

Reinvention of daily life in women from Cúcuta in times of COVID-19

Reinvención de la vida cotidiana en mujeres cucuteñas en tiempos de COVID-19

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Background

The Covid-19 pandemic gave rise to a number of regulations issued by some States that adopted measures to contain the spread of infection, including social distancing and the express premise of "staying home". As of the time of the obligatory social confinement, a marked accent of vulneration was seen on women, since they increased the overload of work, as students in some cases, paid workers who continue to work through teleworking or working at home and at the same time carry out the domestic affairs and be the main caregivers of patients or elderly adults and children in their homes (ONU, Women, 2020).

In turn, these women are inscribed in contexts of micro and macro-social interaction that are situated and connote particularities and specificities in each and that in turn are intertwined with each other (Albertín, 2017). In the case of the pandemic, these have been spaces of obligatory social confinement that have transformed subjectivities that must be valued in a situated manner.

Aims

Investigate the transformations in the daily lives of women in Cúcuta during the isolation of the COVID-19 pandemic.

Method & procedures

Qualitative study with a phenomenological approach. An intentional sampling was carried out, taking into account the diversity of social, cultural and economic contexts. A total of 15 women between the ages of 21 and 56 participated, and in-depth interviews were applied. For the analysis of the information obtained, we used as a method the grounded theory. For the open coding the software Atlas-Ti was used, the other levels of coding were done manually.

Results & discussion

From the method of Grounded Theory, it emerged as a central category: "Reinventing practices, social relations and subjectivities in the context of pandemic". The general categories were: "Prevention: a practice that runs between the particular being and the specific being", "New forms of social and family relations and interdependence in a pandemic", "Assuming multiple roles and subjecting oneself to the institution of powers in the new reality", and "An awakening of consciousness for oneself".

Uncertainty regarding the duration of the pandemic, health, and family economic situation, is of concern to study participants. They claim that the world will never be the same again. Faced with this reality, their routine and schedules have changed drastically; therefore, they are trying to build a new daily life, creating spaces to share recreational activities (board games, watching movies, dancing, etc.) and to talk. The women have transformed their practices, adapting the houses they live in as places that allow them to do telework, housework, virtual studies and recreation at the same time. It is a time to become aware of oneself, for oneself and to think as a social being, taking into account the collective, the para-us (Heller, 1972), by which they stick to norms adopted by the State to avoid carrying the contagion, but also make a critical analysis of the contributions of this entity towards the most vulnerable groups.

The women have transformed their practices, adapting the houses they live in as places that allow them to carry out teleworking, housework, virtual studies and recreation at the same time. Following Faur (2014), these family spaces become scenarios of "juggling" women, who perform multiple practices, including leading the roles to be played by each of the members of their family, to pause attempts of violence that arise parallel to the social confinement in their family, to respond to the demands of their work, to recreate and maintain food, support in studies and care for others.

Conclusion

In women, multiple changes occur during the pandemic, in such a way that the ethical, political and, one would say, aesthetic awareness is revealed, inasmuch as they assume a thought in the face of the positions of the State, of the collectives, of themselves; but, in addition, they make the decision to give themselves without measure to the need of the other and to order a primacy of values for themselves" (Heller, 1972). In turn, in the language of Elias (1988), the confined subject is objectified, since he becomes an object that he is forced to produce and reproduce by competitiveness and unmet need in the context of confinement.

The awareness that underlies the transformation of subjectivities as an ontological and social being reveals the resignification and hierarchization of values in which the family, life as existence, others, the appreciation of difference, and the environment prevail. A greater attachment to the faith is manifested as an inspiration and element that configures the hope to be maintained and to continue in the transfer of the new daily life.

Keywords: lifestyle, public health, social transformation, women

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