

**INSTITUTO DE COMPUINGLÉS  
DE ORIENTE**



**RACISM IN  
MEXICO**

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**FEBRUARY 2020**



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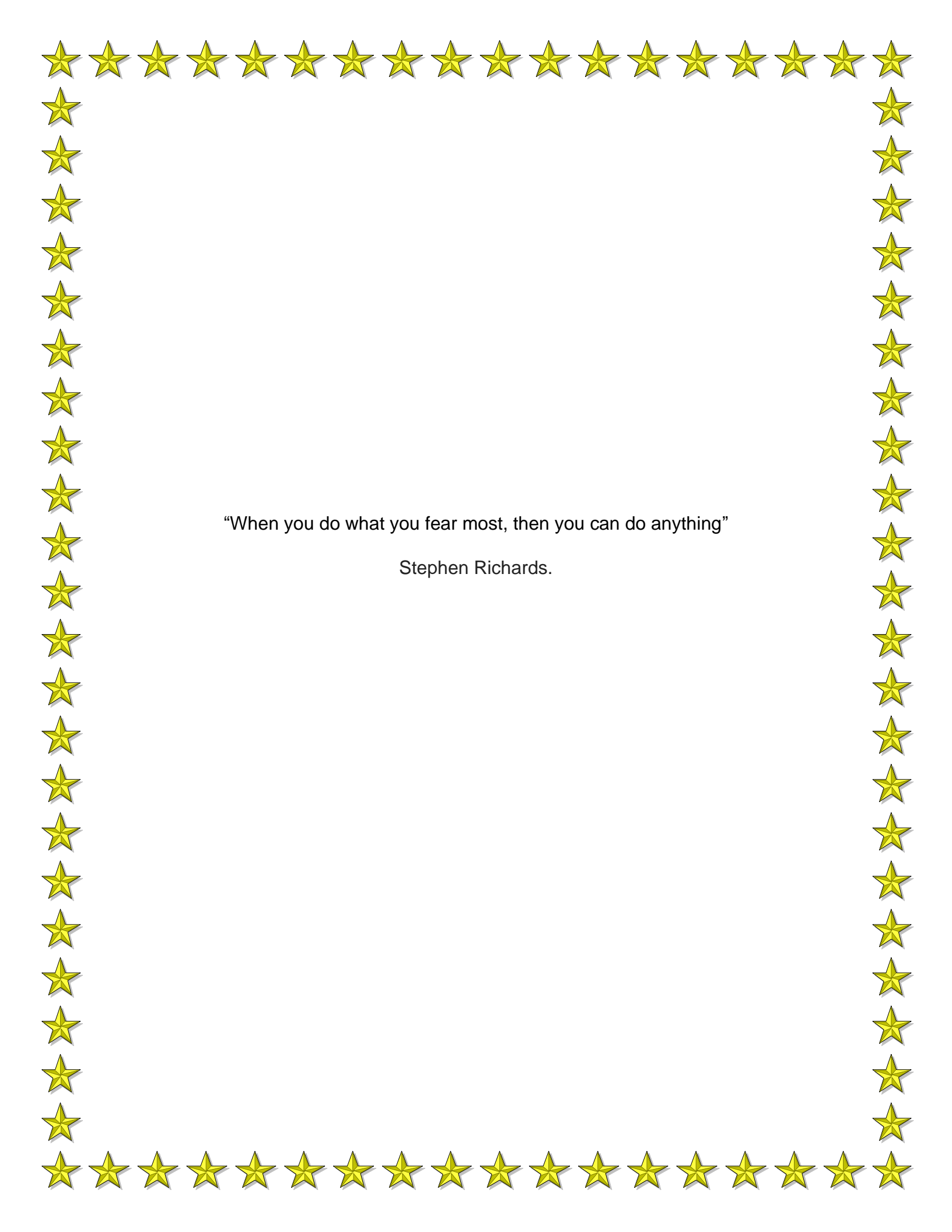
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“When you do what you fear most, then you can do anything”

Stephen Richards.



## INTRODUCTION

A fundamental problem of greater emphasis that exists in all the societies is undoubtedly: DISCRIMINATION.

Discrimination is associated with different social, political, economic, educational, religious and other conditions based on physical appearances, intellect, disability and even ideas based on our own prejudice.

Thanks to these situations adding ignorance and little help these people become a great focus of teasing, abuse and violence.

In a global survey led by Switzerland on discrimination, it was concluded that 9 out of 10 women, disabled, native people , homosexual, older adults and people belonging to other religions have received rejection or comments that hurt them because of the fact of be different from what society says it should be, act, dress, and believe.

We need to recognize that Mexico is a wonderful puzzle in diversity of ethnicities, cultures, ages, religions, way of thinking, learning, choosing, growing, creating and loving and this puzzle would be incompetent if a piece is out, the puzzle is damaged if it is hurt The dignity of one of his pieces.

Some organizations go even further and advocate a policy of positive discrimination, such as that which follows from promoting employment of an ethnic minority. Although significant improvements have been made in terms of equal opportunities, the facts show that there is still a long way to go. In 1910, the writer Clara Zetkin, companion and friend of Rosa Luxemburg, organized the first international conference of socialist women, where a resolution was passed that established March 8 as the International Day of Working Women. Today it is celebrated in other countries of the world to remember the rights of women. In Latin America, laws that protect equal opportunities are very unequal. In Argentina, for example, there are protection laws, but as in other countries, they are not always followed.

In recent years, efforts to reduce labor discrimination due to age, certain physical disabilities or sexual orientation have increased.

Types of discrimination that most represent in today's society:

1. Racism and xenophobia.
2. Homophobia or rejection of sexual orientations other than the majority.
3. Discrimination against disabled or sick people.
4. Discrimination against women (machismo).
5. Differentiation according to the social stratum.
6. Religious discrimination.

Just as the physically or mentally handicapped are discriminated against, the same is done with those who suffer from some disease, and the most common example in this case is that of those infected by the HIV / AIDS virus.

Currently, HIV / AIDS sufferers are one of the largest marginalized groups. They are discriminated against in every imaginable way:

- Children and adolescents expelled from their homes by their own parents.
- Students expelled from schools to "protect" other students. And even marches of parents demanding their expulsion to ensure the safety of their children.
- The yellow press that devotes much of its time to making the suffering of the patients an object of sensationalism.



For the purposes of the Federal Law to Prevent and Eliminate Discrimination, this means any situation that denies or prevents equal access to any



right, but not always a differentiated treatment will be considered discrimination.

Therefore, it should be clear that for legal purposes, discrimination occurs only when there is a conduct that demonstrates distinction, exclusion or restriction, because of some characteristic of the person whose consequence is to annul or prevent the exercise of a right.

Some clear examples of discriminatory behaviors are:

1. - Prevent access to public or private education by having a disability, other nationality or religious creed.

2. - Prohibit the free choice of employment or restrict opportunities for access, permanence and promotion in the same, for example as a result of the short or advanced age.

3.- Establish differences in wages, benefits and working conditions for equal work, as can happen with women.

4. - Deny or limit information on reproductive rights or prevent the free determination of the number and spacing of sons and daughters.

5. - Deny or condition health care services or prevent participation in decisions about their medical or therapeutic treatment within their means and means.

6. - Prevent participation, in equitable conditions, in civil, political or other associations due to a disability.

7. - Deny or condition access to public office by sex or ethnicity.

It is important to mention that people with disabilities, adults, girls, boys, youth, indigenous people, with HIV, non-heterosexuals, with gender identity other than their sex of birth, migrants, refugees, among others, are more prone to live some act of discrimination, since there are false beliefs in relation to fear or reject differences.



## DISCRIMINATION

To discriminate means to differentiate, to distinguish, and to separate one thing from another. Discrimination is a situation in which a person or group is treated unfavorably because of prejudices, usually because they belong to a different social category; must be distinguished from positive discrimination.

Among these categories are race, sexual orientation, religion, socioeconomic status, age and disability. There is extensive legislation against discrimination in terms of equal opportunities for employment, housing and goods and services.


Most countries practice discrimination against foreigners and other minorities within their borders. This discrimination may be based on religion (such as that between Protestants and Catholics or between Muslims and Jews), on grounds of race (such as the apartheid policy practiced in South Africa between 1948 and 1992) or on grounds of sex (such as occurs in many countries where women have very limited rights, or discrimination against homosexuals).

The legislation of each country should be the means to combat discrimination, but often it is precisely these laws that actively or passively encourage discriminatory practices. In general, it has been observed that discrimination increases considerably in periods of economic recession, where the population turns its dissatisfaction on other ethnic or religious groups considered to be the cause of this situation.

International efforts to combat discrimination have been almost non-existent until the adoption of the Charter of the United Nations (UN) in 1945.

One of the objectives of this document was to promote "respect for human rights and fundamental freedoms of all individuals without distinction of race, sex, language or religion."

The Universal Declaration of Human Rights, approved by the General Assembly of the United Nations in 1948, contains a broad affirmation of human rights, although it



has no binding effect on the member states. Subsequently, the General Assembly approved the Agreement on Civil and Political Rights (which entered into force in 1976), as well as specific agreements on prevention and criminalization of genocide and on the elimination of any form of racial discrimination.

The vast majority of countries, including the United States, although in February 1986 the Senate of this country supported the UN condemnation of the genocide, signed these agreements.

The main obstacle to the international protection of human rights is the fact that most countries do not accept intervention in their internal affairs, and do not recognize the discrimination of their own citizens. To some extent this difficulty has been solved by organizations such as the European Commission of Human Rights and the Inter-American Commission on Human Rights.

Some independent organizations, such as Amnesty International, work for the protection of human rights and against discrimination worldwide.

Amnesty International: a non-governmental humanitarian organization of a private nature, with international coverage, that fights impartially for the release of prisoners of conscience or what is the same, of all people imprisoned or abused due to their political or religious beliefs.

The general objectives of the organization are to enforce the Universal Declaration of Human Rights, work to achieve the release of detainees, deprived of liberty or otherwise subject to physical coercion because of their beliefs, ethnicity, sex or language (as long as these people have not used or defended violence), oppose incarceration without prior trial and defend the right to a fair trial, and protest against the use of capital punishment or torture, whether or not the subjects involved have defended the violence as if not.

Amnesty International received the Nobel Peace Prize for "his efforts to defend human dignity against violence and oppression"





## WOMAN DISCRIMINATION

Women live different forms of discrimination that limit the exercise of their rights and freedoms. This is based on the validity of a set of stereotypes and sexist practices that devalue the feminine and women as a population group. This devaluation is deeply rooted in beliefs about the body and sexuality of women that translate into "duties" that they must fulfill "by nature" in the family and in society. Some data from the National Council to Prevent Discrimination (CONAPRED) indicates that:

Nearly 40 percent of women interviewed by that institution say they ask their husbands for permission to go out alone at night and 8.6 percent of women to take contraceptives. They also reveal that 27 percent of the population agrees that a woman will be punished for having aborted. All this implies for women, a deterioration of freedom and autonomy to make decisions about their own body and therefore to access development opportunities. (CONAPRED, 2010)

Similarly, discrimination against women is based on the disadvantages that the overload of domestic work imposes on the use of their time and the opportunities they have to access training, enter the labor market or occupy public representation positions.

Women constitute the only vulnerable group that is not a minority in Mexico. Unlike other groups that tend to be discriminated against - such as the LGBTTTI community, young people, the elderly, indigenous people and people with disabilities - the female population does not represent a small or isolated group. Women represent just over half of the total population in the country and are the most discriminated group in terms of social structure.

According to a study on discrimination against women of Conapred (National Council to Prevent Discrimination) with figures from the (National Survey on Discrimination) Enadis, gender discrimination produces important gaps especially in the educational and labor spheres. The biggest problem is that discrimination against women is generally combined with other types of discrimination caused by other social, economic or cultural characteristics in women.

Structural discrimination deepens disparities to the extent that women are brunettes, indigenous, poor, homosexuals or live with any physical or mental disability.

Of all these combinations, the most disadvantaged group within Mexican society is that of indigenous women: only 12% reached at least a higher education level, this percentage scales up to 30% if non-indigenous women are considered.

The difference in percentage points between indigenous men and women with higher education is 14 points. This gap is moderated to only one point for the non-indigenous population, according to data from the Enadis 2017 (National Survey on Discrimination).


Of the total adult women in the country, 44% believe that their rights are respected little or nothing. However, if indigenous women are analyzed exclusively, this proportion amounts to 50 percent.

Mexican women declare that the main problems they face as a discriminated group are insecurity and misogynistic violence; Indigenous women claim that their main problems are lack of employment and lack of financial resources to cover their basic needs.



In the workplace, the differences are also noticeable. Of the total indigenous female population, 58% is dedicated exclusively to unpaid household chores; for the total female population the figure is reduced to 36 percent.

Why does violence and discrimination against women persist?



The study carried out by the National Council to Prevent Discrimination (Conapred) emphasizes that the existence of high rates of gender inequality and violence against women is mainly derived from social stereotypes, their normalization and their reproduction.

Preconceived ideas of what a man and a woman is or should be (...) mark important aspects of people's lives, by limiting opportunities for access and enjoyment of rights, such as work, education, participation in political and social life, the enjoyment of free time and recreation, as well as the right to live a life free of violence”, highlights the study.

These prejudices that segregate and prevent women from the effective enjoyment of their rights affect their social environment but also their economic possibilities with respect to men in all social groups. Women have higher rates of poverty, longer working hours, lower levels of social contribution, lower income and less representativeness in management positions and charge more than 90% of domestic and care activities even for women working outside House.

The gender gap ties with the persistence of stereotypes in Mexico. Some figures that show it are: 23 out of 100 men say that women should help more than men in household chores. 19 out of every 100 men disagree that labor laws allow the father and mother to remain the same with the newborn. 18 out of every 100 men think that women who were raped sexually are responsible for it.

15 out of every 100 men disagree that there are the same number of women as men as candidates in the country's elections.

In Mexico, since 2012, gender equality was installed as a transversal axis of public policy. The National Institute of Women was also founded in 2001 with the objective of eradicating violence against girls and women, as well as guaranteeing their equal participation in the political, social, cultural and economic life of the country.

Despite the efforts made since the legislation to match the conditions between women and men, the road to equality is still long, especially in the educational and

labor  
Illiteracy  
women  
of men.  
spend little  
twice as  
on  
chores  
26% of  
management positions.



spheres.  
affects 7% of  
against 4%  
Women  
more than  
much time  
domestic  
and only  
women in

1 out of every 3 Mexicans believes that women should be banned more than 15% of men believe that they should not invest much in the education of a woman since they are getting married and it would be lost money.

-

## DISCRIMINATION AGAINST ELDERLY PEOPLE

Greater longevity, altogether with technologic, social and economic changes are reconfiguring the manner the elderly are considered and treated. The concomitance between discrimination and aged population is approached in the first National Survey on Discrimination in Mexico (Encuesta Nacional sobre Discriminación en México).

This article's objective is to distinguish the perception and concepts the elderly have about themselves and discrimination, as well as learn if they have been subject to a discriminatory action due to their aged condition.

The survey contains 761 registrations of people of 60 years of age and older, seeking national level presence; gender, age and educational level are included as analysis axes. There is a general perception that elderly people are unprotected.

The very elderly consider discriminatory to be treated differently and be put aside because of their age. A third part feels they have been discriminated.

In Mexico, 7.2 percent of the population is 65 years of age or older. The most important problem of this population is poverty: almost half live in this situation.

Structural discrimination towards this sector is the cause of this poverty, but at the same time it accentuates it. It is known, for example, that income from well-paid work

is the effective of but older do not good of



most way out poverty, people have a chance

accessing a job because companies and governments are not very productive (in the best case) or useless (at worst).

Even when it is used, it is often done in precarious conditions, with lower wages and no work benefits, arguing that it is done for philanthropy and not to use their experience and skills.

This has marginalized insecure, informal or poorly paid jobs. With no affected income or social security, older people depend almost entirely on their family or social programs, but there we also experience discrimination.

As a consequence, sometimes families consider a "burden" and that is why they are mistreated, abandoned or made invisible, in addition, from the State, they are often considered as exclusive recipients of welfare policies, which do not really promote their insertion.

Discrimination against be a latent problem in the families, since they are opinions and even the deprive them of their



the elderly continues to country, starting with limited to giving their children themselves homes.

The director general of Older Adults (Inapam), lamented that despite the dignified old age, there is a "huge" black number of elders who are mistreated only by their age both in public and private spheres.

the National Institute of Aracely Escalante Jasso, actions taken to have a

"Unfortunately many older adults do not go to the instances to report; however, we have statistics that the situation of vulnerability of older adults is still on the street, at work and of course in the family."

When giving the keynote lecture "Human Rights and Older Adults" at the headquarters of the PRI, the official said that despite the laws passed in favor of that sector of the population, discrimination prevails, especially in shelters, medical centers and in several institutions public in which even hours must be formed to be attended.

He said that the current administration is preparing an initiative to create the Attorney General's Office for the defense of older adults, which would help protect them from any form of exploitation and physical or mental abuse.

Before dozens of elders, the director of Inapam lamented that discrimination begins at home.

Sadly, it is necessary to recognize that the most difficult thing is at home and on the street, in private shelters and in families, they continue to think that the older adult does not mean anything anymore and that they are relegated and that it is discrimination. If they don't take you into account and they are sitting there, it is also discrimination.



My children decided to give me asylum because they don't have time to take care of me, at first they came to see me a lot but now they have six months that nobody comes, not even giving me my

Christmas hug.

-Emilia 82 years old, she lives in a Residence for the Elderly in the state of Mexico.

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## HOMOSEXUAL DISCRIMINATION

Homosexuality in Mexico has an unequal treatment in each of the states that make up the territory. In many cases, LGBTI people face certain legal and social challenges not experienced by other residents.

The study of sexual diversity in Mexico can be divided into three separate epochs, coinciding with the three great historical epochs of Mexico: pre-Columbian era, viceroyalty and independence, although the rejection of homosexuality forms a common thread that crosses the three times.

Data on pre-Columbian peoples and the early era of colonization are scarce and confusing. The chroniclers often described the Indian customs that surprised or disapproved them, but tended to take an accusing or apologetic stance, which makes it impossible to distinguish between reality and propaganda. In general, it seems that the Mexica were as homophobic as the Spaniards and that other indigenous peoples tended to be much more tolerant, to the point of honoring the Berdaches, the "two spirits," as shamans.

The history of homosexuality in the colonial era and after independence is still largely to be studied. The panorama dominates especially the executions of sodomites of 1658 and the "dance of the forty-one" of 1901, two great scandals in Mexican public life.

The situation is changing in the 21st century, partly thanks to the discovery of the LGBT collective as potential consumers, the so-called pink money, and tourists. Laws have been created to combat discrimination (2003) and two federal entities, Mexico City and the State of Coahuila, have legalized civil homosexual unions (2007). On December 21, 2009, despite the opposition of the Church, the Government of Mexico City approved gay marriage, with 39 votes in favor, 20 against and 5 abstentions, becoming the first city in Latin America to 2 However,



Mexico remained in 2007 one of the countries in which the most crimes are committed against the LGBT community, with one person being murdered in a homophobic crime every two days.<sup>3</sup>

Currently the marriage can be done directly (without protection) between people of the same sex in 19 of 32 states without mentioning certain municipalities of 3 states (Guerrero, Querétaro, Zacatecas and the civil union of Tlaxcala).

In 11 states (Baja California Sur, Campeche, Mexico City, Coahuila, Colima, Hidalgo, Michoacán, Morelos, Nayarit, Oaxaca and San Luis Potosí) they reformed their Civil Code, except for Quintana Roo since there was no need for legal loophole.

In 5 states thanks to a ruling from the SCJN (Aguascalientes, Chiapas, Jalisco, Nuevo León and Puebla), the rest of the states stopped imposing the ban (Baja California and Chihuahua) these states approved the marriage but did not reform its Civil Code

Until the late 1960s there were no LGBT groups or publications on the subject. The first LGBT groups were formed in the early 1970s in Mexico City and Guadalajara. On August 15, 1971, the Homosexual Liberation Front was formed, the first of its kind in Mexico. It would dissolve the following year.<sup>23</sup>

One of the first LGBT activists was Nancy Cárdenas. Cárdenas, writer, actress and theater director, drawing inspiration from LGBT movements in Europe and the United States, began holding meetings of LGBT writers. In 1973, she was the first Mexican to openly discuss her homosexuality on Mexican television.<sup>24</sup>

On July 26, 1978, the first LGBT march took place, in favor of the Cuban Revolution. The march was organized by the Homosexual Revolutionary Action Front (FHAR). On October 2 of the same year, the groups FLH, Lesbos, Oikabeth, Lambda of



Homosexual Liberation and Sex-Pol, along with others, marched in the demonstration to commemorate the tenth anniversary of the 68 movement.

The LGBT movement was paradoxically driven by the AIDS crisis, which is believed to have arrived in Mexico in 1981.<sup>26</sup> LGBT groups focused more on the fight against infection, conducting preventive campaigns and safe sex, information on the disease, but they also directed their fight against the social prejudices of the most conservative sectors, which considered that "what God had not achieved would be done by AIDS and this disease is a divine punishment."


A study conducted by Vanderbilt University in 2010, concluded that 37.8% of



Mexicans support same-sex marriage.<sup>32</sup> In 2013, according to a study by the Pew Research Center, 61% of the Mexican population He believes that society must accept homosexuality.

Homophobia is widespread in Mexican society. Statistics show that only between 1995 and 2013 887 people have been killed in homophobic crimes, as revealed in May 2007 by the Mexican Chamber

of Deputies, which makes Mexico the second country in the world with the highest rate of homophobic crimes (after Brazil) . In a journalistic study by Fernando del Collado, published under the title Homophobia, hate, crime and justice, there are 400 deaths between 1995 and 2005, that is, about 3 murders a month, 35 but the Citizens Commission against Hate Crimes for Homophobia estimates that only one in four crimes are reported.<sup>36</sup> From January to August 2009, only 40 homosexuals had been murdered in Michoacán, almost all in the area of Tierra Caliente. most are done against male homosexuals; From 1995 to 2004, there had been 16 murders of women.<sup>38</sup> Crimes are often ignored or investigated with little interest by police



forces, which gives impunity to the offender in 98% of cases.<sup>35</sup> <sup>36</sup> Others Less serious forms of violence are classified as follows according to a 2007 study by the Autonomous Metropolitan University (UAM): verbal violence in 32% of cases, sexual harassment in 18%, assault in 12%, follow-up or persecution in 12% and threats in 11%. According to the UAM study, the most frequent discriminations “were the non-hiring in a job, 13 percent; threat of extortion and detention by police officers, 11 percent; and employee abuse, 10 percent...

71% of young Mexicans would not accept that homosexuals were given the same rights as heterosexuals.<sup>38</sup> a 2006 survey states that 33% of Mexicans dislike homosexuals, 40% do not want politicians Featured homosexuals and 32% do not want homosexual neighbors.<sup>35</sup> Homophobia is also deeply rooted in the family. In 2004, only 4 families of homophobia murdered, out of a total of 26, offered to give information on the matter to a commission that was investigating. In Mexico City, in 2004, of 125 homosexual corpses, only 75 were claimed by their relatives, of another 13, the family went only to the identification and the family of the rest nor approached the funeral home, despite having been informed.<sup>35</sup> there are indications that young Mexicans are being admitted to psychiatric clinics after confessing their homosexuality to the family. 16% have been rejected by the family and a higher percentage have been physically assaulted by family members.<sup>38</sup>

In the CONAPRED (National Council to Prevent Discrimination) 2010 survey, one of the results was that one in two homosexual or bisexual people considers that the main problem they face is discrimination, followed by lack of acceptance, criticism and teasing In addition, it shows that this perception changes according to the socioeconomic level, since 58.5% of this population with a very low socioeconomic level considers discrimination their main problem, while in the medium high and high level it is 37.4%. He also showed that the interviewees feel more rejected or discriminated against by the Church or the police, while they feel more accepted by their friends (82.9%) and their family (75.4%).

According to CONAPRED, homophobia does not escape the school environment because according to data from the online survey on HIV / AIDS and discrimination

in gay population and other MSM in Mexico, 44 percent of respondents indicated that it was always necessary to hide their orientation or sexual preference in school, while 25 percent said they should almost always do it. On the other hand, 57 percent said they received assaults from their partners because of their sexual appearance, orientation or preference.<sup>41</sup> According to some international organizations such as the United Nations Educational, Scientific and Cultural Organization (UNESCO), homophobic and transphobic violence, motivated by perceived sexual orientation or gender identity, seems to be the most common form of violence in schools. <sup>42</sup>

In the sex survey, conducted by Consulta Mitofsky, it was found that less than 20% of the Mexican population agrees that people have sexual relations with people of the same sex. It was found that women tend to agree less with these relationships (7.9%) compared with men (13.4%). Those with more schooling tend to agree more

(14.2%) and who are ages of 18

The Catholic also a negative homosexuals.

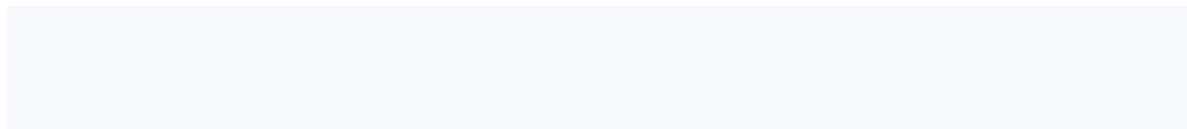


also those between the and 29.43

Church has contributed to view of In 2010, José

Guadalupe Martín, bishop of León (Guanajuato) and president of the Mexican Episcopate Conference between 2004 and 2006, five days after the Chilean earthquake, hinted that homosexuals (along with drug trafficking violence) are guilty of natural disasters, incurring divine wrath for gay marriage:

The consequences on the LGBT community are shown by the UAM study, which states that 27% of LGBT people studied suffer from mental disorders and risk of alcoholism, 40% have had ideas of suicide and 25%, a quarter, has tried.



## RELIGIOUS DISCRIMINATION

Mexico does not have an official religion, according to the Constitution of 1917 (making it the second oldest secular country in Latin America, behind Brazil); which imposed limitations on the Catholic Church in Mexico as well as the State to prohibit its interference in religious matters. The government does not provide financial contributions to religious institutions, nor does the church participate in public education or has the power to provide it. However, Christmas is a national holiday and every year, during Easter (called "Holy Week") all schools, public or private, go

on vacation. Since the Viceroyalty was established and until 1860, the Catholic religion was the only one allowed in The Mexican territory. In fact, it can be argued that Catholicism served as a factor



of identity for Mexico during the independence struggle. The conflict began with a priest.

Catholic ringing the bells of his temple and taking as standard the Virgin of Guadalupe. José María Morelos, another Catholic priest, stated in Sentiments of the Nation that the Religion of the new country would be Catholic. And Agustín de Iturbide, in his Iguala Plan, considered that one of the three guarantees of the nation should be the Catholic religion, as it was the only factor that it unified the great diversity castes and social groups of that time. Since the Reform Laws, Mexico was established as a secular State. However, Mexican society continues to be predominantly Catholic, to the extent that many customs.

They have an origin in that religion. To name a few, the sacred day for most people Christian (Sunday) is the official day of rest, the official years account is based on the calendar Gregorian Catholic Church, the cult of the Virgin of Guadalupe has an iconic dimension national, and celebrations such as Candelaria, Easter and Christmas have a wide social roots Thus, the general tendency to obviate religious diversity in the country has led those who profess non-Catholic religions (or do not profess any religion) to face Exclusion barriers in various fields.

## RELIGIOUS PROFILE OF MEXICAN SOCIETY

According to the 2010 INEGI General Population Census, eight out of ten People in the country (82.72%) declare to be Catholic (INEGI 2010). In absolute terms, Mexico is the second country with more Catholics, only after Brazil.

The Catholic percentage of the total population has declined over time; for example in 1950, 98.2% of the country declared itself Catholic (INEGI 1950). However, this decline has had a higher pace in other countries in Latin America and Europe.

One in ten people in Mexico (9.73%) belongs to a Christian church other than the Catholic Church (INEGI 2010).



Religious diversity outside the Christian sphere is limited (0.16% of the population) (INEGI 2010). This includes Jewish, Muslim, Buddhist and Hindu people, among other.

According to the National Survey on Discrimination 2010, half of the people who profess a religion participates in religious services or meetings at least once per week.

The proportion varies depending on religion, and goes up to nine out of ten (88%) in the evangelical case (Conapred 2011).

In 2010, one in twenty people (4.67% of the country) declared not to have a religion (INEGI 2010).

According to ENADIS 2010, one in four non-Catholic people (25.6%) considers that their rights have been violated because of their religious beliefs. In addition, for 28% of those they belong to a religion other than Catholic, discrimination, rejection, lack of acceptance and inequality are its main problems (Conapred 2011).

In general, religious communities in the country have expressed certain concerns about discrimination. They emphasize, for example, the constant reproduction of stigmas around Judaism (especially in social networks), as well as restrictions on the use of clothing as a veil or turban to carry out official or banking procedures. In the case of indigenous religions, there has also been a lack of respect from public figures and individuals, to sacred places and practices.



Conapred has dealt with several cases around this form of discrimination. Between 2011 and 2017, 67 complaints were received for alleged acts of religious discrimination, of which one a quarter took place in the public sector and the rest in the private sector. Most of the cases it occurred in the labor (28 complaints) and

educational (10) fields. The main rights violated they went to a dignified treatment, to freedom of conscience and religion, as well as to work.

Unfortunately, stereotypes and negative attitudes towards religious diversity. They still prevail. In our country, for example, a quarter of the population (24.2%) would not be willing to allow people who did not share their religion to live in their home (Conapred 2011). Therefore, in addition to measures focused on the design and implementation of policies public, it is essential to combat prejudice around this form of plurality.

The Mexican State already has a regulatory framework that establishes the secularity of the State and religious freedom. While Constitutional Article 40 defines the Republic as secular and Article 3 establishes the secularism of education, Article 24 it serves as the basis for religious freedom and 130 underlines the separation between the State and the Churches In addition, in 1992 the Law on Religious Associations and Public Worship was issued, whose regulation was published in 2003.



The General Directorate of Religious Associations, under the Undersecretariat of Population, Migration and Religious Affairs of the Ministry of the Interior, addresses the issues religious, which are federal in nature. In addition, state governments have established religious affairs offices of different level according to the particular complexity of the local territory. The Ministry of the Interior and the states have concluded collaboration agreements to address religious conflicts.

Finally, Conapred addresses the religious issue in different ways. Highlight the attention to particular cases of discrimination, as well as the creation of a group of



Religions for Inclusion to dialogue and involve Churches and Religious Communities in the Construction of an inclusive society.

It is essential to spread the perception that religious diversity is an example of citizen freedom, whose existence does not harm — but enriches — Mexican identity. It is also important to promote that the authorities value the secularity of the State and address any conflict based on religious neutrality. It is necessary to review and modify — as long as the order is not put at risk Public some normative provisions that prevent certain religious groups.



Comply with their own precepts of their faith (eg moments of prayer, holy days, wearing veil or turban).

Actions in this area should focus on geographical areas with a greater propensity for discrimination based on religion. In general, diversity is less accepted in the rural environment and in indigenous communities. In addition, in states like Chiapas, Oaxaca and Hidalgo has a marked intolerance at the community level with people and families who abandon the traditional catholic religion.

## DISCRIMINATION AGAINST THE DISABLED

According to the National Institute of Statistics and Geography (INEGI), in 2014, 6 percent of the Mexican population (approximately 7.1 million people) reported having some type of disability (INEGI 2016).

As established by the Convention on the Rights of Persons with Disabilities (CRPD), persons with disabilities are those who show some functional diversity<sup>1</sup> of a physical, mental, intellectual or sensory nature. In an environment that does not consider these characteristics, they tend to be associated with difficulties for full and effective participation in society.



All obstacles that people with disabilities face in architectural and urban spaces, in the transmission of messages or ideas, and even in everyday treatment have encouraged the generation and prevalence of prejudices and stereotypes.

In addition, far from contributing to the social inclusion of people with disabilities, these barriers prevent awareness of disability as part of human diversity, of the contributions that people with disabilities offer to communities, as well as the capacity that these Individuals have to make their own decisions, without having to be replaced by a third person.

As a result, people with disabilities face pronounced conditions of exclusion. A high proportion lives in poverty, and is also discriminated against in education, health and employment, among other areas.

When, in addition to disability, people have other historically stigmatized characteristics, their disadvantage conditions worsen. Features such as ethnicity,

sexual or gender diversity, or age can exacerbate invisibility, exclusion, lack of social participation and the constant violation of the rights of persons with disabilities.

It is estimated that, of the 31.5 million households in the country, at least 6.1 million live at least onedisable person (19 out of 100). In 78% of them there is a person with disabilities, in 18% two people and in 3% three or more (INEGI 2012).

Walking difficulties are the most frequent type of disability (64%), followed of the difficulties to see even with the use of lenses (58%), learn, remember or concentrate (39%), listen even with hearing aid (34%), move or use the arms or hands (33%), bathing, dressing or eating (24%), emotional or mental problems (20%) and, finally, talk or communicate (18%) (INEGI 2016)

The main causes of disability are diseases (41%), advanced age (33%), birth (11%), accidents (9%) and violence (0.6%). The distribution is similar by gender, although women report higher percentages of disability by advanced age (36%) and disease (44%), while men report them for accidents (12%) and birth (13%) (INEGI 2016).

Most people with disabilities (eight out of 10) are over 29 years old: 47% is made up of older adults (60 years and older) and 35% of adults between 30 and 59 years old.





This contrasts with the age structure of the population without disabilities (60% are under 30 years old) (INEGI 2016).

Women have a higher percentage of the population with disabilities than men (53% vs. 46%), although this varies according to age groups (between zero and 39 years of age) higher in males; in the rest of the population, in women) (INEGI 2016).

## **SOCIO-ECONOMIC INFORMATION**


Half (49.4%) of people with disabilities live in poverty: 39.4% lives in moderate poverty, while 10% is in extreme poverty.

Most households that have people with disabilities are in the lowest income deciles. Up to 45% of the income of these households comes from transfers Officials (54.7% of the total) and other (INEGI 2012).

Households that have people with disabilities spend more on food, housing and Health care than the rest. This expense can be up to three times higher than in households without people with disabilities (INEGI 2012).

One in five people (21%) with disabilities between 15 and 59 cannot read or write, while the national rate is seven times lower (3%) (Conapred 2018).

While school attendance is almost universal at the basic levels (97%), between people with disabilities the percentage falls to 80%. As time goes by, just 28% of this sector joins upper and upper secondary education (Conapred 2018).



While more than six out of ten people without disabilities are engaged in some economic activity, only about one in ten people with cognitive disabilities or Mental is busy (Solis 2017).

Only 25% of people with disabilities with an economic occupation have a contract and only 27% have medical benefits. Nationally, the figures are 40% and 43%, respectively (Conapred 2018).

People without disabilities can earn up to 151% more than people with disability, depending on the type of disability in question (Solís 2017).

People spend an average of 26.17 hours per week to care for people with some type of disability without receiving payment. The disadvantage is very clear in the case of women, who spend 19.9 hours compared to 7.8 of men (INEGI 2015).

According to the 2017 National Survey on Discrimination, there are still many prejudices and discriminatory attitudes towards people with disabilities. One in four people in the country (25%) considers that “they are of little help at work”, and a similar proportion (26%) would be little or nothing agree that someone from this social group occupies the Presidency of the Republic (Conapred 2018).

Thus, almost half of people with disabilities (48%) consider that their rights are not they respect and, in fact, almost a third (31%) stated that in the last five years they were denied, some right without justification. For this population, its main problems include the lack of accessibility in public infrastructure and equipment, as well as the lack of opportunity to find a job (Conapred 2018).

For several years, disability has been one of the causes of discrimination for which more complaints are filed with Conapred. Between 2012 and June 2018, 1,482 files were classified as alleged acts of discrimination against persons with disabilities.

These were given mainly in the educational and labor field, and the main rights violated were the decent treatment, accessibility, education and work.

## DISCRIMINATION AGAINST THE INDIGENOUS POPULATION IN MEXICO

Indigenous peoples and communities in our country, consisting of 15.7 million people, face systematic, structural and historical forms of discrimination on a daily basis. In terms of the exercise of rights and access to opportunities for the development of satisfactory and dignified lives there is still a great inequality that derives mainly from behaviors, prejudices and conceptions about ethnicity, cultural traits or skin color among others, that they have strong discriminatory content and that ultimately result in unjustifiable levels of exclusion, marginalization and poverty.



By 2005, 43 percent of those who responded to the First National Survey on Discrimination in Mexico said that the indigenous people “would always have a social limitation because of their racial characteristics” and 30 percent said that “all they have to do indigenous people to get out of poverty is not to behave like indigenous people.

Five years later, the National Survey on Discrimination in Mexico (ENADIS) 2010, shows that there are still serious lags in relation to the rights and opportunities of the indigenous population of our country to access a more egalitarian situation regarding to the non-indigenous population. The above is manifested, for example, when 37 percent of the indigenous-speaking population indicates that their rights are not respected and when 24 percent of this same group states that this is caused by their speech accent and by their form to wear.

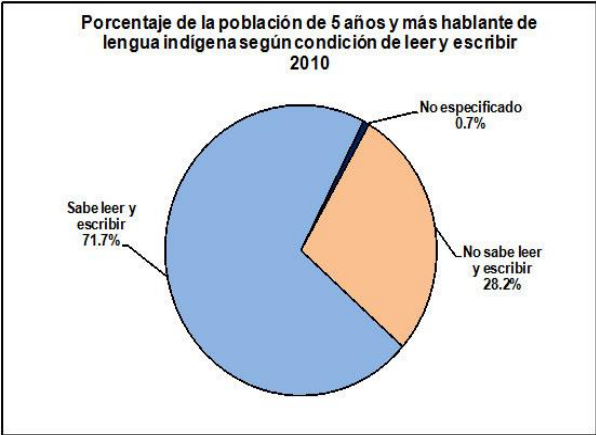
It is an indisputable manifestation of discrimination, while physical characteristics, the way of speaking, dressing and cultural behaviors are associated, within an

arbitrary and fictitious relationship, with "social limitations" and "poverty"; that is, indigenous people are responsible for causing inequality.

The construction of a relationship of this nature not only has negative consequences for indigenous populations in Mexico but, by assigning causality to these characteristics, the focus of the responsibility of the rest of society, the State and institutions is lost, making it more difficult to address and reverse the problem.

Far from being just a set of perceptions, the violation of rights is materialized in very specific issues such as the lack of opportunities to access fundamental rights, among which are the rights to education, health and employment, which prevents develop and maintain skills necessary for the achievement of free and dignified lives in conditions of mutual respect and recognition and at the same time facilitating the reproduction of discrimination in other areas of social, political, economic and cultural life.

In relation to the which is one of the necessary tools development of in Mexico 28.2 population of five indigenous




right to education, most useful and forthe people, currently percent of the years and over, an language speaker

can not read and writing, a problem that is aggravated in the case of women, because, unlike men, who have an illiteracy rate of 22.3 percent, they reach 33.8 percent.

Graph 2. Percentage of the population of 5 years and more speaking of indigenous language according to reading and writing condition, 2010.

In the case of access to the right to health, data from the last Population and Housing Census indicate that 42 out of every 100 people speaking indigenous languages are not entitled to health services nationwide. At the state level, the states of Oaxaca



and Chiapas register the highest percentages of indigenous population without access to these services, in a range of 18 to 21 percent.

In the field of employment, according to the same Census of 2.8 million speakers of indigenous language over 12 years 2.7 were employed. It highlights the fact that the economically inactive population represents half of the indigenous population in this age group, which is mostly engaged in domestic work activities in their own home, which makes it possible to assume that they do not receive any income.

The situation of discrimination against indigenous people is aggravated when two or more exclusion or vulnerability factors are linked, for example; the condition of poverty, gender status, some disability, migrant status, belonging to a religious minority, etc. This further widens the inequality gap for the exercise of rights and the decent quality of life for that population group.

It is important to understand discrimination beyond the effort made in normative matters and that it is essential that these processes be accompanied by comprehensive policies in favor of the inclusion and equality of people.

The enactment of the Federal Law to Prevent and Eliminate Discrimination, which expressly promotes the elimination of inequalities in treatment and access to rights and opportunities among people, Convention 169 of the International Labor Organization (ILO) and United Nations Declaration on the Rights of Indigenous Peoples. On the contrary, discrimination against this population group is still structural and systematic in our country, it has strong entrenched cultural contents, it obeys a history of subordination that leads us to believe that some people deserve more than others. The basis of discrimination must be eradicated from the root, however, for this a fundamental cultural transformation that involves and is driven by society, the State and institutions [4] is absolutely necessary for this group to be recognized and guaranteed all their rights and have access to opportunities as well as other people and population groups.





## CONCLUSION

In conclusion, social discrimination occurs for many reasons, be it envy, lack of knowledge or simply intolerance, but the number of cases which end in violent encounters is increasing, the only solution is to try to be more tolerant of others. That not everyone should be equal to everyone and also try to be more supportive of others since they cannot always have the luck one has.

Eliminating this problem is not an easy task, for this we must cooperate, especially starting with the family, it is essential to eliminate prejudices that originate from the family, since it is the first social group in which an individual relates. There are people who say they are against discrimination of all kinds, however, consciously or unconsciously this practice is carried out.

We say that we live in a society where equality predominates, however, through the practice of discrimination, we realize that the society in which we live is not egalitarian.

Discrimination is a problem that has been increasing over the years, despite new laws, regulations, legal codes, etc. As part of society we must accept the cultural diversity that exists, in order to have a healthy coexistence.

It is necessary for the human being to become aware of his actions, get involved and contribute more in the possible alternatives of solution towards discrimination, in this way he will generate awareness in other humans.

Women, children, the elderly and men are part of this great diversity that characterizes us as a Mexican people and it is mandatory to have to accept that we are an increasingly open country to the world and that this at the same time implies the acceptance of new ideas, customs, traditions and religions. In the same way it is mandatory you leave the "old ideas" that women are less capable or if you are an older adult you are no longer necessary or that a person with a disability would not be able to have a good job.



## PERSONAL OPINION

In my personal opinion I think we have a country full of biodiversity, that is what represents us worldwide, it is absolutely true that the ideas that infuse us since we were little are the same with those that we grow and with which we educate our sons.

In the 21st century and in the middle of 2020 we still “classify” people as if they were some kind of food or packaging and consume only what in our eyes is “beautiful.

I think it's time to leave behind our vain and cheap ideas about people and start seeing beyond an appearance or idea. There are many women inside and outside the country occupying really heavy and very important positions, women raising businesses and modifying them.

It is time to stop missing the elderly as they are quite important in our society, we believe that they are far from our new era of technology and globalization but they help us and motivate us based on each of their experiences of life, which are many and several years old. It is mandatory to accept that there are people who find their true happiness with someone of the same sex and that should not be a matter of mockery since we still live in a macho society where three women for one man.

It is fascinating to live with Jews, Muslims, Orthodox, Christians, Mormons, witnesses etc... And see how different they have to worship, love, evangelize and show their religion without taboos and prejudices to the world. We believe that a person with disabilities does not have the same capacity but many of them win in mathematical, chemical or chess competitions worldwide by putting the name of Mexico high.

Our indigenous people are the clear living essence of our ancestors, the perfect connection between humans, nature and God. We complain and "cry" for the arrival of the Spaniards to our lands, we accuse them of genocides and thugs but we marginalize a direct generation with our ancestors.



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