PEDAGOGIKA SPOŁECZNA
Rok XXIV 2025
Nr 4 (98)
Pod wiatr – w trosce o równość szans
Against the Wind – for the Sake of Equal Opportunity

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DOI 10.35464/1642-672X.PS.2025.4.01

Different Cultures, Same Issue: Violence towards Women in Mexico and Turkey in the Context of Sustainable Development Goals

ABSTRACT: In the contemporary world, violence against women remains one of the most common human rights violations, transcending national, cultural, and socioeconomic boundaries. Despite their cultural, religious, and historical differences, societies might display parallel patterns of gender-based violence deeply rooted in patriarchal structures and traditional gender norms. This article investigates the causes of violence against women, including femicide, in the 21st century, with a comparative focus on Mexico and Turkey. Drawing on the framework of the United Nations Sustainable Development Goals (SDGs), particularly SDG 5 (Gender Equality) and SDG 8 (Decent Work and Economic Growth), it addresses the elimination of violence, recognition of unpaid domestic labour, and promotion of equal economic participation. The analysis demonstrates that structured gender roles and societal acceptance of male dominance perpetuate violence across generations, often reinforced by cultural and familial expectations. Even when women achieve financial independence or higher education, these gains can paradoxically heighten their exposure to gender-based aggression. The study concludes that comprehensive educational and cultural transformation represents the most effective long-term solution to dismantling stereotypes, promoting gender equality, and empowering women to participate fully in public and professional life.
KEYWORDS: violence against women, labour force, femicide, sustainable development goals, machismo.

Introduction

Problem of gender equality in private and professional life is still one of the crucial issues in sustainable redirection of human life. Referring to the concept of sustainable development, United Nations focused on these issues in some sustainable development goals like SDG 5 (Achieve Gender Equality

and Empower All Women and Girls) and SDG 8 (Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all). However, in one of the most recent UN reports (UN, UN Women, For All Women and Girls, 2025), the data on the progress on the sustainable development goals (SDG 5) demonstrate that only 56.3% of women who are married or in a relationship have full decision-making power over their rights in the 78 target countries around the world (UN, UN Women, For All Women and Girls, 2025, p. 17). Moreover, worldwide, over one in every eight women aged 15–49 has been subjected to physical and/or sexual violence by their current or former partners in the previous twelve months (UN, UN Women, For All Women and Girls, 2025, p. 16). Related SDG 8, although there have been a slight progress in the previous decade, recently 27.6% of women employment has been exposed to a new threat through generative AI growth (UN, UN Women, For All Women and Girls, 2025, pp. 3, 5, 20).

In the face of the above changes, the authors of the article have focused on Mexico and Turkey as two countries with several common characteristics and similar challenges in the area of sustainability of those two SDGs. For example, the rate of intimate-partner violence against women over the lifetime in Mexico and Turkey in 2023 was higher than OECD average (23.4%), in which Turkey had the highest score (32%) followed by Mexico (24%) (OECD, 2023). Related to workforce issue (SDG 8), there are still ten countries below the OECD average (79.7%), and in this list, Mexico (72.5%) and Turkey (64.1%) are at the bottom with the lowest scores. Contemporary Latin America family structure is similar to Turkish family structure in terms of still keeping the strong family bonds and male dominance, which is clearly different from the current global trends of being more individual and having weaker bonds with the families. This common and more traditional family issue in both countries results in the underrepresentation of females in professional area by expecting them to stay in the private sphere.

Therefore, this study focuses on the question of "What are the causes of the violence, including murder (femicide), against women in the 21st century, as exemplified by Mexico and Turkey?" Accordingly, it presents current data on violence against women such as femicides (gender-related murders) and female underrepresentation in workforce. Moreover, we will demonstrate the forms and the root causes of growing violence against women in Mexico and Turkey.

Forms of Violence Against Women such as Femicides (Gender-Related Murders)

Considerable and positive changes in various areas of human life characterise contemporary times. The world is becoming increasingly open, technologically connected, interculturally engaged, and aware of differences. Unfortunately, the developmental tendency between humans is not the case in terms of decreasing violence against women.

In the OECD's *SIGI 2023 Global Report on Gender Equality* (2023), violence against women was called as "a true global pandemic underpinned by its social acceptance and restrictive norms of masculinities." (p. 57). According to this report, gender discrimination occurs mostly within the family sphere at the global level through girl child marriage, disproportionate share of unpaid care and domestic work, discriminatory social norms and practices within the household that weaken women's agency. Discriminatory laws and restrictive norms of masculinities were also stated to be obstacles for women's economic empowerment globally. Although there is an improvement in women's and girls' agency in the public sphere, it is very slow, which might be exemplified as underrepresentation of women in political and public life (pp. 19–21).

Similarly, in the same document, *The SIGI 2023 Legal Survey* lists the channels of violence against women as child marriage, female genital mutilation and cutting (FGM/C), domestic violence or IPV (Intimate Partner Violence), rape and sexual harassment (OECD, 2023, pp. 187–192). In order to eliminate violence against women, it was suggested to establish strong laws supported by comprehensive policy frameworks, such as improving national laws themselves, and then implementing their execution, enhancement and monitoring through the existence of dedicated national action plans, programmes and policies.; and Such a shift was expected as informal (customary, traditional and religious) laws and rules had encouraged discriminatory practices and/or hindered the application of formal laws (p. 54). In the same document, 28% of women around the world (and 24% of women from OECD countries) experience intimate partner violence, which is more common in Africa (33%), Asia (28%), and Americas (26%). According to the same report, one in three women has experienced intimate-partner violence at least once in their lifetime and shockingly, 30% of women think that it is acceptable for a husband to beat his wife under certain circumstances (pp. 57–58).

In the professional area, 40% of women and girls live in countries where institutional discrimination is high or very high. While only 25% of managers

are women, 45% of people think that men should have more right to a job than women. In that context 56% of people believe that when women work, their children suffer (p. 62). Moreover, though the gender gap has narrowed in the workforce in the last ten years, the acceleration of generative artificial intelligence has started to be a threat for the women's employment. As female population is more dense in the areas with the possibility of automation rather than requiring advanced technical and humanistic skills, they will be one of the first groups losing their jobs in the near future. Therefore, it becomes clear that violence against women also includes institutional and economic inequalities as well as physical harming. All in all, these social constructs are the products of masculinity, which describes how "real" men behave, especially when they confine men to their traditional role as the dominant gender group while undermining women's empowerment in accordance with "restrictive masculinities" (OECD, 2021).

The category of masculinities itself is diverse and complex. Different masculinities exist across cultures and within them, in various geographical locations, and across different time periods (OECD, 2021, p. 14). Now it is most common to recognise two typical approaches to the term. One, the "gender-equitable masculinities" describes masculinities that are supportive of women's empowerment and gender equality. It also undermines patriarchal structures and unequal gender power dynamics. The second one, "restrictive masculinities", confines men to their traditional role as dominant over women. In other words, masculinities can be conducive or obstructive to women's freedom and will.

Thus, to move more deeply and make the issues more visible and expressive, some dichotomous pairs can be presented: "toxic" versus "healthy" masculinities, "traditional" versus "progressive", and "negative" versus "positive" masculinities. Other terms are "harmful masculinities", "patriarchal masculinities", "gender-inequitable" masculinities as opposed to "gender-egalitarian" or "gender-equitable" ones (OECD, 2021, pp. 15–16). Obviously, from the perspective of the femicide issue, the negative masculinity option is to be considered. What is worth underlining is that "masculinities are not innate or linked to biological maleness, but rather learnt through social interactions from early childhood into adolescence and adulthood, and transmitted from generation to generation" (OECD, 2021, p. 14). Therefore, the question about society and its moral condition arises, as it reproduces the model of a brutal man and a submissive woman.

One of the recent reports by United Nations (Our World in Data, 2023) shows that female homicide rate from 1990 to 2023 did not decline steadily, but visibly inclined in some countries, like Mexico and Turkey.

To understand the full range of the issue, it is worth considering the definition approach. Generally, the term "femicide" is used to refer to all types of gender-related killings of women and girls (UN, UNODC and UN Women, 2024b, p. 2).

More precisely, the category includes different explanations from the perspective of scientific disciplines and approaches, such as:

1. a feminist approach, which confronts patriarchal domination at the same time as it investigates the killing of women;
2. a sociological approach, which focuses on the examination of the features specific to the killing of women that make it a phenomenon, per se;
3. a criminological approach, which distinguishes femicide as a unique sector in "homicide" studies;
4. a human rights approach, which extends femicide beyond the lethal and into extreme forms of violence against women; and
5. a decolonial approach, which examines instances of femicide in the context of colonial domination, including so-called "honour crimes" (EIGE, 2021, p. 8).

From the abovementioned perspectives, some conclusions come out, mainly that feminism is "based on an unequal gender structure and is thus a form of 'structural violence', 'based on gender discrimination, sexism and misogyny, taking advantage of any of the relationships of trust, kinship, authority or other unequal power relationships with the victim'" (EIGE, 2021, p. 10). In addition, definitions of (partner) femicides need to take social and economic conditions into account (p. 9).

Because of the need to provide progress in achieving gender equality and empowering all women and girls, Goal 5 of Sustainable Development Goals was established. Although the main goal is to eliminate all forms of violence against women and girls, the recent progress report (UN, UN Women, For All Women and Girls, 2025) show the world is not on track to achieve gender equality by 2030. It is emphasized in this report that 20% of young women are married before their 18th birthday and half of married women do not have decision-making power over their sexual and reproductive health and rights (pp. 16–17).

Apart from the psychological violence such as lack of equality between females and males in shared spheres, there is an enormous problem of physical violence against women worldwide. In one of the publications by United Nations about femicides (UN, UNODC and UN Women, 2024a), only in 2023, more than 50 thousand women were reported to be killed by their intimate partners or other family members (p. 5). That means, on average, 140 women and girls were killed on each day of 2023, most of whom were from Africa,

Asia and Americas, respectively (pp. 6–7). Moreover, femicides were committed mostly (64%) by the intimate partners, followed by the family members (36%) in Europe, which is contrary to the worldwide records (femicide by intimate partners: 45% and femicide by other family members: 55%) (p. 9).

Searching for the Root Causes of Growing Violence Against Women: The Case of Mexico

In Hispanics culture, *machismo* describes the values, attitudes and beliefs about masculinity. As a response to the question of "What is it to be a 'real' man?" they are described as brave, honoured, dominant, aggressive, and sexist. On the other hand, women remain in traditional roles, encouraging male dominance over women. At that point, each macho must show that he is masculine, strong, and physically powerful. They are ready to abuse females verbally or physically by using their fists or other weapons. Moreover, the true macho shouldn't be afraid of anything and should be capable of drinking a lot without necessarily getting drunk (Ingoldsby, 1991; Mirande, 1997; Nunez et al., 2016; Niemann, 2004). On the other hand, in the idea of *marianismo* in Hispanics culture, women are known as home-centred, submissive, self-sacrificing, nurturing and respectful for patriarchal values. These roles are rooted in a certain interpretation of Christian values brought to Latin America during colonization such as women as nurturing figures and spiritual pillars of the family. The main idea is the construction of female gender roles based on the idea of Virgin Mary's self-sacrifice (Nunez et al., 2016; Gil, Velazguez, 1996; Niemann, 2004). As a result, while *machismo* has been traditionally associated with anxiety and cynical hostility, *marianismo* is associated with increased obligations and demanding cognitive-emotional factors (e.g., responsibility for the family's well-being and spiritual growth), subordinate to others (e.g., obedience to patriarchal power structures), and silencing self and not expressing needs to maintain the harmony (Nunez et al., 2016).

Relatedly, Latin American family has been conceptualized in two ways. The first way is *machismo*, which centres around aggression and sexual exploitation and could be considered an anti-family attitude. The second one is *familismo* where, on the contrary to *machismo*, family needs are placed ahead of individual interests and development. It includes many responsibilities and obligations to close family members. According to this way of thinking, extended family members often live in close to each other and it is common for adult children to supplement their parents' income. That means the Mexican family helps and supports its members a lot compared to

individualistically oriented Anglo-families. Furthermore, as Ingoldsby found out (1991), at the end of the 20th century, Mexican American young people still complied with parental rules in areas such as dating and marriage within their ethnic and religious group. They expected parental approval and accepted having some supervision of dating, and agreed to complete abstinence from sexual intercourse before marriage (Ingoldsby, 1991).

Apart from all of these, there is another model of social relations called *malinchismo*. It is a relatively recently documented concept which refers to giving preference and privilege to the culture, ideas, tastes and behaviours of another nation or culture over one's own. The term itself stems from the legend of a native slave but of noble origin woman of the 16th century named "La Malinche". She was considered a traitor because she was a companion, translator, and lover to the Spanish Conquistador, Hernán Cortés.

Nowadays, the assessment of La Malinche's stance is less negative and harmful. Instead, it highlights the complicated, difficult, and convoluted situation in which the "first translator" found herself. Without her consent, despite coming from a noble family, she was given as a slave to the Spanish invader. Suddenly, she found herself caught between two male forces – traditional Aztec culture and the power and demands of the white invader. What was more difficult, and even worse for her, was that both masculine forces depended on her.

Today, especially in statements by representatives of feminist women's rights movements, La Malinche's efforts to be heard and accepted by the "male world" are emphasised. Her efforts to be heard and the importance attributed to her in the relations between these two clashing armies and colliding worlds are now articulated and highlighted. La Malinche's transformation is also emphasised, as she had been becoming increasingly stronger and, by fulfilling the task imposed on her, started to free herself from the influence of her father, who symbolised the masculine order. As research conducted by Crhová and Escandón (2011) among students of the BA programs in Teaching and Translation at the Faculty of Languages of the Autonomous University of Baja California, Mexico, shows, La Malinche is beginning to be perceived more as a victim than as a perpetrator and traitress.

In contrast to this attitude, more open to La Malinche's fate and attitude, while simultaneously aware of their complex history, Mexicans continue to be dominated by a socially and consumeristically expressed fascination with the foreign staff, known as *malinchismo*.

Malinchismo is observable, especially among youth, who are actively constructing social and cultural identities during adolescence and now have

access to many more foreign cultures via modern globalization avenues (Carrillo et al., 2015; Galan Jimenez, et al., 2019). Relatedly, the term of *malinchista* refers to those who have adopted preferences or conduct behaviour models from abroad, and favour products, people, customs, and traditions that come from outside their country while showing contempt for the domestic ones.

Heredia-Soto (2011) refers to *malinchismo* as the purchase of imported products with the idea that they are of higher quality and status. For example, there are known brands made with Mexican raw materials and labour that are sold at a higher price simply because they bear a foreign brand name (Galan Jimenez et al., 2019). Moreover, in literature, La Malinche has been compared to Eve, the temptress who through deception, leads men astray. In this interpretation, La Malinche is portrayed as a powerful and influential figure, and her arguments or temptations are irresistible to men. Sequeira compares this constant battle of the sexes to the Argentine tango, in which, although the man leads, the woman's role is unquestionable. As in the dance, in life, both sexes are interdependent and only then constitute a whole. However, it remains a very harsh relationship (Sequeira, 2024).

Research investigations in the field over the past few years have yielded very alarming data. Having a male-dominated background, recently, 70.1% of women have experienced violence in Mexico, which was reported as an increase compared to the data from 2016 (INEGI, 2022). Moreover, the number of femicides reported in Mexico grew rapidly between 2015 and 2021, which became 24.2% in 2024 (Institute for Economics and Peace, 2025). According to (Institute for Economics and Peace, 2025), for every sexual offence committed against a man, nine are committed against women. Moreover, 70% of women over the age of 15 experience some form of violence in their lifetimes with 23.3% in the 12 months prior to the survey, nearly 40% of which is an abuse from a partner (Institute for Economics and Peace, 2025). In terms of violence types, more than 50% of Mexican women experienced psychological violence, followed by 49.7% of sexual violence, 34.7% of physical violence and 27.4% of economic violence (INEGI, 2022). There is also a type of linguistic abuse in communication between men and women. Stereotypical expressions show the valorising approach to women, like in the adage: "Las mujeres por cualquier cosa andan vendiéndose" (Eng. Women sell themselves for anything) (Morett, 2014, p. 123).

In addition, OECD (2023) presented Mexico as the 7th country in terms of number of intimate-partner violence against women (24%) excessing OECD average of 23.4%. According to the same report (OECD, 2023), 8.9% of these women experienced intimate-partner violence over the past 12 months,

31.8% of whom believe that a husband's hitting or beating his wife under certain circumstances is justified. Within their families, Mexican women have experienced psychological and physical violence mostly by their siblings (23% and 37%, respectively), while sexual violence by their cousins (25.3%) and economic violence by their fathers (21.5%) (INEGI, 2022). Related to women's employment, 21.7% of Mexican women aged 15 and over experienced some form of discrimination based on gender in the previous 12 months.

Searching for the Root Causes of Growing Violence Against Women: The Case of Turkey

Turkish Republic was founded in 1923 on the lands of Anatolia after the Ottoman Empire was defeated in World War I. After elimination of religious rules and laws of previous government, modern Turkish government declared the new secular, democratic system followed by country-wide modernization movement. As a part of this process, Turkish government announced a number of reforms to provide equality between women and men such as opening mixed gender schools under the name of Centralized Educational Law (Turk. Tevhid-i Tedrisat Kanunu, 1924) and changing obligatory clothes for women as a part of the Law of Outfit (Turk. Kıyafet Kanunu, 1926). Turkish women had the right to vote and to be elected in local elections in 1930, followed by national elections in 1934. More recently, there have been a number of regulations to protect women rights (Law to Protect Families, 1998; New Civil Law, 2002) in addition to accepting UN Convention on the Elimination of All Forms of Discrimination Against Women in 1985.

On the contrary to these constructive reforms, recently, there has been a huge increase in the number of violence against women in Turkey, which was reported as 38% of women in one of the previous OECD reports (2019). More recently, OECD (2023) presented Turkey as the country with the highest number of intimate-partner violence against women (32%) excessing OECD average of 23.4%. According to the 2023 reports, 315 women were murdered and 248 women were found dead suspiciously. Similarly, in 2024, there were 394 femicides and 259 suspicious deaths of women in Turkey. Most of these women were between 36–65 years old (34%) followed by 25–35 years old (29%) and they were mostly killed at home (57%) and on the street (19%) by the men they were married to (42%), the men they were in a relationship (12%), and their fathers (8%). Half of these women were married (50%), and most of them had children (54%). While the reason of most of these murders is not known (59%), 28% of them were killed as they wanted to make decisions

about their lives. The assassins mostly used firearms (56%) and sharp objects (29%) (We Will Stop Femicides Platform, 2024). Apart from physical violence, 22.4% of women were also forced to work as sex workers (Sosyo Politik Saha Araştırmaları Merkezi, 2024). In the first six months of 2025, 145 suspicious deaths of women were reported in addition to 136 femicides, most of whom (41%) were between 36–65 years old and 35% of them were killed by the male they were married to, mostly (57%) by firearms (We Will Stop Femicides Platform, 2025). This information was followed by 80 cases of femicides, and 80 suspicious deaths of women from July to November 2025, which shows the contemporary significance of the issue (We Will Stop Femicides Platform, 2025). In European Commission Report in 2025, it is stated that traditional family values are still prioritized in Turkish community and gender ideology threatens the family institution (p. 38). In the same report, there is also an emphasis on the weakening of the legal framework in Turkey by its withdrawal in 2021 from the Istanbul Convention on preventing and combating violence against women and domestic violence.

The research related to the roots of the femicide and violence against women in Turkey demonstrates the extent and content of these actions. İnce-Yenilmez and Demir (2016) grouped them as physical, psychological, sexual, economic and social violence by drawing attention to the lack of reliable statistics. Culturally, marriage seems to give the husband a rationale to abuse his wife, which shows a tendency to increase at the times of social and economic instability. The patriarchy which is still clearly observed in social, economic and political context appears as the justification of the violence against women. The dominance of male not only in law, market and bureaucracies, but also in families, organizations and interactions result in gender inequality and as a result, discrimination against women (İnce-Yenilmez, Demir, 2016). In other studies with women from various parts of Turkiye, the educational status of women was identified as a significant factor in their exposure to physical violence in addition to the educational status of the husband / partner in some other studies (Başar, Demirci, 2018; Alkan, Ünver, 2020; Eralp, Gökmen, 2023). This correlation between education and violence was also the case in the previous comprehensive report of Domestic Violence against Women in Turkey (The Republic of Turkey Ministry of Family and Social Policies & Hacettepe University Institute of Population Studies, 2014). All of these studies show that the increase in the level of education of both males and females decreases the probability of women's exposure to violence, which was rejected by the finding of Cemil Gökhan Karacan's study (2021) as women are exposed to violence in their daily lives regardless of their partners' education level.

In addition to education level, financial problems also appear in some studies as a common reason of violence against women (Eralp, Gökmen, 2023). Alkan and Ünver (2020) similarly found out that women with individual income and better health status have more probability to face with physical violence. On the other hand, Başar and Demirci (2018) identified quite the opposite, which was explained by researchers as the possibility of well-educated women to hide the violence they face in order not to harm themselves and their careers. Another contradictory group of findings is in relation between the marital status of women and violence in their lives. In some studies, married women have higher likelihood of being subjected to physical violence compared to widowed or divorced ones (Alkan, Ünver, 2020) while in the study of Başar and Demirci (2018) it is completely the opposite. It is also interesting that women exposed to violence from their first degree relatives have more probability to experience it with their husbands, which is also explained by Başar and Demirci (2018) as learning and normalizing violence. As other factors, having kids or partners using alcohol have been found to be more related for women to experience physical violence in a number of studies (Alkan, Ünver, 2020; Eralp, Gökmen, 2023; Karacan, 2021). Altough there are regional differences in terms of the incident reports (Alkan, Ünver, 2020; Eralp, Gökmen, 2023), trying to survive in this kind of violent atmosphere is directly related to the physical and mental health problems of women in Turkey (Türkkan, Odacı, 2024).

Conclusion

The subject of this article was to answer the question, "What are the causes of violence, including murder (femicide), against women in the 21st century, as exemplified by Mexico and Turkey?" The problem addressed in this question is comprehensive, which means it is complex. Understanding the differences in each cultural context, the authors also sought to identify similar, unfortunately violent, trends in relationships between men and women in Mexico and Turkey. To achieve this, they drew on the issues contained in the SDGs as a comprehensive approach to global problems.

We selected SDG 5 (Achieve Gender Equality and Empower All Women and Girls) and SDG 8 (Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all). Within SDG 5, target 5.2 was vital to us (Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation), including indicator 5.2.1 (Proportion of

ever-partnered women and girls aged 15 years and older subjected to physical, sexual or psychological violence by a current or former intimate partner in the previous 12 months, by form of violence and by age). The issues included in Target 5.4 were also important to us. (Recognise and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate).

The concept of SDG 8, along with the issues of targets 8.5 (By 2030, achieve full and productive employment and decent work for all women and men, including young people and persons with disabilities, and equal pay for work of equal value) and 8.6 (By 2020, substantially reduce the proportion of youth not in employment, education, or training), complemented our considerations focused on SDG 5.

Despite this somewhat narrow perspective (mainly to concentrate on chosen targets of SDG 5), the authors were aware that their article would primarily demonstrate the scale of a problem that is not moving toward a solution but, on the contrary, is growing. The two countries selected for analysis – Mexico and Turkey – although different in terms of geographic location, proximity, history, cultural identity, and religion, are similar in the problem areas.

Violence against women, broadly defined, has its socio-cultural roots in the entrenched, traditional model of patriarchal society. Men occupy a privileged position. Women, on the other hand, are relegated to the role of "useful" and "service." Surprisingly, women often accept this position. They believe that male domination is masculine right. Gender-based social patterns are replicated as successive generations are raised to repeat the roles of victims and often unpunished perpetrators. Therefore, various forms of gender abuse and even femicides are still present in the social reality of these countries, as well as many others around the world (South Africa tops the infamous list).

In general, traditional approaches to the rights and responsibilities of family members and the importance of strong social bonds don't have to be so destructive and violent. If relationships based on inequality were transformed into balanced relationships that honour human dignity, many elements of traditional family life could become a positive alternative to the casual and often fleeting nature of contemporary partnerships.

Unfortunately, the examples cited above, concerning the situation of women in Mexico and Turkey, point to unacceptable injustices against women, which are perpetuated by social consent. Often, entering into a formal marriage gives a man and his family the right to use violence against his wife,

who is also a new member of the family. Even a woman's high position in the family (higher financial status, financial independence, education) may not protect her. On the contrary, it can be a source of particular dissatisfaction for men. It turns out that such women, less dependent on men, are more likely to become victims of violence than submissive spouses/partners who remain in their men's shadow. Violence against women and girls remains a global pandemic. Like any disease, even one of global pandemic proportions, it can and should be effectively combated.

One systemic solution is reliable education. Education that aims to ensure the well-being of every person, their dignity, and respect is a powerful and effective tool. However, it must be universal and systemic. Then, as in the case of the historical La Malinche, who was an exceptionally educated woman, it can give contemporary women a voice in their own affairs. Then, women's participation in public and professional life will not only be greater but also significant. The global goal to "Eliminate all forms of violence against all women and girls in the public and private spheres" is multifaceted. This task involves eliminating biases and removing stereotypes. Women should undertake a transition from an attitude of obedience, silence, and passivity to one of being active, happy, and empowered, with the right to have their voices heard and be free to make their own decisions.

First and foremost, they must be alive and feel safe. The time for men's power shift to undertake other activities than drinking, beating, and killing their wives and partners, daughters, or other humans is approaching. That will probably be the hardest and most complex challenge: educating men to change their habits and step down from their privileged position, as well as educating the entire society to change its perception of the issue.

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