

STEREOTYPES

TRANSCRIPTS

The collections of these transcripts are not complete.

Ud. cree que hayan estereotipos sobre las mujeres? Qué son ejemplos? Ud. cree que haya un cambio en los estereotipos?

Ages 18-29:

Morealía Ramos: *“un cambio en las chavalas que estamos organizadas a veces veníamos muchas chavalas...muchas tímidas no les gustaba hablar, no les gustaba participar, no les gustaba exponer sobre los temas, les daba pena, quizás porque en el hogar no tenían esa libertad pero con el tiempo, ya no ellas se relajaban, opinaban, bailaban, y hacían todo lo que ellas querían con esa libertad entonces se ve el cambio...entonces ya cambiamos porque ya estamos informadas de todo y ahora si veo que hay una cambio.”*

Verónica Ríos: (Resumen) *Ella explicó que unos ejemplos de los estereotipos son que las mujeres hecho para los hombres y que los hombres eran más importante de las mujeres. Cuando hablamos sobre el cambio en los estereotipos, ella le dijo que hay un cambio en las acciones de las mujeres. En el pasado, las mujeres tenían medio para usar la voz, pero ahora no. También, hay más personas que escucha a las voces de las mujeres.*

Magda Ivett Gómez González: *“Cuando vamos en las marchas nos dicen que somos una locas, que somos unas putas, que somos unas vagas...que solos can a aprender cosas malas...Existen diferentes estereotipos en diferentes departamentos de Nicaragua...si conversas con esa persona y te dice su perspectiva que tiene es muy diferente entonces son otras ideas que tienen las mujeres.”*

María Teresa Gómez Castillo: *“...las mujeres solo pueden estar y hacer las cosas de las casas solo...podían asistir a las urnas electorales...ahora ya podemos vota, ya podemos asistir a la universidad, ya podemos trabajar en diferentes ámbitos al igual que los hombres.”*

Mayra Sánchez: *“...la mayoría de la gente solo nos dan discriminación...un grupo de mujeres jóvenes que jugamos fútbol que antes no jugamos...discriminación decían esas ganchonas que no tienen que hacer que son unas locas que como no van a echar tortillas, que no le ponen la rienda, o es que andan buscando hombres...el pasado, las mujeres eran más marginadas todo el tiempo y ahora no, todo mundo ya tienen conocimiento y sabe cuáles son sus derechos, lo saben defender y no se quedan cayadas...”*

Karla Sánchez: *“...nos tachan como las vagas, vulgares, libertinas nos dicen, o lesbianas...somos mujeres que no tenemos que hacer, que nos vale todos...somos mujeres que no tomamos seriedad en los asuntos de nuestras vidas... que ha venido cambiando porque eso son cosas que nos impone la sociedad, por ejemplo, la maternidad es algo que nos imponen y es algo que está ahí presionando para tener que ser mamá y ahora es como que hay más tiempo de pensar y de proponerse metas más de largo plazo, de tener más meyas personales es como que lo va cambiando de perspectiva de ver las situaciones, de ver el contexto se donde estamos...en al enfoque de educación, ejemplo, cuando vamos a las escuelas normales nos integra y podemos aportar más en los temas de sexualidad, autoestima...y aportar más a estos temas...pero no así tan abierto...hablar de muchas cosas que no hablan.”*

Ages 30-39:

Jessica Azusena Ríos Vilchez: *“En la sociedad, sí...Las chavalas siempre se andan peleando por un novio o se dicen cosas...se pelean por la forma de vestir, por ser más bonita que otra, por mejor*

cuerpo, por mejor características...hay un cambio porque las mujeres tenemos que aprender a no tenemos que desvalorizarnos por un hombre o por que cada quien tenemos las características...somos iguales ante toda conservar la igualdad y no andar así divulgando...”

Nidia Diez López: *“...a veces vemos que existen chavalas muy diferente a nosotras y tiene actitudes que no nos gusta verlas así, pero ya eso para ellas lo ven como normal, como que es su vida normal eso ocurre por la falta de información y nosotras no estamos en todas las comunidades...Las chavalas los estereotipos los ven como normal lo que es el abuso sexual al violencia, más en las comunidades más lejas de la ciudad se ve más la violencia, y siempre lo vemos como normal.”*

Karla Patricia Blandón Zamora: *“Sí, las mujeres las que buscan son cambios para poder tomar decisiones...entonces de cierta manera nosotras las apoyamos a ellas en el proceso...”*

María Teresa Fuentes: *“...las mujeres somos menos reservadas que los hombres...mujeres nosotras nos separamos, nos distanciamos más...Hay estereotipos, por ejemplo para obtener una trabajo en un banco, tiene que ver una estereotipo de mujer, tiene que ser bonita, delgada, de color...la mujer tiene que limpiar la casa, cuidar a los niños, serle fiel al esposo...”*

Ages 40-49:

Carolina Corrales: *“Por ejemplo, las mujeres dela campo con las mujeres ricas, con muy diferentes...el campo hay mujeres que aun siguen luchando por la libertad...En Managua, el 80% de las mujeres están liberadas, en el campo...las mujeres no estudian, no tienen ninguna relación no trabajan, están sometidas al trabajo del hogar y piensan que es una obligación estar en el hogar, no tener libertad como mujer...Sí, porque ha habido muchos cambios a raíz de los 80.”*

Aracely Alfaro Morales: *“Claro que hay muchos estereotipos...una mujer es sumisa, es muy sexy, cosas como así, muy degradantes para nosotras las mujeres...somos masoquistas y nos agrada en cierta manera la violencia física...en la mentalidad de las personas es muy difícil, sin embargo hay cambios muy pequeños...sé que debería haber cambios más grandes, pero vivimos en una sociedad machista.”*

Yari Medina: *“...Las nicas somos luchadoras, luchamos más que los hombres...Las mujeres del mercado con luchadoras, con mujeres que les gusta trabajar, no se quedan en casa sentadas...salen adelante por si solas sin necesidad de tener una marido que las mantenga o algo así.”*

Violeta Sarria Torres: *“Sí...En la forma en que se expresan, en la forma de tener hijos, hacerse pronunciar para que haya igualdad de género...se ha pronunciado más en lo que es la violencia familiar...”*

María Eduvigis: *“No conozco alguno que se refiera negativamente a la mujer...pero sí conozco muchos...La mujer que asciende en el trabajo es una puta de calzón...Las mujeres bonitas no piensan...La mujer es de su casa...Las mujeres no saben estacionar un vehículo...Las mujeres no saben manejar un vehículo...Las mujeres solo piensan en dinero...A las mujeres les gusta que les peguen...Si una mujer deja a un hombre es porque tiene a otro...Yo pienso que si...porque ahora hay mucha información al respecto, sobre los derechos que tenemos y cómo hacerlos valer...Se ha logrado bastante espacio en los lugares de toma de decisión y pienso que cada vez avanzaremos más consecuentemente como mujeres por las mujeres.”*

Ages 50-59:

Silda Leytón: *“Siempre...porque siempre existen las discriminaciones...los vamos a encontrar esa condición de género...la rivalidad...los espacios de participación, los trabajos...sabemos más, hay más información las mujeres conocemos nuestras debilidades, nuestras fortalezas, y embace a eso estamos trabajando...que vos no debes usar vestidos, no pintarte, que sos bruta...vos no debes de trabajar, vos no debes de estudiar porque vos sos mujer y te dice lo que tienes que hacer es lavar, planchar, entonces nosotras luchamos contra esos machismo patriarcal.”*

María Haydee Mora: *“Yo pienso que no...Entre las que estamos organizadas y que trabajamos por el bien de nosotras mismas, considero que estamos en esa relación de chismerío...Cuando comenzamos a hablar hubo un cambio de que se nos escuche, cuando no queremos estar con una persona no estamos con ella y ya, hay leyes que nos pueden proteger, leyes que nos sirven ahora para poder hablar...hay mujeres que por su esfuerzo en la producción el Gobierno las ha apoyado mucho con el proyecto del chanchito...no es necesario tener a una hombre para poder salir adelante.”*

Hilda Alegría Vega: *“Hay libre expresión , per hay Movimientos de Mujeres que están apegados a otros partidos para actuar en contra el Gobierno...Hay muchas mujeres jefas de familia...Hay más confianza en las mujeres que en los hombres, todos los beneficios con para la mujer que son prioridad.”*

Ages 60-75:

Eva Parrales: *“Sí, hay mujeres chismosas en el trabajo...Se da también si a la mujer le gusta el jefe y busca como conquistarlo y hay cosas en él que el jefe está abusado de ellas...Sí, porque antes las*

mujeres no tenían muchos derechos y ahora sí...los mismos derechos tiene la mujer y el hombre...”

ANALYSIS

As stated in the methodology portion of this study, stereotypes or the specific word *estereotipos* did not have the same connotation in Nicaragua as the United States describes. In this content, *estereotipos* needed a better explanation. The word *estereotipos* ascribes to the perspectives of Nicaraguan women that their society saw as true, but in reality represented *chisme* or false accusations.¹ While many participants understood *estereotipos* as new terminology, each woman also understood the definition in the context of this study and felt that most *estereotipos* of Nicaraguan women arose from false, mal-perspectives of women.

In hopes that the demographic information collected (educational levels, location, ages, and activism) would reveal a connection between the participating women, the women did not connect according to their educational levels, ages, locations, or participation in activism. Instead, the participants shared similar ideas and knowledge of stereotypes. Their connections revealed that rather than evolving and changing throughout the decades, stereotypes helped Nicaraguan women to unite and organize. The unintentional categories that the participants constructed for the examples of stereotypes were based on women's actions, appearances, and purposes. When women spoke about their actions, they referred to their abilities throughout their personal lives and in their communities or society. Often times, the Nicaraguan women related their actions to their stereotypes to indicate the stereotypical ideology of what a Nicaraguan woman could or could not do. In regards to appearance, stereotypes played a role towards women's physical presentations and personal reputations. While each participant gave specific examples, a variety of women experienced the same stereotypes, often denouncing them for their activism in the Women's Movement or overall human rights. As for stereotypes that associated with purpose, the

¹ The direct English translation for *chisme* is gossip.

understanding of a Nicaraguan woman's purpose relied on the ideas of why women were put on Earth and what society expected them to do throughout their lives.

However, in approaching the change of stereotypes, the generations of Nicaraguan women began to divide based on their interpretations of these changes. For women between the ages of eighteen to twenty-nine, their understanding of change demonstrated the current transformations that women faced in the present. These women were born in the 1990s, when the Women's Movement developed tactics for activism and organization, allowing them to address present day issues. However, for women born in the 1980s, between the ages of thirty and thirty-nine, their primary thoughts of change in stereotypes depended on the support system that the Women's Movement offered during their time. In the 1980s, the Sandinista Literacy Campaign reached its peak, allowing all citizens of Nicaragua the opportunity to learn, to read, and to educate themselves about their society. While more women became literate, the support that their generation needed for the Women's Movement decreased due to the prevailing efforts for the Literacy Campaign.

Nevertheless, as age proved to be the reason for the differences in opinions between the generations of Nicaraguan women, the two generations that experienced the peak of the Revolution also determined a split interpretation for the development of stereotypes. For Nicaraguan women between the ages of forty to forty-nine, born in the 1970s, their ideas of change in stereotypes focused on the improvements for women that could still be made. While they have admitted a small change in their society in regard to the perspectives of women, they perceive that their world still operates based on *machismo*. Women who also lived during the Revolution in the 1960s, and between the ages of fifty to fifty-nine, held ideologies for change in stereotypes based on the notion of female superiority and women's political strides.

For women between the ages of sixty to seventy-five, born during the Somoza dictatorship in the 1950s, their perceptions varied in comparison to other generations. With the suppression of

the Women's Movement by the Somoza dictatorship, women had little chance of fighting for or speaking through the Women's Movement. While the Women's Movement did not diminish at the time of the dictatorship, its influence rooted from the fact that women won the right to vote, leading their perceptions of the generational change of stereotypes to embody the political strides for women's rights.

FINAL THOUGHTS

Examples of Stereotypes

In regards to the first category of examples of stereotypes, women alluded to the idea that the perspectives of Nicaraguan women reflected their abilities in relation to their actions. Magda Ivett Gómez González expressed that, “cuando vamos [las mujeres] en las marchas nos dicen que somos una locas, que somos unas putas, que somos unas vagas...que solos van a aprender cosas malas...”² Through González’s statement, women lived with a negative connotation, because of their activism in the Women’s Movement. Nicaraguan society described feminist to be *vagas* or hooligans, because they chose to stand against the status quo. González’s quote also suggested that non-feminist activists discouraged women from joining the Movement or the activism for the Women’s Movement. A connotation of disrespect lingered with the already arduous struggle, almost as if women had no insight to their overall goals or purpose.

Carolina Corrales presented that the disrespect and belittling demeanor towards women is only evident in certain areas of Nicaragua, she explained that, “...el campo, hay mujeres que aun siguen luchando por la libertad...las mujeres no estuidan, no tienen ninguna relación, no trabajan, están sometidas al trabajo del hogar y piensan que es una obligación estar en el hogar, no tener libertad como mujer...” Since women in the rural areas of Nicaragua have less access to technology and overall information, the progress or sense of *libertad* that Corrales mentions did not feel as strong as the *libertad* that women located in the cities feel. In the city, women explore outside of the home and do not feel obligated to stay home as women in rural areas often do. While Corrales’ thought process had implied a separation amongst Nicaraguan women, Nidia Diez López had also supported that, “...las chavalas, los estereotipos los ven como normal que lo que es

² The term *vagas* is equivalent to the understanding of the United States’ perspective of a hoodlum or hooligan.

el abuso al violencia, más en las comunidades más lejas de la ciudad se ve más la violencia, y siempre lo vemos como normal...” López and Corrales recognized that women further from city life did not have exposure to the education of empowering women in the cities, which allowed stereotypes to be more prevalent in areas that did not have access to the support from women’s organizations or activism.

With respect to the examples of stereotypes in the second and third categories of appearance and purpose, the interviewees posed perceptions of women that they felt themselves, and witnessed themselves. Aracely Alfaro Morales recalled a stereotype that described women as, “muy sexy”, and Jessica Azucena Ríos Vílchez remembered that, “...las chavalas siempre se andan peleando por un novio o se dicen cosas...se pelean por la forma de vestir, por ser más bonita que otra, por mejor cuerpo, por mejor características...” Both Morales and Vílchez explained that the appearances of Nicaraguan women contributed to the stereotypical perceptions that discredit the women in their society. When women fought each other to prove who looked better, their actions reflected negatively on the struggle for women’s rights. Their image seemed to dictate how the public perceived the seriousness and vitality of their Movement.

As for the idea of purpose that symbolized stereotypical interpretations for women in Nicaragua, it appeared that this particular concept derived from a deeper, more historical context. When Karla Sánchez analyzed her understanding of stereotypes, she felt that an important aspect for women was, “...para tener que ser mamá...” In agreement with María Teresa Gómez Castillo, she included that, “...las mujeres solo pueden estar y hacer las cosas de las casas solo...”, and Verónica Ríos added that women were made for men, and that men held more importance than women. While these ideologies stemmed from a more deep-rooted way of living, Silda Leytón admitted that the women of Nicaraguan were, “...entonces nosotras luchamos contra esos machismo patriarcal.” Historically, the women of Nicaragua faced a fundamental problem in living

in a *machista* society. However, the idea of transforming the stereotypical consciousness could be the solution to ameliorating the problems with the misconceptions of women.

The Change in Stereotypical Perspectives

As women began to speak about the changes in stereotypes, it seemed that age group once again influenced their perceptions. For instance, in age groups from eighteen to twenty-nine, Morealía Ramos justified that, “un cambio en las chavalas que estamos organizadas...muchas tímidas no les gustaba hablar, no les gustaba participar, no les gustaba exponer sobre los temas, les daba pena, quizás porque en el hogar no tenían esa libertad, pero con el tiempo, ya no ellas se relajaban, opinaban, bailaban, y hacían todo lo que ellas querían con esa libertad, entonces se ve el cambio...” Ramos spoke about a sense of *libertad* that women had not felt in the past, in comparison to the *libertad* that women felt in their society today. Her ideology of transformation focused on what happened then and what happens now, similar to Mayra Sánchez when she reported that, “...un grupo de mujeres jóvenes que jugamos fútbol que antes no jugamos...el pasado, las mujeres eran más marginadas todo el tiempo y ahora no...” Ramos and Sánchez used their experiences of what they knew about the past and how they live today as examples of change. They focused on the aspect of the direct circumstances of their situation. As Ramos pointed out dancing and Sánchez remembered playing soccer, they both revealed concrete examples of how the stereotypes changed to allow women a new sense of *libertad* that allowed women to express themselves in athletics.

As for women in between the ages of thirty to thirty-nine, Karla Patricia Blandón Zamora and Jessica Azusena Ríos Vélchez concentrated on the shift in stereotypes in a way that represented the support that women feel when participating in feminist activism. Zamora described, “entonces de cierta manera, nosotras las apoyamos a ellas en el proceso...”, along with Vélchez who stated that, “...hay un cambio porque las mujeres tenemos que aprender a no tenemos que desvalorizarnos por un hombre o por que cada quien tenemos las características...” In both interviews, the women touched on the ideas of support. Zamora explained that women help one

another in *el proceso* or the Women's Movement, which elaborates why she felt a stronger sense of encouragement. Vilchez argued that women should not have to devalue one another, that women should help one another, and support one another. For the women in Nicaragua, it is crucial that they understand that other women are willing to step forward to empower themselves and other women. The senses of feeling support, loyalty, and protection are all important in remaining united.

In the age group of women from ages forty to forty-nine, their primary focus on the development in stereotypes acknowledged the need to progress more. Aracely Alfaro Morales along with María Eduvigis recognized the efforts that women made in their society, yet they stressed the importance of continuing that same push in their more intimate communities. Morales reminded women that, "...sin embargo, hay cambios muy pequeños...sé que debería haber cambios más grandes, pero vivimos en una sociedad machista." and Eduvigis agreed when she supported Morales by stating, "...se ha logrado bastante espacio en los lugares de toma decisión y pienso que cada vez avanzaremos más consecuentemente como mujeres por las mujeres." While Morales believed that the overall *machista* environment affected the struggle for women's rights, Eduvigis revealed that women metaphorically fighting for one another also played an enormous part in the strides that Nicaraguan women took for their cause. While women take successful actions in becoming equal to men, their society has not progressed as much as Nicaraguan women hoped, leaving women in this generation to strive for more results.

With the women in age group fifty to fifty-nine, their focus on the transformation of stereotypes depended on the political power that women held. In María Haydee Mora's words, she explained that, "hay leyes que nos pueden proteger, leyes que nos sirven ahora para poder hablar...hay mujeres que por su esfuerzo en la producción el Gobierno las ha apoyado mucho...", along with Silda Leytón who mentioned that, "...embace a eso estamos trabajando..." and Hilda

Alegría Vega who expressed that, “Hay libre expresión, pero hay Movimiento de Mujeres que están apegados a otros partidos para actuar en contra el Gobierno...” Through the interpretations of women from fifty to fifty-nine years old, the idea of advancing in the work force and government meant that women obtained more political relief and support than Nicaraguan women had in the past. As Vega and Mora pointed out, the increase in women involvement with the government to help make political changes for women contribute to the change in past stereotypes. Leytón also indicated that with the increase of women involved in the labor force, the more incentive to change politics in favor for women to keep women more economically involved. The strides that women took in the government and the work force alluded to the idea that women changed the misconceptions of Nicaraguan women throughout their society.

Lastly, in the age group of Nicaraguan women from ages sixty to seventy-five, their perceptions targeted the change in stereotypes through overall women’s rights. Eva PARRALES remembered that, “..antes las mujeres no tenían muchos derechos y ahora sí, los mismos derechos tiene la mujer y el hombre...” While PARRALES felt that men and women earned the same rights, in comparison to the other women’s perceptions, she was also born when the Somoza dictatorship existed, witnessed the depths of the Revolution, and experienced the struggle that women faced in finding and stabilizing the Women’s Movement. PARRALES focused on rights, because she lived in an era where she had minimal rights because of her gender and censorship from the Somoza dictatorship. However, throughout the decades she had also encountered the fight in earning more rights also because of her gender.

Each woman had their own individual perspectives of what stereotypes for Nicaraguan women meant and how they changed throughout their life experiences. Each generation focused on how stereotypes impacted women directly, and indirectly through their causes for the Women’s Movement. Although, from my interpretation, stereotypes and perceptions of Nicaraguan women

did not change throughout the generations of women, the stereotypes evolved and became more specific. The difference of how stereotypes addressed certain woman allowed the generations of Nicaraguan women to tackled their misconceptions in distinct ways that fit the historical background of what the women perceived as their realities. As women changed, so did their stereotypes, which meant that women needed to revisit stereotypes in a different manner.