



MEXICO: ASSIGNMENT REPORT

6-15 MARCH 2017

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**“WE HAVE TRIED TO EXPLAIN THE LAW
TO HIM [THE COMMUNITY LEADER OF
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THE AUTHORITY TO DO IT.”**

Representative of the Rancho Nuevo group. See p.13

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EXECUTIVE SUMMARY

From 6 to 15 March 2017, CSW carried out a fact-finding visit to Mexico City and the states of Chiapas, Oaxaca and Hidalgo, accompanied by a representative of Impulso 18, its partner organisation in Mexico. The main objective of the visit were as follows:

- Interview victims of a variety of violations of freedom of religion or belief (FoRB)
- Evaluate any progress on previous unresolved cases where this human right has been violated, as documented in CSW's 2015 assignment report¹
- Train religious leaders and those belonging to various religions and denominations on FoRB, the protection of this human right as laid out in Mexican law and the constitution, and on documentation of violations of this right.

CSW also met local activists and organisations who are accompanying these victims on the state and local levels, Protestant and Roman Catholic church leaders, the Chiapas State Human Rights Commission (CEDHC), the Executive Secretary of the National Human Rights Commission (CNDH), the leadership of the Chiapas State Council of Evangelical Churches, as well as government officials at both state and federal level.

It was clear throughout the assignment that violations of FoRB continue to be carried out in the states of Chiapas, Oaxaca and Hidalgo; and that impunity is the key obstacle in moving towards any form of resolution to this problem.

The violations include:

- Cutting off basic services such as water and electricity
- Deprivation of access to an education
- Deprivation of access to medical care
- Arbitrary detention
- Forced conversion
- Physical violence
- Damage and expropriation of property and forced displacement.

All state and federal governments have a designated office to deal with religious affairs, and it is the responsibility of these offices, particularly on the state level, to address violations of religious freedom and actively mediate a solution to religious conflicts. However, the officials are distinctly under-resourced and lack training in human rights including religious freedom. Because the religious affairs office is a political appointment, responding to the

governor of the relevant state – rather than an integrated office within the permanent civil service – the activities of the office are often heavily influenced by political interests, compounding the problem.

It was clear that some state government officials were not willing to categorise religious freedom violations as such, but had instead passed them off as other issues. This is the case with the expulsion of Mr Núñez Pérez and his family from La Chachalaca community in Oaxaca in March 2016, outlined in this report. This demonstrates that some religious affairs officials at the state level view their responsibility as primarily to contain cases of religious freedom violations or make them 'disappear', bringing numbers down, rather than to ensure that religious freedom is protected.

At best, 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. More than two years ago there was an agreement between seven communities suffering long term violations of FoRB and the Chiapas state government, in which the authorities committed themselves to resolve these seven cases: since then, only one of the communities has had their situation resolved.

One of these cases, the community of Mariano Matamoros, demonstrates how local authorities have put their own interests above human rights and FoRB. The local authorities refuse to follow through on the agreement they made in 2016, to restore the families' water and sewage services and re-incorporate them into the community assembly, unless the state government approves the local authorities' request for resources and some new construction work.

In over half the cases CSW met with in March 2017, which are included in this report, government officials have broken promises or agreements, have addressed only parts of the case, or have not responded at all. In the case of La Chachalaca community, Oaxaca, officials have actively taken the side of the leaders of La Chachalaca, wanting to "avoid any more problems."

It is impossible to justify the government's failure to address and resolve serious violations of religious freedom targeting religious minorities, considering that they have occurred on a widespread basis in Chiapas, Oaxaca and Hidalgo since the 1970s. Endemic corruption in the government, and the continued growth of criminal groups involved in trafficking of humans, drugs, and protected biological resources, only add to this problem.

Criminal violence also continues to have a devastating effect on religious freedom. In 2016 three priests and four catechists were murdered, contributing to the total of 15 Roman Catholic priests who have been killed since President Enrique Peña Nieto took office in December 2012. The government's failure to investigate these cases properly is a key factor in the development of a culture of systematic impunity.

As a matter of urgency, CSW calls on the federal government to engage with the Chiapas, Oaxaca and

¹ Christian Solidarity Worldwide, Mexico: Assignment Report, 18 May 2015 www.csw.org.uk/2015/05/18/report/2592/article.htm

Hidalgo state governments to find effective resolutions to numerous outstanding and current cases of religious freedom; and to begin to build a culture of tolerance and respect for fundamental human rights including religious freedom, at every level from local villages to central government. Similarly, it is crucial that investigations into violations of religious freedom are carried out rapidly and that the perpetrators are punished, in order to put an end to 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 Oaxaca

- Ensure that all violations of freedom of religion or belief (FoRB) are recognised and registered as such
- 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 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, Oaxaca 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 continue to actively engage with local non-governmental organisations (NGOs) working on religious freedom and with survivors of religious freedom violations, to continue to raise the profile of the issue, give a voice to the survivors, and contribute to a culture of tolerance and freedom of religion in their respective states
- Ensure the timely return to the local school of the 11 children from the community of El Encanto, Chiapas, while also guaranteeing that every family in this community has access to all basic services
- Despite the long delay, keep the promises made in the January 2015 agreement involving six unresolved

cases in Chiapas; and other promises in official agreements, such as religious freedom for all in the 2016 Chichiltepec, Hidalgo agreement.

To the government of Mexico

- Ensure that the new sanctions put into place with the recent reforms to the Mexican penal code, passed on 2 March 2017, are applied in cases of discrimination based on religion; and that state officials tasked with upholding FoRB are aware of and understand the new legal requirements
- Uphold legal guarantees for FoRB, 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 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 all cases included in this report, and publicly urges the state governments of Chiapas, Oaxaca and Hidalgo to implement all recommendations
- Ensure that the National Human Rights Commission re-designates religious minorities as a category of vulnerable groups
- Carry out thorough and transparent investigations into attacks on religious leaders and bring those responsible for attacks on church leaders to justice
- Invest in events promoting inter-religious understanding, tolerance and reconciliation, and in capacity-building at the local level on FoRB and related rights.

To the European Union (EU) and member states

- Regularly engage with the federal government and Chiapas, Oaxaca and Hidalgo state governments on cases and issues related to violations of FoRB, and encourage them to implement the recommendations above, in line with the EU Guidelines on the promotion and protection of freedom of religion or belief

- Ensure that the EU delegation in Mexico City actively monitors cases of violations of FoRB, and raises those discussed in this report as a matter of urgency with the federal 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 FoRB; 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 FoRB, and works with them on awareness-raising and capacity-building on the subject within Mexican civil society at the national and state level, with a particular focus on Chiapas, Oaxaca, Hidalgo and other states where there is a high incidence of religious freedom violations.

To the government of the United States (US)

- Regularly engage with the federal government on cases and issues related to violations of FoRB 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 monitor cases of violations of FoRB, 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, Oaxaca and Hidalgo State Commissions for Human Rights on issues related to FoRB, and cooperate in awareness-raising and capacity-building within government institutions
- Ensure that the US embassy and consulates in Mexico develop and maintain ties with civil society groups working on the issue of FoRB, and work with them on awareness-raising and capacity-building on the subject within Mexican civil society at the national and state level, with a particular focus on Chiapas, Oaxaca, Hidalgo and other states where there is a high incidence of religious freedom violations
- Create and maintain funding opportunities for projects that promote FoRB.

INTRODUCTION

We have tried to explain the law to him [the community leader of Rancho Nuevo], but he says that he doesn't respect any law, and that he can do whatever he wants because he has the authority to do it.'

– Representative of the Rancho Nuevo group

Chiapas, Oaxaca and Hidalgo are all home to some of the largest and most varied indigenous populations in Mexico.² While this should be a positive thing, in reality this diversity has been used to provoke division. Chiapas has the highest number of documented violations of FoRB in the country and Oaxaca and Hidalgo are not far behind; many of these violations are severe. Year after year state governments show themselves to be unable or unwilling to recognise or deal with the violations. It is clear that they have ignored recommendations on such cases from the state and federal levels, including from the National Human Rights Commission.

The reluctance of the government at both state and federal levels to proactively defend religious freedom is, in some parts of the country, compounded by the Law of Uses and Customs, which gives significant autonomy to indigenous communities. This law is supposed to be exercised in line with human rights guarantees laid out in the Mexican constitution, but in practice this is not enforced. Many local leaders in indigenous communities mandate community uniformity in religious belief and practice, compelling members of the community to participate in the religious activities of the majority or face punishment. It is worth noting that in three cases included in this report, the communities involved are not indigenous and as such do not have the right to apply the Law of Uses and Customs; local authorities have done so anyway.

In many FoRB violations the pattern is as follows. The local authorities proclaim their village or municipality to be exclusive to one particular religion, prohibit the entry of members of other faiths and make participation in activities related to the 'official' religion compulsory. When a community member or group converts to a different religion, and/or decides to stop contributing financially and cooperating with the festivals of the 'official' religion,³ they are punished accordingly. The community leaders, which can include both political and religious leaders,⁴ as well as other community members, form an assembly and decide to cut off basic services (including water and electricity) to this member/group. They often bar the children of this member/group from attending school, and prohibit them from accessing medical and other community services. Violations range in severity, but in the absence of government intervention and because of a failure to hold the perpetrators to

² Out of Oaxaca's 570 municipalities, 418 are governed by the Law of Uses and Customs.

³ It is important to note that in almost all cases these groups continue contributing to every other type of community festival and activity and are only resistant to contributing to religious festivals, which may not coincide with their beliefs.

⁴ A glossary of terms used can be found on p.15 of this report.

account, they all too often escalate to the point of destruction of property, arbitrary detention, violence and forced displacement.

It should also be emphasised that the victims of religious freedom violations in Chiapas, Oaxaca and Hidalgo are marginalised communities within larger marginalised communities. 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 little access to power. Most violations are instigated on the local or municipal level by local authorities who abuse their autonomy under the Law of Uses and Customs, intended to help preserve the culture of indigenous communities.

During CSW's visit to Chiapas, Oaxaca and Hidalgo, staff members met victims from more than 15 communities who had experienced serious violations of FoRB. CSW managed to hold more detailed interviews with some of these victims and their cases are outlined below. While each case is distinct, as with the cases described in the 2015 report, they share two important 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 Mexico is party, and have failed to uphold the fundamental rights of Mexican citizens, including the rights to freedom of religion, assembly and expression, and to bodily integrity and property.

The agenda for CSW's visit was organised in cooperation with Impulso 18, a Mexican NGO which promotes FoRB for all; and the Coordination of Christian Organisations (COOC), which provides support to Protestant victims of FoRB violations, including those who have been forcibly displaced. CSW also met representatives from the Catholic Multimedia Centre (CCM) which is documenting the numerous threats against and attacks on Roman Catholic church leaders by criminal groups, and is working to formulate an effective response, despite limited resources and the great risks this work carries.

OFFICIAL RESPONSES TO FoRB VIOLATIONS

During the March 2017 assignment to Mexico, CSW met the state governments of Chiapas, Oaxaca and Hidalgo. The Chiapas state religious affairs office was keen to categorise FoRB violations as other types of problems, such as land issues. The state religious affairs offices in Oaxaca and Hidalgo both agreed that there is a real need for training on Mexican law: those in the Oaxaca office stated that this would be specifically useful for those at the municipal level, who potentially lack this understanding. The Oaxaca state government officials also commented that due to communication limitations in rural areas of Oaxaca, there is a real need for resources to enable them to travel to reach the victims and deal with the situation immediately. It was encouraging that an official from the Hidalgo state religious affairs office took up our invitation and briefly attended our training.

In Chiapas, CSW also met the president of the Commission of Religious Affairs within Chiapas State Congress, María Concepción Rodríguez Pérez, who was very receptive to the need to focus on freedom of religion or belief in Chiapas. She commented that resources are the main obstacle in progressing in this area, as other issues are prioritised over FoRB.

During a very short meeting with the federal government Office of Religious Affairs in Mexico City, government officials reiterated the urgent need for the dissemination of the human rights provisions of the Mexican constitution, especially within the context of the Law of Uses and Customs. It is important to also mention that Lic. Arturo Manuel Díaz León, the general director of Religious Associations at federal level, stated in 2017 that "There are serious problems of religious intolerance in Mexico."⁵

CSW also met the Chiapas state Human Rights Commission, who also focused on the need for the promotion of human rights throughout the country. The National Human Rights Commission, based in Mexico City, were particularly keen to progress in this area, but explained that their biggest obstacle is a shortage in information as many cases do not arrive at the national office. This demonstrates the need for cases to be sent not only to the state offices, but also this national office. It also highlights the need for training for victims of FoRB violations, to explain in which cases they can and cannot access support from the National Commission.

While officials from most of these offices appeared concerned and reasonably well informed about religious freedom violations, (state) government officials are clearly far from fulfilling their responsibility to address these violations within their respective states. It seems that an increase in resources dedicated to these problems, training in Mexican and International law for government officials, and, most importantly, a move away from a culture of impunity, would help these officials to carry out their duties.

CHIAPAS

In January 2015 seven communities suffering long term violations of FoRB signed an agreement⁶ with the Chiapas state government in which the authorities committed themselves to resolving these cases, setting deadlines for each case, with a final deadline of 6 April 2015 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. These cases are outlined below. Over two years since the final deadline, only one case has been resolved.

5 La Jornada, 'Existe en México «grave» intolerancia religiosa: Gobernación', 28 February 2017 www.jornada.unam.mx/ultimas/2017/02/28/existe-en-mexico-grave-intolerancia-religiosa-gobernacion

6 See Appendix A.

Buenavista Bahuitz village, Las Margaritas Municipality

Represented by COOC/VdIM-Mexico

The Buenavista Bahuitz group consists of 12 families belonging to the House of Prayer Protestant Church (Iglesia Casa de Oracion), which is linked to the Living Faith denomination (Iglesia Fe Viviente). They were expelled from their village for the second time on 23 July 2012. They returned under an agreement negotiated with the local authorities by the state government in March 2015.⁷ Upon their return they discovered that another agreement had been made with the village authorities. The final agreement⁸ included a fine of 10,000 pesos per family (approximately USD530 or GBP410)⁹, which the families 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 money as if the Protestants had paid it themselves.

The new agreement, signed by state officials, lays out many restrictions on FoRB. It obligates the Protestants to contribute to village religious festivals, confines their worship to inside their homes, prohibits their use of audio equipment, forbids them from sharing their faith, and states that only two Protestants from outside the community are permitted to visit them at any one time, and must inform the local authorities of their presence. The Protestants are urged to instruct their children that they are also forbidden from discussing their faith.

Since returning to their village in 2015, two more residents of Buenavista Bahuitz have converted to Protestantism. These new converts do not congregate or worship out of fear that they will also be expelled.

Mariano Matamoros village, Venustiano Carranza Municipality

Represented by COOC/VdIM- Mexico

Since May 2012 Protestants from three different denominations¹⁰ from this non-indigenous community have experienced hostility from the village authorities, including physical violence, arbitrary detention in an effort to force the families to 're-convert' to Roman Catholicism, and confiscation of 83 hectares of land.

Among other things, the January 2015 agreement included commitments from the government that the arbitrarily confiscated land would be returned to the rightful owners. However, the government made no progress in implementing the agreement. In March

2015 the village authorities issued a new decree which prohibited the Protestants from buying or selling anything in the village, and imposed a fine of 5,000 pesos (approximately USD260 or GBP200) on anyone caught defying the ban.¹¹

At the end of 2016 the families spoke to the state government, who stated that the local authorities had agreed to re-establish the water and drainage services to the families and re-incorporate them into the community assembly. They would also be given permission to buy and sell within the community once more; the issue of the return of confiscated land was not addressed, however. Subsequently the local authorities stated that they would not proceed with this agreement as the state government had refused to provide them with the money or the pavement they had requested.

In April 2016 the state government publicly declared that an agreement had been reached in which the village authorities would withdraw their demands that the Protestants pay fines and other mandatory financial contributions, and would accept them in the community, on the condition that they not make excessive noise or use loudspeakers.¹² However, the state government has not enforced this agreement. As of March 2017 over 20 out of 37 Protestant families are still residing in Mariano Matamoros. They are unable to work, are denied access to water and drainage services, and are unable to buy or sell products in their own village, forcing them to travel to another village to do so. They are denied access to land in the community, and so have to walk for around two hours to reach land which they have rented in order to be able to grow corn and other crops to make a living. Despite all the illegal acts which have taken place since 2012, no charges have been filed against those responsible.

Yashtinín Village, San Cristóbal de las Casas Municipality

Represented by COOC/CdIM-Mexico

The 12 Protestant families from Yashtinín, 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. Most of the men, including boys, were arbitrarily detained and imprisoned in an attempt to force them to renounce their faith. Village authorities also attempted to force the group to sign a document affirming their expulsion.

The January 2015 agreement stated that the municipal authorities would relocate the group to new properties by 15 February 2015, and that the State Secretary for Social Development would build new homes for the families on these properties, with a deadline of 24 days after this ownership had been transferred. Additionally the state government committed to giving each family a grant of 15,000 pesos (approximately USD790 or GBP620) within three months (by 7 April 2015), to help them establish their new homes; and to providing them with social programmes to help them develop a source

⁷ See Appendix B.

⁸ See Appendix C.

⁹ Exchange rates are approximate and relate to the first quarter of 2017.

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

¹¹ See Appendix D.

¹² See Appendix E.

of income. A verbal promise by the San Cristóbal de las Casas municipal president was made to the group in mid-April that they would have the promised land by 30 April 2015, but he resigned from office the following day.

In February 2016, when an elderly man who was expelled from Yashtinin Community passed away, the local authorities refused the family's request to bury him in the community. At the time of CSW's visit in March 2017, the community was still living in the shelter and reliant on irregular work in the informal sector to provide for their families. Some of the children have not been able to attend school: in order to catch up on the studies they have missed they would have to enrol in expensive courses, which the families are unable to afford.

The group have continued to look for land around 6 hectares in size. The state government has estimated that this land will cost 4 million pesos (approximately USD211,300 or GBP164,100) in addition to the cost of basic construction of new homes. However, the state government recently stated that they are looking for a cheaper option that still meets their needs in terms of land, houses and other smaller costs. These families have now lived for so long in the city and new generations have been born there, that the chances that they will ever return home are low. The situation seems to have become one of permanent displacement, with a long-term impact on preservation of culture and community. Had the government addressed the situation early on, this might have been avoided and their community as well as cultural and ethnic ties might have been maintained.

Lazaro Cardenas Chilil Village, Huixtan Municipality

Represented by COOC/VdLM-Mexico

The Protestant families from Lazaro Cardenas Chilil village, who are members of the Communion of Believers of Mexico Biblical Church (Iglesia Bíblica Comunción de Creyentes de Mexico), were displaced from Chilil on 22 November 2009. CSW was informed that the expulsion was instigated by a former member of the Chiapas state congress, Javier Martinez Vargas, who declared the village a 'Roman Catholic-only' zone.

A complaint was filed with the CNDH immediately afterwards, on 22 November 2009, which investigated the case and in September 2011 published its conclusions and recommendations.¹³ 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 including 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 Protestant 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 that if they did not accept it and sign the documents, they would receive nothing at all. Still no one has been brought to justice for the illegal acts committed against the group, including the attempts at forced conversion and the theft of property.

Four displaced families are currently residing in a refuge in Monte Sion and two in a refuge in San Cristobal, along with another family who has recently joined them due to fear that they would experience the same treatment following their conversion to Protestantism. The state government promised that they would build new houses for the families, which still has not happened.

From the time of the expulsion and until late 2016, these families had been receiving financial support from the state government towards the cost of the refuge and weekly support for other basic needs. In March 2017 this support was suspended without any notification.

Rosario Bahuitz, Las Margaritas Municipality

Represented by COOC/VdLM-Mexico

In September 2013 two Protestant families were forcibly displaced following hostilities by the local authorities. The authorities had previously beaten and imprisoned all the members of these families, including the children, and had cut off their water and electricity supply and destroyed their animal pens.

The January 2015 agreement committed the municipal government of Las Margaritas to providing land for their relocation,¹⁴ and the state government to building homes within 24 days of the transfer of property, as well as paying 15,000 pesos (approximately USD790 or GBP620) to help establish these new homes and generate an income, and paying damages for agricultural fields that were lost as a result of the expulsion.

In 2015 the municipality fulfilled its commitment to provide the land for relocation. However, two years later, the state government has failed to take any action on its obligations to build houses for these families, to provide economic support to help them generate an income, or to pay damages for the lost fields.

¹⁴ Relocation is necessary in some cases, but is not a satisfactory resolution as it reinforces the religious intolerance in the original village and runs the risk of creating a new community based on religious beliefs.

Unión Juárez, La Trinitaria Municipality

Represented by COOC/VdLM-Mexico

On 11 February 2014 village authorities cut off the water and electricity to 25 Protestant families in Unión Juárez, and arbitrarily detained one member of the community who attempted to reconnect his water supply.

In the January 2015 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.

By April 2015 no action had been taken to fulfil these promises and so one Protestant man attempted to reconnect his water himself. His actions led to the village leaders issuing a written decree in March 2015.¹⁵ In April 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 was contaminated and led to a number of serious health issues, especially among the children.

In April 2016 the case was settled when the government paid a fine to the community authorities of 350,000 pesos (approximately USD18,500 or GBP14,400) to re-establish the services for the affected families. It is important to note that as this fine was illegal, the fact that the state paid it arguably sets a precedent which could be used to justify future acts of discrimination.

Cuahutémoc Cardenas, Palenque Municipality

Represented by COOC/VdLM-Mexico

In 2014, 42 Protestants suffered sustained harassment and physical attacks from the village council. In August 2014 the council also cut off their water and electricity and blocked access to their farmland. The council justified its actions by referencing an old agreement stipulating that the inhabitants of the village must be Roman Catholic and members of the PRI political party.

The January 2015 agreement committed the state and municipal governments to providing land and homes for the relocation of four of the Protestant families within 90 days. Months after this deadline had passed, in August 2015, the municipal government of Palenque provided plots of land and houses to the four families. The Protestants have also received the property deeds necessary to be able to advance with the process of constructing new homes. However, the government has not made any progress with the construction of these houses.

¹⁵ See Appendix F.

At the time of CSW's visit in March 2017, the group has no light or electricity in their homes. During Roman Catholic festivals in Cuahutémoc Cardenas, Protestants told CSW that they are verbally or physically assaulted and their homes are often attacked.

La Piedad, Las Margaritas Municipality

Represented by COOC/VdLM-Mexico

In 2013, 24 Protestant families were displaced from La Piedad, Las Margaritas – a village neighbouring Buenavista Bahuitz (see above) – for refusing to contribute towards the traditional Roman Catholic festivals. In January 2015, 17 of these families returned to La Piedad following an agreement which stated that the families could return, on the condition that they contribute to and cooperate with the Catholic festivals. CSW was told that only the state government has a copy of this agreement, and that it was never made public. At the time of CSW's visit in March 2017, Protestant visitors are forbidden from entering this community. These families are still forced to contribute to the Roman Catholic festivals.

The cases below were recorded on CSW's visit to Chiapas in March 2017 and are not part of the 2015 agreement.

El Encanto, Las Margaritas Municipality, Chiapas

Represented by COOC/VdLM-Mexico

In November 2016, 12 Protestant families were forced to sign an agreement stipulating that if they did not participate in the local Roman Catholic festivals, they would be stripped of all their community rights. Although 11 of the 12 refused to sign this agreement, one Protestant man decided to sign before quickly changing his mind, and was then detained. He was imprisoned for 72 hours in very cold conditions and fell ill, nearly contracting pneumonia. All individuals were given a fine of 5,000 pesos (approximately USD260 or GBP200) for their failure to sign the document. The authorities¹⁶ also cut off their water supply and barred them from accessing medical care. The 11 children belonging to these families were barred from attending school and were told that they could only resume attending if they renounced their faith. In April 2017, after over three months of not attending school, it became clear that the only way to ensure that these children did not lose their education would be if they enrolled in a school outside of the community.

During the March 2017 visit CSW was informed by COOC that families from other denominations and religious groups, including Jehovah's Witnesses and those from the 'Christ Saves' (Cristo Salva) denomination, were forced to sign this document.

The El Encanto group has spoken to the municipal government regarding their urgent situation but has received no reply. The municipal authorities claimed

¹⁶ The authorities in El Encanto are led by C.C. Javier Alvarez Gomez (municipal/local official), C. Edmundo Alvarez Gomez (local Commissioner of Las Margaritas) and Jorge Lopez Perez (President of the Committee of the Roman Catholic Church).

that the presence of wells in the community signified that the group does have access to water. However, CSW was told that the Protestants do not have access to the wells, which are in any case almost dry. On 26 November 2016 this group also wrote a letter to the Chiapas state government;¹⁷ again, the group has received no reply.

San José community (Barrio de San Jose), Teopisca Municipality, Chiapas

Represented by COOC/VdIM-Mexico

In April 2016 the local authorities of Barrio de San José cut off the water to five homes and the drainage system to another home belonging to Protestants, when these families refused to pay 200 pesos (approximately USD10 or GBP8). They told the families that this would “only be solved” if they cooperated with the local Roman Catholic festival. Around 80 other Protestant families were forced to cooperate or face having their basic services cut off, or having to pay a fine of 4,000 pesos (approximately USD210 or GBP160). Following a meeting of representatives of the neighbourhood in May 2016, a decision was made to cut the water of 15 more Protestant families in the community. This group is currently without access to water.

Bolantón, Comitán Municipality, Chiapas

Represented by COOC/VdIM-Mexico

All Protestants in the community of Bolantón attend the Solo Cristo Salva (Only God saves) Church. Tensions began in this community following the conversion of José Gabriel García García to Protestantism in 2016. In an assembly following his conversion, he explained that he no longer felt comfortable contributing towards the Roman Catholic festivals in the community. Shortly after the 2016 assembly, the local authorities cut off the water to his home and to another four Protestant families.

On 15 May 2016 the authorities of Bolantón violently entered his home while his wife and children were present and destroyed his bathroom.¹⁸ The authorities also cut off the electricity supply to his mother's house. On 25 May 2016 Mr García García sent a complaint to the Public Ministry¹⁹ but did not receive a response.

On 24 January 2017 the local authorities again entered the home of Mr García and this time also the home of his father, Oscar García Moreno, which is next door. They threw stones and other objects at the men, forcing them to flee and spend the night away from their homes in order to protect themselves. They returned the following day, having notified the authorities.

During CSW's March 2017 visit, representatives from Bolantón informed CSW that the authorities are asking Mr García for a sum of 20,000 pesos (approximately USD1,060 or GBP820), in order for the harassment to end and for his water services to be restored. He is yet to

pay this money. As a result, Mr García and his mother, who lives next door, currently have no access to water. The other families only had their water supply restored when they paid a fine of 5,000 pesos (approximately USD250 or GBP200).

OAXACA

La Chachalaca community, Santiago Camotlán Municipality, Villa Alta, Oaxaca

Represented by COOC/VdIM-Mexico

Lauro Núñez Pérez from La Chachalaca converted to Protestantism while living in Mexico City, before returning to La Chachalaca in 2015 when his father died. Between July 2015 and March 2016, under orders from municipal police officers, Mr Núñez Pérez was imprisoned on three occasions for refusing to abandon his Protestant faith and for travelling to the neighbouring city of Ayotzintepec to congregate with other Protestant Christians, rather than attend the local Roman Catholic church. In August 2015 the authorities prohibited the three of Mr Núñez Pérez's children who are of school age, from enrolling at the local school. Amalia Torres García, Mr Núñez Pérez's wife, was not permitted to receive support from government programmes as she had done previously.²⁰ Mr Núñez Pérez was also prohibited from working.

Mr Núñez Pérez was arrested for the final time when visiting his mother, who had fallen ill, in her home in March 2016. The windows and the doors of her house were broken and her water and electricity services were cut off. Mr Núñez Pérez was imprisoned for 55 hours before being told by the State Representative from the Department of Religious Affairs, Víctor Manuel Ramos Aguilar, that he and his family would be expelled from their community. They were forced to take refuge in the community of Ayotzintepec, where they are currently residing. They have not been permitted to return and are concerned that they will not even be able to visit if Mr Núñez Pérez's mother's condition worsens.

Following the expulsion of this family, community members acting on behalf of the local authorities began threatening Mr Núñez Pérez that if he continued talking to the Oaxaca State Ombudsman²¹ and other supporting bodies, his mother would be evicted. Worryingly, although representatives from the state Department of Religious

20 Religious minorities are often excluded by local leaders from benefiting from government benefits they are entitled to, as a way of excluding them from the community and in some cases in an attempt to persuade the victims to contribute to the activities associated with the majority religion. In this case, it seems as though these government programmes were stopped in an attempt to persuade this family to renounce their faith and to stop them carrying out activities associated with the minority religion.

21 In Oaxaca the state human rights commission is called the Defensoria or Ombudsman.

17 See Appendix G.

18 As Mr García had previously been a part of the Assembly of Representatives in the community, he had received resources to construct a new bathroom in his house.

19 See Appendix H.

Affairs were made aware of his situation after his first arrest, not only have they not offered support to this family, they have actively taken the side of the leaders of La Chachalaca – wanting to “avoid any more problems.”²² They also refused to recognise the violent expulsion and aggression faced by Mr Núñez Pérez and his family as a FoRB violation. Following his first arrest, the Human Rights Commission of Oaxaca filed a complaint against the community authorities.

Panixtlahuaca community, San Juan Quiahije Municipality, Oaxaca

There has been a Pentecostal church, the Sinai Church, in Panixtlahuaca community since the early 1990s. This community is governed by the Law of Uses and Customs. In May 1993 an assembly was formed within the community to inform members from the Sinai Church that if they continued meeting, they would be expelled from the community. In 2005 and 2011 members of this church sent a document to the municipal authorities specifying which activities and festivals they were prepared to contribute to and which they were not, namely those associated with the Roman Catholic church. However, the municipal authorities responded stating that this was not possible. The group has continued to be pressured by the local authorities to contribute 100 pesos (approximately USD5 or GBP4) per person towards each Roman Catholic festival.

Although some members of the Sinai Church resisted paying these contributions when first asked, they have been denied official documentation needed for other community services until they pay. In October 2016, when these members raised this with the community authorities, they were not only told that they have no choice but to contribute, but also that two of the Protestant men had been designated the job of cleaning and looking after the Roman Catholic Church during ten Catholic festivals to be held in the community throughout 2018. Worryingly, members of the church believe that this is just the beginning of increased forced participation in the local Roman Catholic church.

San Juan Ozolotepec, Oaxaca

Tensions between the municipal authorities of San Juan Ozolotepec and this group have been ongoing since the Independent Pentecostal Christian Church began growing in this community, following the conversion of Reverend Leopoldo Alonso and his family in 2002. In a community assembly organised shortly after their conversion, the authorities stated that the Protestants would have to leave the community if they did not renounce their faith. The group refused; following this meeting, the authorities told teachers not to receive Protestant children into their schools and doctors not to provide them and their

families with medical care. Fortunately, they did not carry out this order.

In 2013 Pedro Cruz González, the mayor of San Juan Ozolotepec municipality, chained and barred the entrance to the Independent Pentecostal Christian Church and subsequently ordered its demolition. This was followed by his calls for lynching of the local Protestants and his leadership of a mob in November 2013 that arbitrarily imprisoned and tortured four men from the church, including the pastor, for several days before the state government intervened to release them. Immediately following his imprisonment and torture, the pastor of the church, Reverend Alonso Silva and five Protestant families were forced to leave their community. Since 2013 he has resided in Oaxaca City. In 2013 Reverend Alonso Silva received threats that he should stop writing about his ordeal on social media.

In March 2014 the Oaxaca state Ombudsman's Office found that serious religious freedom violations had been committed in the municipality of San Juan Ozolotepec, and recommended that reparations be made to the victims.²³ Unfortunately the municipality ignored the Ombudsman's recommendations, leading to further problems later in the year.

In May 2014 around 50 Protestant families in San Juan Ozolotepec saw their rights, including the right to vote, stripped by the municipal council under the leadership of Mayor Pedro Cruz González. The move was publicly condemned by municipal administrator, Carlos Holder, who recommended that elections be postponed until the irregular situation was resolved and all rights restored. Despite press coverage at the state level no government action was taken. The municipal administrator specifically cited the failure to implement the Oaxaca state Ombudsman's recommendations as having led to the situation.²⁴

At the time of CSW's March 2017 visit, these families are prohibited from using the local cemetery when church members pass away. When a member of the group died in 2009, the authorities closed the community cemetery to ensure that the burial could not take place there. Since 2008 the group have been prohibited from buying anything in the community, forcing them to travel four hours to buy basic goods. In March 2017 Protestants in the community told Reverend Silva that their water services had been cut off earlier in the month.

22 Quote from Víctor Manuel Ramos Aguilar, a State Representative from the Department of Religious Affairs.

23 For a copy of the findings and recommendations of the Ombudsman see www.derechoshumanosoaxaca.org/recomendacionescontenedor.php?idreco=469 (Spanish)

24 *Diario Oaxaca*, 'San Juan Ozolotepec no está listo para elecciones; priva conflicto religioso y político', 14 May 2014 <http://diariooaxaca.com/capital/7-capital/65725-san-juan-ozolotepec-no-esta-listo-para-elecciones-privado-conflicto-religioso-y-politico> (Spanish)

Chichiltepec, Tlanchinol Municipality, Hidalgo

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.

In March 2015 the local authorities produced a document stating that Casto Hernández Hernández renounced all his rights as a member of the community and that he surrendered all of his property to the community, following complaints that he had been hosting a non-Roman Catholic religious meeting in his home. When Mr Hernández Hernández refused to sign the document, they imprisoned him and his cousin for 30 hours and removed him from his cell twice in attempts to force him to sign the document. Following the release of Mr Hernández Hernández and his cousin, they were told they had 18 hours to leave the community.

CSW worked with Impulso 18 to raise funds to contract new legal representation for the two men, and the case was filed with the State Commission for Human Rights; the men also filed a criminal case. A hearing with the State Commission for Human Rights in April 2015 focused on the religious intolerance instigated by the village delegate, Jesús Domínguez Hernández. In response to this complaint Mr Domínguez Hernández admitted to some of the actions he was accused of, but claimed that he acted in ignorance of the law.

In February 2016 Chichiltepec Village officials finally signed an agreement which paved the way for the two displaced men to return to their homes with guarantees of full religious freedom for all, in a process overseen by the Public Ministry in Hidalgo State. The men told CSW that one of the reasons this decision was delayed was because they had been pressured by government officials to drop the case. The agreement – drafted by the lawyers affiliated with Impulso 18 and endorsed by the Public Ministry – guarantees total FoRB in the village of Chichiltepec and the right of Mr Hernández Hernández and his cousin Juan Placido right to return, with their full religious rights recognised.

However, CSW's 2017 visit revealed that the 2016 agreement has not been respected. To avoid further problems, Juan Placido resorted to contributing towards Roman Catholic festivals. Additionally, although Casto Hernández Hernández is able to visit his community and meet with Protestants, the local authorities have refused to recognise his contributions, meaning he is ultimately excluded from the community. In early 2017 he was told by the local Commissariat not to touch the land he previously worked on as the local authorities "do not want any problems".

This means that if Mr Hernández Hernández returned to his community, he would have no means of making a living. He has therefore been forced to continue residing

in a neighbouring community. As the government has not taken steps to enforce the agreement, he is worried that if he did return, he would be treated in the same way as he was in March 2015.

Rancho Nuevo, Huejutla Municipality, Hidalgo

This group of ten families belonging to the 'Christ is Coming' (Cristo Viene) Church have faced problems since the beginning of 2016, when the village delegate organised a meeting to punish the group for not participating in Roman Catholic festivals, even though they had been consistent in their contributions to secular community activities. During a community assembly in May 2016, the President of Transport within the community, Fermín Hernández Hernández, ordered that each Protestant sign a document declaring their faithfulness to the Roman Catholic church. The Protestants refused to sign the document, and were then excluded from the community, depriving them of their rights as community members. For example, in October 2016, a Protestant couple were reported to have been initially prohibited from burying their deceased premature baby in the community graveyard. One of the Protestants said, "We have tried to explain the law to him [the community delegate/leader], but he says that he doesn't respect any law, and that he can do whatever he wants because he has the authority to do it."

In May 2016 the group presented a complaint to the previous State Governor of Hidalgo (Lic. Francisco Olvera Ruiz).²⁵

As of CSW's March 2017 visit, the group is still excluded from the community. They are prohibited from receiving visitors from outside the community, and the local authorities are reportedly doing everything possible to prohibit them from benefiting from government social programmes.

Tacuatitla, Hidalgo and Coamila, Hidalgo

Protestants from both Coamila Community and Tacuatitla community, which border Rancho Nuevo (see above), have experienced similar problems to those in Rancho Nuevo.

In Tacuatitla, Protestant families have been removed from the community list and therefore excluded from all social activities and their opinions ignored when it comes to community-level decisions. In April 2017 they were also threatened with having their water supply cut off. The group made a complaint to the Hidalgo Human Rights Commission.

The six Protestant families in Coamila have been threatened by community leaders with the removal of benefits such as government social programmes as well as the right to attend school. While these threats have

²⁵ See Appendix I.

not been carried out, due to the situation in both Rancho Nuevo and Tacuatitla, the Protestants in Coamila are worried that their situation could rapidly deteriorate.

VIOLATIONS OF FORB LINKED TO ORGANISED CRIME

Mexico has become a country where there are no safety guarantees for the peaceful exercise of the priestly ministry, and just like other professions, including journalists, the ministers of the Church are a target because of their pastoral activities in favour of the wellbeing of their fellow human beings.

- Lawyer and human rights expert Guillermo Gazanini Espinoza

Between December 2012, when President Enrique Peña Nieto took office, and the end of 2016, 15 Roman Catholic priests were murdered. In comparison, a total of 14 priests were killed during the entirety of the previous president's six-year term. The Roman Catholic Multimedia Centre (CCM), directed by Father Omar Sotelo, has been documenting the impact of criminal violence on religious freedom across the country since 2000. In March 2017 Father Sotelo received the National Journalism Award in the category of Human Rights for his December 2016 investigative report *The Tragedy and Crucible of the Priesthood in Mexico: Ten Years of Persecution*.

During CSW's 2017 visit, Father Sotelo commented that three priests²⁶ and four catechists were murdered last year, making 2016 the eighth consecutive year that the Roman Catholic Church has ranked Mexico as the most dangerous country in the world for priests. On 26 March 2017, another priest was killed in the state of Nayarit. A statement from the Mexican Bishops' Conference indicated that criminal groups are believed to be responsible.

According to the CCM's data, 520 priests are currently being extorted. They state that one of the key reasons for the extortions involves criminal groups forcing priests to pay protection money. There are multiple reasons for priests being targeted. Father Sotelo has cited the influential position priests have traditionally held in their communities. He commented that criminal groups view the priests' influence as potentially dangerous to them, particularly when the priests speak out about trafficking and other criminal activity, or discourage young people from joining a criminal 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 crossfire of

these groups.

In the vast majority of these cases, the *modus operandi* has been: threats, extortion, kidnapping, torture and murder. The tragic numbers demonstrate that these crimes cannot be categorised alongside common crime. Father Sotelo reports that none of the state prosecutors nor the Attorney General have provided a clear or efficient response to this phenomenon. He commented that on the contrary, their investigations are full of irregularities and holes. Additionally, the state and federal governments have not recognised cases of Roman Catholic bishops who have received death threats for discussing criminal violence. It is very concerning that in one 2014 case, a local government official in Guerrero, namely Saúl Beltrán Orozco who belongs to the PRI political party and who has been accused of links to the Tequilera organized criminal group,²⁷ is the key suspect in the murder of Father José Ascensión Acuña.

CONCLUSION

CSW's visit in March 2017 re-confirmed Mexico's critical situation for human rights, including FoRB. 2016 marked the eighth consecutive year that the Roman Catholic Church has ranked Mexico as the most dangerous country in the world for priests; and various violations of religious freedom, ranging in severity, continue to take place throughout the country. These violations continue to develop in a variety of forms in many states throughout the country. However, FoRB issues are not addressed in any effective or systematic way. Those who have suffered FoRB violations continue to be neglected, while those carrying out the violations act with complete impunity.

It is important not to categorise this issue as simply a Roman Catholic versus Protestant conflict. This is not only due to the fact that this is not always the case,²⁸ but also because it detracts from the complicated and systematic nature of this issue.

Additionally, it is crucial to reinforce that it is not that the country is lacking laws concerning FoRB; the constitution contains generous provision for the protection of its citizens' religious freedom, provisions which are further promoted 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. The recent changes to Mexico's penal code, passed in March 2017 and involving stronger sanctions for violations of religion or belief,²⁹ again demonstrate that lack of appropriate legislation is not the problem. Instead, as those who are responsible for upholding these laws and the constitution have absented themselves on the issue,

26 The CCM's 2016 report states that 'They didn't just murder these three priests physically and brutally, but they tried, using international institutions and municipal government media platforms in Veracruz and Michoacan, to defame the reputations of these priests, with calculated and well equipped slandering.'

27 PRI, Institutional Revolutionary Party.

28 This is demonstrated by the case of Puebla community, outlined in CSW's 2015 assignment report.

29 On 2 March 2017 the Mexican House of Representatives passed a series of reforms to the Federal Penal Code. Within them it classifies discrimination for religious reasons as a crime, and establishes that violations of freedom of religion or belief are liable for punishment by a prison sentence between one and three years, 150-300 days of community service, or a fine.

a space has been left for an entrenched culture, where individuals or groups with power feel warranted to dictate, using force, what others in their community may or may not believe.

It is CSW's belief that focusing on such a clear-cut issue such as religious freedom violations in states such as Chiapas, Oaxaca and Hidalgo, would be an effective way in to deal with the pervading culture of impunity which envelops the entire country and which constitutes the biggest obstacle to overcoming key human rights issues. This is particularly because tackling this issue could have clearly defined outcomes and therefore lead to an enhanced understanding and respect for rule of law across the country.

There is a pressing need to support the work of non-governmental and church-based organisations offering support to victims of religious freedom violations. However, NGOs should not carry the primary burden to obtain justice for victims of violations of fundamental human rights protected by the constitution. The burden should certainly not fall on the shoulders of the victims themselves. It is the government's responsibility to uphold its own laws and its international obligations. If its officers avoid this responsibility, or even actively undermine these protections, as was alleged by many victims whose cases are outlined in this report, they are seriously threatening the very legitimacy and strength of the constitution they claim to defend.

GLOSSARY

Assembly: Under the Law of Uses and Customs, at the village level authority is vested in the communal assembly. Decision-making is communal and consensual, and the assembly is the traditional decision-making mechanism. Assemblies, made up of all full members of the community, may meet for many hours, or even days, until consensus is reached. The criteria for a 'full member' can vary from community to community. In some areas women are barred from voting. In many instances, members of minority religious groups are stripped of these rights as well as pressured to convert to the majority religion.

Catechist: The layperson who teaches the principals and dogmas of Roman Catholic doctrine to those in the community. At the village level, in majority Roman Catholic villages, the catechist often holds a de facto position of political authority.

Commissariat: The authority in charge of carrying out the agreements made by the village assembly on the village level.

Ejido: Lands granted to indigenous communities following the Mexican Revolution. The *ejido* is an area of communal land held collectively by the community and used primarily for agriculture. It is broken up into individual parcels designated to specific community members, and collectively worked holdings. In 1994 laws governing *ejido* lands were changed to allow subdivision into individual parcels that could be sold. The term *ejido* is often used interchangeably with 'village'.

Municipal agent: The political and administrative representative of the municipality. The municipal agent is an official government employee who acts as a liaison between the municipality and the village.

Village delegate: The elected representative of the village who acts internally as a leader and externally as the representation of the village to the municipality. They are in charge of maintaining the social peace and the security and protection of the community members.

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 Apero 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 Yashitín, municipio de San Cristóbal de Las Casas, CC. Sebastian Hernández Santiz, Miguel Vázquez Moshan y Sebastián Rafael Hernández Cruz, del ejido Lázaro Cárdenas Chilit, municipio de Huixtán, CC. Eduardo López Hernández, Fidel López Hernández, del ejido de Buena Vista Baumt y Herlinda Hernández Méndez y Marco Antonio Valasco Hernández, del ejido de Rosario Bautista del municipio de Las Margaritas; C. Aarón López Espinosa y René Vázquez Vázquez, 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 Ocuiltemoc Cárdenas, municipio de Palenque, Chiapas, familias afectadas representadas por el C. Pastor Cláver Salazar Mendiguchia, 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 YASHITIN, 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 hoja corresponde al Acta de Acuerdos de fecha 7 de enero de 2015.

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, recámara, 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 II).

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/MN), 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; más \$15,000.00 pesos para la compra de enseres domésticos. Haciendo un gran total de \$8,700,000 (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 faltan a cada expediente a fin de que las indagatorias queden debidamente integradas mismas que queden relacionadas en el anexo 1.

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, recámara, baño y pórtico, misma 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 MN). 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.

\$121,000.00 que corresponde al costo de cada vivienda, \$15,000 a cada familia para compra de enseres domésticos 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 apoyarlas 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 8 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 apoyarlas 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 (Dieciséis 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. 3

\$121,000.00 que corresponde al costo de cada vivienda, \$15,000 a cada familia para compra de enseres domésticos 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 apoyarlas 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 8 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 apoyarlas 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 (Dieciséis 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. 3

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 I 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 los 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, recámara, baño y pórtico, misma que será entregada en un plazo no mayor de 24 días hábiles a partir del inicio de su construcción previa 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 MN). 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 despojada, 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 (Dieciséis 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 (Dieciséis 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 08 de enero de 2015, en las oficinas de la Subsecretaría de Gobierno Región XV Meseta Central Toluca, 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. En 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 representantes 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

En el
Esta faja 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 Jefes 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 asambleas 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 realizan 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 (Lote 002, 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 100MN) 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 Jefes 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

LIC. ROBERTO PINTO LÓPEZ
Síndico Municipal del H. Ayuntamiento
de Palenque

DR. GUILLERMO ACERO
BUSTAMANTE
En representación del Ayuntamiento
Municipal Venustiano Carranza

POR LAS FAMILIAS EVANGÉLICAS

Por las familias del ejido de Yashtinin,
San Cristóbal de Las Casas

C. LEONARDO VÁSQUEZ GARCÍA
C. LEONARDO VÁSQUEZ GARCÍA

C. VIRGILIO CRUZ VÁSQUEZ

Por las familias del ejido de Chilil,
Huixtán

C. SEBASTIÁN HERNÁNDEZ SANTIZ

C. MIGUEL VÁSQUEZ MOSHAN

C. SEBASTIÁN RAFAEL HERNÁNDEZ
CRUZ

Por el ejido de Buena Vista Bauhitz,
Las Margaritas

C. EDUARDO LÓPEZ HERNÁNDEZ

C. FIDEL LÓPEZ HERNÁNDEZ

Por el ejido de Rosario Bauhitz,
Las Margaritas

C. HERLINDA HERNÁNDEZ MÉNDEZ

C. MARCO ANTONIO VELASCO
HERNÁNDEZ

Por el ejido de Unión Juárez, La
Trinitaria

C. AARÓN LÓPEZ ESPINOSA

C. RENE VÁSQUEZ VÁSQUEZ

Por el ejido Mariano Matamoros,
Venustiano Carranza

C. PORFIRIO GONZÁLEZ MORALES

C. INOCENTE GARCÍA GONZÁLEZ

C. ENOK MARTÍNEZ HERNÁNDEZ

Esta hoja corresponde al Acta de Acuerdos de fecha 7 de enero de 2015. 8

MTRO. MAURICIO MENDOZA
CASTAÑEDA

Fiscal Especializado en Atención a
Grupos Sensibles/Vulnerables y en
Contra de la Discriminación

LIC. VICTOR HUBO 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 hoja 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
MENDOZACHIA
Presidente del Consejo

PASTOR JULIO CÉSAR
SANTIAGO TREJO
Miembro del Consejo

LIC. EN DE LOS REYES CASTILLO
Asesor Jurídico del Consejo

POR LA COORDINACIÓN DE ORGANIZACIONES CRISTIANAS

C.P. LUIS ANTONIO LÓPEZ HERRERA
Coordinador

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

APPENDIX B

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 parte, 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 18:25 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. EMILTANA LOPEZ CRUZ



C. ELVIA HERNANDEZ LOPEZ



C. JOSEFA DEL CARMEN LOPEZ HERNANDEZ

C. BERTRANDA HERNANDEZ CRUZ

C. JAVIER CRUZ CRUZ

C. OSCAR LOPEZ HERNANDEZ

C. NATALIA ~~LOPEZ~~ LOPEZ HERNANDEZ

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 CULEBRÓ, 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 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 \$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.- 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 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 alguno 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

Col. Matamoros Mpio de Venustiano Carranza Edo's

De parte de la Junta Municipal y Comisariado Dival.

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.

las Autoridades:

AGENCIA MUNICIPAL
COLONIA MATAMOROS
MUNICIPIO DE VENUSTIANO
CARRANZA, CHIAPAS

Junta Municipal



Comisariado Dival

[Signature]

Aracelio Abilio Suarez Moreno Zongora Cantora

COMISARIADO EDO
EDDO SANTA MARIA DE JESUS
ESTRITO LIBERTAD CHIAPAS
MPIO. DE VENUSTIANO
CARRANZA, CHIA. H.L.

Juez Municipal

Consejo de Vigilancia

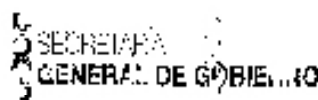
[Signature]

Delmar Gonzalez Bautista Alberto Gonzalez Moreno



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

APPENDIX E



Subsecretaría de Asuntos Religiosos

003029

Tarjeta No. 28
Tuxtla Gutiérrez, Chiapas
11 de abril de 2016

PARA: LIC. JUAN CARLOS GÓMEZ ARANDA
SECRETARIO GENERAL DE GOBIERNO

DE: VÍCTOR HUGO SÁNCHEZ ZEBADÚA
SUBSECRETARIO



Informo a usted que el día hoy sostuve reunión con el Lic. Javier Balderas, abogado de la Casa del Pueblo de Venustiano Carranza, y quien también representa al ejido de Mariano Matamoros, donde la asamblea de ejidatarios y la población en general mantiene pugna con 23 familias evangélicas, a las cuales les cortaron el suministro de agua entubada y drenaje y los despojaron de 83 hectáreas.

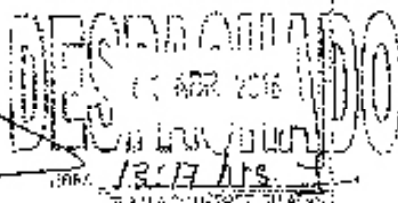
El abogado Javier Balderas me manifestó que el ejido ha determinado ya no pedir el pago a las familias afectadas de las cuotas atrasadas, multas y demás pagos por no cooperar con el ejido. Lo único que pide el comisariado ejidal es que éstas reconozcan públicamente su interés de incorporarse al ejido con todas las obligaciones agraria; así como que reconozcan que las tierras recuperadas son de régimen ejidal y no de propiedad privada, además de que se comprometan a no realizar sus actividades religiosas con ruido excesivo y perifoneo. Con estas acciones de acuerdo a lo dicho por el Lic. Balderas, se abre la posibilidad de la firma de un acuerdo de paz y conciliación en dicho ejido.

Por lo que, a la brevedad platicaré con el Pastor Clover Salazar Mendiguchia y representantes de las familias evangélicas, para hacerle del conocimiento de la nueva postura del comisariado ejidal.

Atentamente

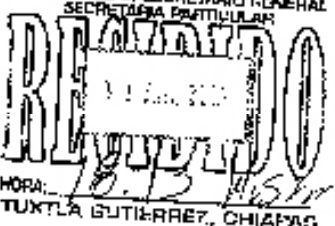
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EL SECRETARIO GENERAL DE GOBIERNO
SUBSECRETARÍA DE ASUNTOS RELIGIOSOS



C.c.p. Archivado
VF SZJGCR

SECRETARIA GENERAL DE GOBIERNO
OFICINA DEL C. SECRETARIO GENERAL
SECRETARIA PARTICULAR



SECRETARIA GENERAL DE GOBIERNO
SUBSECRETARIA DE OPERACION POLITICA



Esido Unión Juárez Municipio de la
Trinitaria Chiapas a 30 de Marzo 2018

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 de
Acordar Los siguientes Acuerdos

- al Grupo Evangélico se Recomendó que
mientras el proceso de Negociación no
se da 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 Calce las que
en ella Intervinieron y también los Ejidatarios
daran su consentimiento 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
ESIDO UNIÓN JUÁREZ
MUNICIPIO DE LA TRINITARIA, CHIAPAS

Enrique Calvo Cruz
Agente Municipal

OFICIO NUM. 01/2016

ASUNTO: QUE SE INDICA

RANCHERIA EL ENCANTO, MUNICIPIO DE LAS MARGARITAS, CHIAPAS, A 26 DE NOVIEMBRE DEL 2016.

LIC. MANUEL VELAZCO COELLO
GOBERNADOR CONSTITUCIONAL
DEL ESTADO DE CHIAPAS.

ATIN: A LA SECRETARIA DE Y/O COORDINACION
DE ASUNTOS RELIGIOSOS DEL ESTADO DE
CHIAPAS.

POR MEDIO DE LA PRESENTE LE SALUDAMOS EN EL BENDITO NOMBRE DE NUESTRO SEÑOR Y SALVADOR JESUCRISTO, DESEANDOLE LO MEJOR JUNTO A SU AMADA FAMILIA Y PERSONAL QUE DIGNAMENTE REPRESENTA EN NUESTRO ESTADO. DESPUES DE ESTE BREVE SALUDO PASAMOS A LO SIGUIENTE.

ANTE LA SITUACION QUE PREVALECE EN LA ACTUALIDAD EN NUESTRA COMUNIDAD, POR ASUNTOS DE LOS EVANGELICOS, EN LA LOCALIDAD ANTES MENCIONADA, FORMAMOS LA IGLESIA DE 24 ADULTOS Y 11 NIÑOS, HUMILDES QUE CARECEMOS DE RECURSOS ECONOMICOS PERO QUE VIVIMOS BAJO PRESION DE CIERTOS ACUERDOS TRADICIONALES DE LA COMUNIDAD. ADEMÁS, SOMOS APARTADOS DE LOS PROBLEMAS SOCIALES. FOMENTAMOS EL VIVIR EN PAZ Y EN ARMONIA. POR ESTA MISMA RAZON SOLICITAMOS A USTED ANTE ESTA GOBERNACION DEL ESTADO LA INTERVENCION ATRAVEZ DE UNA CITATORIA A LAS AUTORIDADES LOCALES DE LA RANCHERIA MENCIONADA, Y EN COORDINACION CON EL JURIDICO DEL AYUNTAMIENTO MUNICIPAL, PARA ENCONTRAR LA PAZ ANTE LAS POSIBLES EXPULSIONES O ENFRENTAMIENTO ENTRE FAMILIAS Y AMISTADES EN NUESTRAS ALREDEDORES, POR LO QUE EN EL TRANSURSO DE ESTA SEMANA SE NOS FUE QUITADO EL SERVICIO DE AGUA POTABLE, EN LA EDUCACION DE NUESTROS HIJOS EN TODOS LOS NIVELIS, Y CON LA AMENAZA QUE SI GANAMOS A CONOCER LA PROBLEMÁTICA CON LAS DEPENDENCIAS DE GOBIERNO CERRARAN NUESTROS TEMPLOS. EN ESTA MISMA PETICION ANEXAMOS LOS COMPROMISOS Y LA FORMA EN QUE HEVIMOS COLABORADO EN NUESTRA COMUNIDAD Y RESPETANDO NUESTRAS AUTORIDADES.

SIN MAS POR EL MOMENTO, QUEDANDO EN ESPERA LA FRONTA INTERVENCION Y ENCONTRANDO LA SOLUCION, NUESTROS MAYORES AGRADECIMIENTOS, ATENDIDAS.


C. RAFAEL PÉREZ LÓPEZ
PASTOR DE LA IGLESIA PENTECOSTAL

ATENTAMENTE


JOEL DEL CAMEN MORALES SALAZAR
PASTOR PRESBITERIANA FUENTE DE AGUA VIVA


PASTOR JUAN CARLOS VELAZCO
PRESIDENTE

COORDINACIÓN DE PASTORES

PASTOR RENE ABELARDO
SECRETARIO


PASTOR DINA ESPERANZA DELICIA PINTO
TESORERO

- C.C.P. PRESIDENCIA MUNICIPAL DE LAS MARGARITAS PARA SU INTERVENCION
- C.C.P. ASOCIACION DE ORGANIZACIONES DEMOCRATICAS DEL ESTADO DE CHIAPAS, A.C. PARA SU INTERVENCION
- C.C.P. DERECHOS HUMANOS DEL ESTADO, PARA SU INTERVENCION
- C.C.P. MINISTERIO PUBLICO, PARA SU INTERVENCION
- C.C.P. AL FISCADO MUNICIPAL PARA SU INTERVENCION
- C.C.P. A LAS AUTORIDADES DEL LUGAR PARA SU INTERVENCION
- C.C.P. AL DIPUTADO FEDERAL DEL DISTRITO III
- C.C.P. A LA DIPUTACION LOCAL DEL DISTRITO III
- C.C.P. A LA FISCACION EJECUTIVA
- C.C.P. A LA ORGANIZACION DE PUEBLOS EVANGELICOS DE MARGARITAS, OPDEM
- C.C.P. A LA ORGANIZACION DE COBREM
- C.C.P. A LA SECRETARIA DE EDUCACION PUBLICA DEL ESTADO Y FEDERAL
- C.C.P. A LA COORDINACION DE PASTORES DEL DISTRITO
- C.C.P. A LA JURISDICCION SANITARIA REGION III PROVINCIA





REGISTRO DE ATENCION NÚMERO: 10341 2016.

**C. AGENTE DEL MINISTERIO PUBLICO EN TURNO
ADSCRITO A LA UNIDAD INTEGRAL DE INVESTIGACION
Y JUSTICIA RESTAURATIVA EN ESTA CIUDAD
P R E S E N T E .**

C. JOSE GABRIEL GARCIA GARCIA, mexicano, mayor de edad, agricultor, por mi propio derecho, señalando domicilio para recibir notificaciones el ubicado en 8ª. Avenida oriente norte numero 81 Barrio del Cedro de esta Ciudad, ante Usted con el debido respeto comparezco para exponer:

Que por medio de este escrito, vengo a presentar **FORMAL QUERELLA** en contra de los CC. Álvaro Arguello García y Ediverto Arguello Guizar, y quienes resulten responsable por hechos que pueden constituir el delito de **ALLANAMIENTO, DAÑOS EN PROPIEDAD AJENA, ROBO Y LOS QUE RESULTEN**, hechos cometidos en nuestro agravio, con el objeto de que si resulta responsabilidad en su contra se proceda conforme a la Ley.

HECHOS:

1.- Siendo aproximadamente las 14.00 horas del día domingo 15 de mayo del año 2016, encontrándome con mi esposa María Lorena Hernández Arguello precisamente en la sala dentro de mi domicilio ubicado en la Ranchería Volantón, de esta ciudad, llegó los señores Álvaro Arguello García y Ediverto Arguello Guizar, encabezando un grupo de personas, quienes con lujo de violencia y sin respetar mi propiedad forzaron mi alambrado, sin aviso y sin permiso se introdujeron al interior de mi domicilio y comenzó a gritarme por mi nombre y a proferir que nos quitarían la energía eléctrica y que el baño que tenemos la tenía que destruir porque no es de nosotros y hagan lo que hagan sus padres somos nosotros, por lo que empezaron a destruir mi baño y a llevarse todos los accesorios, como la taza de baño, tubería de pvc, una puerta de material de herrería, cortándome la energía eléctrica y robándose todo mi cableado, mi mufa, mis pastillas eléctricas.

2.- Ante lo sorpresivo y amenazante de la situación me atemorice ya que estaban mis hijos y mi esposa quienes al ver el número de personas tuvieron una crisis nerviosa, pero armándome de valor les dije a los señores Álvaro Arguello García y Ediverto Arguello Guizar, y al grupo de personas que los acompañaba, que se salieran de la casa, que nadie la había dado permiso para entrar, a lo que su reacción inesperadamente el señor Álvaro Arguello García, fue de acercarse más, donde le dijo al señor Omar Guizar Hernández que cortara la luz desde el poste de luz que está dentro mi propiedad y las demás personas que hicieran favor de quitar la puerta y arrancaran los tubos y taza de mi baño, por lo que me obligo a decirle que me dejara en paz que somos una familia cristiana. En ese momento le pedí favor a mi hermanita de nombre MARIA PATRICIA GARCIA GARCIA que tomara fotos y videos y quedara evidencias de que estos dos señores me perjudicaran mi patrimonio, quienes se percataron de lo que estaba sucediendo y posterior a ello de manera prepotente y abusiva se introdujeron de nueva cuenta a su casa de mi mama de nombre CONSUELO GARCIA MORALES, por el solo hecho de que mi hermanita vive con mi madre de igual forma procedieron a cortarle la energía eléctrica a lo que con esa reacción mi madre le grito al señor ALVARO que si traía alguna orden de la comisión federal de electricidad para cortarle la luz, a lo que este le contesto que a el le valia madre la Comisión que el era la autoridad del pueblo y que en su pueblo el hacia lo que quería, por lo que le dijimos que eso no se iba a quedar

así que lo íbamos a demandar ante las autoridades de Comitán y él nos contestó que a él le valían madre todas las autoridades, por lo que una vez hecho los desmanes y de haber cortado la electricidad de nuestras casas y de haberse robado todo el cableado y de robarse también mis accesorios de baño, se retiraron de mi domicilio, no sin antes amenazarme que si yo los demandaba me iban a llegar a romperme la madre con toda la gente de la comunidad, ya que bien sabíamos que él tiene el apoyo de toda la gente de la Ranchería.

3.- La causa por la cual conozco al señor ÁLVARO ARGUELLO GARCÍA Y EDIVERTO ARGUELLO GUIZAR, son personas muy conflictivas dentro de la ranchería y son quienes encabezan todos los demás ocasionados en mi patrimonio, que sin permiso alguno se hayan introducido de mi domicilio para hacerme daño y se robaron la tubería, puerta y taza de mi baño, por lo que denuncié los delitos de allanamiento de morada, daños en propiedad ajena, robo y los que resulten de los que fui víctima, a efecto de que se investiguen los hechos y se ejerza la acción penal correspondiente.

Por lo que en este acto exhibo como pruebas los siguientes documentos:

1.- Acta Notarial Número 39303 Treinta y Nueve Mil Trescientos tres, volumen número 437, de fecha 03 de junio del año 2008, pasada ante la fe del Licenciado VICENTE GERARDO PENSAMIENTO MALDONADO, Titular de la Notaría Pública Número 20 en esta Ciudad, documento que exhibo en original para acreditar mi legítima propiedad sobre el inmueble referido.

2.- Un disco compacto (CD) el cual contiene la grabación de las agresiones sufridas en mi persona y en mi patrimonio por los CC. ÁLVARO ARGUELLO GARCÍA Y EDIVERTO ARGUELLO GUIZAR, lo anterior para corroborar mi dicho y que esta autoridad se sirva determinar lo procedente.

Aclarando que con posterioridad exhibiré más pruebas para acreditar el delito de DAÑOS y ROBO cometidos en mi agravio por las personas antes mencionadas.

Por lo anteriormente expuesto y fundado, **A USTED CIUDADANO AGENTE DEL MINISTERIO PÚBLICO INVESTIGADOR**, atentamente pido se sirva:

PRIMERO. Tenerme por presentada haciendo formal querrela y poniendo en conocimiento de esta H. Autoridad, los hechos que se narran en este escrito, para el caso de que fueren constitutivos de delito, se ejerza acción penal en contra de los CC. Álvaro Arguello García y Ediverto Arguello Guizar, y de quien o quienes más resulten responsables.

SEGUNDO. Se me tome ratificación del presente escrito y ordene usted la práctica de todas y cada una de las diligencias que estime necesarias para la comprobación del cuerpo de los delitos a que me he referido y la probable responsabilidad de sus autores.

TERCERO. En su oportunidad turne la presente a la autoridad judicial competente ejercitando las acciones penales que correspondan.

PROTESTO CONFORME A DERECHO
A 25 de Mayo de año 2016


C. JOSE GABRIEL GARCIA GARCIA.

Rancho Nuevo, Huejutla, Hidalgo, a 24 de mayo del 2016.

Lic. Francisco Olvera Ruiz
Gobernador del Estado de Hidalgo
P R E S E N T E



En Atención al:
Lic. Gerardo Canales
Director de Gobernación
Huejutla, Hidalgo.

Original
[Signature]
25-May-2016

El que suscribe, C. Rogelio Hernández Baltazar y demás miembros de la iglesia "Cristo Viene", perteneciente a las IGLESIAS BIBLICAS FUNDAMENTALES DE LA HUASTECA HIDALGUENSE, A. R. con número de registro 3980/2015, todos mayores de edad, originarios de la localidad de Rancho Nuevo, Huejutla, Hidalgo; nos dirigimos ante usted con todo respeto para exponerle lo siguiente:

Personalmente, mi vida y mi familia era un desastre, atado por el alcohol, violento con mi esposa y mis hijos. Mi mamá estaba enferma y no mejoraba a pesar de que la había llevado con doctores y curanderos en la región. No encontraba solución a mi problema.

En la comunidad nadie le importaba mi situación. Las autoridades locales, catequistas y vecinos nunca se interesaron en mi vida y ni siquiera se preocuparon por mí por ser borracho, violento e irresponsable. Pero un día escuché la Palabra de Dios y por la gracia de Dios Padre y el poder del evangelio del Señor Jesucristo, mi vida cambió (Romanos 1:16; Hebreos 4:12). Ahora tengo paz y amor para con mi esposa e hijos. Esta nueva vida en Cristo Jesús, ha mejorado mi relación con Dios y con otras personas. Ha sucedido lo mismo con los demás hermanos. Dios ha transformado nuestras vidas para ser mejores ciudadanos, mejores esposos, padres y vecinos, comprometidos con nuestras familias, nuestra comunidad y respetuosos de las leyes.

Sin embargo, después de haber conocido a Dios y su Palabra y tratar de vivir un modo honesto como Dios manda, hemos sido hostigados, rechazados, amenazados, desconocidos y aislados por parte del delegado de nuestra localidad de nombre: Alfredo Zeron Ortiz y su suplente de nombre: Enrique Hernández Hernández.

Le presentamos el historial de hechos, aclarando que en cada caso, los cristianos siempre hemos buscado la paz, el amor y el respeto hacia los demás, pero el delegado insiste en hacer las cosas a su manera. Hemos tratado de explicarle la ley, pero él dice que no respeta ninguna ley, y que puede hacer lo que le da la gana porque tiene la autoridad para hacerlo.

El sábado 20 de febrero del 2016, el delegado organizó una reunión para analizar y determinar qué castigo nos van a imponer por ser cristianos. Le explicamos que ser cristianos no es ningún delito. Pero él no quiso entender nada y ni siquiera nos dejó explicar bien.

El miércoles 2 de marzo del 2016 nos llamaron por orden del delegado para que nos presentemos ante la asamblea. Estando ya ante la asamblea, el delegado y los vecinos nos obligaban a seguir participando en la iglesia católica con cooperaciones económicas, florear, prender velas y adorar. Nos tenían 3 horas insistiéndonos a ceder. La reunión duró de 8:00 pm a 11:00 pm.

El 21 de marzo del 2016, el catequista de nombre Julio Hernández Hernández, fue hasta mi casa para decirme que no comparta más la Palabra de Dios con otras personas, y que si no entiendo, que me atenga a las consecuencias.

Este mismo día el catequista, sabiendo que soy cristiano evangélico, me obligó a dar de comer a los misioneros católicos que estaban de visita en la comunidad.

El lunes 28 de marzo del 2016, hubo una faena en la comunidad por el entierro de una jovencita y en la tarde el subdelegado de nombre: Enrique Hernández Hernández, se negaba a tomar mi asistencia, además de Fausto Hernández Hernández y Ricardo Hernández Baltazar, todo por ser cristianos evangélicos.

11 de Abril del 2016. También hubo una faena, y el delegado una vez más se negaba a tomar nuestra asistencia, y nos amenazó que de abril a agosto de este año, nos borrará de la lista, para excluimos de la comunidad. Sin embargo, le explicamos que al ser cristianos, no es nuestro propósito excluimos de la comunidad. Al contrario, queremos empezar a aportar nuestros mejores esfuerzos para mejorar la comunidad.

El 25 de abril del 2016, por ser presidente del Comité de Padres de Familia, electo por la comunidad, llegaron a mis manos, por medio de la maestra Marilú, unos documentos de gobierno que traía la noticia de la construcción de un aula de la escuela preescolar "Juan Escutia" y requería de la firma y el sello del delegado. Tomé los documentos y lo llevé a la casa del delegado, pero él no quiso firmar ni sellar, por ser yo un cristiano evangélico. Regresé a la escuela y le comenté a la maestra y ella muy amable me dijo que no me preocupara y que me acompañaría para intentar por segunda vez. Fuimos otra vez, y entonces accedió a firmar y sellar.

También aproveché para pedirle de favor que me selle y firme una solicitud para el día del niño dirigido a la autoridad municipal. Sin embargo se negó a firmar y sellar por ser evangélico, afectando de esa manera a los niños y a la comunidad.

18 de mayo del 2016: Siendo a las 9:00 pm. Se reunieron todos los vecinos convocados por el delegado para cumplir públicamente su amenaza de borrar me de la lista de faeneros y quitarme el cargo de presidente del comité de preescolar. Además borraron de la lista a todos los demás cristianos evangélicos. También un vecino de nombre Juan Hernández Hernández, representante de la comunidad, me arrebató mi Biblia y trató de romperla, pero su esposa lo calmó, entonces sólo maltrató las hojas. Después puso la Biblia en la mesa y al término de la reunión, el delegado me permitió tomarla. En esta reunión, también trató de golpearme otro vecino de nombre José Luis Hernández Cruz. Ante todo esto, el presidente de la ruta de transporte de esta localidad de nombre Fermín Hernández Hernández ordenó que se levantara un documento y que cada persona debería firmar, para así demostrar su lealtad a la iglesia católica y ser contado como vecino de esta

localidad. Los cristianos evangélicos nos negamos a firmar y por tal motivo quedamos excluidos de la comunidad.

Sábado 21 de mayo del 2016. Siendo a las 7:00 am. Mi esposa se presentó como de costumbre al trabajo de aseo de la escuela primaria, pero al terminar la actividad, la secretaria del comité de mujeres le dio de baja y ya no la tomó en cuenta. Sucedió lo mismo con las demás cristianas evangélicas.

También la presidenta del comité de mujeres, de nombre Paulina Hernández Bautista, quien fue legalmente por la comunidad, le fue quitado su cargo sin su consentimiento por ser evangélica. Además ya no la tomaron en cuenta su asistencia del día sábado 21 de mayo del 2016.

Lunes 22 mayo 2016. Previa cita por escrito, asistimos a una reunión programada para las 10:00 am en donde se trataron asuntos de construcción de la escuela primaria y preescolar. Yo fui designado presidente del comité de padres de familia de preescolar, en la reunión traté de hacerles saber cómo organizar los trabajos de construcción, pero no me hicieron caso. Me desconfiaron completamente como presidente del comité y uno por uno se fueron retirando hasta quedarme únicamente con mis hermanos cristianos.

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Como cristianos nacidos de nuevo (Juan 3:3, 2 Corintios 5:17), nos negamos a participar únicamente en las actividades religiosas de la iglesia católica, de acuerdo a la Palabra de Dios. Segunda de Corintios capítulo 6 versículo 14 hasta 18 y Primera de Juan 2:15 hasta 17. El problema es que más les molesta a los vecinos a tal grado que en cada reunión que se realiza en la localidad escuchan amenazas contra los hermanos como las descritas arriba, además de amenazar quitarnos los beneficios de PROSPERA, SALUD Y EDUCACIÓN. Y no solo eso, sino que la intención es llegar a comentar hasta de destruir nuestras casas y correrlos de la comunidad. Últimamente nos han destituido de nuestros cargos sin nuestro consentimiento.

Y por las constantes amenazas, responsabilizamos al delegado de cualquier tipo de represalia que pudiera ocurrir contra nuestra integridad física personal, familiar o propiedades o en contra de nuestros hermanos visitantes.

Aunque el delegado nos trata como delincuentes, hago de su conocimiento que en cuanto a las cooperaciones y faenas en beneficio de la comunidad, estamos al corriente con nuestras participaciones. Así constan en los archivos que maneja el delegado actual y anteriores. Nosotros hemos negado a participar en CARGOS, TRABAJOS EN LA ESCUELA, CAMPOSANTO, LUZ, SALUD, CAMINOS, ETC, tanto hombres como mujeres.

Es por ello que, de la manera más amable, le pedimos que intervenga y nos ayude urgentemente a solucionar el problema de intolerancia religiosa en nuestra comunidad. Confiamos en usted porque tiene la capacidad y la autoridad para hacerlo, ya que de acuerdo a nuestra CARTA MAGNA y la Constitución Política de nuestro país, en su artículo 1, 24 y 130, por la cual somos regidos, se consagra la libertad de religión, de tránsito, de expresión, etc.

Menciono también que la Ley de Asociaciones Religiosas y Culto Público, en su artículo 2 inciso a), c) y d), dice que somos libres de profesar la creencia que más nos agrade y que no podemos ser discriminados, tampoco ser obligados a declarar sobre las mismas o a prestar servicios personales ni a contribuir con dinero o en especie al sostenimiento de una asociación, iglesia o cualquier otra agrupación religiosa, ni a participar o contribuir de la misma manera en ritos, ceremonias, festividades, servicios o actos de culto religioso.

La Declaración Universal de Derechos Humanos en su Artículo 18, menciona lo siguiente:

Toda persona tiene derecho a la libertad de pensamiento, de conciencia y de religión; este derecho incluye la libertad de cambiar de religión o de creencia, así como la libertad de manifestar su religión o su creencia, individual y colectivamente, tanto en público como en privado, por la enseñanza, la práctica, el culto y la observancia.

Por lo tanto, el delegado, está abusando de su cargo y está ejerciendo funciones que no le corresponden **VIOLANDO NUESTROS DERECHOS FUNDAMENTALES COMO MEXICANOS**. El delegado tiene funciones civiles, **NO RELIGIOSAS**.

El catequista tiene cargo como tal en su propia iglesia y no para inmiscuirse en otra agrupación religiosa.

No exigimos cosas fuera de la ley, sino que se respete nuestros derechos fundamentales conforme a las leyes existentes y vigentes en nuestro país.

Nosotros no somos delincuentes. Somos gente de trabajo y con la ayuda de Dios queremos sacar adelante a nuestras familias, poniendo nuestro granito de arena, para un futuro mejor de nuestra nación.

Pedimos que el delegado nos tome en cuenta como vecinos de la comunidad porque ahí nacimos, ahí crecimos y ahí vivimos.

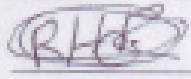
Y si no, entonces que se nos dé un delegado propio.

Como cristianos queremos ser buenos ciudadanos (Romanos 13:1-7), buenos esposos, buenos padres (Efesios 5:22-33), buenos hijos (Efesios 6:1-4), fomentando el trabajo, la responsabilidad, la convivencia sana, un mejor manejo de nuestros recursos, mejores relaciones interpersonales, la honestidad, el respeto a las leyes y a las autoridades, y el amor verdadero a nuestra patria (Romanos 12:9-21).

ATENTAMENTE

Los hermanos de Rancho Nuevo que a continuación se enlistan y firman.

Lista de hermanos y hermanas mayores de edad de la localidad de Rancho Nuevo, Huejutla, Hidalgo.

1. Rogelio Hernández Baltazar 
2. Brigida Hernández Hernández 
3. Aureliano Gutiérrez Hernández 
4. Reyna Hernández Bautista RHB
5. Fabián Gutiérrez Bautista _____
6. José Antonio Lerdo Hernández 
7. Ma. Victoria Hernández Hernández Ma. Victoria H
8. Alejandro Gutiérrez Bautista _____
9. Ma. Catarina Hernández Ortiz 
10. Fausto Hernández Hernández F.H.H
11. Ma. Agustina Hernández Baltazar 
12. José Silverio Gutiérrez Bautista 
13. Paulina Hernández Bautista 
14. Román Hernández Hernández 
15. Daniel Hernández Zerón _____
16. Rosalba Hernandez _____