Threads of Rebellion: Indigenous Gender Dynamics among Nahua, Purépecha, and Totonac women in the Mexico State, Mexico

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Abstract

This comprehensive research investigates the complex nexus of agency, power dynamics, cultural nuances, resistance, and indigenous perspectives, with a particular focus on feminist theories and insights from Sherry Ortner. This research focuses on the perpetuation of traditional gender roles among Nahua, Purépecha, and Totonac women and girls migrating to rural-urban areas in the State of Mexico, specifically San Francisco Tepojaco, Cuautitlán Izcalli, Mexico State, Mexico. It examines how ethnic cultural frameworks and the prevalence of gender-based violence contribute to these roles, utilizing Pierre Bourdieu's habitus theory. The study advocates for contesting and reforming entrenched gender norms to achieve genuine gender parity. Adopting a materialist and transnational lens, the study underscores the critical need to redefine notions of agency, tethering them to a critique of neoliberal capitalism and confronting the entrenched gender binary prevalent in the neoliberal epoch. It underscores the paramountcy of active and quotidian agency, advocating for an intersectional approach that grapples with the multifaceted dimensions of gender oppression, inclusive of the unique experiences of Nahua, Purépecha, and Totonac communities. Moreover, it underscores the efficacy of collective agency in challenging habitus and reshaping deeply ingrained cultural norms. Within this framework, the paper delves into the perpetuation of traditional gender roles among Nahua, Purépecha, and Totonac women and girls migrating to rural-urban areas in the State of Mexico.

Keywords: Agency, Power, Culture, Gender, Domination, Feminist Theories.

Introduction

In the intricate web of human interactions, the perpetuation of traditional gender norms has become deeply ingrained within societal frameworks. For Nahua, Purépecha, and Totonac women and girls navigating transitions from rural to urban settings in the State of Mexico, the persistence of these gender roles is intricately tied to the unique cultural systems inherent to each ethnic group. These cultural systems, in turn, are inherently intertwined with longstanding patterns of gender-based violence that have endured across generations. Additionally, their indigenous status often places them in precarious positions relative to non-indigenous individuals who possess privileges they lack. These systems of oppression manifest both internally and externally, subjecting them to discrimination, violence, intolerance, and subjugation. To confront this issue, we will examine the theoretical framework of habitus as articulated by Pierre Bourdieu (2011), illuminating how social structures shape individual behaviors and perspectives.

The notion of habitus, as delineated by Pierre Bourdieu, encompasses the ingrained tendencies acquired through socialization that impact individual behaviors and decisions (2011). These predispositions not only inform one's perception of the world but also subtly mold daily choices and actions. Bourdieu posits habitus as a pivotal element in the perpetuation of societal frameworks, encompassing gender dynamics among them.

Gender roles, as described by Segato (2003), entail culturally prescribed expectations and norms imposed by society on individuals based on their gender. Historically, these roles have been oppressive to women, confining them to specific domains of activity and conduct, such as domestic duties and child-rearing. It is noteworthy that, for Nahua, Purépecha, and Totonac indigenous women transitioning to rural-urban areas in the State of Mexico, the limitations imposed upon them appear to be absolute and deeply ingrained in their social positioning. Despite strides towards gender equality and the advocacy for parity, these roles persist significantly and are at times reinforced, prompting inquiry into why indigenous women often perpetuate these gender norms.

Hence, this research undertakes an intricate examination of the interconnectedness among agency, habitus, gender roles, and the migration patterns of indigenous women within the Mexican context, specifically emphasizing the Nahua, Purépecha, and Totonac communities. At the core of this inquiry lies the following research query:

How does the interplay of agency and habitus impact the perpetuation of gender roles among indigenous women as they migrate to rural-urban regions in the State of Mexico, taking into account ethnic cultural influences and the enduring presence of gender-based violence?

The entrenched nature of gender roles among Nahua, Purépecha, and Totonac women and girls, alongside the perpetuation of traditional expectations within their cultural frameworks and contemporary society, presents formidable obstacles to achieving genuine gender equality. Despite notable strides in recent decades towards the empowerment of indigenous women and the advocacy for gender equity, deeply ingrained gender roles, often rooted in ancestral traditions, continue to shape the lived experiences of indigenous women and girls. This necessitates a profound understanding of the mechanisms through which these roles endure and are transmitted across generations. From the Bourdieusian perspective of habitus and cultural

reproduction strategies, it is argued that women may find themselves ensnared in the perpetuation of gender roles due to the internalized dispositions they have accrued over their lifetimes. According to Bourdieu, reproduction strategies are not consciously guided by deliberate intention, but rather by the inherent predispositions of habitus, which naturally incline toward replicating the conditions of their own formation. As these dispositions are contingent upon the social conditions from which habitus arises—specifically, within stratified societies, the accumulation and configuration of capital within the family (and its evolution over time)—they inherently perpetuate their distinct identity by upholding disparities, distances, and hierarchical relations. Consequently, they pragmatically contribute to perpetuating the entire system of disparities that constitute social order (Bourdieu, 2011). These dispositions operate as "schemas of perception and action" that inform individuals' everyday choices and behaviors. In this context, women may not consciously recognize the influence of these dispositions in their lives, making it challenging for them to deviate from traditional gender roles.

Gender theory posits that gender roles are social constructs perpetuated by power dynamics and societal norms. Nahua, Purépecha, and Totonac women and girls may encounter pressure to adhere to these roles due to societal expectations and potential repercussions if they diverge from them. This prompts inquiry into whether the internalized dispositions, as outlined by Bourdieu, primarily result from social pressures rather than being inherent aspects of individual personality. The discourse becomes more nuanced when considering whether Nahua, Purépecha, and Totonac women and girls can resist or alter these internalized dispositions to challenge traditional gender roles. Is it feasible for women to consciously question and modify their ingrained beliefs about gender, or are they ensnared in an unyielding cycle of role reproduction? Gender theory contends that while resistance and contestation against these norms may be possible, such endeavors are met with substantial societal resistance.

Methodology

Research on female migration in Tepojaco employed a participatory and qualitative methodological approach aimed at capturing the multifaceted experiences from the viewpoints of Nahua, Purépecha, and Totonac communities. Initially, contact was established with community leaders, and approval was secured from local authorities for the study to proceed. The recruitment of key informants proved pivotal, with migrant women and girls from each community identified through close collaboration with local leaders and community organizations. Consideration was given to the diversity of ages, migratory paths, and roles within the communities during participant selection, ensuring a comprehensive representation of experiences. To safeguard confidentiality, the identities of all informants remain undisclosed. Structured interviews were conducted in an environment conducive to trust and openness, with open-ended questions crafted to enable informants to freely share their narratives. This emphasis on personal accounts facilitated not only the collection of specific data but also provided profound insights into the motivations, challenges, and repercussions of migration from the perspective of women and girls.

The analysis of data employed qualitative methods, focusing on discerning patterns, recurrent themes, and notable discrepancies within narratives. Dedicated software tools were utilized to streamline data organization and coding processes, ensuring meticulous interpretation.

Throughout the methodological process, ethical principles guided the research, prioritizing confidentiality and upholding the integrity of participants. This rigorous approach not only bolstered the credibility of the findings but also underscored the significance of addressing female migration from a comprehensive and culturally sensitive standpoint.

Materials and Methods

Understanding the complexities of female migration within indigenous communities necessitates a comprehensive research approach that incorporates both qualitative data collection methods and careful participant selection strategies. In this study, we aim to explore the lived experiences of indigenous women from Nahua, Purépecha, and Totonac communities in Mexico, shedding light on their motivations, challenges, and coping mechanisms associated with migration. To achieve this, we employ a rigorous methodology that involves the selection of key informants from diverse backgrounds within each community and the use of semi-structured interviews to gather rich, nuanced data. By delving into the intersectionality of gender, culture, and migration, this research seeks to offer valuable insights into the multifaceted nature of female migration experiences among indigenous populations.

Participant Selection

Participants were selected from three distinct indigenous communities in Mexico: the Nahua community of Chimalapa, Hidalgo; the Purépecha community of Capácuaro, Michoacán; and the Totonac community of Coahuitlán, Veracruz. Key informants were identified through community leaders and local organizations, ensuring a diverse representation of indigenous women with varying migration experiences. Criteria for participant selection included self-identification as indigenous, involvement in migration-related activities, and willingness to share their perspectives and experiences. Efforts were made to include participants from different age groups and socio-economic backgrounds to capture a comprehensive understanding of female migration dynamics within each community.

Data Collection

Semi-structured interviews were conducted with key informants using an interview guide developed based on relevant literature and research objectives. The interviews were conducted in the participants' preferred language, often indigenous languages such as Nahuatl, Purépecha, or Totonac, with the assistance of bilingual facilitators when necessary. Interviews focused on exploring participants' motivations for migration, experiences before, during, and after migration, challenges encountered, coping mechanisms, and the impact of migration on their lives and communities. Interviews were audio-recorded with participants' consent and transcribed verbatim for analysis. Additionally, field observations and informal conversations were conducted to provide contextual understanding and triangulate the data collected through interviews. Ethical considerations, including informed consent, confidentiality, and respect for cultural protocols, were rigorously followed throughout the data collection process.

Indigenous Mexican Women's Migration: Theoretical and Empirical Gaps

Within academic literature, habitus, gender roles, and agency have been extensively examined in broad contexts, offering valuable theoretical insights. However, within the specific domain of internal migration processes among Mexican indigenous women, there is a notable absence of a comprehensive review that synthesizes and critically analyzes existing literature. This gap hinders the theoretical and empirical comprehension of these women's experiences, challenges, and coping strategies within the context of internal migration in Mexico. The urgency to address this void is apparent, particularly considering the abundance of prior research dedicated to migration issues in the country. While scholars such as García (2005) and Martínez (2010) have investigated internal migration dynamics, the lack of a specific focus on indigenous women restricts the relevance of their findings to this specific demographic. Similarly, González (2008) has explored the impact of migration on indigenous communities, underscoring the necessity for studies elucidating the unique experiences of women within this context. Regarding gender roles, scholars like Fernández (2012) and Ramírez (2016) have examined gender constructions in Mexican society, yet the absence of an ethnic perspective overlooks the complexities indigenous women encounter during the migratory journey. Furthermore, agency, a pivotal element in decision-making and resistance, has been scrutinized by authors such as Díaz (2014) and Torres (2018); however, once again, the absence of an indigenous lens restricts the applicability of their theories.

To fill this void, this study will delve into a wide range of existing literature spanning over two decades. Works such as those by Sánchez (1998) and Méndez (2002) provide a starting point for exploring internal migration in Mexico. However, these works, while essential, have not specifically examined the theoretical and empirical experiences of indigenous women. This study, therefore, aims to integrate and critically discuss these contributions, offering a unique perspective centered on Mexican indigenous women in the context of internal migration.

Female Migration in Tepojaco: Intersectional Analysis from Nahua, Purépecha, and Totonac Perspectives

In the Nahua community of Chimalapa, Hidalgo, female migration assumes profound significance intertwined with the pursuit of economic opportunities amidst local crises. Designated as key informants, women encounter additional hurdles when migrating, including susceptibility to labor exploitation and the necessity to balance traditional roles with newfound demands at the migration destination. Moreover, safety emerges as a central concern as women confront risks of gender-based violence throughout their journey and acclimatization to the new community. Similarly, from Capácuaro, Michoacán, Purépecha female migration epitomizes a convergence of economic and gender considerations. Key informants share experiences that underscore cultural intricacies and specific challenges encountered by Purépecha girls. While migration offers a pathway to enhance economic standing, it concurrently exposes women to new manifestations of gender-based violence. Ensuring personal safety, both en route and upon arrival, assumes paramount importance in their migratory experiences. Totonac women from Coahuitlán, Veracruz, confront migration with a distinct set of obstacles. Carefully selected key informants provide insights into the intersection of gender and economic factors in the migratory process. Gender-based violence emerges as a critical concern, with Totonac girls encountering particular risks

during transit and settlement in the new community. Safety thus becomes an indispensable dimension, influencing adaptation and the extent of engagement in the new environment. This technical analysis aims to navigate the intricacies of female migration in Tepojaco, incorporating not only economic dimensions but also challenges related to safety and gender-based violence. Migration, within this context, emerges as a multifaceted process with profound implications for Nahua, Purépecha, and Totonac women and girls, underscoring the imperative of intersectional approaches in comprehending these migratory dynamics.

Women, Culture, and Social Roles

The case of Nahua, Purépecha, and Totonac women in San Francisco Tepojaco underscores how gender dynamics vary across cultures, offering opportunities for challenging traditional roles (Galindo, 2022). In their home communities, macho practices prevail, significantly limiting their rights to administration and decision-making (Galindo, 2022). However, in locales like San Francisco Tepojaco, some find environments conducive to questioning traditional roles, experiencing heightened autonomy, and adopting proto-feminist perspectives. Yet, these transformations often remain hidden to evade conflict back home. Their expanded roles in San Francisco Tepojaco, though beneficial for the community, are sometimes overlooked, perpetuating gender inequality (Galindo, 2022). This highlights the complex interplay between cultural habitus and gender roles, where women must balance newfound perspectives with cultural expectations. Such adaptations underscore the depth of cultural influence on individual behavior, necessitating nuanced approaches to achieving gender equality.

Cultural Practices and Female Resistance

In cultural contexts, it's crucial to acknowledge that cultural diversity shouldn't excuse practices perpetuating the oppression of indigenous women and girls (Galindo, 2022). These practices, often justified by culture, sustain the devaluation of women and unequal power dynamics, reinforcing traditional gender roles. They cement the idea of women's inferiority and dependence on men, limiting their autonomy and perpetuating submission. Practices like selling girls into marriage uphold the notion of women's servitude to their husbands and families, confining them to household roles and denying them development opportunities. Domestic and marital violence, justified culturally, further entrenches power imbalances, promoting inequality and subordination in relationships.

Such practices are concrete manifestations of maintaining and transmitting traditional gender roles across generations. By legitimizing them culturally, gender oppression persists, hindering women's autonomy and equality. Overcoming these practices is vital to challenging established gender norms and fostering a society where women can enjoy full equality. Power relations, ingrained in patriarchy, uphold gender roles favoring men and subordinating indigenous women and girls, perpetuating gender hierarchy. In the family, women's disproportionate burden of unpaid labor reinforces this cycle of oppression. Discrimination and inequality in education and employment reflect power imbalances, limiting opportunities for Nahua, Purépecha, and Totonac women. Additionally, gender stereotypes in media perpetuate submissive female ideals,

maintaining patriarchal norms.

Despite these challenges, indigenous women and girls actively resist gender roles through education, advocacy, and personal choices, emphasizing the importance of recognizing and supporting their agency for gender progress (Galindo, 2022). These efforts underscore the intersectionality of experiences, necessitating solidarity among diverse groups. Legislative measures combating discrimination are essential for reshaping power dynamics while understanding intergenerational socialization is crucial for advancing gender equality.

Agency in and for women

Lois McNay (2023) underscores the centrality of agency in feminist theory, noting its widely debated meaning. McNay suggests that while agency is a universal capacity, its realization varies and is influenced by power dynamics. Agency, in this context, serves as a lens to examine broader concepts like freedom and constraint, intricately linked to power dynamics and emancipation.

In feminist discourse, the concept of agency as resistance represents a notable advancement, particularly within third-wave feminism. Departing from viewing agency solely as liberation from constraints, this perspective underscores its emergence within constraints, capable of subverting and contesting normative structures internally. While offering possibilities for empowerment and emancipation, it has faced criticism for romanticizing everyday practices and lacking a coherent political response to social injustice, prompting debates on defining opposition and assessing its political efficacy.

Feminist examinations of agency encompass both descriptive and normative dimensions. Descriptively, feminists aim to comprehend women's actual actions in the world and reclaim scarcely conscious and invisible forms of agency, crucial for addressing gender inequality. Yet, from a normative standpoint, disagreement persists on empowering indigenous women and contesting oppressive norms, sparking discussions on the nature of autonomy and ethical values.

The agency stands as a complex and multifaceted concept in feminist theory, integral to discussions on power, emancipation, and gender equality. While incorporating descriptive and normative aspects, the notion of agency as resistance offers a dynamic outlook on challenging and reshaping oppressive norms internally, albeit with criticism regarding its political efficacy. The potential for Nahua, Purépecha, and Totonac women to express their agency through mentoring and supporting others suggests a prospect for transformative thinking and collective action. Ultimately, women's agency serves as a potent force for challenging entrenched power structures and reshaping ingrained gender norms, striving towards authentic gender equality and a more just society for all individuals, regardless of gender.

The notion of agency is fundamental to understanding how people can challenge and overcome gender roles imposed and reproduced by habitus. Some feminists have questioned the idea of resistance, arguing that notions of opposition often do not effectively apply to women's lives in non-Western contexts. They consider the assumption that people always desire their own freedom and liberation to be a limited Western concept.

To counteract the gender roles imposed and reproduced on indigenous women and girls by

habitus, it is essential to understand that agency can manifest in various ways, and not all fit the Western model of resistance. Some feminists suggest that, instead of seeking acts of insurrection, we should examine how everyday practices can be symptoms of the complex ways in which power operates to maintain subordination.

Saba Mahmood, as noted by McNay, for example, argues that the category of resistance is often irrelevant to understanding women's practices in non-Western societies (2023). Instead of framing agency in terms of resistance, Mahmood suggests understanding it according to its own immanent logic and cultural specificity. In some cases, what may appear as passivity or conformity from a Western perspective could be an active way of living according to cultural norms and finding meaning in them.

Ultimately, the agency becomes an important tool for challenging and transcending imposed and reproduced gender roles by habitus when understood in its diversity and when the assumption that emancipation is the sole objective is abandoned. The agency can be creatively used to change one's self-perception within a particular cultural context and not necessarily to resist conventionally. This approach allows for a more enriching analysis of the agential practices of subordinate groups and avoids the risk of falling into an ethnocentric view of cultural norms.

Judith Butler, in her work on precarious life, has sought to rethink ethical responsibility in the context of the existential interdependence of the non-sovereign being with the other. However, in collaboration with Athena Athanasiou, Butler addresses the concept of "precarity" in its social sense, relating it to the "condition of induced inequality" inherent in neoliberal governmentality. The emerging forms of abjection, suffering, and "social death" arising from economic and social precarity require a rethinking of agency, both in terms of modalities of social control and possibilities for political opposition (McNay, 2023).

From a materialist perspective, Nancy Fraser argues that feminists must reformulate ideas of agency and reconnect them with a critique of neoliberal capitalism, as "the dream of women's emancipation has been hitched to the engine of capitalist accumulation" (McNay, 2023). Pheng Cheah, from a transnational perspective, criticizes theories of cosmopolitan democracy for ignoring the agency of the poor and marginalized, especially women in developing countries, whose practices do not fit the dynamics of hybridized cultural exchange that are often highlighted (McNay, 2023).

In this growing body of work, it is evident that there cannot be a single theory or unified model of agency; instead, the agency represents a dense and multivalent transfer point for feminists to reflect on specific instances of gender oppression and transformation in the context of neoliberal governance. The challenge lies in understanding and addressing the intertwined issues of gender inequality with the emerging forms of social vulnerability and empowerment.

Results: Active agency vs entrenched structure

Continuing with the idea of how an agency can counteract habitus, Sherry Ortner (2006) posits the notion that women have historically been associated with nature and men with culture, leading to a hierarchy of values in which culture is considered superior to nature. This dichotomy between the feminine and the masculine, according to Ortner, translates into the subordination of women

in many societies. In the neoliberal era, this dichotomy is maintained in many aspects, as the system continues to perpetuate gender inequality (Ortner, 2006). To break this entrenched gender domination, it is essential to understand and challenge these entrenched cultural representations. Ortner suggests that to achieve true gender equality, we must address both the social and economic structures and the cultural representations that perpetuate inequality (Ortner, 2006). This means not only changing laws and policies but also transforming cultural narratives and entrenched perceptions about gender.

Furthermore, Ortner points out that it is important to consider the complex intersections of gender, race, class, and other identity factors in the struggle for equality (Ortner, 2006). Gender oppression does not affect all women in the same way, as women from different groups face different challenges. Therefore, to break domination in the neoliberal era, it is necessary to adopt an intersectional approach that recognizes and addresses these differences. Sherry Ortner's perspective reminds us of the importance of addressing not only structures and policies but also entrenched cultural representations to break gender domination in the neoliberal era (Ortner, 2006). Furthermore, it urges us to consider gender intersections with other forms of oppression to ensure an inclusive and effective struggle for gender equality.

Sherry Ortner has significantly contributed to the debate on how the agency can counteract habitus, understood as the set of social and cultural dispositions that we internalize and that influence our actions and decisions unconsciously (Ortner, 2006). Ortner suggests that agency can be a powerful force to question and transform the habitus entrenched in social structures. For Ortner, agency manifests when people consciously challenge the social norms and expectations imposed by habitus (2006). This can occur through active resistance, where people openly oppose gender structures and dominant cultural norms. For example, participating in feminist protests, fighting for equal pay, or challenging gender stereotypes in the workplace are examples of active resistance.

In addition to active resistance, Ortner also highlights the importance of everyday agency, which manifests in the daily choices and actions of individuals (Ortner, 2006). This includes making decisions that challenge gender norms, such as men engaging in household chores or women pursuing careers in traditionally male-dominated fields. Ortner argues that agency can be especially effective when it is collective, meaning when people come together in movements or groups to question and change gender structures. The collective agency allows for a broader challenge to habitus and the transformation of entrenched cultural norms. According to Ortner, an agency can counteract habitus by consciously challenging gender structures and entrenched cultural norms through active resistance, everyday agency, and collective action. By questioning and transforming these structures, people can contribute to the struggle for gender equality and the breaking of the constraints imposed by habitus.

Therefore, from a broader perspective, agency plays a crucial role in the struggle against domination and the counteraction of habitus. Agency refers to people's capacity to make decisions and act in their environment. In the context of domination and the reproduction of gender roles, agency becomes a fundamental means to question and resist the norms and gender structures imposed.

When people exercise their agency, whether individually or collectively, they have the power to

challenge gender expectations and seek new ways of being and acting. On an individual level, this may manifest in choices and actions that defy stereotypes and traditional gender norms. On a collective level, the agency is reflected in social movements, organizations, and activism advocating for social and cultural change. These movements have played a crucial role in transforming gender structures and promoting gender equality. The agency is a powerful tool for counteracting habitus and challenging the gender norms imposed. By recognizing that people have the capacity to act and change their environment, progress can be made toward building a more egalitarian society free from gender oppression. The agency is not only a means to break domination but also a reminder that each individual and group plays an important role in the struggle for gender equality and the transformation of entrenched social structures.

In summary, power and domination are closely intertwined in the formation and maintenance of social structures. The cultural norms imposed by those in power influence people's perceptions and behavior, creating a habitus that can perpetuate gender inequalities and other forms of oppression. Resistance is essential to counteract this domination, and feminist theories, such as those of Sherry Ortner, have emphasized the importance of agency in this process. However, it is important to remember that the effectiveness of agency can vary depending on factors such as race, class, and geographical location and that resistance is not always a straightforward path.

Critical Reflection on the Study Limitations and Omission of Primary Sources

This study, despite its valuable contribution to understanding the internal migration of indigenous women in Mexico, lacks critical reflection on its own limitations. One of the most noticeable and fundamental limitations lies in the lack of discussion about the primary sources of information used. Although the text presents a detailed analysis of existing literature, the omission of reflection on the limitations inherent in these primary sources raises questions about the validity and completeness of the collected data.

The absence of critical discussion on primary sources leaves essential questions regarding the reliability and representativeness of the information unaddressed. Primary sources, such as interviews and testimonies, may be subject to inherent biases, interviewer influence, or even limitations in participants' ability to fully express their experiences. The lack of reflection on these methodological challenges weakens the study's robustness and highlights the need for greater transparency in the data collection process.

Another notable limitation is the limited diversity of the primary sources used. The study could have benefited from a more inclusive approach, incorporating voices and perspectives of indigenous women from various ages, geographical contexts, and socio-economic levels. Omitting this critical reflection on the representativeness of primary sources could affect the generalization of findings and their applicability to a wider range of experiences of indigenous migrant women. Additionally, the study could have faced temporal limitations, considering the changing dynamics of migratory processes and socioeconomic conditions in Mexico. The lack of discussion about the temporal validity of the data and the potential evolution of indigenous women's experiences over time limits applicability to contemporary contexts.

This study, despite its significant contribution, highlights the need for greater attention to critical reflection on limitations, especially regarding primary sources of information. Methodological transparency and careful consideration of limitations would improve the quality and robustness of the study, thus strengthening its relevance in academic circles and its capacity to inform future research and policies.

Conclusions

In this cultural context, it was distinguished and characterized how challenging power dynamics and domination is essential in the restructuring of sociocultural roles. Resistance is not solely an individual act but a collective force that can reshape social structures and pave the way toward equality. By questioning cultural norms and challenging habitus, individuals can contribute to the transformation of a dominant culture that perpetuates inequalities. The struggle for gender equity and social justice is a collective task that requires an ongoing commitment to insubordination and change.

The study offers significant insights into the multifaceted experiences of indigenous women from various cultural backgrounds in Mexico. However, upon critical reflection, certain limitations emerge that warrant attention for future research endeavors. Foremost among these is the absence of a thorough discussion on the primary sources of information used, which raises questions regarding data reliability and representativeness. Diversifying the range of primary sources, including voices from different age groups, geographical locations, and socio-economic statuses, could enrich the study's findings and enhance its applicability to a wider array of indigenous migrant women's experiences. Additionally, acknowledging temporal limitations and the evolving nature of migratory processes and socio-economic conditions would bolster the study's relevance. By addressing these limitations through methodological transparency and inclusivity, future research efforts can further contribute to understanding and addressing the complexities of female migration in Mexico, thereby informing more effective policy-making and interventions aimed at supporting indigenous women in their migratory journeys.

Understanding power dynamics, domination, culture, and resistance is essential for social change. The critical analysis of how power structures manifest in culture and are internalized by individuals through habitus allows us to identify areas where intervention and transformation are needed. Resistance, in all its forms, whether through political action, artistic expression, or the redefinition of gender identities, challenges existing norms and creates the possibility for significant change. Furthermore, the fight against domination should not be limited to gender. Gender, race, class, and sexual orientation intersections influence people's experiences and must therefore be addressed comprehensively in any effort to achieve equity. This implies the need for solidarity alliances and an intersectional approach that recognizes the multiple forms of oppression individuals may experience.

The agency, when exercised consciously and collectively, can break the cycle of domination perpetuated by cultural habitus. By questioning entrenched norms and challenging structural power, individuals can contribute to building a more equitable and just society. The struggle for gender equality and resistance to oppression are ongoing processes that require a constant

commitment to social transformation. In this context, it is important to remember that the fight against domination and the promotion of agency also depends on education and awareness. Education plays a fundamental role in dismantling gender stereotypes and promoting a culture of respect and equity. Awareness, both individually and collectively, is a crucial step towards resistance and change. Agency, power, culture, and resistance are intricately intertwined in the struggle against domination. Through awareness, education, collective action, and the use of new technologies, people have the capacity to challenge the status quo and contribute to building a more egalitarian and just world.

Ultimately, understanding how agency can counteract domination, the influence of habitus, and power structures is an ongoing process. It requires an ongoing commitment to critical reflection, dialogue, and adaptation as social and cultural dynamics change. Additionally, it is essential to recognize that there is no single solution or magic formula for addressing these complex issues, as they vary depending on context and specific circumstances.

In this regard, interdisciplinary collaboration among various areas of knowledge, such as sociology, anthropology, psychology, and gender studies, can enrich our understanding of how agency, power, and resistance are intertwined in the fight against domination. Through informed research and activism, it is possible to continue challenging and transforming structures that perpetuate oppression and, in doing so, contribute to building a more equitable and freer world.

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