



MEXICO: ASSIGNMENT REPORT

12-25 APRIL 2015

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**“SHOW ME WHERE IN THE MEXICAN
CONSTITUTION IT SAYS IT IS A CRIME
TO BE EVANGELICAL. THEN, IF YOU CAN
SHOW ME, GO AHEAD AND PUT ME
IN JAIL!”**

A Protestant member of Ranch Viejo village in Hidalgo
state. See p.6

Cover image: Family forcibly displaced from Yashtinín village, in the room they have lived in for the past three years, during which time the children have been barred from school. The boy in front, Bartolo Felipe, is desperate to learn to read. See p.11

Photo: CSW

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CSW is a Christian organisation working for religious freedom through advocacy and human rights, in the pursuit of justice.

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EXECUTIVE SUMMARY

CSW carried out a fact-finding visit, accompanied by a representative of its Mexican partner organisation Impulso 18, to the Federal District and to the states of Hidalgo and Chiapas in southern Mexico from 12 April to 25 April 2015. The primary objective of the visit was to interview victims of religious freedom violations, including those who have been forcibly displaced because of their faith, and to assess any progress in government action to resolve cases which CSW raised in last year's assignment report.¹ Another priority of the visit was to learn more about the impact of organised criminal violence on religious freedom in the country. CSW met local activists and organisations who represent and are accompanying these victims on the state and regional levels, as well as Protestant and Catholic church leaders, the Chiapas State Human Rights Commission (CEDHC), the Hidalgo State Human Rights Commission (CEDHH), the Executive Secretary of the National Human Rights Commission (CNDH), the director of the regional office of the CNDH in San Cristóbal de las Casas, Chiapas, and the leadership of the Chiapas State Council of Evangelical Churches.

The conclusion is that freedom of religion or belief continues to be violated with impunity in both Hidalgo and Chiapas. Cases in the state of Veracruz, in the areas bordering Hidalgo, were also raised with CSW. The violations here include deprivation of basic services including water and electricity, deprivation of access to an education, arbitrary detention, forced conversion, physical violence, expropriation of property and forced displacement. In all these cases, the victims are targeted on the basis of their religious beliefs.

At best, the state and municipal governments are unable or unwilling to protect the religious freedom of their citizens and to address these human rights violations. At worst, they are passively or actively complicit in the violations of religious freedom. At least one appointed state level government official was accused, by name, by multiple communities in Hidalgo of publicly stating that it is his responsibility to protect the majority and that religious minorities must participate in and contribute to activities linked to religious beliefs that are not their own. In Chiapas, the state government failed to meet its own deadline to fulfil a written promise to resolve seven outstanding cases from previous years. In only one of the seven cases has the government facilitated the return of a forcibly displaced community, and the return is based on restrictions set by village leaders. These restrictions flagrantly violate Mexico's constitution by continuing to place severe restrictions on freedom of religion or

belief, by compelling the formerly displaced persons to contribute financially to religious activities organised by the religious majority. One state government official told CSW anonymously that violating religious freedom has now become a business for some villages, as they know they can get the state government (or in some cases a religious denomination) to pay the onerous fines they illegally place on members of minority religious groups, as punishment for their beliefs.

Victims continued to complain to CSW of government indifference and inaction on their cases. Official attention appeared to be sporadic and, when given, conducted on an ad hoc and inconsistent basis. Some communities receive a regular stipend of aid, while others receive aid as and when they publicly demand it, and still others receive nothing at all. In every case the aid is inadequate to cover the most basic costs of survival of the individuals within the communities, which include very elderly adults and very young children living in abject poverty. Most of the victims are forced to work in the informal job sector to help provide for their families and other members of the displaced communities.

From an economic standpoint it is impossible to justify the failure of the government to address and resolve these situations. In one case the state allocates 12,000 pesos (£545) per week to a community of 35 which was originally displaced in 2010. Four years of such payments add up to 2,496,000 pesos (£113,411) which would have been more effectively used to relocate the community, as they requested. Given that there are reportedly 30 currently unresolved cases, many of which receive government aid in the form of housing and stipends, the economic burden on the state of Chiapas - one of Mexico's most impoverished states - is substantial. Streamlining some of these funds into effectively resolving the situations which provoked the displacement in the first place, and assisting the victims to return to their homes or relocate when that is not possible, would be a better use of Chiapas' resources.

Serious violations of religious freedom targeting religious minorities have occurred on a widespread basis in Chiapas and Hidalgo since the 1970s. Almost 40 years on, it is impossible to justify the government's failure to address the issue in any comprehensive way. Instead, expulsions continue, religious tensions continue to be exploited for political and economic interests, and social instability continues to grow. Endemic corruption in the government and the growing presence of criminal groups involved in trafficking of humans, drugs, and protected biological resources, only add to this problem.

Criminal violence is also having a chilling effect on religious freedom. In 2014 more Roman Catholic priests were murdered or disappeared in Mexico than in any other country in the world – this number has sharply increased in the two years since President Enrique Peña Nieto took office. The Catholic Multimedia Centre (CCM) has been documenting attacks on priests since 2010, and told CSW they believe that priests and other church leaders are targeted with the specific intention of intimidating the Roman Catholic Church on the local and national level.

1 CSW, 'Mexico: Assignment report', 29 May 2014 www.csw.org.uk/2014/05/29/report/2041/article.htm

Again, Catholic leaders pointed to the government's failure to properly investigate these cases as a key factor in the development of a culture of impunity.

It is CSW's view that the state government is unable or unwilling to address the ongoing and severe violations of religious freedom in Chiapas and Hidalgo. Many victims have now waited years for justice only to see their cases ignored or even archived by the government officials responsible for helping them. Given the serious nature of the violations, the severe physical and economic insecurity in which the victims are living, and the length of time that has passed in many of these open cases, CSW calls on the federal government to engage, as a matter of urgency, with the Chiapas and Hidalgo state governments to find an effective resolution to outstanding and current cases of religious freedom violations, and to begin to build a culture of tolerance and respect for fundamental human rights including religious freedom, at every level from the local villages to the governor's office. In the same way, investigations into attacks on religious leaders must be carried out swiftly and thoroughly and those responsible must be brought to justice, in order to break down the culture of impunity and ensure that civil society, including religious organisations, is protected under the rule of law.

RECOMMENDATIONS

To the state governments of Chiapas, Hidalgo and Veracruz:

- Give regular training in mediation and in human rights law, particularly pertaining to religious freedom to government officials responsible for religious affairs and human rights;
- Provide the State Commissions for Human Rights and the government officials responsible for addressing violations of religious freedom with sufficient resources to carry out their duties;
- Ensure that government officials who have been shown to be derelict in their duties to uphold religious freedom and to attend to cases of violations of religious freedom, are removed from their positions and, in the most serious cases, sanctioned;
- Pursue legal action against all individuals and groups responsible for violations of religious freedom and other fundamental rights, to hold them to account for their actions. Individuals and groups who have committed criminal offences should be charged and prosecuted according to the law;
- Carry out thorough investigations and prosecute those responsible for the violations committed in all the cases listed in this report;
- Ensure and facilitate a safe and timely return for the victims of forced displacement in Chiapas and Hidalgo and compensation for illegal loss of property, including provision for adequate and safe resettlement when return is not possible;
- Ensure that the State Commissions for Human Rights continues to actively engage with local non-governmental organisations working on the issue of religious freedom and with victims of religious freedom violations, to

continue to raise the profile of the issue, give a voice to the victims, and contribute to a culture of tolerance and freedom of religion in their respective states.

To the government of Mexico:

- Uphold legal guarantees for freedom of religion and belief, and ensure that where other laws apply, for example in communities governed by the Law of Uses and Customs, these be practised in accordance with Mexico's constitution and its international human rights obligations;
- Initiate and permanently maintain active engagement with state governments on issues of religious freedom, in order to address these problems systematically and efficiently;
- Ensure that government officials who have been shown to be derelict in their duties to uphold religious freedom and to address cases of violations of religious freedom, are removed from their positions and, in the most serious cases, sanctioned;
- Ensure that the National Human Rights Commission, individual state commissions for human rights, and the National Council for the Prevention of Discrimination continue their work monitoring and investigating cases of religious freedom violations and religious discrimination;
- Ensure that the National Human Rights Commission investigates the failure of the government to resolve the approximately 30 cases of religious freedom violations in Chiapas documented by COOC, re-opens the cases of Lázaro Cardenas de Chilil and Unión Juárez, and publicly urges the Chiapas state government to implement all recommendations;
- Ensure that the National Human Rights Commission re-designates religious minorities as a category of vulnerable groups;
- Ensure that thorough and transparent investigations into attacks on religious leaders are carried out and that those responsible for attacks on church leaders are brought to justice.

To the European Union (EU) and member states:

- Regularly engage with the Mexican federal and Chiapas, Hidalgo and Veracruz state governments on cases and issues related to violations of freedom of religion or belief, and encourage them to implement the recommendations above, in line with the Guidelines on Freedom of Religion or Belief;
- Ensure that the EU delegation in Mexico City actively monitors cases of violations of freedom of religion or belief, and raises those discussed in this report as a matter of urgency with the Mexican government;
- Ensure that the EU delegation in Mexico City works closely with the National Human Rights Commission, the National Council for the Prevention of Discrimination, and the Chiapas and Hidalgo State Commissions for Human Rights, on issues related to freedom of religion or

belief, and cooperates in awareness-raising and capacity-building within government institutions;

- Ensure that the EU delegation in Mexico City develops and maintains ties with civil society groups working on the issue of freedom of religion or belief, and works with them in awareness-raising and capacity-building on the subject within Mexican civil society at the national and state level, with a particular focus on Chiapas, Hidalgo and other states where there is a high incidence of religious freedom violations.

To the United States (US):

- Regularly engage with the Mexican government on cases and issues related to violations of freedom of religion or belief and encourage them to implement the recommendations above, in line with the International Religious Freedom Act;
- Ensure that the US embassy and consulates in Mexico actively monitors cases of violations of freedom of religion or belief, in particular those mentioned in this report, feeding these back to the State Department for use in its reports and designation of countries of particular concern;
- Ensure that the US embassy and consulates in Mexico work closely with the National Human Rights Commission, the National Council for the Prevention of Discrimination, and the Chiapas, Hidalgo and Veracruz State Commissions for Human Rights on issues related to freedom of religion or belief, and cooperate in awareness-raising and capacity-building within government institutions;
- Ensure that the US embassy and consulates in Mexico develops and maintains ties with civil society groups working on the issue of freedom of religion or belief, and works with them in awareness-raising and capacity-building on the subject within Mexican civil society at the national and state level, with a particular focus on Chiapas, Hidalgo and other states where there is a high incidence of religious freedom violations.

INTRODUCTION

"Show me where in the Mexican constitution it says it is a crime to be evangelical. Then, if you can show me, go ahead and put me in jail!"

A Protestant member of Ranch Viejo village in Hidalgo state

Chiapas is one of Mexico's most diverse states in terms of religious belief² and both Hidalgo and Chiapas boast some of the largest and most varied indigenous populations in the country. In theory this should be a point of pride. Sadly, this diversity has been manipulated to provoke division on the grassroots level. Chiapas has the highest number of violations of religious freedom in the country and Hidalgo is not far behind; many of these violations are severe. Successive state governments have shown themselves to be unable or unwilling to address religious intolerance in both states. They have ignored recommendations on such cases from the state and federal levels, including from the National Human Rights Commission.

It should be noted that on a visit in 2014, CSW spoke to various contacts who gave specific examples of individual, state level civil servants in Chiapas who appeared to be genuinely interested in addressing and finding constructive solutions to ongoing religious freedom violations. Many of these individuals were struggling to fulfil their responsibilities with a ludicrously insufficient budget and extremely limited staff; they often paid for travel and other expenses incurred in the course of their work out of their own pockets. Rather than reward their dedication, however, at least one of these civil servants was removed from her position in the past year after she consistently raised serious religious freedom violations with the state government. This indicates a systemic problem within the state government when it comes to upholding religious freedom, reaching to the highest levels. It is reflective of a deeply entrenched political and bureaucratic culture that prefers to ignore the victims of religious freedom violations, an already marginalised and vulnerable population, rather than formulate an effective strategy to tackle the root causes of the violations.

It should also be emphasised that the victims of religious freedom violations in Chiapas and Hidalgo are a marginalised community within a larger marginalised community. The majority come from indigenous villages where Spanish is a second language, if spoken at all, and from impoverished communities with low levels of education and access to power. Most violations of religious freedom are instigated on the local or municipal level by local authorities who abuse legal autonomy under the Law of Uses and Customs, granted to indigenous communities and meant to help preserve their culture.

² According to the 2010 federal census 58% of Mexicans living in Chiapas identified as Roman Catholic. This is considerably lower than any other state. In contrast, 86.8% of Mexicans living in Hidalgo identify as Roman Catholic.

Typically in such cases the local authorities proclaim their village or municipality to be exclusive to one particular religion, prohibit the entry of members of other faiths, make participation in activities related to the 'official' religion compulsory, and attempt to force inhabitants who practise other faiths to convert to the declared 'official' religion. While in some cases religious leaders have been actively involved in stirring up religious tensions, these acts of religious intolerance are not always sanctioned by leaders from the 'official' religion. CSW heard that in one case a Catholic priest had been forcibly expelled and the local bishop threatened, after they protested the mistreatment of Protestant Christians by the village authorities who had declared the village 'Catholic only'.

The cases are complex; the nebulous nature of the Law of Uses and Customs, combined with the government's lack of will to deal with violations of religious freedom proactively and hold those responsible for criminal actions to account, leads to widespread abuse of the autonomy granted under the Law of Uses and Customs. While in some instances it appears to be clearly a case of a majority religious group persecuting a minority for reasons rooted in their cultural and religious beliefs, others appear to have political or economic motivations masked under the justification of a 'defence of culture' and the Law of Uses and Customs. It is worth noting that in three of the Chiapas cases outlined below, the communities involved are not indigenous and as such do not have the right to apply the Law of Uses and Customs; village authorities in those three cases have done so anyway. In the absence of any state response to defend and uphold religious freedom, however, the end result in all these cases is the same: members of minority religious groups are systematically targeted by the authorities for the arbitrary deprivation of services including water and electricity, arbitrary detention, acts of violence and finally forced displacement.

During the course of CSW's visit to Hidalgo and Chiapas, representatives of the organisation met with victims from more than 30 communities who had experienced serious violations of freedom of religion or belief. CSW was able to hold a more in depth interview with some of the victims and these cases are outlined below. While each case is distinct in terms of the religious groups involved and also in relation to the motivations of those responsible for the forced expulsions, they share two key elements:

1. In every case the victims were specifically targeted because of their religious beliefs.
2. In every case the local, municipal, state and federal governments have been delinquent in their obligations under the Mexican constitution and the international treaties and covenants to which it is party, and have failed to uphold the fundamental rights of Mexican citizens, including the rights to religious freedom, assembly, expression, bodily integrity and property.

HIDALGO³

CHICHILTEPEC, TLANCHINOL MUNICIPALITY

A campaign targeting the Protestant minority in Chichiltepec began in April 2014 when the village authorities attempted to force them to sign a document prohibiting them from belonging to any non-Roman Catholic religion. The Protestants refused to do so, but the village leaders signed the document, which they claimed was binding on the community.

On 12 March 2015 Casto Hernández Hernández received a summons while at work, to appear at a special meeting of the village council to discuss community concerns. When he presented himself at the meeting, he was informed of complaints that he had been hosting non-Roman Catholic religious meetings in his home. The local authorities produced a document that stated that he renounced all his rights as a member of the community and that he was surrendering all his property to the community, including his land and house. When Casto Hernández Hernández refused to sign, they imprisoned him and his cousin, who had accompanied him to the meeting. The two men were held for 30 hours in unhygienic conditions in a cell with no bathroom. Casto Hernández Hernández was removed from the cell twice during this period to try to force him to sign the document.

The men were released just after midnight in the early hours of 14 March but told they had 18 hours to leave the community. They are now displaced and are staying in the city of Huejutla de Reyes, where Casto Hernández Hernández has a part time job. Around 17 other Protestants in the village were allowed to stay after they renounced their faith. Their pastor, who does not live in the village, is unable to enter now as the village leaders have prohibited any 'outsiders' from entering.

The municipal and state authorities, whose responsibility it is to address these human rights violations, have taken no action to help the victims, and neither has the federal government. The case has been filed with the State Commission for Human Rights and the victims have also filed a criminal case; however, their lawyer was unable to attend key court hearings, and there is reason to believe she was intimidated and was not willing or able to give

3 CSW's visit to Hidalgo focused on the Huasteca region, a larger geographical and cultural region located along the Gulf of Mexico and which also includes parts of the states of Tamaulipas, Veracruz, Puebla, San Luis Potosí, Querétaro, and Guanajuato. The community in La Esperanza, Zontecomatlán municipality (see p.10) is in the Huasteca but over the border in Veracruz state. However, CSW conducted the interview with a group who had travelled to meet us in Hidalgo state.

adequate support. CSW worked with Impulso 18 to raise funds to contract new legal representation for the two men.

A hearing with the State Commission for Human Rights on 21 April focused on the religious intolerance instigated by the village delegate, Jesús Domínguez Hernández. New evidence was presented including a photograph showing the two men in detention, and a 40-minute video of the assembly at which Casto Hernández Hernández was pressured to renounce his faith. A local representative from the State Human Rights Commission also gave testimony to support Casto and Juan Placido's case.

Casto Hernández Hernández said, "Because of the delegate's intolerance, he would not allow us to preach the word of God. He imprisoned me after he tried to force me to renounce my faith in writing but I would not do it."

In response to the complaint, village delegate Jesús Domínguez Hernández admitted to some of the actions he was accused of but claimed that he acted in ignorance of the law. The new evidence was also presented in the same week at the hearing with the Public Ministry, at which two new witnesses came forward to give oral testimony on behalf of Casto Hernández Hernández. Despite initial concerns about impartiality and due process by church leaders, lawyers representing the men were positive about both court hearings. However, since the hearings, both Casto and Juan Placido have received death threats and are facing intense pressure to withdraw their case and pursue an informal, non-legally binding resolution.

OTECOCH, HUASALINGO MUNICIPALITY

There are three Protestant families living in Otecoch, who converted and were baptised together in May 2009, and are affiliated with the Unión de Iglesias Evangélicas Mexicanas. The former village delegate, Agustín Antonio Gerol, has led efforts to restrict their freedom of religion or belief and pressured them to contribute financially to the annual festival honouring the village patron saint. Despite the pressure they have continued to refuse to pay the contribution.

The village authorities have prohibited them from speaking about their faith outside their homes, have threatened to confiscate their land, and prohibited them from holding any kind of religious activity inside the village. As a result the three families are forced to walk to another community, about an hour away, to attend religious services there. The group expressed fear that the village leaders will follow through on their threats to confiscate their land, which is their only source of income. They were doubtful that the state government would take

any action to protect their rights.

LOS PARAJES, HUEJUTLA MUNICIPALITY

The group of six Protestant families in Los Parajes, who are all affiliated with Betel Church of the El Caminos de la Biblia denomination, were forcibly displaced in 2009. They were tied up and beaten, and their homes were destroyed. They had been experiencing pressure to convert back to Roman Catholicism since 2000.

On 22 January 2010 they returned to Los Parajes after an agreement was signed by the leaders of the community to allow for their return; however, they were instructed by the Hidalgo state government sub-secretary in Huejutla de Reyes, José Antonio Vital, that because they were a minority they were obligated to submit themselves to the will of the majority. After their return and as part of the government agreement they were forced by local leaders to contribute financial gifts and physical labour to Roman Catholic festivals.

Despite complying with the compulsory contributions for the past five years the Protestants continued to be harassed because of their faith: for example, their access to water was blocked on three occasions; and so they decided to stop contributing this year. The local pastor told CSW that the group was prepared to cooperate financially and with labour in any community work except that of a religious nature. However, the village authorities demanded that the head of each family pay 500 pesos (USD32 or GBP21) as a contribution to patron saint festivals, by 30 April. In addition, two of the Protestant men have been appointed by the village authorities to act in a leadership position in the Roman Catholic patron saint festival. If they refuse to cooperate, the village authorities have threatened to confiscate their land.

The authorities also threatened to cut off the government assistance available to all members of the community, but were apparently informed by state officials that they were not authorised to do so.

RANCHO VIEJO, HUEJUTLA MUNICIPALITY

There are three Protestant families in Rancho Viejo, and five Protestant families from other villages regularly join them for worship because non-Catholic religious activities are banned in their villages. They are all members of the Monte de Olivos church, which is affiliated with the Ministerio Cristiano de Restauración 'Bet Tefilah' denomination and which has been present in Rancho Viejo for around 30 years. In June 2014 a group of about 300 men from the community tried to force a female member of the Protestant church to sign a legal agreement committing her, her sister-in-law and her mother-in-law to take charge of maintaining the flowers placed on the altar in the Roman Catholic church. Although she refused to sign the agreement, at the time of writing village

authorities are still trying to force her to comply. In the same month local authorities issued a decree reinforcing their stance that the Protestants are obligated, under the Law of Uses and Customs, to participate in 'the traditions of the village'.⁴

This year the village authorities declared that all members of the community, including the Protestants, must contribute either 500 or 300 pesos (GBP21 or GBP12/USD32 or USD19), depending on their status in the community, to the patron saint festivals to be held from 7 to 12 June, and that they must all participate actively in the public procession behind the saint. They were given a deadline of 30 April for the financial contribution. The former village commissioner, whose surname is Pascaso, has led the efforts to pressure the Protestants to comply. The village authorities have threatened to ban the Protestant children from attending school, to cut off the families' water and electricity, and to throw them out of their homes if they do not meet the authorities' demands. Requests to state government officials to protect their religious freedom have been unsuccessful.

According to a Protestant leader, the state sub-secretary for Huejutla de Reyes, Jose Antonio Vital, told them he could not help them since they were only three families. He tried to persuade them to comply with the demands and asked them if their 'lives were really worth 300 pesos'. Another Protestant leader said that an official at the Hidalgo State Human Rights Commission told the group that it was their duty to participate in the 'traditional' religious activities.

The group pointed out that they continue to cooperate actively and to participate both financially and with physical labour in all non-religious community projects and activities. One member of the group told CSW, "We aren't here to make trouble for anyone. We just want to say what has been happening and what is happening in our community. This is happening all over the Huasteca."

CALMECATE, HUEJUTLA MUNICIPALITY

Six families (20 adults and 13 children) attend the Nueva Jerusalem church, which is led by the same pastor from Rancho Viejo and also affiliated with the Ministerio Cristiano de Restauración 'Bet Tefilah'. The church has been present in Calmecate for 12 years but the village authorities have prohibited them from building a church, so they meet in the home of an elderly member. This year she came under intense pressure from the village authorities after she refused to contribute financially and with physical labour to the village patron saint festival held on 19 March. The village council threatened to assign her the duties of 'chapel president', which would involve overseeing all of the activities associated with the patron saint festival. In the end two village leaders came to her home and forced her to pay the obligatory contribution of 500 pesos (GBP21 or USD32). Because she does not have a regular income this meant going without food for a few

days. They did not force her to act as chapel president, but told her that next year it would be her turn.

She told CSW that the village leaders regularly named Protestant members of the community to Roman Catholic committees. "Government officials won't get involved unless someone dies. The authorities don't respect the law. We want freedom. What happens the day we refuse to pay [for the patron saint festivals]?"

TAMLCUATITLA, HUEJUTLA MUNICIPALITY

The Protestant church has existed in Tamlcuatitla for approximately 24 years – it is currently not affiliated with a denomination because of their former denomination's failure to support them when they began to experience serious violations of freedom of religion or belief. Protestants regularly receive threats and there is a village prohibition on sharing their faith in public. The village authorities are threatening to block the Protestant women from receiving government benefits which all women in the village receive. One of the church members showed CSW death threats he had received via text message on the day of our meeting.

The group told CSW that the problems are most severe around the time of religious festivals including the patron saint celebrations, when they are forced to contribute financially and with physical labour to the activities. However, they said, they continue to come under different types of pressure throughout the year. Since last November's Day of the Dead celebrations the Protestants have been prohibited from using the public graveyard.⁵ However, they are still forced to clean the graveyard every two months. They told CSW they are praying "that no one dies".

When asked if they had filed complaints about the situation they said they had not: "It's not worth it. Not only do [government officials] not do anything but they often make the situation worse so we are left to deal with the situation on our own. We try to explain the laws, some people have listened and understood us. Our request has always been that the government talk to the [village] delegates to explain to them what their duties are and what they are not. Delegates should not be involved in religion affairs. They need training."

⁵ In the 19th century the Mexican government made all cemeteries state property and for the use of the general public regardless of their religious beliefs.

XIQUILA, HUEJUTLA MUNICIPALITY

There has been a church in Xiquila for about 30 years, and there are currently 122 Protestants out of a total village population of about 3,000. They belong to the Nueva Jerusalen Church which is linked to the United Pentecostal Churches denomination. They came under intense pressure in 2004 to leave the village, but resisted. Since then the situation has been calm, although they are obligated to participate in the patron saint festivals with financial contributions and physical labour. Although this is contrary to their beliefs, they expressed concern to CSW that if they refused to do this, it would lead to serious problems for them again.

TRES DE MARZO, SAN FELIPE ORIZATLAN MUNICIPALITY

There are three families and a total of 27 Protestants in Tres de Marzo. Any Protestant activity is strictly prohibited so the families are forced to sneak out of the village and go to the municipal capital of San Felipe Orizatlan to worship. On 5 April 2014 some of the Protestants invited their cousin, who is also a pastor, to visit. He preached in one of their homes without incident.

When the pastor departed on his moped, he was met by 16 men from the village waiting for him about 250m outside the village. They began to interrogate him and tried to pull him off the moped. They cut his backpack off with machetes and slashed at his arms, but he used the moped handlebars as a shield; he believes he would otherwise have lost his hand. After about ten minutes some of the Protestants from the village arrived, demanded to know what was happening, and put a stop to the attack. However, the pastor is now banned from the village and was told that if he returns they will burn him alive. He filed a complaint with a 'conciliatory judge' in San Felipe de Orizatlan but he is not aware that any action has been taken.

The pastor told CSW, "The people think they are above the law, it doesn't matter what a judge says. They don't respect the law. Everything there is outside the law."

ATEMPA, CALNALI MUNICIPALITY

There are around 30 Protestants in Atempa who meet together to study the Bible in the home of one of the group members. They have not been allowed to build a church or to engage in any religious activity outside their homes.

The local authorities have threatened the Protestants with expulsion if they do not participate actively in the Roman Catholic festivals. In December the village council named one of the Protestant leaders as steward of the Roman

Catholic activities in 2015 (there are three main festivals: 13 May, 1-2 July and 24-25 December). His duties will include providing the food for the festivals, for which he will need to slaughter and prepare two or three pigs. He will also be obligated to lead the procession of the saint while holding up the icon. The Protestant children are also forced to participate in Roman Catholic celebrations at the local state school.

CSW was told that there is a group of Jehovah's Witnesses in the village who are facing the same kind of problems.

A church leader told CSW that they are prepared to participate and contribute to all non-religious community activities, but the village authorities will not accept this and have threatened to expel them if they do not comply.

VERACRUZ

LA ESPERANZA, ZONTECOMATLÁN MUNICIPALITY

There are around 100 Protestants in La Esperanza out of a total population of about 4,000. The Manantial de Vida church has existed in the village for eight years, but they have not been allowed to build a church and are forced to meet outside. The group has come under intense pressure to take an active role in Roman Catholic activities and has been threatened with mass expulsion if they do not comply.

The village authorities are currently demanding that the Protestants assist with building a new Roman Catholic church, that they contribute financially to the patron saint festivals on 19 March and 24 December, and that they act as hosts for the festivals by providing food to the entire village. These duties entail a cost of approximately 6,000-7,000 pesos (USD390-460 or GBP250-300) per family.

The Protestants sought help from the municipal president, Adrian Feliciano Martinez, but said that when he came to the village to settle the problem, he took the side of the Roman Catholics and stated that the Protestants had to 'fulfil their responsibilities'.

CHIAPAS

THE GROUP OF SEVEN

In January 2015 seven communities suffering long term violations of freedom of religion or belief signed an agreement⁶ with the Chiapas state government in which the authorities committed themselves to resolve these seven cases, setting themselves deadlines for each case, with a final deadline of 6 April for full implementation of the agreement. This agreement was reached after a group

of forcibly displaced Protestants from Buenavista Bahuitz held a month-long sit-in in front of the government palace in Tuxtla Gutierrez in November 2014.

However, to date only one of the seven communities has seen its situation 'resolved', in that they have returned to the community from which they were displaced, but under conditions that continue to severely restrict their freedom of religion or belief. The other groups continue to wait for the government to take action to fulfil its promises. These cases are all outlined below.

BUENAVISTA BAHUITZ VILLAGE, LAS MARGARITAS MUNICIPALITY

Represented by COOC/VdlM-Mexico

The Buenavista Bahuitz group, originally expelled from their village in 2012, returned under an agreement negotiated with the local authorities by the state government in March 2015. The members of the group, who belong to the 'House of Prayer' (Casa de Oración) Protestant church which is linked to the Living Faith (Fe Viviente) denomination, had been expelled from their village on 23 July 2012.

Representatives from the group expressed concern that they signed an initial agreement⁷ with the state government which laid out the conditions of their return in early March, only to find upon their return that another agreement had been made with the village authorities. The final agreement⁸ included a fine of 10,000 pesos per family (\$650 or £430), which the Protestants had refused to pay. In the end the government provided the money for the fine, against their wishes, and compelled their lawyer to hand over the money⁹ as if the Protestants had paid it themselves.

Of even greater concern, the agreement which was signed by state officials compels the Protestants to contribute to village religious festivals, confines their worship to inside their homes, prohibits their use of audio equipment, and forbids them to share their faith. It contains a line which commands the Protestants to instruct their children that they are also forbidden from speaking about their faith.

On top of this, the government has failed to fulfil promises to provide financial support to help the families restore their homes. During their two and a half year absence, the other villagers used their homes as a rubbish dump, and the Protestants found human waste and the remains of dead animals inside their homes, upon their return. Representatives from the group indicated that they thought it would cost about 7,000 pesos to make them habitable: aid promised by the government to do so has not materialised.

The 2012 displacement was the group's second expulsion; religious tensions emerged in 2008 and worsened after the Catholic catechist's son converted to Protestantism, culminating in the first expulsion of the

Protestants in 2010. The group returned the same year after agreements guaranteeing religious freedom were endorsed by village authorities. Unfortunately, once they returned this agreement was not upheld by the village authorities. Threats and acts of violence against the Protestant community escalated, including arbitrary detention and sexual attacks, leading to the second forced displacement in 2012.

MARIANO MATAMOROS VILLAGE, VENUSTIANO CARRANZA MUNICIPALITY

Represented by COOC/VdlM-Mexico

Hostilities targeting the Protestants, composed of 37 families and three different Protestant denominations,¹⁰ began in May 2012. The village authorities have made numerous public declarations, including placing a sign at the entrance to the village, stating that entry is prohibited to non-Catholics. Members of the group have experienced physical violence at the hands of village authorities; this included an elderly woman who was punched in the throat and thrown to the ground. Some individuals have been arbitrarily detained in an effort to force them to 're-convert' to Catholicism. Members of the group also expressed concern that their land and homes, all private property, had been confiscated by the village authorities and arbitrarily given to others. This is not an indigenous community.

The January agreement includes commitments from the government that the land that had been arbitrarily confiscated would be returned to the rightful owners. It also contains a clause that states that the Protestants will not be compelled by the authorities to participate in religious activities. While no specific deadline is set, the government has not made any progress in implementing the agreement and in the interim, the village authorities have issued a new decree, signed and stamped by municipal authorities in March.¹¹ This new decree prohibits the Protestants from buying or selling and sets a fine of 5,000 pesos (£210) for anyone caught defying the ban. Those targeted by the ban are all small scale farmers or small business owners, so the impact on them is severe. The prohibition on buying goods is also likely to have a devastating impact in terms of the nutrition and health of the targeted group. Despite the illegal acts which have occurred, including illegal appropriation of private property, physical attacks, and arbitrary detention, no charges have been filed against those responsible.

10 The three denominations are Independent Christian Church (Iglesia Cristiana Independiente), the Independent Pentecostal Church (Iglesia Pentecostal Independiente) and the Apostolic Church (Iglesia Apostólica),

11 See Appendix F

7 See Appendix C

8 See Appendix D

9 See Appendix E

YASHTINÍN VILLAGE, SAN CRISTÓBAL DE LAS CASAS MUNICIPALITY

Represented by COOC/VdLM-Mexico

Forty individuals (12 families), including young children and very elderly men and women, have been living in cramped communal accommodation in a former homeless shelter in San Cristóbal de las Casas since their violent expulsion from Yashtinín, a non-indigenous village, in 2012. In the first year after their displacement the authorities continued to send vagrants to the shelter, putting the shelter far over capacity and adding to the community's sense of insecurity. An 18-month-old girl from Yashtinín died in her sleep that year, likely due to asphyxiation related to the overcrowded conditions. The manager of the shelter had a habit of turning off the electricity supply to the building in the evenings; the lack of any light in very close quarters meant that the child's condition went unseen by the parents until dawn, at which point it was too late.

Conditions have grown considerably worse in recent years as the municipal government regularly failed to pay the water and electricity bills and both services were cut off. Payments were recently resumed and services restored following public pressure from the group and COOC. The group has not received financial aid for food and other necessities from the government on a regular basis; when they make complaints they receive small dispensations. The children in the community have been barred from attending school as the families could not produce paperwork from the school in Yashtinín; no allowances were made for the condition under which the group was expelled from Yashtinín, which make it impossible for them to access this paperwork, and the government has not intervened to assist them. As a result the children have gone three years without being able to attend school.

The group, all members of the Living Faith denomination, were the victims of mob violence orchestrated by village authorities. Catholic church leaders who attempted to intervene on behalf of the Protestants were also threatened with expulsion. Members of the group told CSW that some members of the community were threatened with fines if they did not join the mobs and participate in the violence. Most of the Protestant men, including boys, were arbitrarily detained and imprisoned in an attempt to force them to renounce their faith. Village authorities also tried to compel them to sign a document affirming their expulsion. When the group was finally expelled, they began the journey to San Cristóbal de las Casas on foot – with one young man carrying a 90-year-old man on his back.

The situation is complicated by reports of ongoing illegal activities in the area where the community is located. The group's representatives told CSW that those engaged in the illegal activities view the Protestants as a threat to

their influence, and are using religion and the Law of Uses and Customs as a pretext to expel them. They expressed concern for members of their family still in Yashtinín, in particular the elderly grandfather and aunt of the church leader, who have been subjected to continuing threats of violence. In light of ongoing security concerns, the January agreement with the government stipulated that the group would be relocated to new properties by the San Cristóbal de las Casas municipal government by 15 February. The agreement also included a commitment that the State Secretary for Social Development would build the families new homes on the properties, to be completed 24 days after ownership of the new properties had been transferred to the families. Finally the state government also committed to granting each family 15,000 pesos (£645 or \$990) to help them establish their new homes by 7 April, and to providing them with social programmes to help them develop a source of income. At the time of CSW's visit in the week of 20 April, none of these promises had been fulfilled and the community was still living in the homeless shelter and reliant on irregular work in the informal sector to provide for their families. A verbal promise by the San Cristóbal de las Casas president was made to the group in mid-April that they would have the promised land by 30 April, but he resigned from office the following day, calling into question whether the promise would be kept.

LÁZARO CARDENAS CHILIL VILLAGE, HUIXTÁN MUNICIPALITY

Represented by COOC/VdLM-Mexico

Four Protestant families were displaced from Chilil on 22 November 2009. This is the oldest case currently represented by COOC – 24 individuals were originally expelled, but over their four and a half years of forced displacement eight babies have been born. The government has provided the group, members of the Communion of Believers of Mexico Biblical Church (Iglesia Bíblica Comunión de Creyentes de México), with housing, and gives them a small weekly allocation of money for basic needs.

CSW was told that the expulsion was instigated by Javier Martínez Vargas, a former member of the Chiapas state congress (affiliated with the PRI political party). Mr Martínez Vargas unilaterally declared the village to be a 'Catholic-only' zone. According to the group, Catholic church leaders were not involved in their displacement. The women were the first to be expelled and were forced to sign a document confirming their expulsion. As in other cases, villagers who did not agree with the attacks on the Protestants were compelled by village authorities to participate in mob violence, and threatened with fines if they did not do so.

A complaint was filed immediately afterwards, on 22 November 2009, with the CNDH, which investigated the case and in September 2011 published its conclusions and recommendations.¹² The CNDH found that the human rights (including religious freedom) of the group had been violated and that the Chiapas state governor,

the president of the Chiapas state legislature and the Municipal Assembly of Huixtán were responsible for these violations. The CNDH went on to detail key recommendations which included the free return of the victims to their homes in Chilil, with guarantees of their right to exercise their religious freedom in Huixtán. Unfortunately, the CNDH reportedly archived its report and recommendations as fulfilled and the situation as resolved, after receiving falsified documentation from local and state government officials.

The group told CSW that they had been deceived by state officials, whom they named, into signing documents that were then sent to the CNDH as 'proof' that the case had been satisfactorily resolved. They were given a small amount of money as 'reparations' (although the amount did not cover their loss of land and homes) and told if they did not accept it and sign the documents, they would receive nothing at all. Ironically, despite the case being officially filed as resolved, the government continues to provide the group, as victims of forced displacement, with housing and financial aid. No one has been brought to justice for the illegal acts committed against the group, including the attempts at forced conversion and theft of property.

At this point, the group agrees that given the lack of any guarantees of security in Chilil, the preferable option would be relocation. The January agreement provided for this, promising 175,000 pesos (\$11,408 or £7,275) to each family to buy a new lot of land on which to live. In addition, the State Secretary for Social Development was to build houses for the group, 24 days after they took ownership of the new properties, and the state government was to provide 15,000 pesos (\$977 or £624) for them to help establish their new homes and generate an income. The entire project was to have been completed by 26 March. At the time of CSW's visit in the week of 20 April only half the group had received the funds need to purchase the new properties, no homes had been built, and no other funds or support for development projects had materialised.

ROSARIO BAHUITZ, LAS MARGARITAS MUNICIPALITY Represented by COOC/VdLM-Mexico

Two Protestant families were forcibly displaced in September 2013 after four years of religious tensions in the village of Rosario Bahuitz. During this four-year period, various agreements were made with the local authorities which committed the Protestants to contributions to and participation in Roman Catholic festivals and activities. At one point all the members of these families, including the children, were beaten and imprisoned. In 2012 the village authorities cut off the their water and electricity supply and destroyed their animal pens. This led to the group's expulsion.

The January agreement committed Las Margaritas municipality to provide the families with land for their relocation, and the state government to build homes no later than 24 days after the transfer of the property, to provide 15,000 pesos (\$977 or £624) to help establish the new homes and generate an income, and to pay

damages for agricultural fields that were lost due to the displacement. At the time of CSW's visit the municipality had fulfilled its commitment to provide the land for the families' relocation; however the state government had not taken any action on its obligations to provide houses, funds for the resettlement and damages for the property lost.

UNIÓN JUÁREZ, LA TRINITARIA MUNICIPALITY Represented by COOC/VdLM-Mexico

On 11 February 2014 village authorities cut off the water and electricity supply to 25 Protestant families in Unión Juárez and arbitrarily detained one member of the community who attempted to reconnect his water supply. According to the COOC, the state government was notified immediately but was slow to respond. Exactly two months later the village council moved to cut the water supply to two additional families belonging to the Mount Tabor Evangelical Church, because of the Protestants' continued refusal to participate actively in Catholic ceremonies. The group has been forced to obtain their water from the river. This water is contaminated and has led to a number of serious health issues, especially among the children. CSW was told that the Protestant children are also subjected to intense bullying at school. The village is not indigenous.

In the January agreement the state and municipal governments committed themselves to 'quickly' restoring the community's access to water and electricity, either by reconnecting the existing supplies, or, if the community leaders would not agree to this, by providing them with regular deliveries of water. At the time of CSW's visit no action had been taken to fulfil these promises. One Protestant member of the village attempted to reconnect his water himself, which led to the village leaders issuing a written decree in March¹³ prohibiting the Protestants from attempting to reconnect their water or electricity 'while negotiations were ongoing'.

CUAUHTEMOC CARDENAS, PALENQUE MUNICIPALITY Represented by COOC/VdLM-Mexico

In August 2014, 42 Protestants saw their water and electricity cut off and access to their farmland blocked by the village council. The council justified its actions by referencing an old agreement which stipulates that the inhabitants of the village must be Roman Catholics and members of the PRI political party. In addition to having their water and electricity cut off and access to their farmland restricted, the Protestants were subjected to sustained harassment and attacks. According to the COOC the most serious of these attacks resulted in the hospitalisation of Juan Alvaro. Mr Alvaro was attacked and badly beaten on 30 March 2014 by Felipe de Jesús Cruz

13 See Appendix G

Damas, the son of a village council member. Although a complaint was filed and Mr Cruz Damas admitted guilt, the government declined to prosecute, and Mr Alvaro received no compensation for his injuries and hospital bills. Similarly, the municipal council has failed to respond to citations issued by religious affairs officials to restore the Protestants' electricity and water.

The January agreement committed the state and municipal governments to providing land and homes for the relocation of four Protestant families. At the time of CSW's visit in the week of 20 April, the government had provided the community with documentation which indicated that it would buy the land; however, the families have not received the deeds to the properties and are unsure as to their status. The government has not made a start on constructing the new homes.

Making the matter even more complicated, after the village authorities learned that the families were to be relocated, they issued a deadline to them to leave the village by 26 April, despite the fact that they currently have nowhere to go. The situation was raised with the Chiapas State Commission for Human Rights in a meeting with CSW, the COOC, International Christian Concern and the Chiapas State Council of Evangelical Churches, and the state government sent police to the village to help keep the peace. Rocks were thrown at the Protestant pastor's home during a religious meeting on 25 April but the Protestants were not forced to leave, probably due to the presence of the police. However, the situation remains tense.

PUEBLA VILLAGE, CHENALHÓ MUNICIPALITY

Represented by the Diocese and accompanied by the Fray Bartolomé de las Casas Centre for Human Rights

According to local contacts, Puebla is home to around 15 different faith communities and churches, and only around 5% of the population of Puebla identifies as Catholic. The Catholics are split into two groups, syncretistic 'traditionalist' Catholics and Roman Catholics who have strong ties to the diocese, and there are tensions between these two groups as well.

In August 2013, 15 families (13 traditionalist Catholic and two Baptist) were displaced from Puebla; however, they returned to their homes in mid-April 2014. Local contacts told CSW that while the case appears resolved on the surface, the situation is still volatile. The problems have largely been instigated by members of one family who are divided between the traditionalist Catholics, the Presbyterians and the Roman Catholics. The August displacement followed an alleged dispute between the traditionalist Catholics and the Roman Catholics over a church property which the Roman Catholics wanted to

demolish in order to build a new church. Both groups claimed the property. The village authorities, dominated by Presbyterians, found that the property legally belonged to the traditionalist Catholic group, based on historic documentation in the community. Notwithstanding this ruling the Roman Catholics proceeded with the demolition of the old church, and religious tensions grew.

The group temporarily returned to Puebla in January 2014, apparently without incident, in order to care for their crops. They then made a permanent return in mid-April 2014. The group told CSW last year that they had not received any financial support from the government during their displacement, and economic hardship was a key factor in their decision to return. No one was held to account for a physical attack on and temporary arbitrary detention of the local Roman Catholic priest which precipitated the forced displacement, and local contacts alleged that the government paid off some of the local leaders in order to 'resolve' the situation. They raised concerns that as long as the government failed to address the root cause of the problem, the situation in the village remains unstable.

LOS LLANOS VILLAGE, SAN CRISTÓBAL DE LAS CASAS MUNICIPALITY

Represented by Alas de Águila Church and Pastor Esdras Alonso González

The six Protestant families who were forcibly expelled from Los Llanos in early 2010 are currently being housed in a very basic communal room on the grounds of the Alas de Águila Church. This is one of the oldest outstanding cases in the country. The group was forcibly displaced following the destruction of their church and an ultimatum from village authorities to renounce their Protestant beliefs in 2009. The group of 35 individuals receives a weekly allocation of 12,000 pesos¹⁴ (£545) from the government – approximately 342 pesos (£15) per person – which is insufficient to cover the costs of food, let alone other expenses including those associated with housing, school and transport.

The CNDH investigated this case and published its conclusions and recommendations in November 2011. The CNDH found that the human rights (including religious freedom) of the victims had been violated, and recommended that they be allowed to return to their homes. The Chiapas state government took no action to implement these recommendations.

In June 2013, without support from the government, the group attempted to return. This attempt was met with violence. The victims were held against their will, doused with petrol and threatened with being burnt alive. State officials finally intervened but only to negotiate the

¹⁴ The government does not give the money directly to the community. A government representative, accompanied by a community representative, uses the budget to purchase basic goods for the group each week.

release of the group, which, as part of the subsequent agreement, was prohibited from filing charges against their attackers.

In January 2014, the group received verbal promises from state government officials that they would be relocated by August 2014. In October 2014 a written agreement was signed by state government officials promising the group's relocation as well as the construction of new homes, payment of damages and support with income generating projects by the end of February 2015. At the time of CSW's visit in the week of 20 April 2015, no action had been taken to fulfil these promises.

VIOLATIONS OF FREEDOM OF RELIGION OR BELIEF LINKED TO ORGANISED CRIME

"A priest has always been someone sacred and of great respect in Mexico. The criminal groups have evolved; they're not afraid of anyone. They want to shut the Church up. When you impose fear on a community they go quiet and you can act with complete impunity."

Father Omar Sotelo

During the first two years of President Enrique Peña Nieto's term in office, targeted attacks by criminal groups on Roman Catholic priests skyrocketed, with a total of ten priests killed to date. In comparison 14 priests were killed during the entirety of the previous president's six-year term. The Catholic Multimedia Centre (CCM), led by Father Omar Sotelo, has been documenting the impact of criminal violence on religious freedom across the country since 2000, most recently issuing a report on their findings, 'The Risk of Being a Priest in Mexico' in December 2014.¹⁵

According to the CCM's data, 520 priests are currently being extorted or have received death threats. In the majority of cases, this consists of threatening phone calls, text messages or personal visits, and are often accompanied by demands for a percentage of the money collected by the church. In many cases, Father Sotelo said, the criminal group is also preoccupied with keeping the priest or lay leader quiet. He pointed out that priests who have worked for decades in a community know who everyone is and what they are involved in. Many of the threats consisted of a warning by the criminal group to the religious leader that 'a good priest is a silent priest'. The criminal groups' reasons for targeting priests are varied. Father Sotelo commented that priests have historically held a revered and influential position on the

local level and that criminal groups view that influence as potentially dangerous to them, especially if through their preaching and ministry a priest is discouraging the youth or other members of the local population from engaging in violence and illegal activities. Discouraging youth from joining a criminal group can put a priest into direct conflict with the group. Social ministry, for example with victims of human trafficking, drug and alcohol addicts and especially with former members of criminal groups, can also put priests directly in the crosshairs of the criminal groups. In some cases criminal groups have tried to force priests to perform religious rites and have killed those who refused to go along with this. Father Sotelo gave the example of Father John Ssenyando, a Ugandan-born priest working in Guerrero, who disappeared in April and whose body was recovered in October. The local criminal group, Los Rojos, had kidnapped Father Ssenyando in order to force him to perform a baptism. When he refused to do so on the grounds that a baptism must only be carried out inside the church with consecrated water, they tortured and murdered him.

On 8 April, a few days before CSW's arrival in Mexico, the body of Father Francisco Javier Gutiérrez Díaz, a 60-year-old priest, was found in Guanajuato. He had disappeared two days earlier and had been executed with a bullet to the head. Local authorities claimed that he was most likely the victim of a robbery; however Father Sotelo raised questions about that conclusion, pointing out that the way in which Father Gutiérrez Díaz disappeared and was killed suggested that it was more likely a targeted attack. He expressed concern that the police were quick to label attacks on priests as 'common crime', even when the attack is accompanied by vandalism or desecration of the church, and that they often failed to carry out full investigations. According to the CCM 80% of the cases involving attacks on priests go unresolved.

CONCLUSION

The situation in Mexico is critical. More Roman Catholic priests were killed in 2014 than in any other country in the world. At the same time religious intolerance continues to fester and grow, unaddressed in any effective or systematic way by the state or federal governments. Violations of religious freedom, ranging in severity, continue to take place on a daily basis. Victims are neglected while those responsible for the violations against them enjoy absolute impunity. It is clear that the situation cannot and should not be simplified into a case of 'conflict' – of Catholics versus Protestants. Rather, the root of the problem is that those responsible for upholding the rule of law and protecting the rights of Mexico's citizens have absented themselves on this issue, allowing for the creation of an entrenched culture of 'might makes right', where individuals or groups with power feel warranted to dictate, using force, to others in their community what they may or may not believe.

¹⁵ The report is available in Spanish on CCM's website www.ccm.org.mx/jccm/index.php?option=com_k2&view=item&id=4910:reporte-anual-2014-el-riesgo-de-ser-sacerdote-en-m%C3%A9xico

In the same way, the government's failure to carry out investigations and to bring to justice those responsible for targeted attacks on religious leaders is part of a much larger knot of corruption and impunity now rooted in many parts of the country.

The cases continue to multiply. CSW's hosts in Chiapas, the COOC, are currently actively working on an average of 30 serious cases of religious freedom violations, many involving forced displacement, in 15 municipalities. They are attempting, along with other organisations including Open Doors Mexico, Impulso 18 and Voice of the Martyrs-Mexico to extend coverage to other states, like Hidalgo, where the incidence of severe violations of religious freedom is high but where there are few or no agencies on the ground with the capacity to respond. Similarly, the staff at CCM are working, with limited resources and at great risk to themselves, to document the ever increasing number of threats and attacks on Roman Catholic Church leaders by criminal groups and to try to formulate an effective response.

The work of all of these organisations is to be admired and should be supported, as well as that of other non-governmental and church based organisations offering support to victims of religious freedom violations. However, the primary burden to obtain justice for victims of violations of fundamental human rights protected by the Mexican constitution should not be carried by NGOs. The burden should certainly not fall on the shoulders of the victims themselves. The Mexican constitution contains generous provision for the protection of its citizens' religious freedom, and these rights are expanded and bolstered by Mexico's decision to recognise the rights guaranteed in the international treaties and covenants to which it is party, as enforceable in its national courts. It is the government's responsibility to uphold its own laws and its international obligations. If its officers shirk this responsibility, or even actively undermine these protections, as was alleged by many victims, they chip away at the very legitimacy and strength of the constitution they claim to defend.

APPENDIX A

Rancho Viejo Huejutla Hgo.

24 de junio del 2014

Acta de acuerdos

Lic Alejandro
Ramirez Furiati
Subsecretario en Huejut

Reunidos en la casa de la delegacion se encontraron reunidos Autoridades ejidales y municipales y vecinos en general.

Siendo las ocho de la mañana del día 24 de junio del presente para ventilarse el siguiente problema donde la autoridad municipal de Rancho Viejo le hicimos llegar una invitación a los cc. Francisco Cruz Cruz papa de los cc. Francisco Cruz Hdez. y Demetrio Cruz Hdez. para hacerles de conocimiento que deben de participar con los trabajos comunitarios y tradiciones del pueblo y respetar los usos y costumbres de la misma ya que dichas personas pertenecen al grupo Evangélico y por propia voz de ellos manifiestan que cuentan con un documento expedido por el Lic. Antonio Vital Perez funcionario en religion de la Subsecretaria de gobierno en la Huasteca las autoridades de Rancho Viejo le hacemos de su conocimiento que no apallean a dichas personas de no dar atencion a la petición tenemos que proceder de acuerdo a los usos y costumbre. le solicitamos se nos proporcione copia del documento que fue expedido a las personas antes mencionados por el Lic Vital

atentamente autoridades Ejidales y
municipales

Nicolas Hdez. Hdez.
~~MAI~~
Delegado municipal



Francisco Hdez Hdez
~~MAI~~
suplente del delega

comisariado Ejidal

Pascacio Hdez



COMISARIADO EJIDAL
RANCHO VIEJO
HUEJUTLA HGO
1916

consejo de vigilancia

Esteban Hdez. Hdez
~~MAI~~



secretario del consejo
Santos Hdez. Cruz
~~MAI~~

con copia para Alfredo San Roman Duval
con copia para Bernabé Ortega Perez.

APPENDIX B

ACTA DE ACUERDOS

En la ciudad de Tuxtla Gutiérrez, Chiapas, siendo las 20:00 horas del día 7 de enero de 2015, reunidos en la Sala de Juntas de la Secretaría General de Gobierno, los CC. Lics. Eduardo Ramírez Aguilar, Secretario General de Gobierno, Dr. Albert Hernández Castellanos, en representación de la Delegación de Sedesol, Lic. Víctor Hugo Sánchez Zebadúa, Subsecretario de Asuntos Religiosos; Mtro. Mauricio Mendoza Castañeda, Fiscal Especializado en Atención a Grupos Sensibles, Vulnerables y en Contra de la Discriminación, Lic. Carlos Morelos Rodríguez, Subsecretario de Gobierno de la Región XIII Maya, Ing. Ramiro Avendaño Mazariegos, Subsecretario de Gobierno de la Región IV Los Llanos, Lic. Antonieta Ruiz Suárez, Delegada de Gobierno de Las Margaritas, por los municipios del Estado de Chiapas, el Lic. Roberto Morales Ortega, en representación del Ayuntamiento Municipal de San Cristóbal de Las Casas; Mtro. Waldo Martín Pérez Bautista, Presidente Municipal de Huixtán; Ing. Manuel de Jesús Culebro Gordillo, Presidente Municipal de Las Margaritas; C. Aarón Hernández Zamorano, Presidente Municipal de La Trinitaria, Dr. Guillermo Acero Bustamante, en representación del Ayuntamiento de Venustiano Carranza y Lic. Roberto Pinto López, Síndico Municipal del Ayuntamiento de Palenque, Chiapas; por las familias afectadas los CC. Leovigildo Vázquez García y Virgilio Cruz Vázquez, del ejido de Yashtinín, municipio de San Cristóbal de Las Casas, CC. Sebastian Hernández Santíz, Miguel Vázquez Moshan y Sebastián Rafael Hernández Cruz, del ejido Lázaro Cárdenas Chilli, municipio de Huixtán, CC. Eduardo López Hernández, Fidel López Hernández, del ejido de Buena Vista Bautista y Herlinda Hernández Méndez y Marco Antonio Velasco Hernández, del ejido de Rosario Bautista del municipio de Las Margaritas, C. Aarón López Espinosa y Rene Vázquez Vazquez, del ejido de Unión Juárez, municipio de La Trinitaria; CC. Porfirio González Morales e Inocente García González, del ejido Mariano Matamoros, municipio de Venustiano Carranza y los CC. Rubén Martínez Álvarez, Pascual Álvaro López, Juan Álvaro López, del ejido de Cuauhtémoc Cárdenas, municipio de Palenque, Chiapas, familias afectadas representadas por el C. Pastor Cléver Salazar Mendiguchía, Presidente del Consejo Estatal de Iglesias Evangélicas, asistido por los CC. Julio César Santiago Trejo, Pastor Evangélico y el Lic. Ely de los Reyes Castillo, asesor jurídico, ambos del mismo Consejo, y el C.P. Luis Antonio López Herrera, coordinador de Organizaciones Cristianas, todos con la intención de llegar a acuerdos favorables, por lo que una vez dialogado ampliamente, se llegan a los siguientes:

ACUERDOS

PRIMERO - Con relación a las 28 familias evangélicas desplazadas de la comunidad de YASHTINÍN, MUNICIPIO DE SAN CRISTÓBAL DE LAS CASAS, se hacen los siguientes compromisos:

I.- El H. Ayuntamiento de San Cristóbal de Las Casas, reubicará a éstas en terrenos ubicados en la Colonia Corazón de María del municipio de San Cristóbal de Las Casas. A cada familia se le entregará en propiedad un lote de 20 x 20 metros (cuatrocientos metros cuadrados), a más tardar el 15 de febrero de 2015.

II.- Referente al punto anterior, el H. Ayuntamiento de San Cristóbal de Las Casas, se compromete a que el día martes 13 de enero del año en curso, a las 11:00 horas, harán un recorrido de reconocimiento al predio en cuestión, asimismo, en un plazo no mayor de dos semanas, contadas a partir de la suscripción del presente instrumento, celebrará sesión de cabildo en la que acordará transmitir la posesión y propiedad de los predios mencionados, así como cubrir los gastos que generen su escrituración.

Esta foja corresponde al Acta de Acuerdos de fecha 7 de enero de 2015. 1

III.- La Delegación de la Secretaría de Desarrollo Social, se compromete a construir las viviendas a cada familia, con un valor aproximado de \$121,000.00 (CIENTO VEINTIUN MIL PESOS 100/MN) que consta de sala comedor, cocina, recamara, baño y pórtico, mismas que serán entregadas en un plazo de 24 días hábiles contados a partir de que los afectados hayan recibido y entregado el documento que los acredite como legítimos poseedores y/o propietarios de los predios descritos en el punto I).

IV.- La Secretaría General de Gobierno, se compromete a otorgar a cada familia, en calidad de apoyo para la adquisición de enseres domésticos la cantidad de \$15,000.00 (QUINCE MIL PESOS 100/M.N), que será entregada en un término no mayor de tres meses, contados a partir de la fecha de la firma de los presentes acuerdos.

V.- El monto total generado por los gobiernos federal, estatal y municipal para dar en apoyo a las familias afectadas se desglosa de la siguiente manera: \$175,000.00 pesos a cada familia afectada que corresponde al costo de cada lote de terreno: \$121,000.00 pesos por el valor de cada vivienda; mas \$15,000.00 pesos para la compra de enseres domésticos. Haciendo un gran total de \$8,708,000 (ocho millones, setecientos ocho mil pesos 100/MN). Sin contabilizar gastos de escrituración.

VI.- La Delegación de la Secretaría de Desarrollo Social, se compromete a otorgar apoyos consistentes en los programas sociales existentes denominados: Seguro de Vida para Jefas de Familia y Prospera.

VII.- La Procuraduría General de Justicia del Estado a través de la Fiscalía de Justicia Indígena, proporcionará una relación sucinta de los datos que le falten a cada expediente a fin de que las indagatorias queden debidamente integradas mismas que puedan relacionadas en el anexo "

SEGUNDO.- Con relación a las 6 familias afectadas del ejido de LÁZARO CARDENAS CHILIL, MUNICIPIO DE HUIXTÁN, y por cuanto estas aceptaron ser indemnizadas cada una de ellas con la cantidad de \$175,000.00 (Ciento Setenta y Cinco Mil pesos M.N./100), únicamente se ratifican los compromisos asumidos además de los compromisos que se detallan:

I.- La Delegación de la Secretaría de Desarrollo Social, se compromete a construir las viviendas a cada familia, con un valor aproximado de \$121,000.00 (Ciento veintiun mil pesos 100/MN) que consta de sala comedor, cocina, recamara, baño y pórtico, mismo que serán entregadas en un plazo de 24 días hábiles a partir del inicio de su construcción previo acreditación de documentos de propiedad.

II.- La Secretaría General de Gobierno, se compromete a otorgar como apoyo para enseres domésticos para cada una la cantidad de \$15,000.00 (Quince Mil Pesos 100 M/N). Dicha cantidad será entregada en un término no mayor de tres meses a partir de la fecha de la firma de los presentes acuerdos.

III.- El H. Ayuntamiento de Huixtán, se compromete apoyar al C. Sebastián Hernández Sántiz, con un apoyo adicional de \$40,000.00 pesos (cuarenta mil pesos 00/100 M.N.), para mejoramiento de vivienda.

IV.- El monto total generado por los gobiernos federal, estatal y municipal para dar en apoyo a las familias afectadas se desglosa de la siguiente manera: \$175,000.00 a cada familia por concepto de indemnización para la adquisición de predios.

Esta foja corresponde al Acta de Acuerdos de fecha 7 de enero de 2015. 2

\$121,000.00 que corresponde al costo de cada vivienda, \$15,000 a cada familia para compra de enseres doméstico y \$40,000 mil pesos, que serán entregados Sr. Sebastian Hernández, por concepto de mejoramiento de vivienda, haciendo un gran total de \$1,906,000.00 (Un Millón Novecientos seis mil pesos 100/MN).

V.- La Delegación de la Secretaría de Desarrollo Social, se compromete a apoyarlos en los programas sociales existentes denominados; Seguro de Vida para Jefas de Familia y prospera

VI.- La Procuraduría General de Justicia del Estado a través de la Fiscalía de Justicia Indígena, proporcionará una relación sucinta de los datos que le falten a cada expediente a fin de que las indagatorias queden debidamente integradas mismas que quedan relacionadas en el anexo 2.

TERCERO.- Con relación a las 11 familias desplazadas del ejido de BUENA VISTA BAHUITZ, MUNICIPIO DE LAS MARGARITAS, se realizan los siguientes compromisos:

I.- Derivado de los trabajos políticos del H. Ayuntamiento de Las Margaritas y de la Delegación de la Secretaría General de Gobierno, y en razón de que existen las condiciones para la firma de un convenio en la comunidad, se acuerda que se realizará reunión de trabajo el día 9 de enero del año 2015 a las 11:00 am, en la que se firmará los acuerdos de retorno.

II.- Una vez firmado los acuerdos, funcionarios del gobierno municipal, del gobierno del estado y organismos de los derechos humanos, acompañarán en su retorno a las familias desplazadas

III.- La Delegación de la Secretaría de Desarrollo Social, se compromete a apoyarlos en los programas sociales existentes denominados: Seguro de Vida para Jefas de Familia y Prospera.

IV.- La Secretaría General de Gobierno, se compromete a otorgar como apoyo para la compra de enseres domésticos, la cantidad de \$15,000.00 (Quince Mil Pesos 100 MN) a cada familia. La que será entregada en un término no mayor de tres meses a partir de la fecha de la firma de los presentes acuerdos.

V.- La Secretaría General de Gobierno, indemnizará al Sr. Eduardo López Hernández, con la cantidad de \$50,000.00 (cincuenta mil pesos 100/MN) por concepto de un solar del que fue despojado. Dicho pago se hará en un término no mayor de tres meses contados a partir de la firma del presente acuerdo.

VI.- El monto total generado por los gobiernos federal, estatal y municipal para dar en apoyo a las familias afectadas se desglosa de la siguiente manera: \$15,000.00 por concepto de enseres domésticos a cada familia; más \$35,000.00 al Sr. Eduardo López por concepto de indemnización, haciendo un gran total de \$200,000.00 (Doscientos Mil pesos mil pesos 100/MN).

VII.- La Procuraduría General de Justicia del Estado a través de la Fiscalía de Justicia Indígena, proporcionará una relación sucinta de los datos que le falten a cada expediente a fin de que las indagatorias queden debidamente integradas, mismas que quedan relacionadas en el anexo 3

CUARTO.- Con relación al ejido de ROSARIO BAHUITZ, MUNICIPIO DE LAS MARGARITAS, se realizan los siguientes compromisos:

Esta foja corresponde al Acta de Acuerdos de fecha 7 de enero de 2015.

I.- El H. Ayuntamiento de Las Margaritas, se compromete a otorgar a la familia afectada un terreno de 10 x 20 metros ubicado en el Barrio de San Sebastián cercano al centro de la Ciudad de Las Margaritas, con un valor de \$60,000.00 (Sesenta Mil Pesos 100/MN).

II.- El H. Ayuntamiento de Las Margaritas, en caso de no aceptar la propuesta dada en el punto uno que antecede, ofrece a la familia afectada un terreno de 20 x 40 metros pero éste se encuentra ubicado a las afueras de la Ciudad de Las Margaritas, Chiapas, con un valor aproximado de \$ 80,000.00 (Ochenta mil pesos 100/MN).

III.- El H. Ayuntamiento de Las Margaritas, se compromete a que el día martes 13 de enero del año en curso, realizarán con la familia afectada un reconocimiento de los predios propuestos para determinar cual de ellos es el que mas les satisface; asimismo, en un plazo no mayor de dos semanas una vez que sea aceptado el bien inmueble, realizará sesión de cabildo en la que acordará transmitir la posesión y propiedad del inmueble que haya decidido tomar la señora Herlinda Hernández Méndez; además de pagar la escrituración de dicho bien.

IV.- La Delegación de la Secretaría de Desarrollo Social, se compromete a construir la vivienda a la familia, con un valor aproximado de \$121,000.00 (Ciento veintiún mil pesos 100/MN) que consta de sala comedor, cocina, recamara, baño y portico, misma que será entregada en un plazo no mayor de 24 días hábiles a partir del inicio de su construcción previo acreditación de documentos de propiedad.

V.- La Secretaría General de Gobierno, se compromete a otorgar a la Sra. Herlinda Hernández Méndez, como apoyo para la compra de enseres domésticos la cantidad de \$15,000.00 (Quince Mil Pesos 100 M/N). Dicha cantidad será entregada en un término no mayor de tres meses a partir de la fecha de la firma de los presentes acuerdos.

VI.- La Secretaría General de Gobierno, se compromete a otorgar a la Sra. Herlinda Hernández Méndez, la cantidad de \$50,000.00 (Cincuenta mil pesos 100/MN) por concepto de indemnización de un terreno de cultivo del que fue despojado, en un término no mayor a 3 meses contados a partir de la firma del presente documento.

VII.- El monto total generado por los gobiernos federal, estatal y municipal para dar en apoyo a la familia afectada se desglosa de la siguiente manera: \$60,000.00 (Sesenta Mil Pesos 100/MN) por concepto del monto del predio de 10 x 20 metros más \$121,000.00, que corresponde al valor de la vivienda, más \$15,000.00 por concepto de apoyo en enseres domésticos, mas \$50,000.00 por concepto de indemnización, haciendo un gran total de \$246,000.00 (Doscientos cuarenta y seis mil pesos 100/MN). Lo anterior, sin contar con el gasto que corresponde a la escrituración.

VIII.- En caso de ser aceptado el predio de 20 x 40 metros, el monto total generado por los gobiernos federal, estatal y municipal para dar en apoyo a la familia afectada se desglosa de la siguiente manera: \$121,000.00 que corresponde al costo de la vivienda mas el costo del predio de \$80,000.00 (Ochenta y un mil pesos 100/MN) más \$15,000.00 por concepto de apoyo en enseres domésticos de campo, mas \$50,000. por concepto de indemnización, haciendo un gran total de \$ 266,000.00 (Doscientos seis mil pesos 100/MN). Lo anterior, sin contar con el gasto que corresponde a la escrituración.

Esta foja corresponde al Acta de Acuerdos de fecha 7 de enero de 2015. 4

IX.- La Delegación de la Secretaría de Desarrollo Social, se compromete a apoyar a la familia afectada con los programas sociales existentes denominados: Seguro de Vida para Jefas de Familia y Prospera

X.- La Procuraduría General de Justicia del Estado a través de la Fiscalía de Justicia Indígena, proporcionará una relación sucinta de los datos que le falten a cada expediente a fin de que las indagatorias queden debidamente integradas mismas que quedan relacionadas en el anexo 3

QUINTO.- Con relación al ejido de UNIÓN JUÁREZ, MUNICIPIO DE LA TRINITARIA, se realizan los siguientes compromisos:

I.- La Secretaría General de Gobierno en coordinación con el H. Ayuntamiento de La Trinitaria, continuaremos los trabajos políticos de sensibilización en el ejido, a fin de que a la brevedad las familias afectadas puedan gozar de los servicios básicos, así como su reincorporación a la vida comunitaria, en la que se les garantice su derecho a la libertad religiosa. Asimismo, ambos niveles de gobierno, daremos puntual seguimiento a efecto de que a la brevedad se realice reunión de trabajo entre las partes en conflicto; lo anterior, de acuerdo a la reunión de trabajo sostenida el día 06 de enero de 2015, en las oficinas de la Subsecretaría de Gobierno Región XV Meseta Comiteca Tojolabal, en la que estuvieron presentes el Presidente Municipal de La Trinitaria, El Presidente del Comisariado Ejidal de Unión Juárez, El Subsecretario de Asuntos Religiosos del Estado y el Lic. Eli de los Reyes Castillo en representación de las familias afectadas

En cuanto a la reconexión de agua y luz para algunas familias se hace el compromiso que hasta en tanto no se llegue a acuerdos con la comunidad el H. Ayuntamiento dotará de forma periódica de una pipa de agua.

II.- Los CC. Aaron López E. y René Vázquez Vázquez, representantes de las familias afectadas se comprometen a que en aras de la sana convivencia, la armonía y la paz social en dicho ejido, él y sus representados realizarán todos los trabajos que sean en beneficio comunitario y aportarán las cooperaciones que sean acordadas en asamblea general de ejidatarios exceptuándose las de carácter religioso, entendiéndose las cooperaciones religiosas aquellas que son para celebrarse dentro de las iglesias, no así aquellas que tienen una connotación cultural, deportiva o cívica.

III.- La Delegación de la Secretaría de Desarrollo Social, se compromete a apoyarlos en los programas sociales existentes denominados: Seguro de Vida para Jefas de Familia y prospera.

IV.- La Procuraduría General de Justicia del Estado a través de la Fiscalía de Atención a Grupos Sensibles y Vulnerables, proporcionará una relación sucinta de los datos que le falten a cada expediente a fin de que las indagatorias queden debidamente integradas mismas que quedan relacionadas en el anexo 4

SEXTO.- Con relación al ejido de MARIANO MATAMOROS, MUNICIPIO DE VENUSTIANO CARRANZA, se realizan los compromisos siguientes:

I.- El H. Ayuntamiento de Venustiano Carranza, se compromete a continuar los trabajos políticos a fin de que a la brevedad a las familias afectadas les sean restituidos sus terrenos. De igual modo, el día 25 de enero del presente año, acudirá a la asamblea general de ejidatarios, en compañía de los Subsecretarios de Asuntos Religiosos y de Gobierno de la Región, con la finalidad de constatar si existe voluntad

Esta foja corresponde al Acta de Acuerdos de fecha 7 de enero de 2015. 5

para restituir los predios despojados. Se agenda una próxima reunión de trabajo para el día lunes 26 del presente mes y año, a las 18:00 horas en las oficinas de la Subsecretaría de Asuntos Religiosos

II.- El H. Ayuntamiento de Venustiano Carranza, se compromete a que, en caso de que la asamblea de ejidatarios determine no regresar los predios despojados, comprará otros de similares condiciones para las familias afectadas.

III.- La Delegación de la Secretaría de Desarrollo Social, se compromete a apoyarlos en los programas sociales existentes denominados: Seguro de Vida para Jefas de Familia y prospera.

IV.- Las familias afectadas se comprometen a participar en todas las cooperaciones ejidales que no tengan connotaciones religiosas y que sean en beneficio social comunitario. Así como a participar en todos los eventos cívicos, sociales y culturales que sean acordados en asamblea de ejidatarios

V.- La Procuraduría General de Justicia del Estado, a través de la Fiscalía de Atención a Grupos Sensibles y Vulnerables, proporcionará una relación sucinta de los datos que le falten a cada expediente a fin de que las indagatorias queden debidamente integradas mismas que quedan relacionadas en el anexo 5.

SÉPTIMO.- Con relación al ejido de CUAUHTÉMOC CÁRDENAS, MUNICIPIO DE PALENQUE, se realizar los compromisos siguientes:

I.- El H. Ayuntamiento de Palenque, se compromete a comprar cuatro lotes en la colonia Popol Vuh, de ciudad de Palenque, con superficie de 200 metros cuadrados (Lotes 003, Manzana 001; Lote 005, Manzana 005; Lote 006, Manzana 008; y Lote 011 de la Manzana 0011) a fin de que las 4 familias puedan establecerse dignamente.

II.- La Delegación de la Secretaría de Desarrollo Social, se compromete a construir la vivienda a la familia, con un valor aproximado de \$121,000.00 (Ciento veintiún mil pesos 100/MN) que consta de sala comedor, cocina, recámara, baño y pórtico, misma que será entregada en un plazo no mayor de 24 días hábiles a partir del inicio de su construcción previo acreditación de documentos de propiedad.

III.- La Delegación de la Secretaría de Desarrollo Social, se compromete a apoyarlos en los programas sociales existentes denominados: Seguro de Vida para Jefas de Familia y Prospera.

FIRMAS

POR EL GOBIERNO DEL ESTADO

LIC. EDUARDO RAMÍREZ AGUILAR
Secretario General de Gobierno

Esta foja corresponde al Acta de Acuerdos de fecha 7 de enero de 2015. 6

MTRO. MAURICIO MENDOZA
CASTAÑEDA
Fiscal Especializado en Atención a
Grupos Sensibles, Vulnerables y en
Contra de la Discriminación

LIC. VÍCTOR HUGO SÁNCHEZ
ZEBADÚA
Subsecretario de Asuntos Religiosos

LIC. CARLOS MORELOS RODRÍGUEZ
Subsecretario de Gobierno de la Región
XIII Maya

ING. RAMIRO AVENDAÑO
MAZARIEGOS
Subsecretario de Gobierno de la Región
IV Los Llanos

LIC. ANTONIETA RUIZ SUÁREZ
Delegada de Gobierno de Las Margaritas

POR LA DELEGACIÓN DE LA SECRETARÍA DE DESARROLLO SOCIAL

DR. ALBERT HERNÁNDEZ CASTELLANOS
En representación del Delegado

POR LOS GOBIERNOS MUNICIPALES

LIC. ROBERTO MORALES ORTEGA
En representación del Ayuntamiento de
San Cristóbal de Las Casas

MTRO. WALDO MARTÍN PÉREZ
BAUTISTA
Presidente Municipal de Huixtán

ING. MANUEL DE JESÚS CULEBRO
GORDILLO
Presidente Municipal de Las Margaritas

C. AARÓN HERNÁNDEZ ZAMORANO
Presidente Municipal de La Trinitaria

Esta foja corresponde al Acta de Acuerdos de fecha 7 de enero de 2015. 7

Por el ejido Cuauhtémoc Cárdenas, Palenque

RUBÉN MARTÍNEZ ÁLVAREZ,

PASCUAL ÁLVARO LÓPEZ

JUAN ÁLVARO LÓPEZ

POR EL CONSEJO ESTATAL DE IGLESIAS EVANGÉLICAS

PASTOR CLEVER SALAZAR
MENDIGUCHIA
Presidente del Consejo

PASTOR JULIO CÉSAR
SANTIAGO TREJO
Miembro del Consejo

LIC. ELI DE LOS REYES CASTILLO
Asesor Jurídico del Consejo

POR LA COORDINACIÓN DE ORGANIZACIONES CRISTIANAS

C.P. LUIS ANTONIO LOPEZ HERRERA
Coordinador

Esta foja corresponde al Acta de Acuerdos de fecha 7 de enero de 2015. 9

APPENDIX C

ACUERDOS

PRIMERO.- La asamblea de Ejidatarios manifiesta que es respetuosa de la libertad de creencias y de culto, de conformidad con lo dispuesto en el Artículo 24 de Nuestra Constitución Política de los Estados Unidos Mexicanos; en este sentido, señala que cada individuo que integra esta comunidad tiene el libre derecho de profesar la creencia religiosa que más le agrade.

SEGUNDO.- El grupo evangélico acepta pagar la cantidad de \$ 7,000.00 (siete mil pesos 00/100 Moneda Nacional), por concepto de cooperaciones y trabajos llevados a cabo por la comunidad durante el tiempo que ellos estuvieron ausentes, de igual forma se comprometen a realizar sus cultos o eventos relacionados con sus creencias religiosas, dentro de sus domicilios de manera ordenada, siendo discretos en sus cultos o celebraciones, evitar el proselitismo religioso de casa en casa, de igual forma vigilarán que sus hijos eviten el proselitismo religioso con aparatos de sonido o recorriendo las calles de la comunidad.

Tratando que haya discreción en la participación de algún ministro de culto o pastor.

No impedirá la comunidad, ni los directivos de la misma la visita de los hermanos en la fe a los hermanos evangélicos.

Si por su propia voluntad una o más personas de la comunidad deciden congregarse con el grupo evangélico en cuestión, no habrá ninguna represalia de la comunidad ni de sus dirigentes a ninguna de las partes, siendo estas los evangélicos y los nuevos congregantes, de acuerdo al artículo 24 Constitucional aludido en el acuerdo primero.

TERCERO.- Con lo el propósito de cumplir con nuestra constitución política de los estados unidos mexicanos según lo previsto en el artículo 2º fracción cuarta, en la que se cita que nuestra carta magna reconoce y garantiza el derecho de los pueblos y las comunidades indígenas para "preservar y enriquecer sus lenguas, conocimientos y todos los elementos que constituyan su cultura e identidad" el grupo evangélico acepta aportar anualmente la cantidad de \$300.00 (TRESCIENTOS PESOS 00/100 MONEDA NACIONAL), por cada familia, debiendo cubrirlos los primeros diez días de enero de cada año, esta aportación es única, la cual será destinada para las celebraciones cívicas deportivas y culturales, no estando obligados a participar en actividades de carácter religioso, de igual forma se integraran a la comunidad, aceptan participar en todos y cada uno de los trabajos y cargos comunitarios para el desarrollo del ejido.

CUARTO.- Una vez superadas las diferencias y habiendo suscrito los acuerdos que permiten la convivencia armónica y pacífica entre todos los hermanos Tojolabales de esta comunidad, el grupo evangélico acepta desistirse de cualquier denuncia que existiera ante las autoridades de impartir justicia.

QUINTO.- El grupo evangélico queda entendido que si se encontrara suspendido alguno de los servicios públicos (agua y luz eléctrica) que tienen en sus domicilios, ellos reconectarán estos servicios por cuenta propia.

SEXTO.- Para la solución de cualquier controversia que se pudiera suscitar al interior de esta comunidad, las partes acuerdan resolver sus diferencias, ante las autoridades municipales y del estado competente, evitando en todo momento violentar los derechos fundamentales de cada individuo.

En la ciudad de Tuxtla Gutiérrez, Chiapas, a 04 de marzo de 2015, siendo las 16:25 se firman los presentes acuerdos.

FIRMAN INTEGRANTES DEL GRUPO EVANGELICO BUENAVISTA BAHUITZ



C. EDUARDO LOPEZ HERNANDEZ.



C. FIDEL LOPEZ HERNANDEZ.



C. FERNANDO PEREZ HERNANDEZ.



C. ARNULFO PEREZ LOPEZ.



C. JAIME LOPEZ HERNANDEZ



C. EMILIANA LOPEZ CRUZ



C. ELVIA HERNANDEZ LOPEZ



C. JOSEFA DEL CARMEN LOPEZ HERNANDEZ

C. BERNARDA HERNANDEZ CRUZ

C. JAVIER CRUZ CRUZ



C. OSCAR LOPEZ HERNANDEZ

~~C. NATALIA~~ ^{LOPEZ} LOPEZ HERNANDEZ

APPENDIX D

ACTA DE ACUERDOS

En el Ejido Buena Vista Bahuitz del Municipio de las Margaritas, Chiapas, siendo las 12:00 doce horas del día 24 veinticuatro de Marzo del año 2015 dos mil quince, reunidos en el lugar acostumbrado para celebrar asambleas; por un lado, en representación del ejido los CC. FRANCISCO HERNÁNDEZ CRUZ, FRANCISCO CRUZ PÉREZ Y ANTONIO HERNÁNDEZ CRUZ Presidente, Secretario y Tesorero del Comisariado Ejidal respectivamente; ANTONIO PÉREZ HERNÁNDEZ; representante de la comunidad, y por la otra parte, los representantes de las familias evangélicas originarios de esta comunidad, quienes se encontraban viviendo en la ciudad de Comitán, los CC. EDUARDO LÓPEZ HERNÁNDEZ, FIDEL LÓPEZ HERNÁNDEZ, FERNANDO PÉREZ HERNÁNDEZ, JAIME LÓPEZ HERNÁNDEZ, BERNARDA HERNÁNDEZ CRUZ, JOSEFA DEL CARMEN LÓPEZ HERNÁNDEZ, OSCAR LÓPEZ HERNÁNDEZ, ARNULFO PÉREZ LÓPEZ, NATALIA LÓPEZ HERNÁNDEZ, JAVIER CRUZ CRUZ, EMILIANA LÓPEZ CRUZ Y ELVIA HERNÁNDEZ LÓPEZ, EDUARDO HERNANDEZ PEREZ; quienes son asesorados legalmente por el C. LIC. ELÍ DE LOS REYES CASTILLO; estando presentes también, por la Subsecretaría de Asuntos Religiosos los CC. LIC. VÍCTOR HUGO SÁNCHEZ ZEBADÚA y LIC. JAVIER GARCÍA MENDOZA; Subsecretario y Asesor respectivamente; LIC. ANTONIETA RUIZ SUAREZ, Delegada de Gobierno de Las Margaritas; LIC. JORGE LUIS GUILLEN AVENDAÑO, en representación de la Subsecretaría de Gobierno Región XV Meseta Comiteca Tojolabal, los CC. ALEJANDRO SUAREZ CULEBRO, CLAUDIA MARISOL GUILLEN HERNANDEZ, Regidores del Ayuntamiento Municipal de Las Margaritas; LIC. ELIAZAR ROBLERO CASTILLO, Asesor Jurídico del mismo Ayuntamiento, LIC. ADAN HIGINIO DOMINGUEZ GOMEZ, Visitador Adjunto, Comisión Nacional de los Derechos Humanos, LIC. MARGARITA MARTÍNEZ RODRÍGUEZ, Visitadora Adjunta de la Comisión Estatal de los Derechos Humanos en Comitán, Chiapas; Lic. Jaime Cesar Jiménez Méndez, Fiscalía Especializada en Atención a Grupos Sensibles, Vulnerables en contra de la Discriminación. (PGJE) todos con el propósito de suscribir los acuerdos con los que se superan de manera definitiva las diferencias que originaron la salida de las 12 familias evangélicas de esta comunidad, y que permiten su retorno, la convivencia armónica y la integración a su lugar de origen; siendo los siguientes:

-ACUERDOS-

PRIMERO.- La asamblea de ejidatarios manifiesta que es respetuosa de la libertad de creencias y de culto, de conformidad con lo dispuesto en el Artículo 24 de la Constitución Política de los Estados Unidos Mexicanos.

SEGUNDO.- El grupo evangélico acepta voluntariamente a pagar la cantidad de Diez Mil Pesos por familia, por concepto de cooperaciones y trabajos llevados a cabo por la comunidad durante el tiempo que ellos estuvieron ausentes; de igual forma, se comprometen a llevar a cabo sus cultos o eventos relacionados con sus creencias religiosas, dentro de sus domicilios de manera ordenada, evitando el bullicio en sus celebraciones y el proselitismo religioso de casa en casa, de igual forma vigilarán que sus hijos eviten el proselitismo religioso con aparatos de sonidos o recorriendo las calles de la comunidad.



Podrán ser visitados por dos amigos afines a la misma fe, para lo cual deberán comunicar a las autoridades comunitarias.

TERCERO.- Con el propósito de cumplir con nuestra Constitución Política de los Estados Unidos Mexicanos, según lo previsto en el Artículo 2º, Fracción IV, en la que se cita que nuestra Carta Magna reconoce y garantiza el derecho de los pueblos y las comunidades indígenas para *"preservar y enriquecer sus lenguas, conocimientos y todos los elementos que constituyan su cultura e identidad"*, el grupo evangélico como parte integrante de la comunidad acepta voluntariamente aportar todas las cooperaciones que acuerde la asamblea con el entendido de que no participaran en la celebraciones tradicionales(romerías) entendiendo que por este año 2015, la cooperación asciende a \$580.00 quinientos ochenta pesos , por cada familia, cantidad que cada año pudiera variar, la cual deberá cubrirse dentro de los primeros 10 días de enero de cada año, Dicha aportación será entregada en presencia de funcionarios del Ayuntamiento de Las Margaritas y de la Delegación de Gobierno del Estado, sin el menoscabo de aquellas estrictamente encaminadas al desarrollo comunitario. No estando obligados a participar en actividades de carácter religioso. De igual forma, en su integración a la comunidad, aceptan participar en todos y cada uno de los trabajos y cargos comunitarios para el desarrollo del ejido.

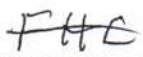
CUARTO.- Unas vez superadas las diferencias y habiendo suscrito los acuerdos que permiten la convivencia armónica y pacífica entre todos los hermanos tojolabales de esta comunidad, el grupo evangélico acepta desistirse de cualquier denuncia que existiera ante las autoridades encargadas de impartir justicia, para lo cual se coordinarán con las instancias municipales y del Gobierno del Estado.

QUINTO.- El Grupo evangélico queda entendido que si se encontrara suspendido algunos de los servicios públicos que tienen en sus domicilios, ellos realizarán los trámites pertinentes para restablecer dichos servicios, por cuenta propia.

SEXTO: Para la solución de cualquier controversia que se pudiera suscitar al interior de esta comunidad, las partes acuerdan resolver sus diferencias ante las autoridades municipales y el estado competentes, evitando en todo momento violentar los derechos individuales fundamentales.

No habiendo otro asunto que tratar, se da por terminada la presente acta de Acuerdo, firmando al calce todos los que en ella intervinieron, siendo las 13:30 Trece horas con treinta minutos del día de su inicio.

POR EL COMISARIADO EJIDAL


FRANCISCO HERNÁNDEZ CRUZ
Presidente




FRANCISCO CRUZ PÉREZ
Secretario



Antonio Hernández Cruz
Tesorero

Antonio Pérez Hernández
Representante de la Comunidad

POR GRUPO DE EVANGELICOS

01.-	EDUARDO LÓPEZ HERNÁNDEZ,	07.-	OSCAR LÓPEZ HERNÁNDEZ
02.-	FIDEL LÓPEZ HERNÁNDEZ,	08.-	ARNULFO PÉREZ LÓPEZ
03.-	FERNANDO PÉREZ HERNÁNDEZ,	09.-	NATALIA LÓPEZ HERNÁNDEZ
04.-	JAIME LÓPEZ HERNÁNDEZ,	10.-	JAVIER CRUZ CRUZ
05.-	BERNARDA HERNÁNDEZ CRUZ,	11.-	EMILIANA LÓPEZ CRUZ
06.-	JOSEFA DEL CARMEN LÓPEZ HERNÁNDEZ	12.-	ELVIA HERNÁNDEZ LÓPEZ
		13.-	EDUARDO HERNANDEZ PEREZ

ELIC. ELI DE LOS REYES CASTILLO

POR LA SUBSECRETARÍA DE ASUNTOS RELIGIOSOS

LIC. VÍCTOR HUGO SÁNCHEZ ZEBADUA
Subsecretario

LIC. JAVIER GARCÍA MENDOZA
Asesor Jurídico

POR LA SUBSECRETARIA DE GOBIERNO REGION XV

LIC. ANTONIETA RUIZ SUAREZ
Delegada de Gobierno de Las Margaritas

LIC. JORGE GUILLÉN AVENDAÑO
Asesor Jurídico

POR EL AYUNTAMIENTO MUNICIPAL DE LAS MARGARITAS, CHIAPAS

LIC. ALEJANDRO SUAREZ CULEBRO
Regidor

C. CLAUDIA MARISOL GUILLÉN HERNÁNDEZ
Regidora

LIC. ELIAZAR ROBLERO CASTILLO
Asesor Jurídico

LIC. MARGARITA MARTÍNEZ RODRÍGUEZ
Visitadora Adjunta de la Comisión Estatal de los
Derechos Humanos.

LIC. JAIME CESAR JIMÉNEZ MENDEZ

FEAGSVYCD - PGJE



APPENDIX E

Buena Vista Bahuitz, Mpio. de Las Margaritas, Chiapas.

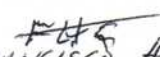
24 de Marzo de 2015.

Bueno Por \$ 120,000.00

Recibí Del C. Lic. Eli de los Reyes Castillo, abogado particular del Grupo Evangélico desplazado del Ejido Buena Vista Bahuitz y/o Bawitz, Mpio. de Las Margaritas, Chiapas (12 familias) a que hace referencia el Acta de Acuerdos firmada el día de hoy, la cantidad de \$120,000.00 (Ciento Veinte Mil Pesos 00/100 M.N.) por concepto de pago de cooperaciones y trabajos atrasados (clausula segunda).

i

Recibimos de Conformidad


FRANCISCO HERNÁNDEZ CRUZ


FRANCISCO CRUZ PÉREZ


ANTONIO HERNÁNDEZ CRUZ



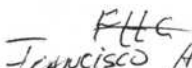

PÉREZ
ANTONIO HERNÁNDEZ

Buenavista Bahuitz, Mpio. de las Margaritas, Chiapas.
24 de Marzo de 2015.

Bueno Por \$ 6,960.00

Recibí del C. Lic. Eli de Los Reyes Castillo la cantidad de \$6,960.00 (Seis Mil Novecientos Sesenta Pesos 00/100 M.N.) por concepto de las cooperaciones a que hace referencia el acuerdo tercero del Acta de Acuerdo celebrada en esta misma fecha correspondiente al año 2015, por un importe de \$ 580.00 (Quinientos Ochenta Pesos 00/100 M.N.) por cada familia que en total son 12 (doce), mencionadas en el acuerdo de referencia.

Recibimos de Conformidad.


FRANCISCO HERNÁNDEZ CRUZ


FRANCISCO CRUZ PÉREZ


ANTONIO HERNÁNDEZ CRUZ




ANTONIO PÉREZ HERNÁNDEZ

APPENDIX F

Col. Matamoros Mpio de Venustiano Carranza Edo

De parte de la Aente Municipal y Comisariado Eidal.

Se los Comunica que por acuerdo de la A
Samblea queda Prohibido Venderles ni Comprarles
a los Hermanos Separados y el que sea
Sorprendido Sera Castigado Con \$5000 pesos
de multa por primera vez y por segunda
sera destituido de la Colonia



A. T. T. E.

los Autoridades

AGENCIA MUNICIPAL
COLONIA MATAMOROS
MUNICIPIO DE VENUSTIANO
CARRANZA, CHIAPAS

Aente Municipal

[Signature]

Anacleto Adolfo Suarez Moreno



COMISARIADO EIDAL
EDDO SANTA MARIA DE JESUS
DISTRITO LIBERTAD-CHIAPAS
MPIO. DE VENUSTIANO
CARRANZA, CHIA. AS.

Comisariado Eidal

[Signature]

Zongra Cantoral

Jdez Municipal

Consejo de Vigilancia

[Signature]

Delmar Gonzalez Bautista

Alberto Gonzalez Moreno



CONSEJO DE VIGILANCIA
EDDO SANTA MARIA DE JESUS
MPIO. DE VENUSTIANO
CARRANZA, CHIAPAS

APPENDIX G

Ejido Unión Juárez Municipio de la
Trinitaria Chiapas a 30 de Marzo 2015

Siendo las 15:30 Horas del día lunes
Reunidos en la Casa Ejidal el C.

C.p. Luis Antonio Lopez Herrera en
Representación del Grupo Evangelico y
por otra parte el C. Rodolfo Ramirez
Espinoza Presidente del Comisariado Ejidal
y su Directiva, C. Enrique Calvo Cruz
y Policías, todos con la Finalidad
Acordar Los siguientes Acuerdos

- al Grupo Evangélico se Recomendó que
mientras el proceso de Negociación no
se de por concluida se abstendrán a no
bajar Luz Eléctrica y Sacar Tomas de Agua
por su propia Iniciativa. Todo esto es
con el fin de no Romper la Negociación
y otro Ilisito que tenga por Resultado
el mismo propósito.

- se le dio lectura la presente y todos
Quedaron Sabedores del Contenido y lo
Ratifican Firmando al Calse las que
en ella Intervinieron y también los Ejidatos
durante el seguimiento legal ante la P.A.

Luis Antonio H.
R. del Grupo Evangelico



Jorge Lopez Espinoza
R. Evangelico Unión Juárez

Rodolfo Ramirez
Comisariado Ejidal

COMISARIADO EJIDAL
EJIDO UNION JUAREZ
MUNICIPIO LA TRINITARIA CHIAPAS

Enrique Calvo Cruz
Agente Municipal