

Building a Regional Policy Strategy with an Intersectional and Intercultural Approach: Comparative Study of Gender Violence Alerts in Indigenous Mesoamerican Regions

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— Abstract —

This article presents a comparative analysis of the recommendations issued by the Interinstitutional and Multidisciplinary Groups (GIM) under the framework of the Gender Violence Alerts against Women (AVGM) in five southern Mexican states: Oaxaca, Chiapas, Campeche, Quintana Roo, and Puebla. All of these states share a significant presence of Indigenous women, which calls for the incorporation of intersectional and intercultural approaches in public policy design. Through a critical review of the AVGM reports, this study evaluates the extent to which these recommendations reflect the differentiated conditions experienced by Indigenous women due to gender, ethnicity, social class, and geographical context. While some discursive progress and culturally sensitive isolated proposals are identified, the findings reveal a weak methodological articulation of intersectionality. The analysis concludes with a proposal for common regional strategies to enhance the implementation of public policies with an intersectional and intercultural perspective, emphasizing the need for greater participation of Indigenous women in the formulation, implementation, and evaluation of such policies. This work contributes to the construction of a Mesoamerican agenda that addresses the multiple forms of violence faced by Indigenous women by articulating solutions from a situated and contextual perspective.

Keywords:

Intersectionality, interculturality, gender violence alerts, public policy, Mesoamerica.

In the Mesoamerican region, gender-based violence against indigenous women constitutes one of the most complex expressions of structural inequality. The multiple forms of discrimination that permeate their lives – on the grounds of gender, ethnicity, social class, language, territory, or access to justice – are intertwined in a cumulative manner and are neither sufficiently visible nor adequately addressed within the institutional frameworks for care and prevention. This violence is further compounded in contexts where colonial, patriarchal, and racist dynamics persist, relegating indigenous women to conditions of extreme marginality.

Given this scenario, Mexico has implemented institutional mechanisms such as the Gender Violence Alert against Women (AVGM, by its Spanish acronym), with the aim of addressing situations of femicide violence and formulating urgent action strategies. However, the relevance of such recommendations in indigenous contexts has been scarcely analyzed through intersectional and intercultural approaches that would allow for an understanding of how different forms of exclusion operate simultaneously. This gap is particularly concerning in southern Mexican states –such as Chiapas, Oaxaca, Campeche, Quintana Roo and Puebla– where the indigenous female population represents a significant and particularly vulnerable segment.

This article aims to conduct a comparative analysis of the AVGM issued in the aforementioned states, identifying common and divergent elements in their recommendations, as well as methodological gaps regarding the recognition of cultural diversity and multiple forms of violence. The objective is twofold: on the one hand, to evaluate the extent to which the formulated policies incorporate an intersectional perspective with an intercultural approach; and on the other, to propose regional strategies that strengthen a more equitable, contextualized, and participatory response in favor of Mesoamerican indigenous women.

This work departs from the need to transcend fragmented responses, proposing a regionally articulated action agenda that integrates local knowledge, guarantees effective access to rights, and places the voices of indigenous women themselves at the center. Only through a critical and situated approach will it be possible to transform the structures that sustain violence and build public policies with genuine impact in territories that have historically been overlooked.

1. GENDER VIOLENCE ALERTS AS AN INSTITUTIONAL MECHANISM

The AVGM is an emergency mechanism established under the General Law on Women's Access to a Life Free of Violence (LGAMVLV, by its Spanish acronym). Its purpose is to confront and eradicate feminicide violence in specific territories of the country through the issuance of binding recommendations by an Interinstitutional and Multidisciplinary Group (GIM, by its Spanish acronym) that analyzes the local context and proposes priority actions. This mechanism, created in 2007 and operational since 2015, emerged as an institutional response to the alarming prevalence of extreme violence against women across various states of the country.

The process of activating an AVGM includes a request submitted by civil society organizations or institutions, the establishment of the GIM, the development of a quantitative-qualitative diagnostic, and the issuance of a report with recommendations directed at local authorities. These recommendations must be urgent in nature and oriented toward eliminating the factors that generate and reproduce femicide violence, under principles of comprehensive protection and respect for human rights (Grupo Interinstitucional y Multidisciplinario, 2018).

However, various studies have noted that the effectiveness of the alerts has been uneven, particularly in indigenous or rural contexts, where the structural conditions of historical discrimination have not been adequately taken into account. This limitation has generated criticism regarding the homogeneity of the recommendations, the centralized nature of their design, and the lack of participation of indigenous women in the formulation of policies (Ríos Cázares, 2021).

2. INTERSECTIONALITY AND INTERCULTURALITY AS CRITICAL ANALYTICAL FRAMEWORKS

Intersectionality has established itself as a fundamental tool for understanding how different forms of oppression —gender, ethnicity, social class, disability, sexual orientation, among others— interact simultaneously and cumulative in people's lives. Initially proposed by Kimberlé Crenshaw, this concept has been taken up and expanded by numerous scholars to analyze how power structures produce complex inequalities, particularly in contexts marked by colonial legacies and structural racism (Crenshaw, 1991; Viveros Vigoya, 2016; Roth, 2022).

From a situated perspective, intersectionality does not merely imply the identification of multiple forms of discrimination, but also the need to analyze them in relation to specific historical, political, and social contexts (Viveros Vigoya, 2016). In this way, the intersectional approach makes it possible to demonstrate how gender does not operate in isolation, but rather in constant interaction with other structural conditions that shape differentiated experiences of violence.

In parallel, the intercultural approach critiques the homogeneous view of rights and public policies, and proposes incorporating the recognition of the worldviews, customary normative systems, and community practices of indigenous peoples. The articulation between interculturality and intersectionality is particularly relevant in the Mesoamerican region, where indigenous women not only face gender-based violence, but also systematic exclusion derived from racialization, territorial inequality, and institutional lack of protection (Sánchez-Melero & Gil-Jaurena, 2015; Guiñazú & Trentini, 2019).

It should be clarified that this article analytically distinguishes between the approaches of intersectionality and interculturality, while articulating them in a complementary manner. Intersectionality is employed as an analytical tool to identify how the interaction among gender, ethnicity, territory, and other categories

produces specific, non-additive forms of inequality (Crenshaw, 1989; Collins and Bilger, 2016; Hankivsky, 2014). Interculturality, in turn, is assumed as a normative and political approach oriented toward the recognition of cultural diversity, the dialogue of knowledge systems, and the transformation of historically asymmetrical relationships between cultural groups (Walsh, 2009; Tubino, 2005; De Sousa Santos, 2010). In terms of public policy, intersectionality is operationalized through disaggregated indicators and analyses of differentiated impacts, while interculturality is implemented through mechanisms of culturally pertinent participation, institutional adaptations, and the recognition of local knowledge in the design and implementation of policies.

Therefore, the combination of both approaches proves indispensable for analyzing the pertinence of the AVGM reports in indigenous contexts, as it allows for an assessment of whether the designed public policies respond, or fail to respond, to the complexity of the structural forms of violence that permeate the lives of indigenous women.

3. GENDER PERSPECTIVE IN THE AVGMS: ADVANCES AND LIMITATIONS

The recommendations issued by the GIMs within the framework of the AVGMs draw on the gender perspective as the primary tool for analyzing violence against women. In the majority of cases, the reports acknowledge that structural inequalities and gender stereotypes fuel dynamics of femicide-related violence. Hence, the reports insist on the need to train public servants, harmonize state laws, raise awareness in communities, and guarantee access to justice and health services without discrimination (Grupo Interinstitucional y Multidisciplinario de Chiapas, 2016; Quintana Roo, 2016; Puebla, 2017).

However, the use of the gender perspective within the alerts tends to be limited to a binary and universalist vision that does not always recognize the diversity of experiences lived by women under conditions of structural inequality. In many reports, gender appears disconnected from other social categories, which reduces the capacity of the policies to address the specific forms of violence faced by indigenous women.

This methodological limitation prevents a deep understanding of how multiple forms of exclusion operate. As Ríos Cázares (2021) warns, the absence of data disaggregated by ethnicity and language, as well as the lack of consultation strategies with indigenous communities, reflects an insufficient application of the principle of equity from an intersectional perspective.

4. METHODOLOGY

This study adopts a qualitative documentary analysis approach with an intersectional and intercultural perspective. The research focuses on the comparative analysis of five reports issued by the GIMs within the framework of the AVGMs, corresponding to the states of Chiapas, Oaxaca, Campeche, Quintana Roo, and Puebla. These states were selected on the basis of their high proportion of indigenous female population and their shared dynamics of structural inequality in the Mesoamerican region (INEGI, 2021).

The selection of the five states analyzed does not respond to a criterion of statistical representativeness, but rather to a theoretical and intentional selection logic aimed at maximizing the analytical relevance of the study. Federal entities were chosen that simultaneously meet four criteria: (1) having a significant proportion of indigenous population, so that the ethnic dimension is substantive for the analysis of gender-based violence; (2) having a Gender Violence Alert against Women decreed and an official public report available; (3) representing different territorial contexts and institutional trajectories, in order to incorporate regional and political variation; and (4) allowing for an in-depth qualitative and manageable comparative analysis within the limits of the study.

Limiting the analysis to the five cases responded to a methodological decision oriented toward privileging analytical depth over descriptive breadth. Given that the objective of the study is to critically examine the interpretative frameworks, public policy categories, and institutional mechanisms from an intersectional and intercultural perspective, expanding the number of cases would have reduced the possibility of conducting a dense, contextualized, and comparative reading of each report. In this sense, the five states function as strategic cases that allow for the identification of structural patterns and relevant variations without claiming to exhaust the universe of entities with indigenous presence.

The methodology is grounded in the critical review of the contents and recommendations of each report, with the objective of identifying the extent to which intersectional approaches—which consider the interaction among gender, ethnicity, class language, and territory—(Viveros Vigoya, 2016) and intercultural approaches—which recognize the normative diversity and worldviews of indigenous peoples—(Sánchez-Melero & Gil-Jaurena, 2015) are integrated.

To this end, an analysis matrix was constructed to categorize the main lines of recommended action, evaluate the presence or absence of differentiated considerations toward indigenous women, and detect common or divergent elements among the reviewed documents. This process was guided by the methodological principle of situated and relational experience (Roth, 2022), with the aim of interpreting the policies from specific contexts of exclusion.

The study adopted a qualitative comparative documentary analysis approach, oriented toward identifying similarities, differences, patterns, and absences in the

way different states construct the problem of gender-based violence and design their institutional responses in contexts with a significant indigenous population. The comparison is not conducted between “cases” understood as closed units, but rather between discursive, normative, and programmatic configurations present in the official reports establishing the Gender Violence Alerts against Women (AVGM), read as public policy texts that express particular interpretive frameworks, institutional priorities, and conceptions of subjects, rights, and territories.

Based on a systematic reading of the five selected reports, a comparative analysis matrix was constructed around six analytical dimensions: (1) the diagnosis of the problem of gender – based violence and its causes; (2) the recognition – or absence – of cultural, ethnic, and linguistic diversity; (3) the manner in which indigenous women are represented (as actors, recipients, or absent subjects); (4) the type of measures proposed and their degree of adequacy to specific territorial contexts; (5) the implicit institutional model (centralized, technocratic, territorialized, or community-based); and (6) the way in which women’s rights are translated into concrete sphere of social, political, territorial, economic, and labor life. These dimensions allowed for the comparison of not only explicit content, but also silences, omissions, and forms of invisibilization that are relevant from an intersectional and intercultural perspective.

The analysis was conducted from an intersectional and intercultural approach, which involved examining how the categories of gender, ethnicity, territory, language, and socioeconomic inequality are articulated – or dissociated – in the documents, and how such articulations produce differentiated effects in the construction of public policies. In this way, the comparison did not seek to establish hierarchies among the states, but rather to understand the distinct institutional rationalities that guide responses to gender-based violence in indigenous contexts and the structural limitations they share. In this sense, the results should not be read as exhaustive, but as analytically transferable to other contexts with similar structural characteristics. Likewise, national statistical sources were consulted —such as the National Survey on the Dynamics of Household Relationships (ENDIREH 2021)— to contextualize the types of violence faced by indigenous women and to contrast this information with the gaps or omissions observed in the institutional recommendations.

The comparative nature of the study makes it possible to render visible common patterns of omission, fragmentation, or insufficiency in the recommendations, while simultaneously identifying incipient experiences of good practices that could be articulated as regional strategies. The analysis was carried out under a critical and constructive logic, with the aim of contributing to the design of more pertinent, effective, and culturally situated public policies (Guiñazú & Trentini, 2019).

5. RESULTS BY ENTITY: COMPARATIVE ANALYSIS OF AVGM RECOMMENDATIONS IN THE MESOAMERICAN REGION

The Mesoamerican region, in historical and anthropological terms, encompasses the territory occupied by various indigenous civilizations prior to European colonization, and currently extends across southern Mexico and parts of Central America. In the Mexican case, states such as Chiapas, Oaxaca, Campeche, Quintana Roo, and Puebla represent geographical, cultural, and demographic nuclei of this region. These entities share a high density of indigenous population, a rich linguistic and cultural diversity, as well as historical contexts marked by structural inequality and institutional exclusion. This historical condition, far from having been overcome, persists today as a factor that aggravates the situation of gender-based violence against indigenous women, who face multiple obstacles to the effective access to rights and public services.

The selection of these five states is based on three main criteria: 1) their location within the traditional Mesoamerican territory; 2) their high proportion of indigenous female population—in Chiapas, for example, more than 27% of women self-identify as indigenous (INEGI, 2020)—; and 3) the existence of AVGM reports that allow for a comparative analysis of their institutional recommendations. According to data from the National Survey on the Dynamics of Household Relationships (ENDIREH 2021), indigenous women present significant percentages of psychological violence (40.6%), physical violence (28.7%), and economic violence (18.7%)—figures that, even if potentially underestimated due to barriers to reporting, evidence a systematic problem. The review of the AVGM reports in these states allows for an understanding of the extent to which institutional responses have—or have not—managed to integrate an intersectional and intercultural perspective that responds to the particular conditions of Mesoamerican indigenous women.

5.1 Case: Chiapas

The report of the GIM of the state of Chiapas, issued in October 2016, constitutes one of the most advanced documents in terms of sensitivity toward contexts of multiple vulnerability. Although the concept of “intersectionality” is not explicitly mentioned, the analysis recognizes the need to simultaneously address various conditions of exclusion that permeate the lives of indigenous women, such as pregnancy, disability, migration, and ethnic belonging. This approach allows for an initial understanding of the intersection between structural categories to be glimpsed, albeit without a developed methodology for articulating them in an integrated manner.

Among the notable actions identified is the training of judicial system personnel—judges, prosecutors, and operators—to apply instruments such as the Protocol for Judging with a Gender Perspective and the Protocol of Action in

Cases Involving the Rights of Indigenous Persons, Peoples, and Communities (*Protocolo para Juzgar con Perspectiva de Género y el Protocolo de actuación en casos que involucren derechos de personas, pueblos y comunidades indígenas*). This suggests an institutional willingness to equip legal operators with adequate tools to reduce systemic discrimination in access to justice (Grupo Interinstitucional y Multidisciplinario de Chiapas, 2016).

Furthermore, the design of specific policies to prevent violence in indigenous communities is promoted, taking into account elements of cosmovision, community norms, and local authority structures. This inclusion recognizes the importance of adapting state-level approaches to cultural particularities, avoiding the imposition of homogenous models that may be foreign to community dynamics.

A relevant aspect of the report is the proposal to strengthen female community leadership through the training of human rights promoters, who would play an active role in the prevention of violence and in the dissemination of information within their communities. The development of culturally pertinent awareness campaigns is also proposed, taking into account the language, symbols, and referents of indigenous peoples.

Although the report advances in identifying vulnerability factors and proposes differentiated interventions, the absence of an intersectional methodological structure persists – one that would allow for a clear articulation of how different forms of oppression intersect and how public responses should be designed on the basis of this complexity. Nevertheless, the Chiapas case can be considered a reference point for incipient practices that could be strengthened and replicated at the regional level of provided with a more robust analytical systematization.

5.2 Case: Quintana Roo

The GIM report of Quintana Roo, published in 2016, addresses the situation of gender-based violence in five municipalities of the state: Benito Juárez, Cozumel, Isla Mujeres, Lázaro Cárdenas, and Solidaridad. Although it does not explicitly articulate an intersectional methodology, the document recognizes the existence of conditions of multiple vulnerability that differentially affect certain groups of women, such as indigenous women, migrants, and those living in conditions of poverty.

One of the report's primary strengths lies in the recognition of the structural inequalities that generate specific contexts of violence in the northern part of the state. In this regard, the development of more refined diagnostics is proposed, integrating socioeconomic, demographic, and cultural variables, with the aim of designing more effective prevention strategies. This recommendation points toward the need to territorialize public policies, adapting them to the characteristics of each community.

The report also raises the inclusion of vulnerability criteria in budget allocation, with the purpose of ensuring that interventions effectively reach the women most

exposed to multiple forms of violence. This approach, though still limited, represents an attempt to mainstream the structural inequality perspective into planning and financing processes.

On the other hand, the urgency of training justice system personnel and public service staff in gender perspective and non-discrimination is emphasized, in order to avoid re-victimizing practices and promote more humane and efficient care. The report suggests the design of specialized protocols for cases of harassment, sexual misconduct, and domestic violence, albeit without detailing how these should be adapted to intercultural contexts.

Taken together, the recommendations of the GIM of Quintana Roo reflect a partial approach to the principles of intersectionality, insofar as the coexistence of various forms of exclusion is acknowledged. However, the document does not develop specific mechanism to address these interactions in a structural manner. Its most relevant contribution lies in the budgetary recognition of multiple vulnerability, which constitutes a starting point for driving deeper reforms toward a public policy with an intersectional and intercultural approach.

5.3 Case: Puebla

The GIM report of the state of Puebla, issued in December 2017, sets forth a set of recommendations oriented toward confronting feminicide violence in the state. Unlike other reports, the document adheres to the human rights' legal framework, the gender perspective, and the need for normative harmonization, but lacks a clear articulation that would allow for the identification of an intersectional approach in the strict sense.

The document emphasizes the importance of public policies addressing the structural inequalities that perpetuate violence against women, particularly in indigenous and rural contexts. While the existence of cultural differences is acknowledged and a call is made to respect the worldviews of indigenous peoples, these references remain at a declaratory level, without being translated into concrete mechanisms for differentiated care.

Likewise, the obligation of the State to train its public servants in the gender perspective is underscored, in order to guarantee equal access to justice. However, the report does not contemplate specific contents related to the rights of indigenous peoples, nor to the institutional, linguistic, or cultural barriers faced by indigenous women when seeking protection from violence.

In terms of institutional design, the document proposes aligning state legislation with international instruments such as the Belém do Pará Convention and the General Law on Women's Access to a Life Free of Violence. This orientation is positive; however, the absence of strategies that recognize the multiple forms of discrimination intertwined in the experiences of indigenous women is once again observed.

The case of Puebla illustrates the limitations of an approach that, while acknowledging cultural diversity and the gender perspective, does not incorporate an intersectional outlook in a structured manner. The proposals contained in the report focus more on the universalization of rights than on addressing cumulative inequalities, and therefore its transformative potential is limited in the face of the complexity of the forms of violence experienced by indigenous women in the state.

5.4 Case: Campeche

The GIM report of the state of Campeche, issued in May 2017, incorporates some relevant references to the human rights approach and to the need to guarantee substantive equality between women and men. Although it does not explicitly articulate an intersectional methodology, the document recognizes the importance of implementing affirmative and cross-cutting actions to address historically excluded sectors, including indigenous women, migrants, and those living in poverty.

Among the proposals, the recommendation to eliminate gender stereotypes across various institutional spheres stands out as a prior measure for modifying the structures that reproduce violence. This approach is articulated with the demand to develop public policies aligned with the principles of universality, interdependence, indivisibility, and progressivity of human rights, which lends legal and normative strength to the recommendations.

However, the report maintains a generalist logic when proposing specific measure for indigenous women. Although it recognizes their condition of vulnerability, no concrete actions are specified that consider the cultural, linguistic, or community particularities they face. Nor are differentiated participation mechanisms incorporated, nor is reference made to the need to consult the communities themselves in the design of policies.

Unlike the case of Chiapas, where a willingness to territorialize prevention strategies can be glimpsed, in Campeche a more institutional and normative vision persists, without sufficient connection to local contexts. The presence of a human rights-oriented language is a strength; however, its transformative potential is limited by the lack of strategies that address the intersection of multiple structural inequalities.

In summary, the Campeche report advances at the discursive level toward a more inclusive equality policy, but still lacks the methodological tools to operate with an intersectional and intercultural outlook that contemplates the specific realities of indigenous women.

5.5 Case: Oaxaca

The GIM report of the state of Oaxaca, issued in August 2017, evidences a greater effort to recognize the multiple dimensions of inequality faced by indigenous

women. Although it does not incorporate a declared intersectional methodology, the document contains important references to structural discrimination, racism, and historical exclusion that permeate the lives of women indigenous contexts.

One of the report's key strengths is its explicit recognition that indigenous women face a heightened state of vulnerability, driven by factors such as language barriers, local customs, poverty, and institutional obstacles. Building on this, the report proposes strategies aimed at adapting public services to the cultural and linguistic realities of indigenous communities. Particularly noteworthy is the proposal to certify interpreters in indigenous languages and to regionalize institutional actions so that they reflect local practices and customs.

The report also calls for government programs to incorporate indigenous world-views and promotes community participation in the design of public policies. This approach marks a significant step toward an intercultural policy framework that, while not explicitly grounded in intersectionality theory, nonetheless acknowledges the need to tailor state responses to the lived contexts of indigenous women.

Nevertheless, as with the other cases examined, the report lacks a methodological framework that explains how the different dimensions of inequality interact and how these should inform the design of targeted strategies. While the recommendations move toward differentiated care, they remain fragmented and without a unifying logic that integrates them into a structured system for the prevention of and response to violence.

Oaxaca stands out as one of the most promising examples in terms of cultural sensitivity; however, it needs to consolidate its approach through mechanisms that guarantee the meaningful participation of indigenous women in policy formulation, and that ensure their access to justice from both an intersectional and intercultural perspective.

6. PERSISTENT INEQUALITIES AND OPPORTUNITIES FOR CONVERGENCE

The comparative analysis of the AVGM reports from Chiapas, Oaxaca, Campeche, Quintana Roo, and Puebla reveals a recurring pattern: while there is partial recognition of the differentiated conditions faced by indigenous women, the institutional recommendations largely lack an intersectional methodological framework that would allow for an effective engagement with the complexity of their experiences. The diversity of cultural, linguistic, and geographic contexts is not reflected in the depth of the proposals, which limits the capacity of these alerts to transform the structures that reproduce violence.

A first cross-cutting observation is the absence of a structured intersectional framework. None of the reports employ this framework as a formal analytical category, although some – such as that of Chiapas and, to a lesser extent, Oaxaca – implicitly acknowledge the need to address multiple conditions of vulnerability.

However, this recognition remains at a descriptive level and does not translate into systematic strategies for addressing the interaction between gender, ethnicity, class, and territory. As Viveros Vigoya (2016) warns, without a situated and relational perspective, public policies tend to replicate fragmentary approaches that fail to account for cumulative inequalities.

A second recurring pattern is the limited inclusion of indigenous women's voices in the development of recommendations. Most diagnostic assessments are built on official sources, interviews with government officials, and in some cases, civil society organizations, but rarely incorporate direct participatory processes with the affected communities. This omission reinforces a centralist and technocratic logic that render situated knowledge invisible and reproduces colonial dynamics of decision-making (Guiñazú & Trentini, 2019).

Another critical issue is the lack of territorial and cultural adaptation in the proposed actions. The reports analyzed reveal a tendency to replicate urban models of violence prevention and response, without accounting for the particularities of indigenous communities. The centralization of services in municipal seats, the limited availability of interpreters in indigenous languages, and the lack of familiarity with community authority structures are persistent barriers that restrict effective access to justice (Ríos Cázares, 2021). Although Oaxaca and Chiapas put forward some incipient proposals for regionalization and cultural adaptation, these have yet to consolidate into comprehensive public policies.

From the standpoint of critical interculturality (Gago, 2015), the findings regarding limited participation, centralization, and inadequate cultural adaptation cannot be explained merely as "implementation deficits" but rather as expressions of historical power relations that tend to translate cultural diversity into a technical-administrative language, without redistributing authority or fully recognizing community knowledge and deliberative practices. Within this frameworks, strengthening a regional strategy does not simply mean "adapting" programs, but rather reconfiguring governance – that is: 1) shifting decision-making toward community-based and regionalized mechanisms; 2) ensuring linguistic and institutional mediation, not merely the use of translation as currently practiced; and 3) establishing conditions for the co-production of diagnostic assessments, indicators, and pathways to justice, health, and protection, with an intersectional and intercultural approach.

Finally, the comparative review highlights the need for a Mesoamerican regional strategy that brings together the best practices identifies and addresses the recurring gaps. Such a strategy should be oriented toward building a violence prevention policy grounded in the recognition of the multiple forms of discrimination affecting indigenous women, integrating a gender perspective with a robust intersectional and intercultural approach. This entails breaking with the current fragmentation and moving toward an intervention logic that is territorialized, participatory, situated, and respectful of the region's cultural diversities.

7. PROPOSALS FOR A REGIONAL STRATEGY WITH AN INTERSECTIONAL AND INTERCULTURAL APPROACH

The review of the AVGM reports in key states of the Mesoamerican region underscores the urgency of building an articulated, situated, and differentiated response to the multiple forms of violence affecting indigenous women. Based on the analysis conducted, five strategic axes are identified that can constitute the foundation of a shared regional agenda, designed with an intersectional and intercultural approach:

1. Participatory policy design with indigenous women

The active participation of indigenous women in the design, implementation, and evaluation of public policies is an essential component for ensuring their pertinence and effectiveness. It is necessary to establish institutionalized community consultation mechanisms in each federal entity, with direct representation of community leaders, community promoters, and indigenous rights defenders. This will allow for the integration of situated knowledge and the strengthening of local organization networks, recognizing women not as beneficiaries, but as rights-bearing subjects and strategic actors.

In this work, the participation of indigenous women is understood as an enabling right and a condition of public justice: it is not limited to consultation, but implies real capacities to influence the public policy cycle (problem definition-category construction- prioritization-budgeting-implementation-monitoring and evaluation). From an intercultural and intersectional standpoint, this requires that intervention categories be constructed from all the multiple spheres of life in which women's rights are materialized (social, political, territorial, economic, and labor), avoiding the imposition by the State of universal frameworks that render invisible linguistic barriers, the still-prevailing institutional racism, the at times evident territorial inequality, and the existence of community norms permeated by gender relations.

2. Development of Differentiated Protocols by Cultural and Linguistic Context

Progress is required in the creation of specific care protocols in the areas of justice, health, and protection, developed in conjunction with indigenous communities. These must take into account indigenous languages, worldviews, internal normative systems, and geographical location. The certification of interpreters, the translation of prevention materials, and the regionalization of services must form part of a policy of effective access with a rights-based approach.

3. Structural Training in Intersectionality and Interculturality

It is indispensable to incorporate structures content on intersectionality and interculturality into the training of public officials, justice operators, health and security personnel, as well as into the curricula of public universities. This training must enable a critical understanding of how multiple inequalities operate and how institutional practices must be transformed so as not to reproduce structural violence or re-victimization.

4. Operational Decentralization of Services and Resources

A regional strategy requires the promotion of genuine decentralization models, with mobile services and comprehensive care units that reach remote communities. This decentralization must be accompanied by specific budget allocations for contexts with a high indigenous female population, applying criteria of structural vulnerability and historical inequity in the distribution of public expenditure.

5. Systematization of Regional Good Practices

The experiences identified in states such as Chiapas and Oaxaca – regarding the integration of community promoters, the recognition of indigenous worldviews, and the regionalization of actions – can be systematized and replicated among states with similar cultural and sociodemographic characteristics. It is necessary to promote interinstitutional and intergovernmental dialogue spaces in which methodologies, indicators, and normative frameworks appropriate to the Mesoamerican reality are shared.

These proposals aim to consolidate a regional strategy that not only responds to the femicide emergency, but also contributes to dismantling the structures of exclusion that have historically silenced indigenous women. From a social justice perspective, these actions must be oriented toward building transformative public policies that place communities at the center, recognize the plurality of identities, and redress the historical debts of the State toward indigenous peoples.

CONCLUSIONS

The analysis of the AVGM reports in the states of Chiapas, Oaxaca, Campeche, Quintana Roo, and Puebla makes it possible to identify a common pattern of structural insufficiency in the institutional responses to the violence experienced by indigenous women in the Mesoamerican region. Although in some cases the existence of conditions of multiple vulnerability is acknowledged, the majority of the recommendations lack a systematized intersectional outlook and an articulation with the cultural and territorial realities of indigenous peoples.

Violence against indigenous women cannot be understood or addressed solely from a universalist gender perspective. The historical conditions of exclusion, institutional racism, linguistic barriers, and political invisibilization operate as factors that aggravate violence and hinder access to justice, health, and comprehensive protection. State responses that do not consider these dimensions are condemned to reproduce the very exclusion they seek to combat.

It is essential to transition toward a public policy that articulates the approaches of gender, intersectionality, and interculturality from a situated justice logic. This implies not only recognizing the plurality of identities and experiences of indigenous women, but also transforming the power structures that subordinate them, including the technocratic and centralized design of institutional mechanisms such as the AVGMS.

The future of policies aimed at eradicating gender-based violence in the Mesoamerican region requires the construction of a regional agenda grounded in horizontal dialogue, respect for community autonomy, and the active participation of indigenous women as political subjects. Only through this path will it be possible to advance toward a truly transformative justice that repairs historical debts, recognizes diversity, and guarantees all women a life free of violence, without cultural, territorial, or ethnic exceptions.

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