipal dump or as workers in small ranches adjoining this municipality.

In the rarámuri adolescents turned into mothers or who are about to be for the first time, their health care has been differentiated from pregnancy, they recognize the other—feto— as a living being from the moment of fertilization; their thinking about the attention in a pregnant woman modifies her block of thought, (Covarrubias, 2001), these young women are not expressive to talk about their pregnancy with the chabochi, however, in their behavior there are changes that affect the care of the fetus as a person independent of his body. The attitudes in the future mother before the possibility of birth and how to behave turn out to be a concrete synthesis of what her mother and grandmother have done throughout their existence as an original people. The adolescents change their intake and the consumption of toxic substances that could affect the product inside their uterus.

This culture of preserving the life or possibility of life in the fetus, manifests the social conscience of the Rarámuri people, the family practices of caring for children and grandchildren, when the daughter is disabled by her age, economic or health condition; the grandparents

are responsible for it and their offspring, thus, they extend and transmit values and conceptions about life and the care of it by the elderly towards their daughter and offspring; example, some teenage mothers say: "...that my parents have given me an opportunity to study and that they are always supporting my baby." "...thank my parents because they support me with my children." "...they always They have shown that they love me since I was very little." Both mother, father, he, the child's main caregivers are its containers, recipients and transmitters of those cultural symbols that involve this person from their early childhood, their constitution in contexts full of scenes and great content identities in the guidelines of upbringing, which allow a diversification of relationships and interpersonal exchanges substantial and retro-feeders for their existence, since they will have to reproduce in their offspring.

2.1. Worldview and child care

These adolescents now mothers live a motherhood with physiological, psychological, social and economic immediacy in which they develop, thus they live and think; subsumed in a contradictory and chaotic society, convulsed day by day and that disrupts interpersonal relationships, equally, the first and closest in the human being, the maternal upbringing. These women continue to study at the tele-baccalaureate level and, staying close to their son, only the time they go to class leave with their mother or their mother-in-law. Approximately 16% of them are in a second gestation period. About 10% of the students have already lived the experience of motherhood, however, they prefer not to father another child, they want to let a few years pass before having another child.

The relationship of each mother and child is different, however, actions that persist through phrases and behaviors that differ between the two partners are preserved. Among these appears: the way in which mother and son communicate, the things that make both laugh, the circumstances for one another to agree and perform what they like and please. All this game progresses according to the development of the child and in all these patterns the culture and the vision of life as a social base emerge. The mother is interested that her son is happy with her, after everything, what comes will be fine. The mother allows him to exercise the action of breastfeeding to the fullest for as long as his son wishes.

The conversation between mother and child is a fundamental element in the development of affective ties, some of these teenage mothers say: "...to have someone to talk with since I was in my womb, [...] I am no longer alone, [...] is always with me." "...I try to set a good example in what I do... and what I say"; "...I feel proud and happy to hear him say mom ..." The center of their interaction relationship is the mother tongue, an instrument with which they help preserve their millennial identity, their language is the primary tool to treasure their vision of life and death, its essence and importance of existence, to be happy with what they are, with what they have and with what they live; therefore, it is what adolescent mothers value most. Between grandmothers and grandchildren, mothers and children, the talks are barely audible to the Chabochi. On many occasions, the laughter happens because the Chabochi do not understand what they are talking about, or what makes them funny.

2.2. Ancestral affective manifestations

Mother Rarámuri, is observed carrying her son on his back, to have freedom in his arms; the infant remains attached to his mother for many months consecutively, this allows him to breastfeed without a restricted schedule, to do so at free demand. Staying close to his mother's body, constantly listening to the beat of his heart and remaining in peace or serenity while the mother is there, gives calm to his spirit. In interaction relationships, young children under three or four years of age are proactive in the search for contact and in the permanence of contact with their parents, according to the theory of Attachment and the Safe Base of Ainsworth (1978) and Bowlby. (1984). No occasions of rejection or avoidance of contact between mother and child are detected, for their part they are more reserved in their expressiveness, leaving it for occasions in which both are far from foreign views.

Less educated women maintain their original clothing, however, adolescents who study the tele-baccalaureate level do not wear this clothing; her dress is Castilianized, visible dominance of the Chabochi culture for the constitution of identity in these mothers. They aspire to an academic improvement that does not change their presence in the

world and for the world, however, their conception of life is filtered by the idea of the continuity of scholastic studies of the chabochi, a circumstance learned for more than five centuries of existence in Mexico and, lived in the two decades of life, looking for an educational certification of their own and for their children as a possibility of work, an example of this: "...have a better paid job and my baby is not hungry, my children also finish a career.", "...in-the future teach my children that if you can...", "...give my children a fair life." Mestizo conceptions of education, paradigm in which they have lived, conditions that leave aside the essence of sharing the goods as far as they reach, characteristic of the original people; today, it is only looking for goods for the individual, not for the community.

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