



## Violence Against Women: A Multicultural Perspective in Oaxaca De Juarez, Mexico and Odisha, India

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**Abstract:** Violence against women is an international problem with historical roots where cultural issues have emphasized the differences between women and men, leading to the establishment of norms and social roles that have been adopted for many years as stereotyped human behaviors within each society. The objective of this research is to analyze the historical situation of violence against women in Oaxaca, Mexico, and Odisha, India, based on a historical cultural perspective that highlights the multiculturalism of the nations and its impact on the quality of life for women. Both states are characterized by rich cultural diversity; however, the well-being of women is diminished as they become immersed in the customs of their communities while simultaneously being part of a central region that embraces a diversity of ethnic groups, cultures, and traditions with new forms of organization. This turns women into the most vulnerable sector, as according to the World Health Organization, “one in three women has been a victim of physical or sexual violence by a partner at some point in their life.” The methodology employed recognizes a mixed approach with a qualitative prevalence; the research type is descriptive-explanatory-analytical; and the research instruments include archival documents, government sources, and direct observation. The obtained result comprises a comparative analysis of the cultural diversity of two nations facing a common issue: “violence against women.” Additionally, the analysis includes an examination of the historical violence experienced by women worldwide. Furthermore, there is a section devoted to describing historical violence specifically in Mexico and India, and finally, the study concludes with an in-depth analysis of violence against women in Oaxaca de Juárez and Odisha.

**Keywords:** Gender violence, Family violence, Cultural diversity

**Received :** 28 December 2023

**Revised :** 27 January 2024

**Accepted :** 06 February 2024

**Published :** 29 June 2024

### TO CITE THIS ARTICLE:

Martinez, C.M., & Acharya, A.K. (2024). Violence Against Women: A Multicultural Perspective in Oaxaca De Juarez, Mexico and Odisha, India, *Society and Culture Development in India*, 4: 1, pp. 19-37. <https://doi.org/10.47509/SCDI.2024.v04i01.02>

## Introduction

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Cultural diversity is the outcome of a history that nourishes culture, promotes values, promotes traditions, and generates the guidelines that define the behavior of inhabitants, communities, and nations. In this context, culture and traditions serve as the primary avenues for future teachings in the sentiments, thoughts, and actions of their inhabitants. These cultural factors are the result of the transmission of knowledge and traditions forged within family nuclei, which for years delineated the difference between women and men. This gave rise to specific stereotypes, defined social roles, and the “status quo” of social norms that widened the gap of inequality in areas such as education, health, community life, religion, politics, and the workplace for thousands of years. In the last 35 years, a globalized process of change has been initiated, redefining the roles of women and men. This process confronts the breaking of social stereotypes, acknowledging shared responsibilities within the household, and expanding opportunities for women in professional and political spheres. However, these new worldviews make gradual and slow progress, with rural or indigenous communities being the most affected.

Regrettably, violence directed towards women has become normalized in rural communities. This phenomenon is more pronounced in urban areas, which serve as centers and places of residence for the inhabitants of these communities. When women leave their homes to settle in these urban environments, they face increased vulnerability as they depend on the household “provider” and leave behind their families and traditions. This process involves the creation of a new cultural identity in an entirely new and unfamiliar environment, which significantly becomes their new home. Violence, an action impacting both the physical and emotional well-being of women, is addressed here through an analysis of the cultural factors that facilitated the normalization of such violence. A historical and multicultural perspective is offered, exploring the roots of this phenomenon in two diverse nations, despite sharing a regrettable similarity in terms of violence against women. This phenomenon traces its roots to ancient history but remains highly relevant today. Over years of subjugation, violent actions became normalized, and the distinctions between men and women were emphasized, perpetuating violence as an indicator of masculinity. This pattern has given rise to a wave of widespread violence that affects global levels.

## Problem Statement

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Gender-based violence is an international issue that targets individuals or groups based on gender, impacting the integrity of the victims. In 1993, the United Nations,

in its declaration on the eradication of violence against women, emphasized on December 20 of the same year the need for the universal application of laws and “principles related to parity, safety, autonomy, integrity, and dignity of all human beings.” This was in response to ongoing social movements dedicated to improving conditions for women and children. In 1995, during the fourth world conference on women’s needs, held in Beijing, the “Beijing Declaration and Platform for Action” (United Nations, 1995) was created in order to accelerate and endorse actions for gender equality, progress and peace; and to end the differences against women and girls to achieve equality.

In September 2015, the Sustainable Development Goals (SDGs) were adopted in the Agenda 2030, titled “Sustainable Development Goals: An Opportunity for Latin America and the Caribbean” (UN, United Nations, 2018). Within these goals, one of them (SDG 5), named gender equality which promotes the development of all women and girls. According to the World Bank (DataBank, 2021), the total global population is 7.84 billion people, with 3.88 billion being women, representing 49.6% of the total population. In relation to these data, on average, 736 to 852 million women experienced some form of violence. In other words, “...one in three has been a victim of physical or sexual violence by a partner at some point in their life” (WHO, 2021).

In Mexico, violence against women is a critical issue. According to the National Survey on the Dynamics of Household Relationships (ENDIREH, 2021), the country is inhabited by 128 million people, of which 65.5 million are women, accounting for 51.2% of the total population. The prevalence of violence against women aged 15 years and older at the national level is 70.1%, meaning that 45,915,500 women have been victims of some form of psychological, physical, sexual, economic, patrimonial, and/or discriminatory violence at some point in their lives, where psychological violence has the highest prevalence at 51.6%, followed by sexual violence at 23.3% (ENDIREH, 2021). In India, according to World Bank data as of 2021, the total population is 1.39 billion, of which 669,435,596 are women, representing 48% of the total population (DataBank, 2021). Violence against women in this country has become normalized, with at least one-third of women experiencing domestic violence by their husbands, often justifying these violent actions. Approximately 52% of women aged 15 to 49 years believe that it is acceptable for husbands to use physical violence (International Institute for Population Sciences (IIPS) and ICF, 2021).

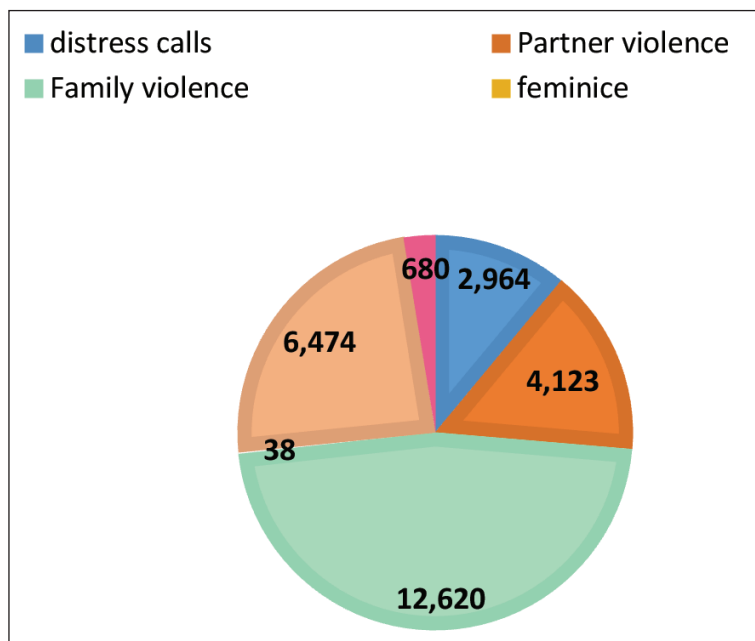
In Oaxaca, Mexico, as of the year 2021, the population amounts to 4,165,619 people, with 2,166,633 being women. During the year 2020, there were 2,964

**Table 1: Statistical Data on Women Victims of Violence**

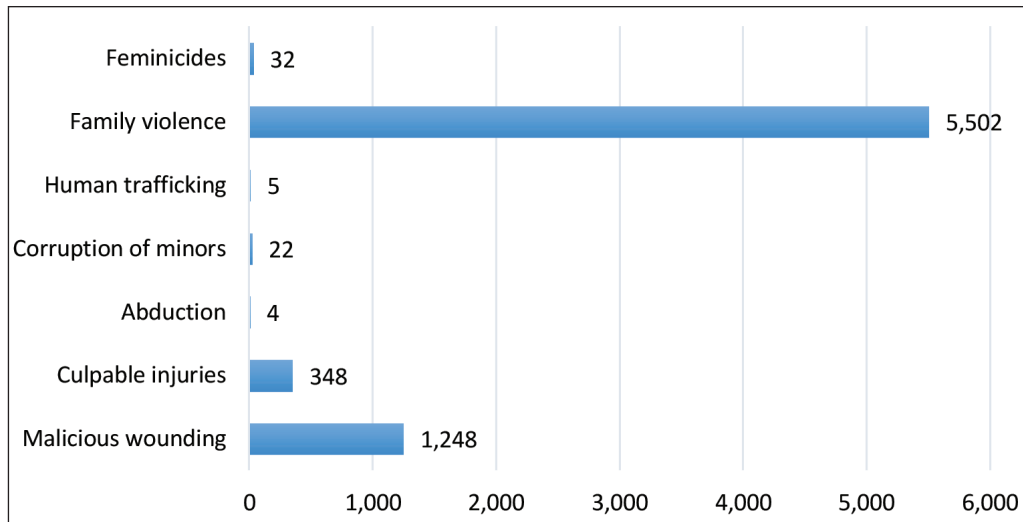
DATA	WORLD	MEXICO	INDIA
No. of inhabitants	7.84 billion	128 million	1.39 billion
No. of women	3.88 billion	65.5 million	669 million 435 thousand 596
% of women	49.48%	51.2%	48%
No. of women victims of violence	736 and up to 852 million	45 million 915 thousand 500 women	200 million 830 thousand 678

Source: Own elaboration with data (WHO, 2021) (ENDIREH, 2021) (IIPS, 2021).

distress calls from women, with 4,123 related to partner violence and 12,620 related to family violence. According to the Secretary of Public Security (SSP, 2020), there were 38 cases of femicide, 6,474 reported incidents of family violence, and 680 alleged crimes of rape (See Figure 1). From January to September 2022, there have been 1,248 reported cases of alleged women victims of intentional injuries, 348 for culpable injuries, 4 victims of kidnapping, 22 cases of corruption of minors, and 5 cases of human trafficking. There have been 5,502 alleged crimes of family violence and 32 femicides in the state, with the Valles Centrales being the region with the highest number of victims (SSP, 2022) (See Figure 2).

**Figure 1: Statistical data on violence against women Oaxaca, Mexico 2020**

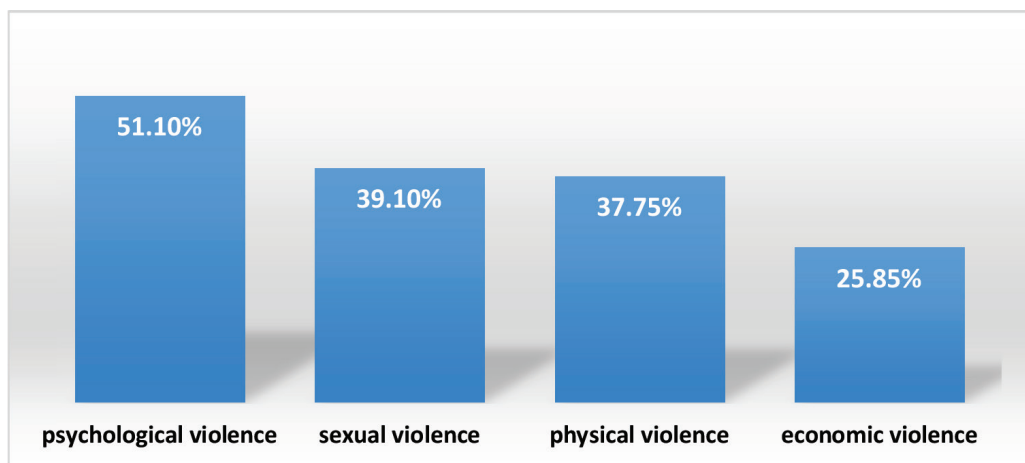
Source: Own elaboration with data (SSP, 2020).



**Figure 2: Statistical data on violence against women Oaxaca, Mexico 2022**

*Source:* Own elaboration with data (SSP, 2022)

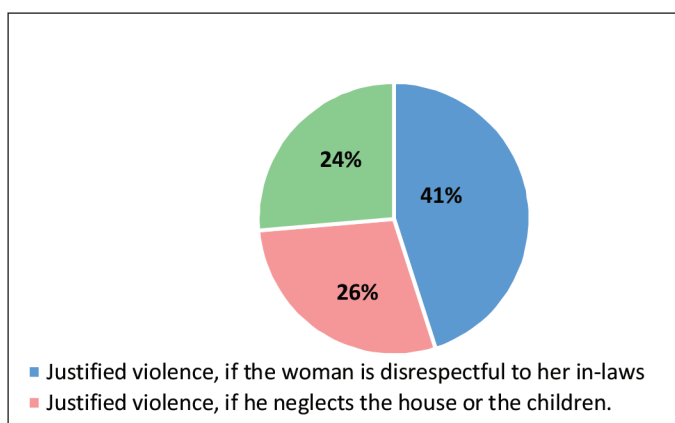
According to the ENDIREH 2021 (INEGI I. N., 2021), at the state level, the prevalence of violence against women is 67.1%. This means that 1,453,811 women aged 15 years or older have been victims of some type of violence throughout their lives. Psychological violence is the most prevalent (51.1%), followed by sexual violence (39.1%), physical violence (37.75%), and economic violence (25.8%).



**Figure 3: Representative types of violence against women Oaxaca, Mexico**

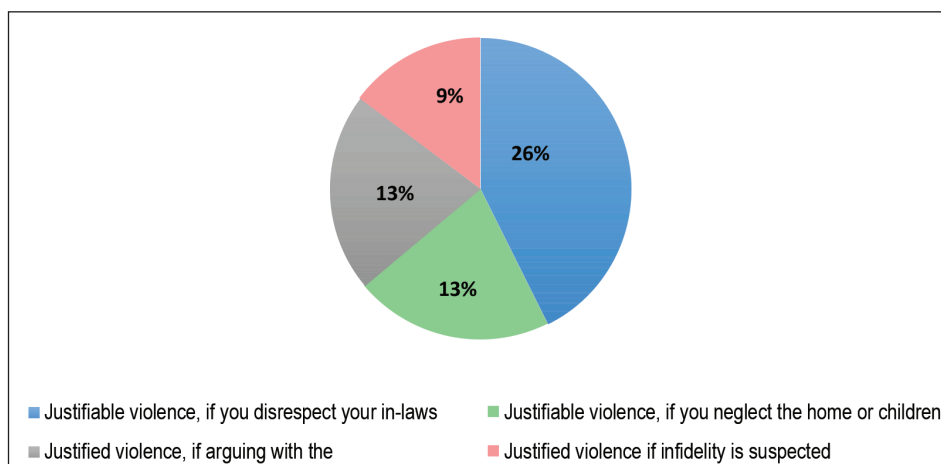
*Source:* Own elaboration with data (INEGI I. N., 2021).

In the state of Odisha, India, 49% of women are agree that it is justified for their husbands to beat them in certain circumstances, such as if the woman disrespects her in-laws (41%), neglects the home or children (26%), or engages in a dispute with him (24%) (See Figure 4). On the other hand, men (32%) believe that hitting a woman is justified if she disrespects her in-laws (26%), neglects the home or children (13%), engages in a dispute with him (13%), or if he suspects infidelity (9%) (See Figure 5). Even 34% of women and 28% of men with at least 12 years of education affirm that it is justified for their husbands to hit them for one of the previous specified reasons (International Institute for Population Sciences (IIPS) and ICF, 2021).



**Figure 4: Justification for violence against women by women Odisha, India**

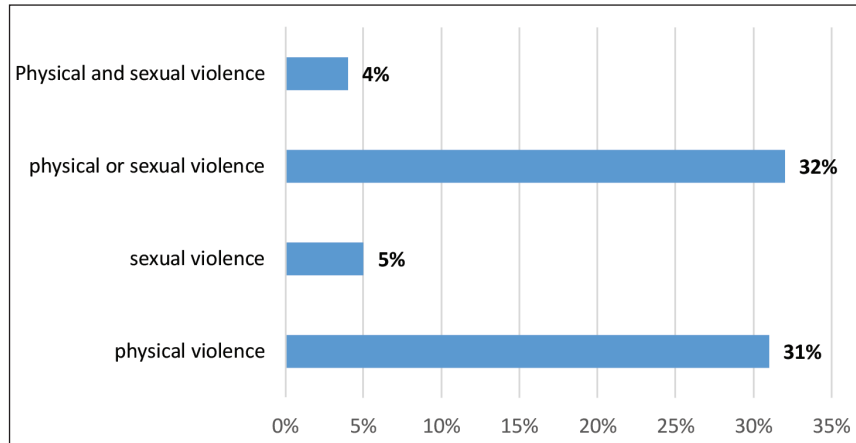
Source: Own elaboration with data (IIPS, 2021).



**Figure 5: Justification of violence against women by men in Odisha, India**

Source: Own elaboration with data (IIPS, 2021).

In this state, 31% of women aged 18 to 49 have experienced physical violence at some point, and 5% have suffered sexual violence. In total, 32% of women have suffered either physical or sexual violence, with 4% experiencing both physical and sexual violence. In the case of women who experienced physical violence from the age of 15, where the most common aggressor was the current husband (International Institute for Population Sciences (IIPS) and ICF, 2021).



**Figure 6: Representative types of violence against women Odisha, India**

*Source:* Own elaboration with data (IIPS, 2021).

Upon examining the statistics, an international issue concerning violence against women becomes evident. However, it is crucial to recognize that these data reflect a tragic and alarming narrative shaped by patterns of violence that perpetuate the belief in the alleged superiority of men over women. As a consequence of these misconceptions, violations against women's fundamental rights unfold, impacting their physical and psychological integrity.

## General Objective

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To analyze the historical situation of violence against women in Oaxaca, Mexico and Odisha India.

## Methodology

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For this research, a mixed research approach is adopted, with a clear emphasis on the qualitative aspect. This approach will enable the use of statistical data obtained

from the ENDIRE (Mexico) and NFS-5 (India) surveys, as well as the analysis of global historical issues related to violence against women. Therefore, greater weight is given to the qualitative component. This study is characterized as a descriptive-explanatory-analytical study, as its purpose is to describe the situations women face due to violence, while also seeking to explain and analyze the results derived from various indicators evaluated in different variables. The research instruments used to collect information include archival documents, governmental sources, and direct observation. These methods will provide a comprehensive understanding of the qualitative and quantitative dimensions of violence against women in the context of the research.

## Results

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### *Historical Violence Against Women Worldwide*

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An analysis of the role of women throughout history delineates the key historical events that led to the normalization of social roles, examining the cultural connections across different periods. Beginning with antiquity, it highlights the Egyptian civilization around 3,200 B.C. stands out. In this period (3,500 B.C. - 31 B.C.), women were respected and considered equals to men, having the opportunity to hold prominent roles, even as pharaohs and rulers (Castañeda 2008).

Herodotus of Halicarnassus (c. 485-420 B.C.) refers to Egyptian customs as “exotic,” expressing: “It is the women who sell, buy, and negotiate in public, and the men who spin, sew, and weave... There, men carry the load on their heads, and women on their shoulders. Women urinate standing, men squat... (REYES, 2003).” In this statement, the role of women is described as “independent and empowered,” however, these actions were not “well-regarded” by the flourishing Greek culture. The Greeks (1,200 B.C.-146 B.C.) were the ones who marked the precise differentiation of sexes, imposing natural limits on women and classifying them into two types: “the mother and the courtesan.” One was dedicated to caring for her husband, children, and home, while the other was devoted to satisfying sexual desires (where prostitution was not well-regarded). Both were considered “incapable of thinking and expressing themselves” in the eyes of the cultured Athenians (men), viewing them as ignorant and unable to exchange ideas, with their daily activities being “quite exhausting and lengthy.” For many years, these notions were instilled in the behavior of boys and girls who, upon becoming adults, identified their social role within society (Picazo, 1995).



A similar perspective on the roles of women and men was seen in ancient Rome (753 B.C.-476 A.D.), where the terms “imbecillitas mentis” (referring to the weakness of spirit) and “infirmittassexu” (imperfection of their sex compared to men) emerged as justifications for the social and legal inferiority imposed on women. Hence, based on these assertions, women were deemed incapable of making decisions and placed under the authority of the father, husband, or any male representative of the family (López, 2018). During the Middle Ages (476 A.D.-1492 A.D.), another critical period for the well-being of women emerged. This era witnessed new territorial demarcations through conquests and wars, making violence against women considered normal, with psychological, physical, and sexual violence being inflicted upon them as a sign of victory. Religious laws were established through the “crusades,” not only imposing a religion but also defining the roles of men and women in society. On one hand, “noble women could enjoy certain privileges: taking care of and educating children, organizing household employees, and managing the economy.” However, they were used as bargaining tools in strategic matrimonial unions and as transmitters of dowries. Meanwhile, peasant women faced the worst social conditions (Duarte et al., 2016).

During the Modern Age (1492- 1789) in the Renaissance, two stereotypes are imposed for women the “legitimate mother” and the “witch”; the legitimate mother with the principle of maternal and natural love places her as the fertile and obedient wife; and on the other hand, women accused of witchcraft who “usually had a profession, often being cooks, perfumers, healers, counselors, peasants, midwives or nannies, and carried out their activities through the development of knowledge that was proper to them”, the latter were sent to the stake and burned, being mostly women (Blazquez, 2008). However, women grew weary of living under these conditions, and a series of events and social movements (see Table 2) unfolded in defense of their rights to be recognized equally in all sectors. Achieving international progress on December 20, 1993, when the “Declaration on the Elimination of Violence against Women” was published by the United Nations General Assembly of the United Nations (UN), which “recognizes the urgent need for the universal application to women of the rights and principles relating to equality, security, freedom, integrity and dignity of all human beings” (UN, 1993). (UN, 1993), this being the first international instrument to explicitly address and define forms of violence against women.

Analyzing the chronology of events, it is evident how slowly international laws and actions progress in favor of defending women’s rights, recognizing the subjugation that they were forced for two thousand nine hundred years. This is

**Table 2: Chronology of social movements in defense of women's rights**

<i>DATE</i>	<i>EVENTS</i>
1450-1750	Period of witchhunts
1851	Recognition of discrimination based on race, class, ethnicity, religion and sexual orientation, emergence of the term feminism.
1853	New Zealand, first country to recognize women's right to vote
1910	Protest against the World War, and first strike carried out exclusively by women, demanding improvements in their labor situation, which gave rise to the commemoration of March 8, the date on which the "International Women's Day" is commemorated.
1945	The United Nations Agency is created
1946	The Commission on the Status of Women is created, which promotes the right to vote in most countries.
1960	Mexico strengthens awareness of respect for human rights through the global discourse on women's rights.
1975	The concept of empowerment and the official day of March 8 as "International Women's Day" appears.
1979	The "Women's Bill of Rights" is created in the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).
1993	The "Declaration on the Elimination of Violence against Women" is published by the United Nations (UN) General Assembly.
1995	In the Beijing declaration, the platform for action to reduce violence against women is created.
2000	Social movements for the respect of women's rights arise worldwide
2006	In India, social movements against domestic violence against women are being generated.
2010	UN Women becomes the first United Nations agency to work exclusively for women's rights, contributing to the public policy proposal "The 2030 Agenda and the Sustainable Development Goals, an opportunity for Latin America and the Caribbean".

*Source:* Own elaboration based on (UN, United Nations Organization, 2018) (UN, 1995)(Orantes, 2007) UN, A. G. (1993).(CSW,2015)(UN Women,1946).

one of the main reasons why women normalize violence and tolerate psychological, physical, sexual, and economic abuse. Given these facts, it is crucial to specify the international efforts in the fight for the elimination of violence against women in all aspects.

### **Historical violence against women in Mexico**

In Mexico, violence against women becomes a normalized daily practice, where women become the main victims facing aggressors commonly found within

their family circle, with spouses, parents, and siblings being the main aggressors (ENDIREH, 2021). In this country, cultural diversity encompasses 68 indigenous communities who speak native languages, which increase the indicators of violence and discrimination. From the beginning, some of the main cultures such as the Mexica, Aztec, Maya, Zapotec, Mixtec, Mixe and Olmec, to mention a few, had different conceptions about the role of women in society according to their culture and traditions.

For the Mexica “the human woman or goddess represented a mystery, the incomprehensible, that which escapes quick and practical explanation” (Díaz, 2015), considering the Goddesses as builders of the universe, protectors of the family and the community, educators and refuge of society, the mother in the pre-Hispanic world played an important role. For the Mexicas, “the human woman or goddess represented a mystery, the incomprehensible, the one that somehow escapes quick and practical explanation” (Díaz, 2015). Considering goddesses as builders of the universe, protectors of the family and community, educators, and refuge for society, the mother in the pre-Hispanic world played a significant role.

While, for the Aztecs women depended on men, were dedicated to home care and child-rearing, “...hence, at the moment of their birth, the umbilical cord was buried near the house, unlike males whose cord was buried on the battlefield.” However, some women could pursue professions like midwives, healers, and astrologers. During this time, prostitution was considered a well-regarded occupation in society, even recognized as prestigious. “...The *ahuianime*, also called *joymakers*, were paid by the State, and their function was to accompany warriors on the battlefield to prevent them from violating women from conquered villages...” (Díaz, 2015). For the Maya, men had predominance in political successions, hereditary rules, and status, dominating their presence in political, religious, and cultural contexts (CULTURE, S. d. 2021).

With the arrival of the Spanish to Mesoamerican lands, greater social inequalities (castes) were created, acts of vandalism against the people emerged, and violence against women increased due to the social and cultural roles of European nations. Serious health problems arose, bringing diseases such as smallpox, measles, and typhus, which decimated a significant portion of the indigenous population. The caste system was established, and constant power struggles marked the social roles of women and men. Spaniards and Spanish women occupied the top of the social hierarchy, followed by *criollos* (children of Spanish and indigenous), and subsequently *mestizos*, *mulattos*, blacks, etc. Rights and privileges depended on this classification. During this time, the role of women was limited to being wives and

taking care of children in the higher castes, while in the lower castes, women were relegated to being domestic or sexual slaves. The social inequalities among castes were the main causes that led to the Independence of Mexico and later the Mexican Revolution, forging new ideals and visions regarding the role of women in Mexican society. The right to vote, equality, access to education, workplace and wage equity, and reproductive rights marked the beginning of new opportunities.

Education was undergoing a phase of change for women. The behavioral premises based on caregiving and nurturing tasks, under moral and religious values promoting obedience to men, modesty, and the exaltation of motherhood as the first and ultimate purpose of being a woman, were expanded to allow women to work as laborers, domestic workers, in the service sector, street vending, in politics, as writers, and leaders. The revolution was the event that allowed breaking moral standards and stereotypes that were somehow exclusive to men. As a result, Mexican women were granted the right to vote, free education, divorce, and their involvement in political and labor aspects. Institutions defending women's rights for a life free of violence were created, adjustments to the law were made, and new laws were enacted to protect women's rights. Despite over a century passing since the Mexican Revolution, a milestone that marked a shift in perspectives, the living conditions for women have not undergone a complete transformation. This is largely due to the persistence of deeply ingrained culturalism in some regions of the country, where highly defined roles for women still prevail, primarily relegating them to the functions of a procreator, housewife, and educator. Unfortunately, in these areas, practices such as the sale of girls for marriage persist, along with physical and sexual abuse within the family.

### **Historical Violence against Women in India**

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India is a country with a rich historical trajectory. In its early stages, the Indus Valley Civilization, like many other civilizations, was guided by matriarchal systems, reflecting a significant respect and valuation of the woman's role in the family and society. However, this dynamic underwent a drastic change in the Vedic period, marked by wars and conquests, fundamentally altering the status and role of women in Indian society. One of the documents that marks the beginning of a patriarchal era is the Code of Manu, where social roles are established, placing women below men due to cultural and religious norms that define them as "incapable of acting and thinking for themselves." In this country, violence against women is highly normalized because, from a young age, males are educated as overseers of the

actions of women, preventing them from having initiatives, abilities, or thinking about independence. This tradition is passed down from generation to generation (Manu, 1924).

The role played by women is deeply rooted in religious and cultural norms, where they are educated from a young age with the firm conviction of becoming faithful followers of their husbands, obedient and respectful in life, behaving according to their husband's orders in their actions and demeanor. Another topic of significant inequality is divorce, which allows men to request it for reasons such as the woman's infertility, only giving birth to girls, or female adultery, while it is not a social benefit for women. The sacrifice of widows was a practice that occurred when a man died; his widow was burned alive on her husband's grave. This tradition is known as "Sati" and was eliminated many years later. In the Holy Book of the Hindu Religion, it is stated that "being born as a woman is a sin" (Acharya, 2006). Following this period, the Mahabharata and Ramayana arrive, representing the lives of women as synonymous with suffering throughout their lives, leading to the normalization of violence against women and girls (Valmiki, 1929).

After the arrival of the British, measures were implemented that prohibited certain practices, such as "Sati" and the demand for "dowry," as well as restrictions on female abortions. The ideology that "creating and caring for girls is like watering someone else's lawn" was adopted (Ondoan, 2011). Over time, widows gained the right to remarry, and laws supporting women's rights were enacted (Prevention of Immoral Traffic, 1956) (Dowry Prohibition Act, 1961). Nowadays, education is considered a fundamental right for all women, empowering them to make significant decisions both at home and in society (India, 1949). However, in some rural areas, cultural traditions still take precedence, resulting in the persistence of gender inequalities. The role of women is often subordinated compared to men's role, limiting their access to education and health. Additionally, in these environments, women still face violence within the family. In this country, social and religious laws have defined the role of women and castes. Arranged marriages and the determination of roles between men and women are common, although it depends on the caste to which the woman belongs.

### **Violence Against Women in Oaxaca de Juárez, Mexico and Odisha, India**

According to the ENDIREH 2021 (INEGI I. N., 2021), at the state level, the most prevalent forms of violence are intimate partner violence (42.5%), in the community (35.2%), at school (33.6%), at work (21.9%) and in the family (21.3%),

with an alarming total of 63.8% of women victims in the intimate partner and family spheres. Regarding family violence, it is estimated that 12% of women in Oaxaca (198,947) have experienced situations of violence from their family during the year 2021, with 21.3% indicating that their main aggressor is their brother, highlighting that the perpetrators are within the family circle. Of these, 70.2% reported that the aggression occurred in their homes.

In the political-economic sphere, communities are governed by political party systems (153) and by customs and traditions (417). In this context, there are codes of conduct for women, based on a culturalism that reflects their inferior position compared to men. Participation in decision-making, whether at the family, economic, or political level, predominantly falls into the hands of men. In these communities, the normalization of psychological, physical, and sexual violence against women by their husbands has become deeply ingrained within the framework of a patriarchal community structure. As of 2020, in this state, there are 1,221,555 people aged 3 and older who speak an indigenous language (INEGI, 2020), constituting 31.2% of the indigenous population at the national level. It is in the majority of these communities where the sale of women and/or arranged marriages is very common, driven by the traditions and customs of the villages, where the role of women is to obey the norms imposed by men.

In Odisha, according to the Ministry of Health and Family Welfare (International Institute for Population Sciences (IIPS) and ICF., 2021), a quarter of the population is under 15 years old. In the overall sex ratio, the population consists of 1,063 females per 1,000 males. The average age of first marriage is 20.2 years among women aged 25 to 29 and 19.9 among women aged 20 to 49. More than one-fifth (21%) of women aged 20 to 24 were married before reaching the legal minimum age of 18, where the age of marriage is lower for women than for men. According to the NFHS-5 interview, 13% of fetal losses were recorded (abortion, spontaneous abortion, or fetal death), with spontaneous abortion being the most common type of fetal loss (8%) and abortions (5%). The main reason for these procedures was non-planning (51%), with 56% of these cases performed at home and the rest in a public or private healthcare facility. Teenage pregnancies at the age of 17 account for 3%, while 21% of pregnancies occur from the age of 19 onwards, with the rate increasing among young individuals with no formal education (24%) or with only 5 years of education (22%).

In Odisha, there is a preference for male children, with 13% of women and 14% of men expressing a desire for more sons than daughters. Additionally, 19% of men aged 15 to 49 agree that contraception is a woman's concern, and

a man should not worry about it. On the other hand, 7% of men believe that women using contraceptives may become promiscuous, but 67% are aware that a condom protects against pregnancy (NFHS-5, 2019-2021). Thirty percent of women aged 18 to 49 who have been married have experienced physical violence from their husbands, 5% have faced sexual violence, and 10% have endured emotional violence. Among them, 26% reported being slapped, 16% have been pushed, shaken, or had something thrown at them, 7% mentioned having their arm twisted or hair pulled, and 6% have been hit with a fist or an object causing harm. From the surveyed group, 55% have been kicked, dragged, or beaten, and 2% claim that their husbands have attempted to strangle or intentionally burn them (NFHS-5, 2019-2021).

Four percent of women aged 18 to 49 who have been married state that they are forced into sexual relations when they do not want to, and 3% claim they were coerced through threats. Overall, 31% of women have experienced physical or sexual violence from their partners. Additionally, 58% of women report feeling afraid of their husbands most of the time (NFHS-5, 2019-2021). The most common types of injuries among women who have experienced physical and sexual violence in the family setting are cuts, bruises, or pain (37%); deep wounds, broken bones, broken teeth, or any other serious injury (12%); eye injuries, sprains, dislocations, or minor burns (7%); and severe burns (2%) (NFHS-5, 2019-2021).

## Conclusions

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After analyzing the historical situation that has led to violence against women in Mexico and India, a slow change is identified in practices that have been normalized in defining social roles over millennia. Although it is evident that practices such as domestic violence, violence against women, and the sale of women and girls through arranged marriages persist in Oaxaca de Juárez. In the case of Odisha, the level of violence perpetrated by husbands against wives in the family setting reflects a deep-rooted social and cultural vice. The position of women in society remains subordinate to that of men, and even violent actions, such as hitting one's wife, are justified. In this state, arranged marriages are also common. It is crucial to assess national and international strategies aimed at defending women's rights, as the shift towards new roles for women progresses slowly, and the dissemination and implementation of laws in contemporary society are limited. This is particularly relevant in more remote communities, which are still governed by cultural and historical norms based on a vision of domination against women.

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