



National Council to Prevent Discrimination

National Survey on Discrimination in Mexico | Enadis 2010

Overall Results

GENERAL



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Overall Results



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National Council to Prevent Discrimination

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WE NEED TO RECOGNIZE THAT MEXICO IS A WONDERFUL PUZZLE REGARDING ITS ETHNIC DIVERSITY, CULTURES, AGES, WAYS OF THINKING, OF SELF-EXPRESSIONS, OF BELIEFS, OF LEARNING, OF CHOOSING AND OF LOVING. THE NATIONAL PUZZLE WOULD BE INCOMPLETE IF SOMEONE IS LEFT ASIDE; IF THE DIGNITY OF ANY OF ITS PIECES IS HARMED, THE WHOLE WOULD BE DAMAGED.

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Foreword

Discrimination denies the equal exercise of liberties, rights and opportunities to any person; it excludes her and puts her at disadvantage to fully develop her life; moreover, it places the person in a situation of strong vulnerability. Such systematic disadvantage, unjust and undeserved, provokes that those who bear it become more susceptible to have their rights violated in the future.

An indispensable mechanism in order to modify an undesirable reality is to understand it, to bring it to visibility in all its different dimensions, to expose its faces just the way they are and are perceived without shades of meaning. The First National Survey on Discrimination in Mexico (Enadis) 2005, made by the Office of Social Development (Sedesol) and the National Council to Prevent Discrimination (Conapred), showed that “we are a society with strong practices of exclusion, scorn and discrimination against certain groups of people”. It showed as well that “discrimination is strongly rooted and assumed in social culture, being reproduced by means of cultural values”¹

The Enadis 2005 was the first big effort to provide facts that would uncover the reality of a country that, without openly accepting it, has had and promoted dynamics in which inequality and denial of rights lurk behind the general silence. Only by means of making it evident and recognizing this reality we, taken as single persons and as a unified society, will face the challenge of confronting the scourge of discrimination. We need to understand it to generate the required public, communal and personal actions to eradicate discrimination as a form of social binding within society.

Today, the Enadis 2010, brought to light by Conapred and the Institute of Legal Studies at the National Autonomous University of Mexico (UNAM), gives us the chance to look at ourselves once again in the mirror, to know that which is meant by those

¹ Miguel Székely, “Un nuevo rostro en el espejo: percepciones sobre la discriminación y la cohesión social en México”, included in Mario Luis Fuentes and Miguel Székely [comp], *Un nuevo rostro en el espejo: percepciones sobre la discriminación en México*, Mexico, Centro de Estudios Espinosa Yglesias, A. C., 2010, p. 21.

who suffer and have historically undergone the direct consequences of discrimination while remaining invisible to the public authorities and to society. At the same time, the document gathers the perception about discrimination all over the country, exploring the opinions of persons in both of the roles: as discriminated people and as discriminating ones, thus offering a wide perspective regarding the different ways of understanding discrimination had by the Mexican population in general, and by diverse social groups.

With the diagnosis offered to us by the Enadis 2010, we have in our hands better tools to successfully reach the challenge of making the anti-discrimination agenda an issue of national public policies. That includes the harmonization of the relation between needs and laws, the transversalization of the anti-discrimination view in the public institutions and their policies, guaranteeing the right of judicial audience for those who suffer discrimination. These actions will transform our culture, society and policies in such a way that diversity would be respected; ceasing, thus, the denial or conditioning of rights.

We need to recognize that Mexico is a wonderful puzzle regarding its ethnic diversity, cultures and people's ages; it is also diverse in ways of thinking, of self-expressions, of beliefs, of learning, of choosing and of loving. The National Puzzle would be incomplete if someone is left aside; if the dignity of any of its pieces is harmed, the whole would be damaged. The country weakens its chance to find love for itself and restricts its chances of developing every time that someone is discriminated because of their ethnic origins, looks, nationality, religion, sexual preference, being an immigrant, being a female house-duties helper or any other condition.

Thus, it is fundamental for all of us to recognize and question our own discriminating perceptions and practices. Constant dialogue, respectful and plural, is needed to bring to ethical judgment that features within us which settles and fosters inequity,

and damages millions of women and men from their birth to their grave. The certainty brought by the recognition of the innate dignity of persons is the ground of a democratic society; this recognition is manifested under the equal formal and material enjoyment of rights and opportunities.

This publication is the first of a series of handbooks that will be offered to the citizens of Mexico, the public servers, legislators, leaders of opinion, researchers, civil social organizations and any other person interested in learning the general results and complete content of the Enadis 2010. This action is a contribution for us to know deeper about ourselves; to reflect and question a fragment of the reality in which we live. It will facilitate the visualization of hidden situations and it will help to construct a democratic society. We must not go blind to the fact that equality is that which originally gives a sense to democracy and, at the same time, its goal and horizon.

Ricardo Bucio Mújica

Head of the National
Council to Prevent Discrimination

Héctor Fix-Fierro

Head of the Institute of Legal Studies at UNAM.

Introduction

Ten years after the inclusion of the right to non-discrimination in the first article of the *Constitución Política de los Estados Unidos Mexicanos* (political constitution of the Mexican United States), important efforts against discrimination have been done within the legal, institutional and social ambits. Among them, the Mexican Nation can find the promulgation of the *Ley Federal para Prevenir y Eliminar la Discriminación* (Federal Law to Prevent and Eliminate Discrimination –LFPEd–) in 2003 along with the creation of the *Consejo Nacional para Prevenir la Discriminación* (National Council to Prevent Discrimination –Conapred–) in 2004. The latter is the office belonging to the Mexican State which is responsible of looking after the protection, respect, observance and promotion of the rights to non-discrimination and equal opportunities.

The first National Survey on Discrimination in Mexico (Enadis, 2005) allowed the Mexican Society and its institutions to recognize the magnitude of discrimination and its different forms of manifestation in daily life. 5 years later, an up-dated functional survey was designed based on the previous one due to the need of gathering new statistical data that would lead the institutions to know the phenomenon of discrimination and its different expressions in a better way. The new survey was shaped with help of the *Área de Investigación Aplicada y Opinión* (Applied Research and Opinion Area) and the *Instituto de Investigaciones Jurídicas de la UNAM* (Institute of Legal Studies at UNAM).

By means of the Enadis 2010 the panorama concerning the discrimination that persists in Mexico is up-dated and the learning about the identity of individuals and groups that discriminate is deepened. At the same time, the areas of life in which this

problem presents itself more often, together with the social-cultural factors related to it, are recognized. The results bring elements to learn about the perceptions on discrimination held by the general population in Mexico and by the several groups that live under those situations that make them vulnerable to discrimination: women, children (male and female), youngsters, major adults, sexual diverse, ethnic minorities, religious minorities, people with disabilities, immigrants, and female house-duties helpers.

In this publication the general results of the Enadis 2010 are presented and divided in three parts. The first one explains the values, attitudes and practices of the population in Mexico in matters of discrimination; the second one shows how persons and groups perceive or experience the different practices of discrimination performed upon them; finally, the third part briefly refers to the perception that people have of Conapred.

The questions selected for the content of this work are those which revealed, in a clearer way, the discriminating attitudes and those which better helped to elaborate a descriptive analysis where variables were compared. These variables are: gender, age, socioeconomic level, education, geographic region, and metropolitan and border regions. Photographs and testimonies of those who live discrimination day after day are included aiming a better comprehension of the results.

It is important to clarify that the questions asked in the survey do not use inclusive language because of the lexical tests performed upon the questionnaires to guarantee a better understanding by the survived persons.

Finally, the reader will be able to find, as a sample, the riches and the magnitude of the facts revealed by the Enadis 2010 whose results will be further published in a series of flyers that will present specific results related to segments of the population or to geographical zones. This will facilitate the reaching of such a valuable instrument that represents another effort to ultimately finish the scourge of discrimination.

Legal framework against discrimination

International instruments of human rights signed or endorsed by the Mexican State are supreme law for the country according to the 133 article of the political constitution of the Mexican United States (PCMus).

The Mexican State has signed and endorsed tenths of international instruments to protect human rights which are applicable to the rights to equality and non-discrimination. Two are the main sources: the international system for human rights belonging to the United Nations (UN) and the inter-American system, formed by the Organization of American States (OAS). The competence of international and regional jurisdictional organisms has been also recognized as a measure of the level of coherence between the actions taken by the Mexican State and the engagements assumed by it coming from the signing of several treaties. As a consequence of that, the legal framework and the obligations in matters of the right to non-discrimination are wide and diverse.

In the ambit of the UN's system some of the international instruments applicable regarding equality and non-discrimination are basic and specific human rights instruments such as the Universal Declaration of Human Rights (UDHR), the International Covenant on Civil and Political Rights (ICCPR), and the International Covenant of Economic, Social and Cultural Rights (ICESCR) as well as their facultative protocols.

Some of the regional applicable instruments, approved in the core of the OAS, are the American Convention on Human Rights and the Additional Protocol to the American Convention on Human Rights in the Area of Economic, Social and Cultural Rights also known as *Protocol of San Salvador*.

On the other hand, the first article of the PCMUS in its third paragraph establishes the right to non-discrimination derived from the explicit prohibition of any kind of discrimination “coming from ethnic or national origin, gender, age, disabilities, social condition, health conditions, religion, opinions, preferences, marital state or any other that affects the human dignity and targets to nullify or diminish the rights and liberties of persons”.

At the same time, the LFPED regulates the right to non-discrimination and stipulates the basis for the establishment of a national policy oriented towards preventing and eliminating any form of discrimination that is exercised against any person. The LFPED promotes the equality of opportunities and treatment, too.

Finally, 12 states of the federation count with a clause of non-discrimination in their constitution; 17 federated entities have legal codes to prevent discrimination; seven contemplate offices to learn of the cases that deal with discrimination (all of them different to the local governmental commissions on human rights); and 13 criminal law codes typify discrimination as a felony.

Research design and how the survey was carried out

Designing the Enadis 2010 implied the usage of methods of quantitative analysis and of techniques that come from diverse disciplines such as social psychology, anthropology, statistics and sociology to learn and record the perceptions of people and some discriminating attitudes. It is important to underline that the combination of techniques to obtain and gather the information allowed the construction of a complete vision on the subject.

From October 14 to November 23, 2010, 13,751 homes were visited. That number granted information coming from 52,095 persons. Homes were selected in each of the 32 federated entities of the country along 301 counties and 1,359 departing points. The sample used for the selection was random, multi-staged, stratified, conglomerated and the primary sample units were generally selected according to probability proportional to the size of the population.

The results obtained ease the comparison between eleven geographical regions, ten metropolitan zones with a bigger population, four different types of towns and four different border zones of the country. Those characteristics permitted to obtain general estimates that, considering a 95% of confidence interval, have a maximum margin of error of +/- 1.1 percentage points.

The following instruments, specifically designed for survey research, were applied in the Enadis:

- *A home questionnaire* to learn the characteristics of the selected homes and their conditions of living.
- *A questionnaire of opinion* applied to one of the home members, randomly selected, to learn the values, attitudes and practices regarding discrimination.
- *Ten questionnaires for vulnerable groups* oriented to persons pertaining to groups susceptible to be discriminated in order to gather their perceptions, attitudes and values about discrimination and the conditions of their group of vulnerability.
- *A victimization questionnaire* oriented to record the experiences of discrimination against the population pertaining to any of the vulnerable groups.

The population groups that were selected are women, children (male and female), youngsters, major adults, house-duties helpers and persons with disabilities. The presence of groups vulnerable to discrimination was measured in ordinal terms which allowed conglomerating the vulnerable groups according to their degree of presence among the total population. To this effect, a table of selections was elaborated for the proper modules to be applied to the population pertaining to vulnerable groups at home, i. e.:

- a. Vulnerable groups whose population represents less than three percent of the national population (house-duties helpers, foreign persons, afro-descendants). 50 points.
- b. Vulnerable groups whose population represents between three and seven percent of the national population (persons with disabilities, lesbians, homosexuals, bisexuals). 20 points.
- c. Vulnerable groups whose population represents between seven and 15 percent of the national population (indigenous people, immigrants). Ten points.

- d. Vulnerable groups whose population represents between 15 and 30 percent of the national population (boys and girls, youngsters, major adults, non-Catholics).

Five points.

Vulnerable groups whose population represents more than 30 percent of the national population (women). One point.

The goal was to interview the person whose total of accumulated points were bigger (the random selection applied whenever two or more persons in the same home had an identical sum). The selected person would answer the sections of all vulnerable groups to which he/she belonged. The questionnaire of discrimination experiences was applied given the case that all of the potential information sharers had zero points².

² E. g., If an interviewed person was male, born in Mexico, heterosexual, aged between 30 and 64, wouldn't speak any indigenous language or had no other cultural background but Mexican, without any disability, and belonging to the Catholic faith.

REGIONS	ENTITIES THAT FORM IT	TYPE OF TOWN	TOTAL POPULATION
1. States with a very low level of urbanization.	Chiapas, Guerrero and Oaxaca	Rural towns	Less than 15 thousand inhabitants
2. Low urbanization region Peninsula	Campeche, Quintana Roo and Yucatán		
3. Low urbanization region Central	Hidalgo, Morelos, Puebla and Tlaxcala	Semi-urban towns	More than 15 thousand inhabitants but less than 100 thousand
4. Low urbanization region Gulf	Tabasco and Veracruz		
5. Low urbanization region North	Durango, San Luis Potosí and Zacatecas	Urban Towns	Bigger than 100 thousand inhabitants but less than 500 thousand
6. Medium-low urbanization region Central	Aguascalientes, Guanajuato and Querétaro		
7. Medium-high urbanization region Peninsula	Baja California and Baja California Sur	Towns with a high level of urbanization	More than 500 thousand inhabitants
8. Medium-high urbanization region North	Chihuahua, Sinaloa and Sonora		
9. Medium-high urbanization region Central	Colima, Jalisco, Michoacán and Nayarit		
10. High urbanization region North	Coahuila, Nuevo León and Tamaulipas		
11. Very High Urbanization	Distrito Federal and Estado de México		

The metropolitan zones were comprised by Ciudad Juárez, León, Puebla, Querétaro, Tijuana, Toluca, Torreón, Guadalajara, Monterrey and Mexico City. The southern border zones by Tapachula and Tenosique, and the northern ones by Ciudad Juárez and Tijuana.

The researchers from the Applied Research and Opinion Area wish to express our thankfulness to Drs. Maria Villanueva Sagrado, from the Anthropological Research Institute at UNAM, Natividad Gutiérrez from the Social Research Institute at UNAM. Enrique Serrano and Fernando Urrea Giraldo from Universidad del Valle in Colombia. Their collaboration was indispensable in order to classify and measure the tonality of the skin of the Mexicans. We also want to express our acknowledgment to M.A. Ana Sainz and Drs. Ricardo Pozas, Rosa María Ruvalcaba; also to actuary Roy Campos and the members of the Consultative Assembly and Government Board of the Conapred for their valuable comments which contributed to strengthen this document.

Researchers Julia Isabel Flores, Mauricio Padrón, Carlos Silva, Salvador Vázquez, Omar Alejandro, Erika Tapia Nava and Eliza Osorio Castro were in charge of designing this research; the design of the sample and the statistical analysis are products of Guillermo Javier Cuevas; Iván Nuñez Antonio, Cesar Hernández León, Silvia Vergara Pascual and Yazmín Licona Villanueva helped and supported the statistical analysis; Daniel Patlán and Israel Romero were in charge of the technical and computing support; the logistics were run by Navorina Díaz Pineda. Licea Sinop, A.C. was the enterprise behind the conduction of the survey under the direction of Lic. Juan Carlos Licea Aguilar

M.A. Julia Isabel Flores

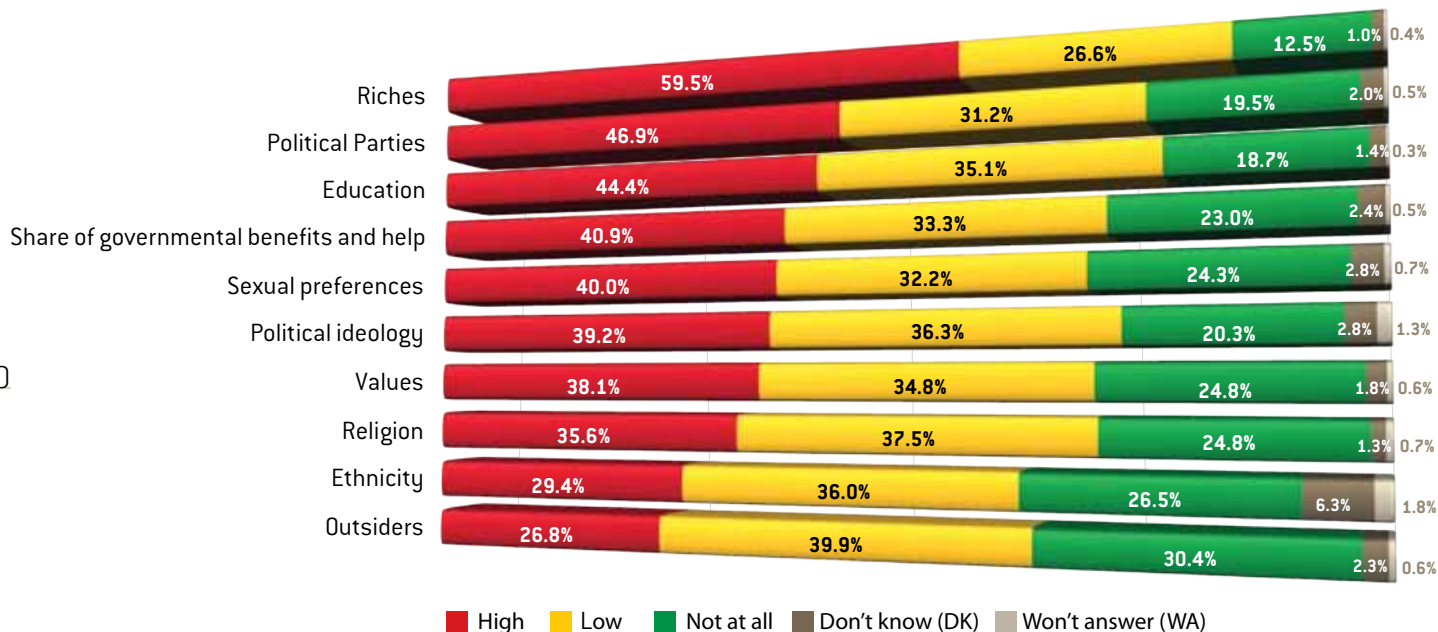
Applied Research and Opinion Area
Institute of Legal Studies UNAM

PART 1

Perceptions and attitudes Regarding equality and tolerance

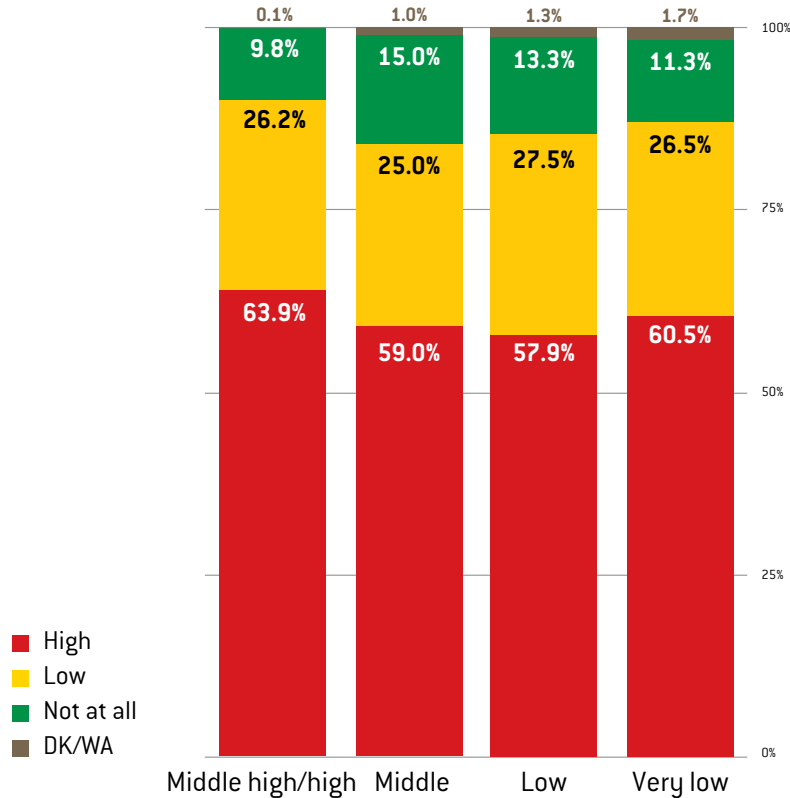


*There are always differences between people that live in the same place,
¿To which degree is/are [...] cause/s for the division between people?*



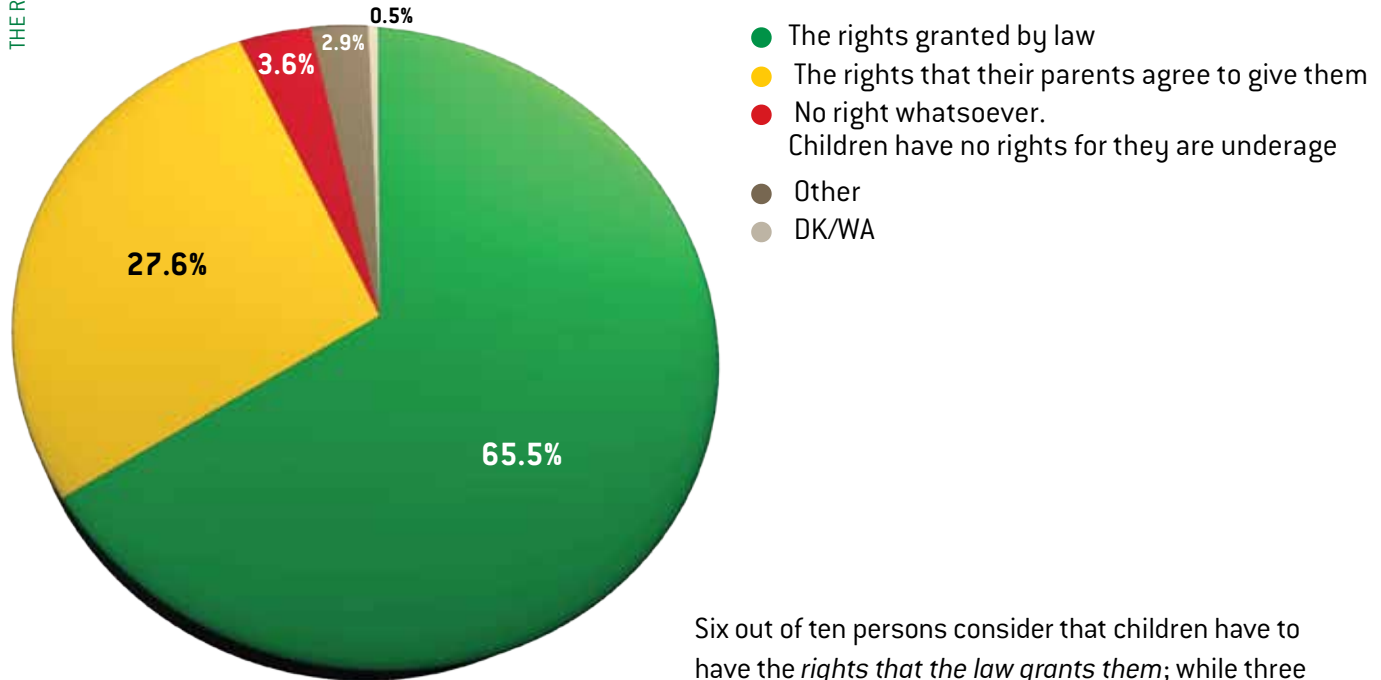
Six out of ten persons in Mexico consider that riches are the main factor to cause division within society, followed by the *political parties* and *education*. Contrasting, *religion*, *ethnicity* and *outsiders* are the factors considered as those which produce less division.

The population considers that *riches* are the main factor to cause division within the people
Distribution area: socioeconomic level.



This graphic points out an average of six out of ten persons coming from any socioeconomic level who consider that *riches* are that which divides the people more.

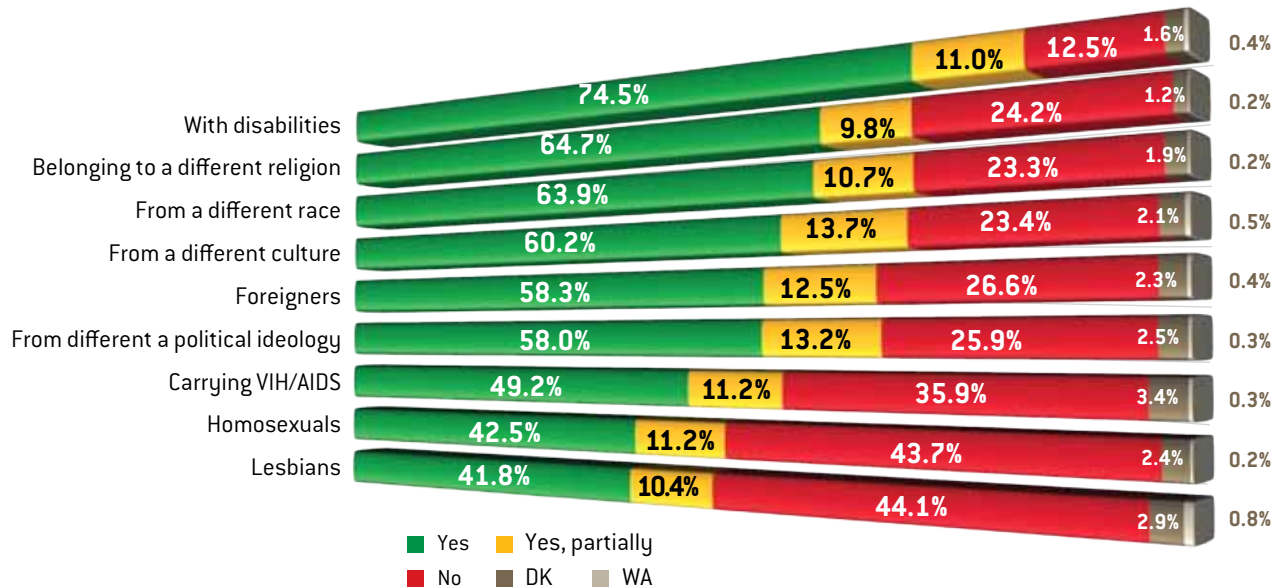
Do you think that children should have (...)?



22

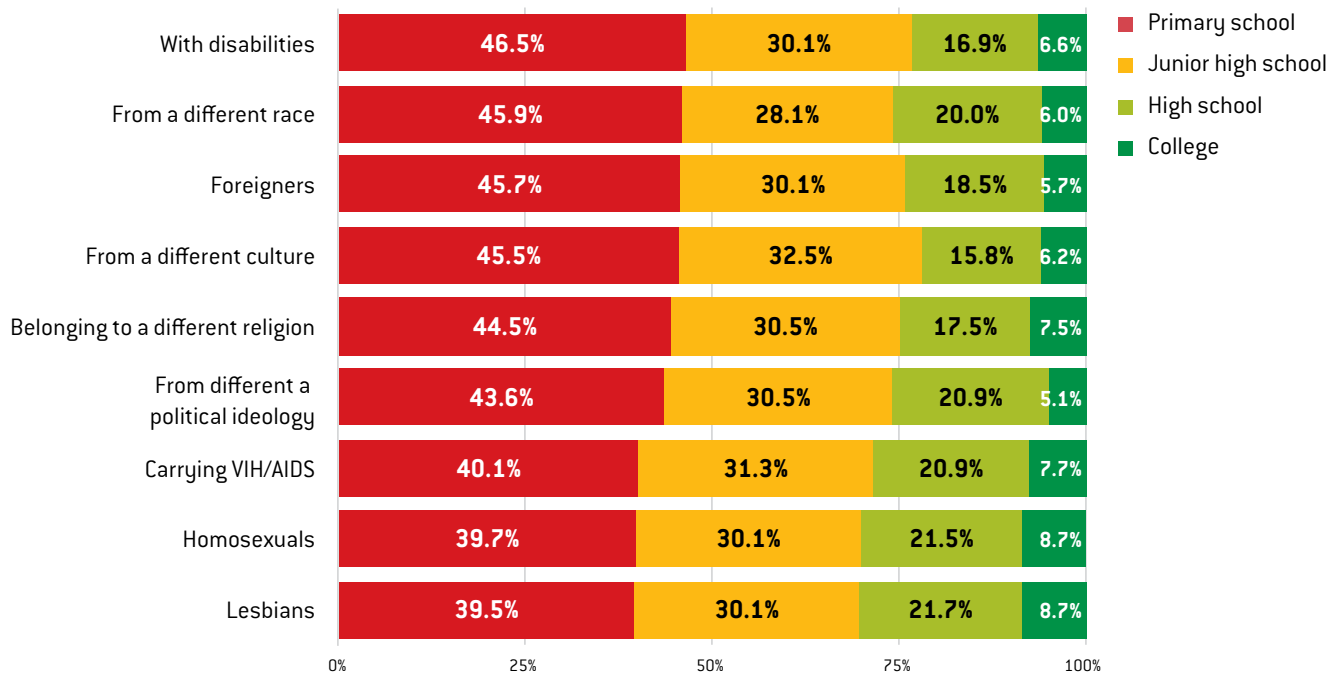
Six out of ten persons consider that children have to have the *rights that the law grants them*; while three out of ten consider that they should have the *rights that their parents agree to give them*. A bit more than three percent considers that children have no rights for they are underage.

Would you be willing or not to let people (...) live at your home?



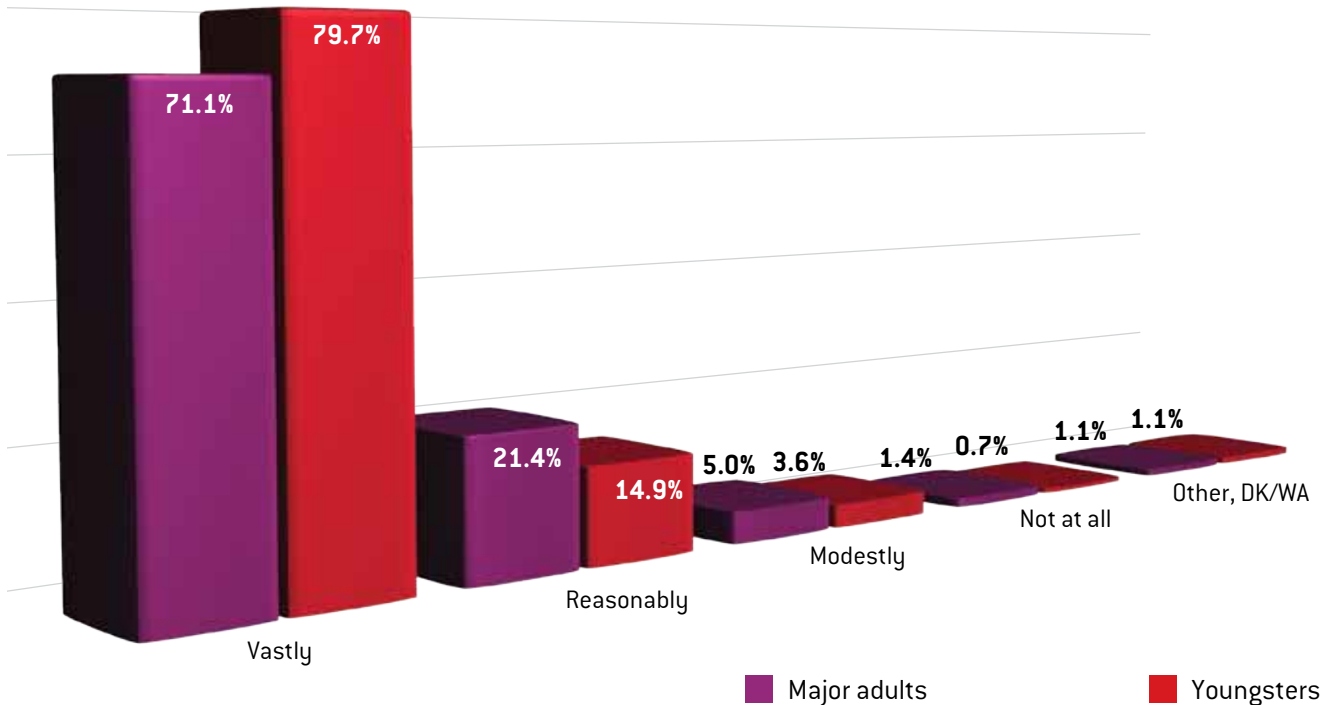
The Enadis 2010 reveals that four out of every ten Mexicans, women and men, would not be willing to let *homosexual persons* live at their home; while three out of each ten mean the same while dealing with *people who live with VIH/AIDS*.

Persons that would not be willing to let people who (...) live at their home.
Distribution area: educational level.



There is a direct relation between the levels of tolerance expression towards the diversity groups and the educational level of the people.

In general and regarding family decisions, how much do you think the opinions of [...] should be considered?

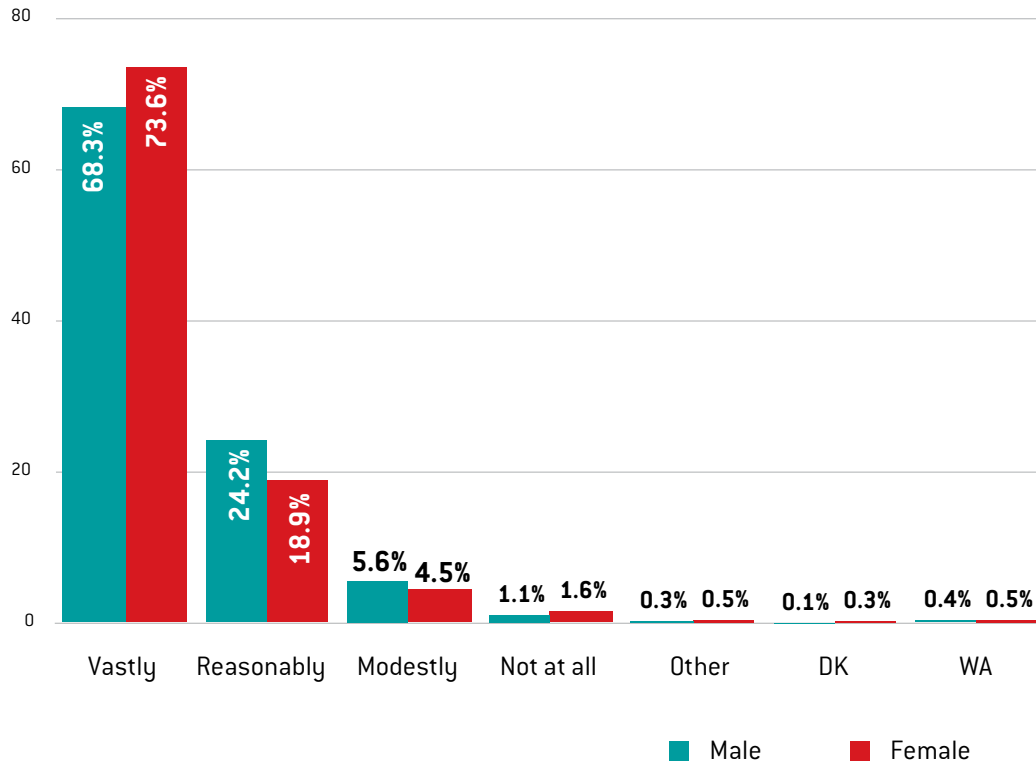


25

Seven out of ten persons think that the opinions of the youngsters have to be *vastly* considered in the processes of family decision-making. An even higher percentage means the same in relation to major adults.

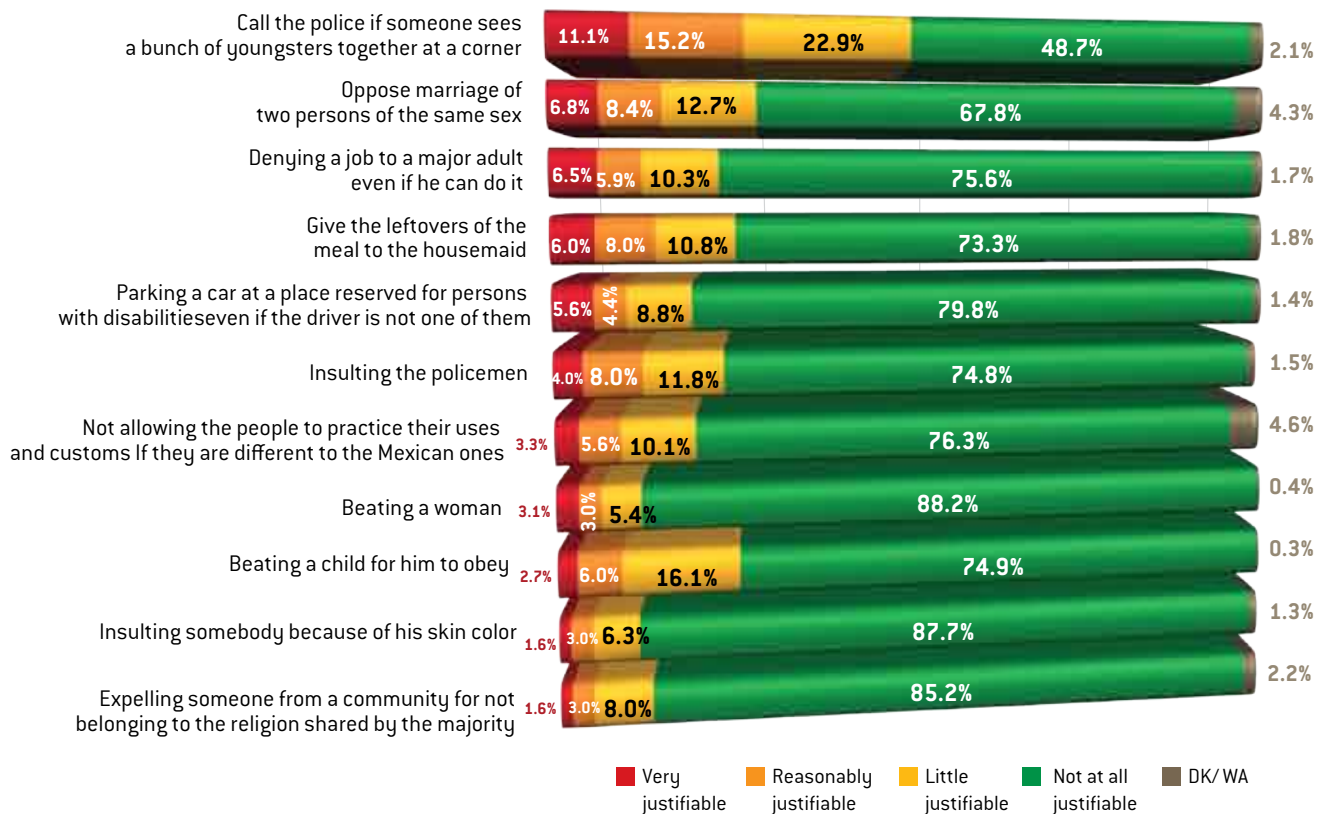
The opinions of youngsters have to be taken in consideration in family-decision making.

Distribution area: sex.



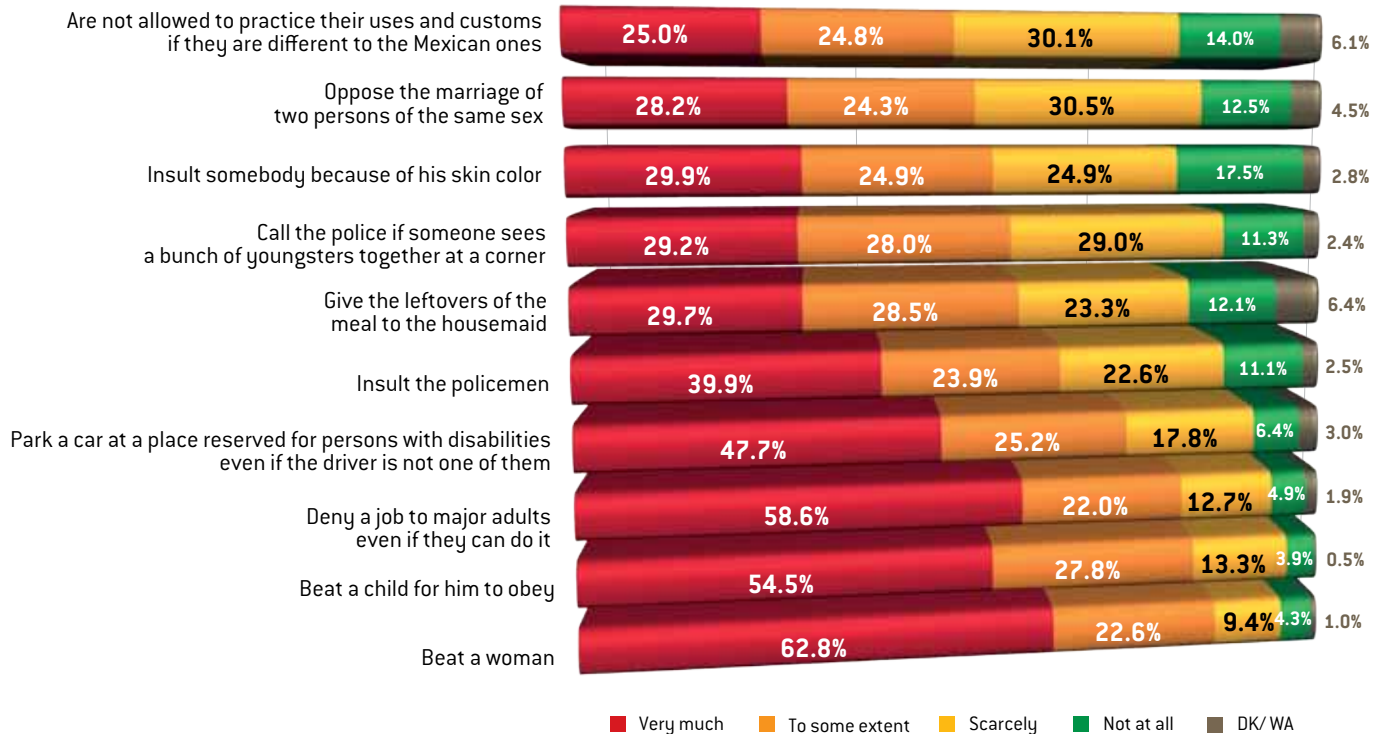
There are a little bit more women who consider that the opinion of youngsters has to be *vastly* considered. Contrasting, there are more men who think that these opinions have to be just *reasonably* or *modestly* considered.

How justifiable is it to { ...}?



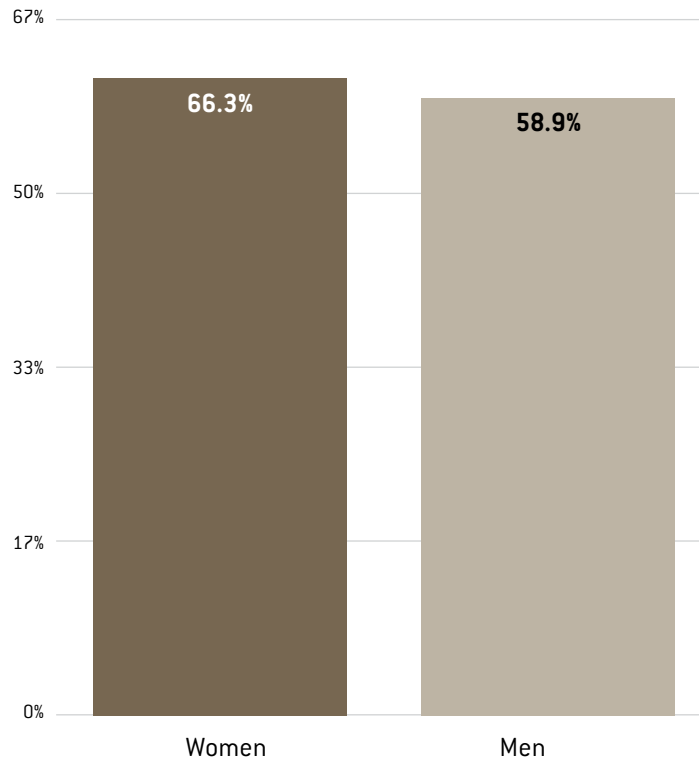
One out of every four persons consider that it is *very or reasonably justifiable* to call the police if someone sees a bunch of youngsters together at a corner.

How much do you believe that people (...) in Mexico?



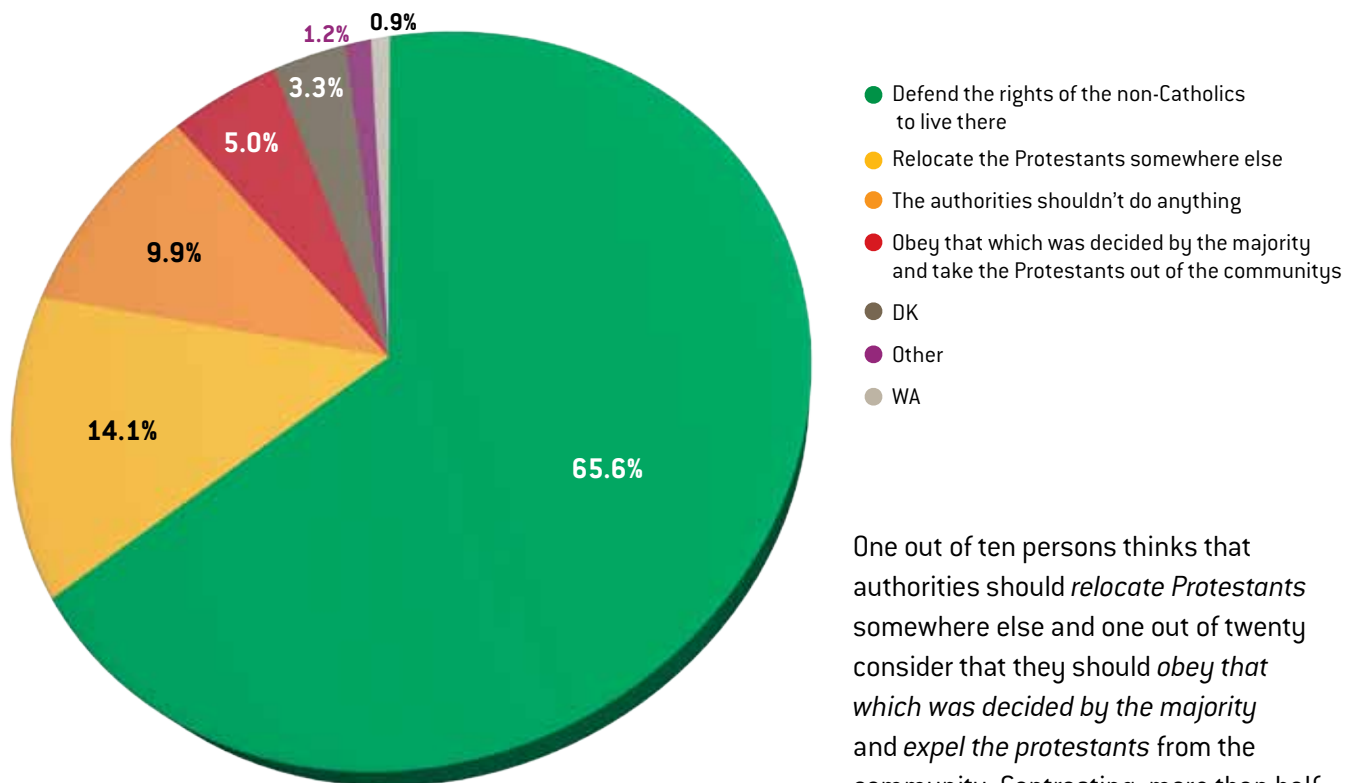
The survey reveals that a high percentage of the population considers that *women are beaten very much*; that *jobs are not given* to the major adults and that girls and boys are beaten a lot for them to obey.

Persons that think in Mexico women are beaten *very much*.
Distribution according to sex.



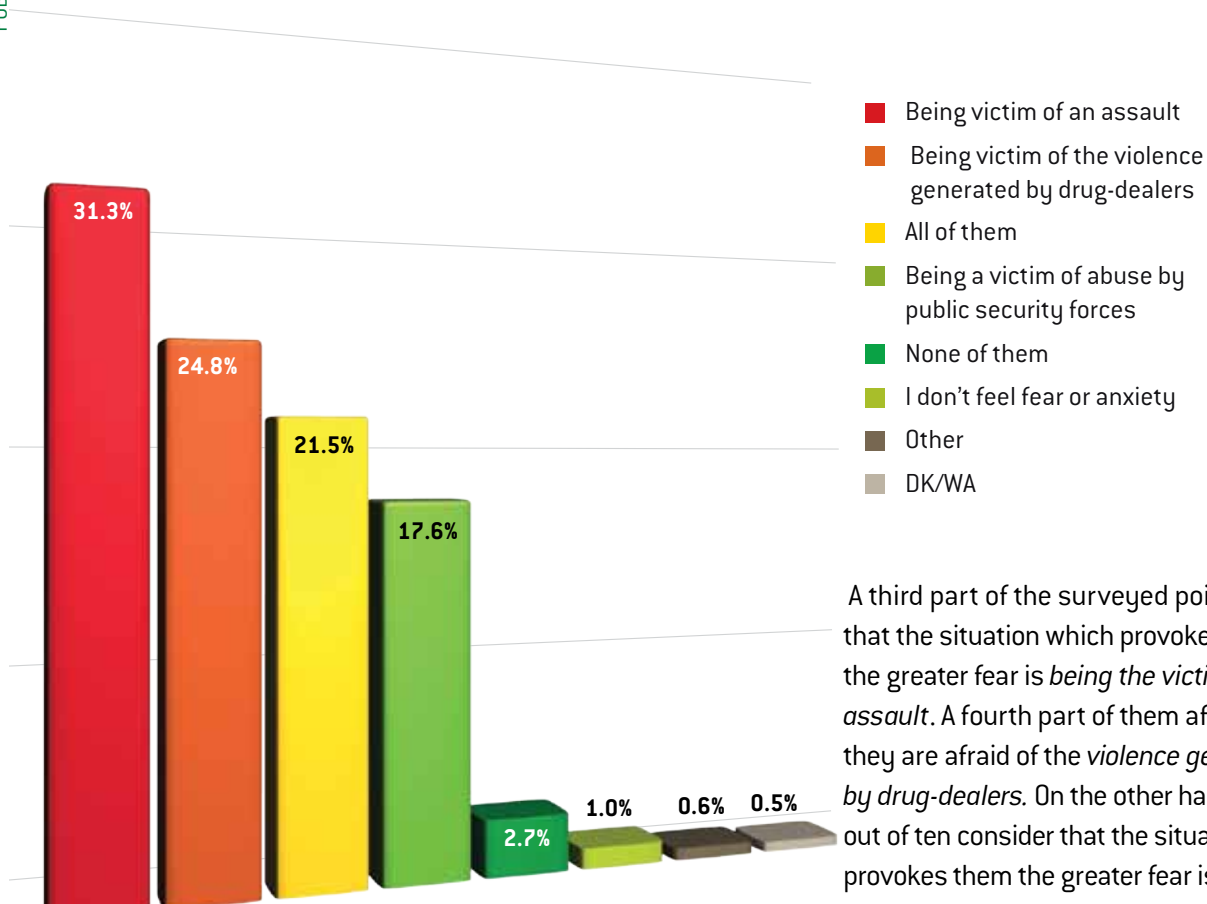
A percentage slightly superior of women, compared to men, thinks that in Mexico women are beaten *very much*.

If in a community the majority of the people is Catholic and they decide that Protestants shouldn't live there, what should authorities do?



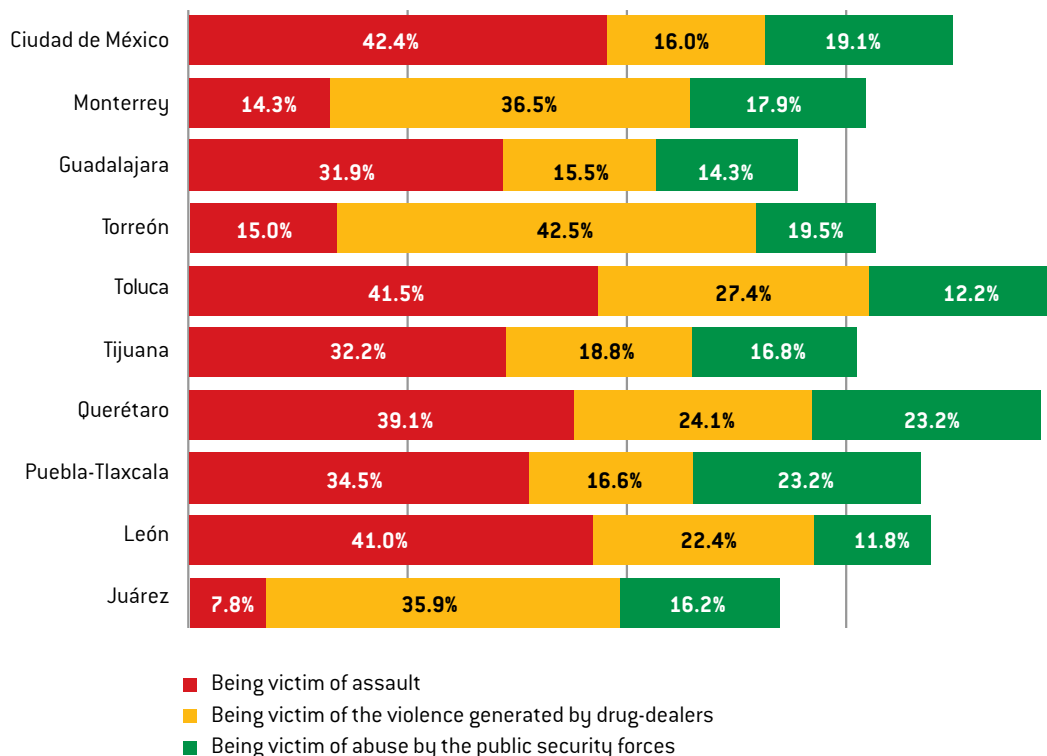
One out of ten persons thinks that authorities should *relocate* Protestants somewhere else and one out of twenty consider that they should *obey that which was decided by the majority* and *expel the protestants* from the community. Contrasting, more than half of the people affirms that the rights of the non-Catholic to live where they have settled have to be defended.

*Regarding public security in federative state,
which situation provokes greater fear or anxiety in you?*



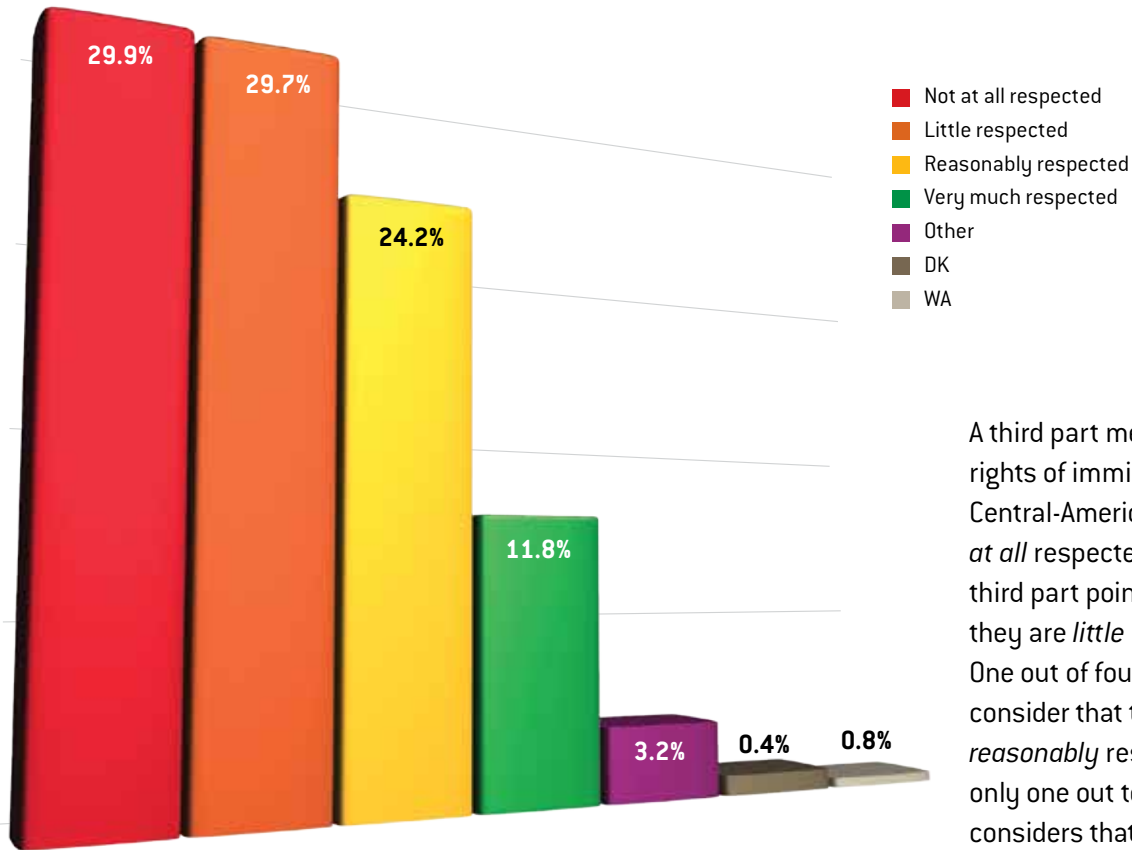
A third part of the surveyed points out that the situation which provokes them the greater fear is *being the victim of an assault*. A fourth part of them affirms, they are afraid of the *violence generated by drug-dealers*. On the other hand, two out of ten consider that the situation which provokes them the greater fear is *being a victim of abuse by public security forces*.

Opinion about the *situation that provokes greater anxiety or fear* in the population.
Distribution area: metropolitan zone.



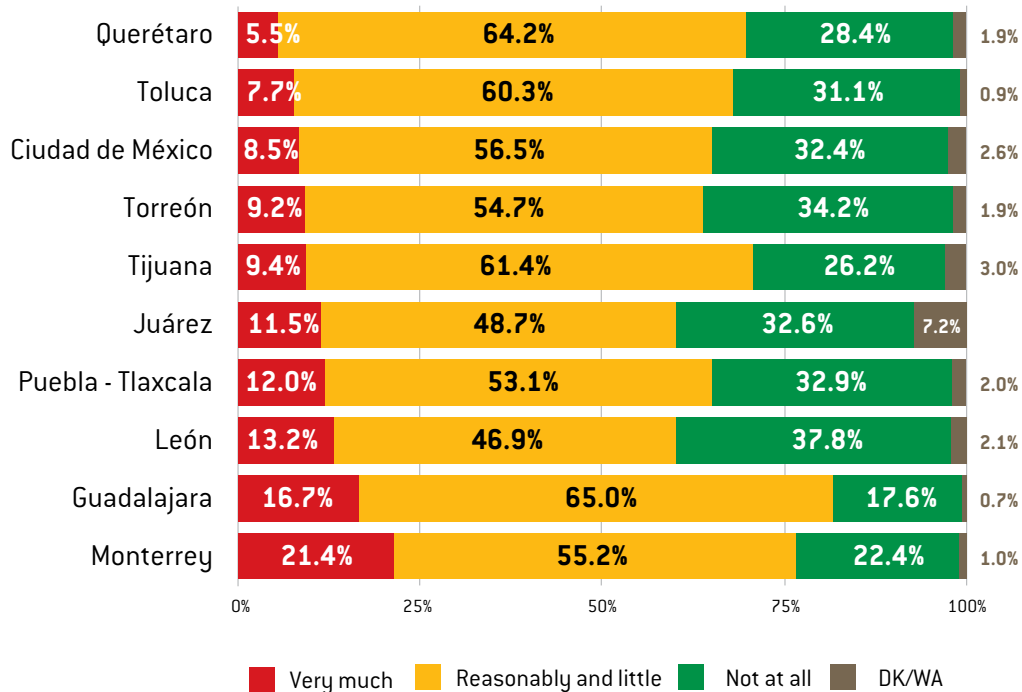
In the graphic, it can be observed that being a *victim of the violence generated by drug-dealers* is that which provokes the greater fear or anxiety in metropolitan zones such as Torreón, Monterrey and Juárez; at the same time in Mexico City and León, being a *victim of an assault* is that which provokes greater fear or anxiety.

How much do you believe that, in Mexico, the rights of immigrants from Central-America are respected?



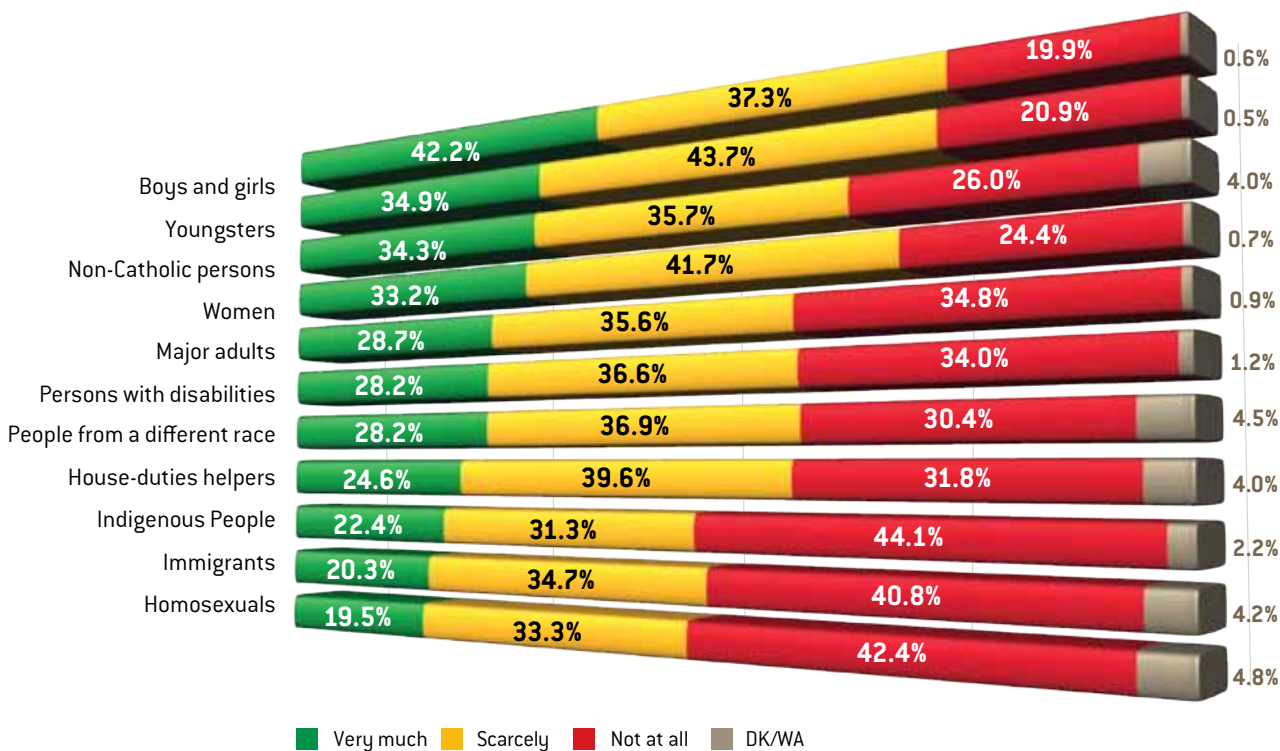
A third part means that the rights of immigrants from Central-America are *not at all* respected. Another third part pointed out that they are *little* respected. One out of four persons consider that they are *reasonably* respected and only one out ten persons considers that they are *very much* respected.

How much are the *rights of immigrants from Central-America* respected?
Distribution area: metropolitan zone.



In the metropolitan zone of Monterrey, two out of ten people believe that rights of immigrants from Central-America are *very much* respected, followed by the zone of Guadalajara. In the one corresponding to León almost four out of ten persons consider that they are *not respected at all* and three out of ten consider the same in almost all of the metropolitan zones, except for Guadalajara.

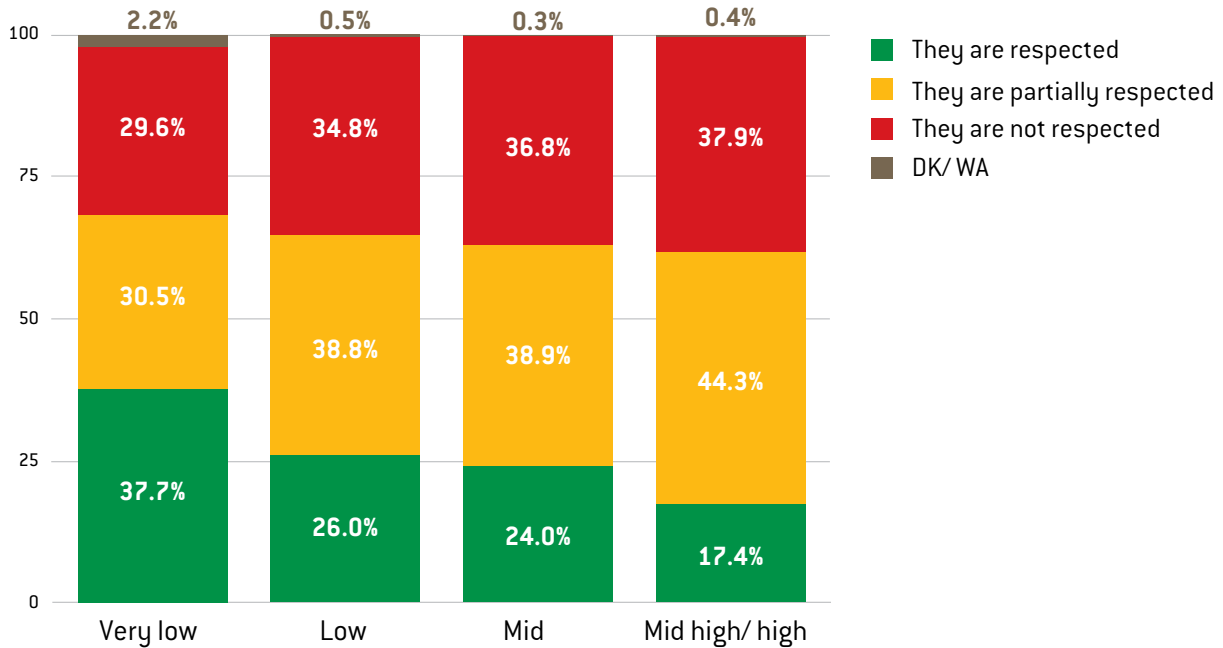
How much are the rights of { ... } respected?



It is observed that the Mexican population considers that the rights of persons and groups mentioned are *little or not at all* respected, mainly in relation to homosexuals, immigrants and indigenous ones.

How much are the rights of persons with disabilities respected?

Distribution area: socioeconomic level.



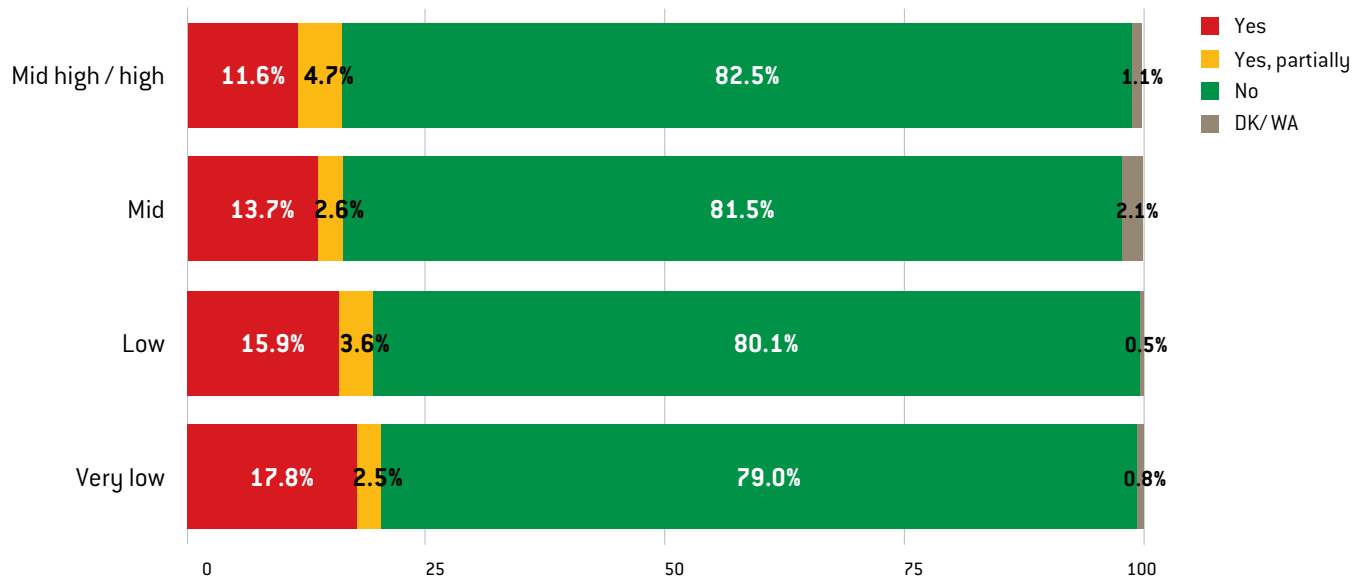
Almost four out of ten persons coming from a mid high/high socioeconomic level consider that the rights of people with disabilities are *not respected*. This perception decreases in the lower socioeconomic level [three out of ten].

Personally, have you ever felt that your rights were not respected for (...)?



Not having money, personal appearance, age and sex are the conditions which the population identify more often as the origin of their feeling of not having their rights respected.

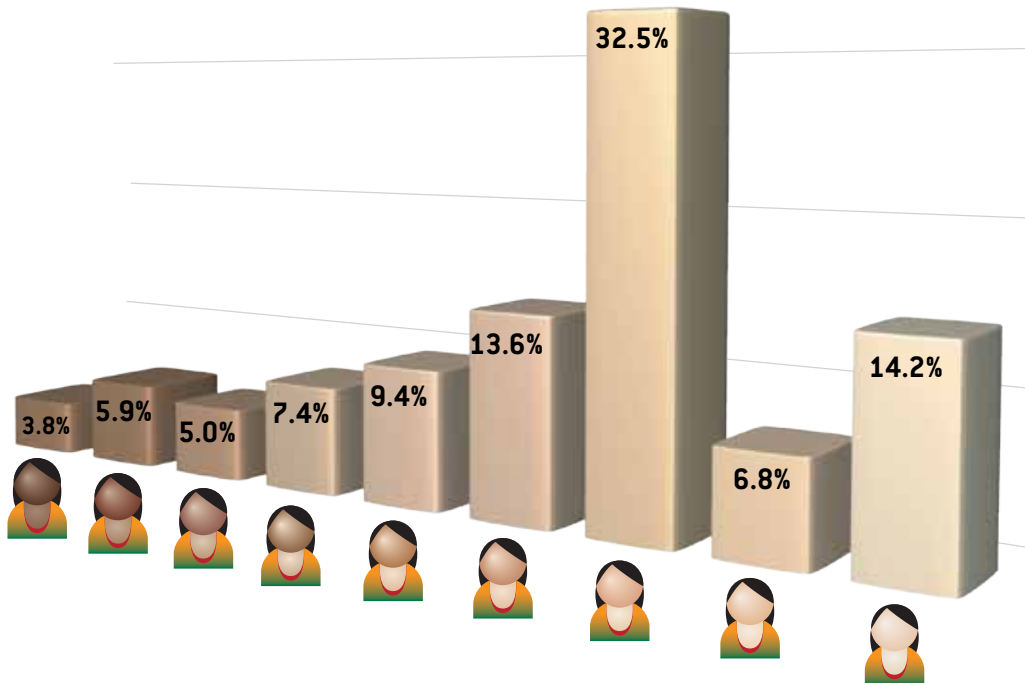
Population who feels that their rights have *not* been respected for the color of their skin,
Distribution area: socioeconomic level.



It can be observed that two out of ten persons belonging to a *very low* socioeconomic level have felt that their rights have not been respected for the color of their skin, Contrary to that, one out of ten persons belonging to a *mid high/high* socioeconomic level have felt the same.

Which one of the following would you find more similar to the tone of your skin?

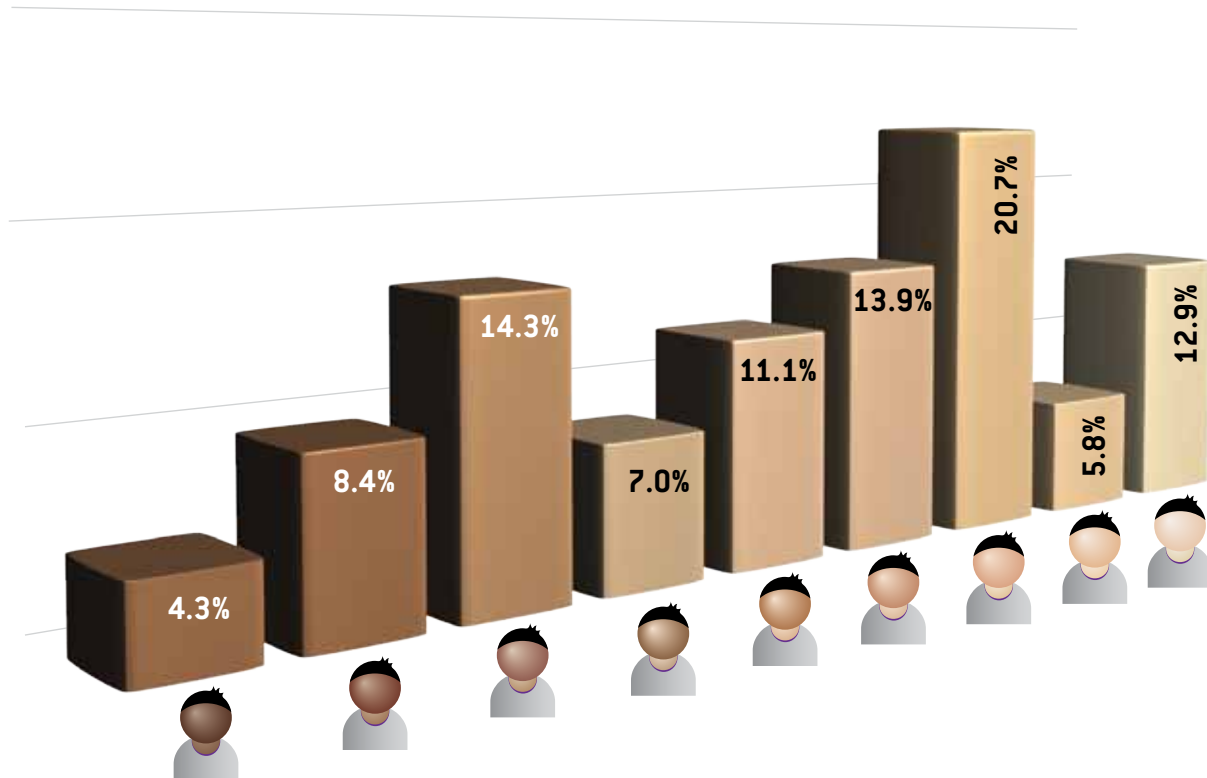
WOMEN



Persons interviewed were asked to identify themselves with one of the faces above. It is interesting to notice that women show a tendency to identify themselves with the lighter skin tonalities.

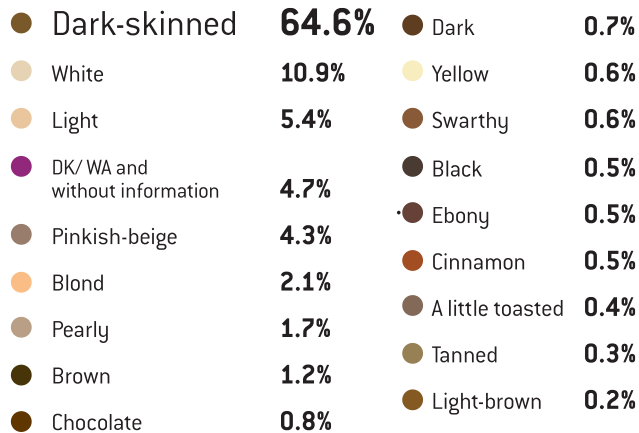
Which one of the following would you find more similar to the tone of your skin?

MEN



After soliciting the same to men, we could conclude that they have the same tendency as women and identify themselves with the lighter tonalities. However, this situation is not as evident as in the case of women.

How would you call the tonality of your skin?

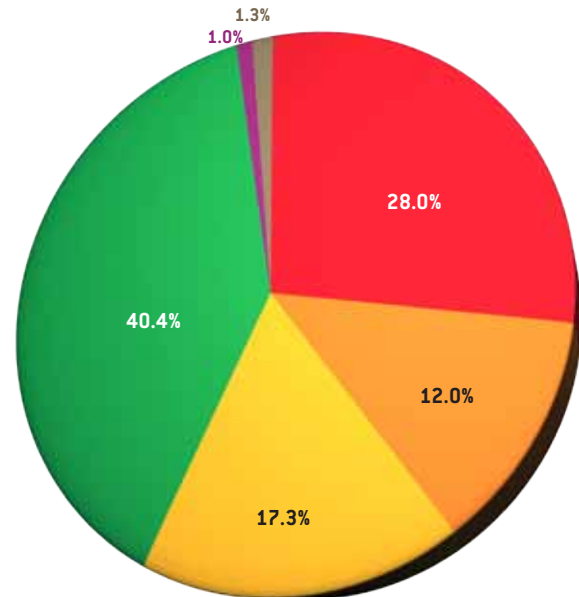


Six out of ten persons interviewed used the word dark-skinned (Moreno) to define their tonality of skin, while one out of ten defines it as white.

In a scale from 0 to 10, in which 0 is nothing and 10 very much, how pleased are you with the tone of your skin?

Average: 9.4

Do you believe that in Mexico people are treated uneven depending on the tonality of their skin?



- They are treated uneven
- They are treated partially uneven
- They are treated partially even
- They are treated even
- Other
- DK/ WA

Four out of ten persons mean that people are treated uneven due to their tonality of the skin.

PART 2

Perceptions about discrimination against women and groups in situation of vulnerability



NO PERSON SHALL BE DISCRIMINATED
BECAUSE OF THEIR IDENTITY
GENDER, ORIENTATION
OR SEXUAL PREFERENCE.



SEXUAL DIVERSITY*

DISCRIMINATION DUE TO DIVERSITY, PREFERENCES OR SEXUAL ORIENTATION¹

Discrimination due to sexual preference, sexual orientation or gender identity includes any kind of distinction, exclusion, restriction or preference based on the sexual orientation or gender identity which aims at or results from the nullification or diminishing of equality before the law, decrease of recognition, enjoyment or exercising under equal conditions of any of the human rights and basic liberties. This type of discrimination is generally aggravated because it mixes with other forms of discrimination, like those based on sex, race, age, disabilities, health condition and economic level.

In the international ambit, it has been recognized that discrimination against sexual diversity is reflected, among other circumstances, through acts that violate the right to private life; through acts of hate and violence such as extra-judicial, expedite and arbitrary executions which harm the right to live, the right to integrity and the one to personal security. It is reflected also, through bullying at school or at the working place which affects the dignity of people. One of the practices discrimination against sexual diversity, which is explicitly recognized in the national current legislation, is the performing or promoting of physical or psychological abuse against those who have publicly assumed their sexual preference. In March 2011, both of the chambers that comprise the Federal Legislative Power approved a constitutional reform in which the term 'sexual preferences' is explicitly included in the 1st. article.

* To gather the following information, an individual questionnaire was applied to persons with a different sexual preference to the heterosexual in order to learn their perceptions about discrimination.



When I was a boy, I always felt myself as the freak, as the one who was not right. They discriminate the one who is different, the fat one, the one who wears glasses, the short one, and the one who is outside the stereotype of society. Those who do that are looking for a justification for something that they don't understand and which, therefore, turns into something incorrect from their perspective.

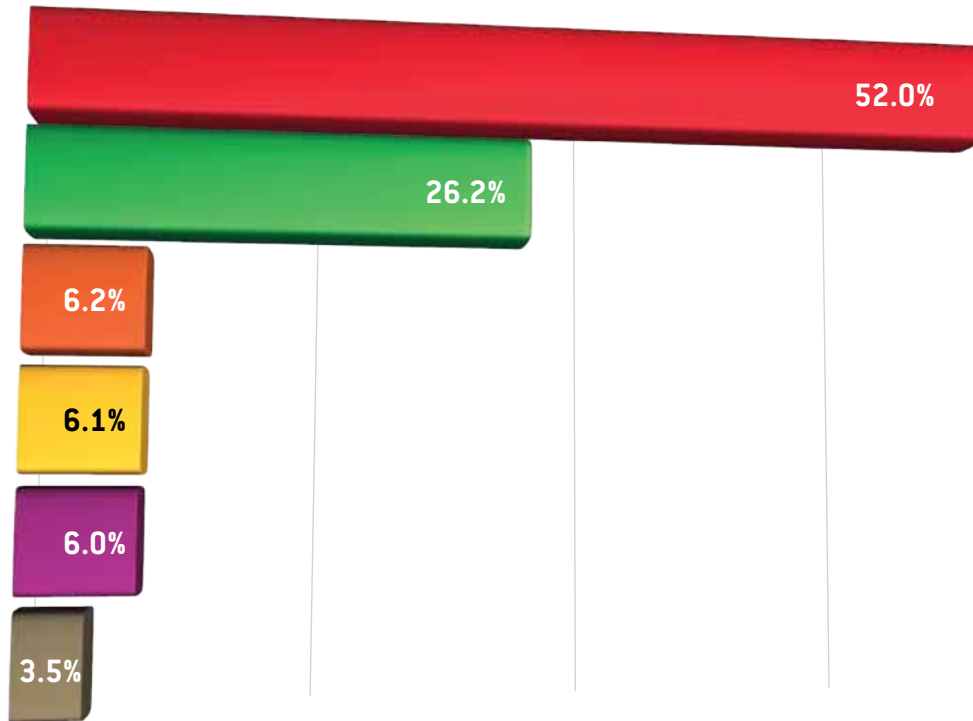
For me, to discover that there were more homosexuals was like: 'Wow, I'm not the only one!' [...] I had lots of support coming from my mom and a lot of resistance from my dad and consequently from his family.

Unfortunately, in Mexico we have not been able to create or found a real community. We all are hiding. Distances and lack of communication in this city make the existence of a community, contrary to other countries, too complicated. The lesbian-gay-transsexual-transgender-transvestite-intersexual community is still in a process of consolidation.

We know that there is a whole missing, but spreading the principles and values of this community which we are all shaping is in our hands. If they judge us, so be it! Why would human rights defend everyone but us?

Miguel, homosexual man.

Which one do you think is the main problem of
homosexual, lesbian and bisexual persons in Mexico nowadays?

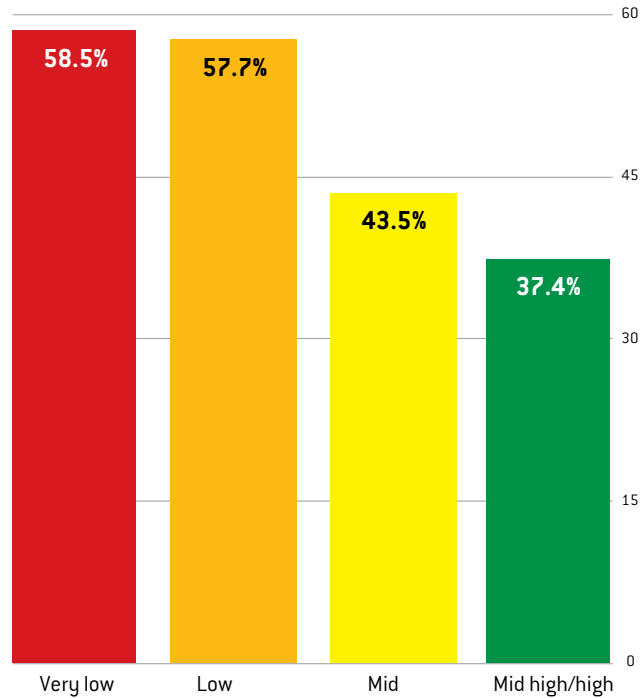


One out of two lesbian, homosexual or bisexual persons consider that the main problem that they have to confront is the *lack of acceptance, critics and mockery**.

■ Discrimination ■ Lack of acceptance ■ Critics/ mockery
■ Respect ■ Other ■ DK/ WA

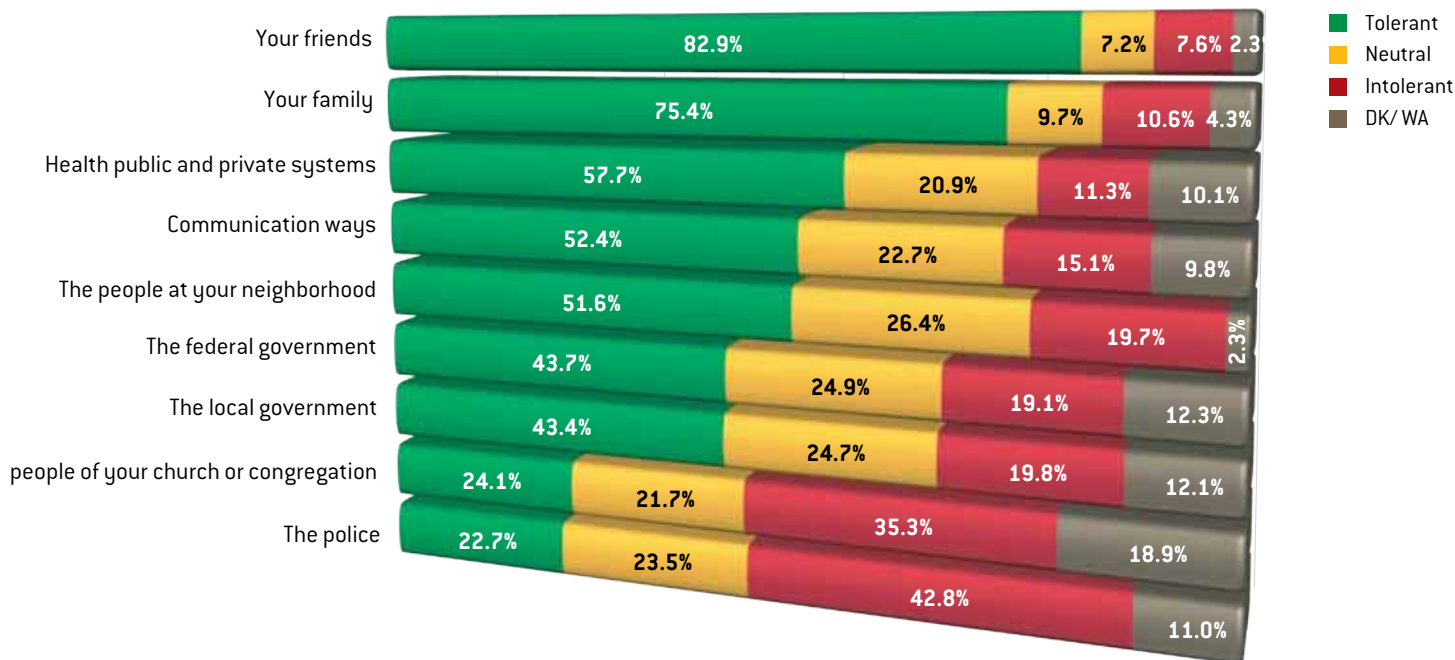
* Open question. Answers do not sum 100%.

Lesbian, homosexual and bisexual population that considers that discrimination is their main problem.
Distribution area: socioeconomic level.



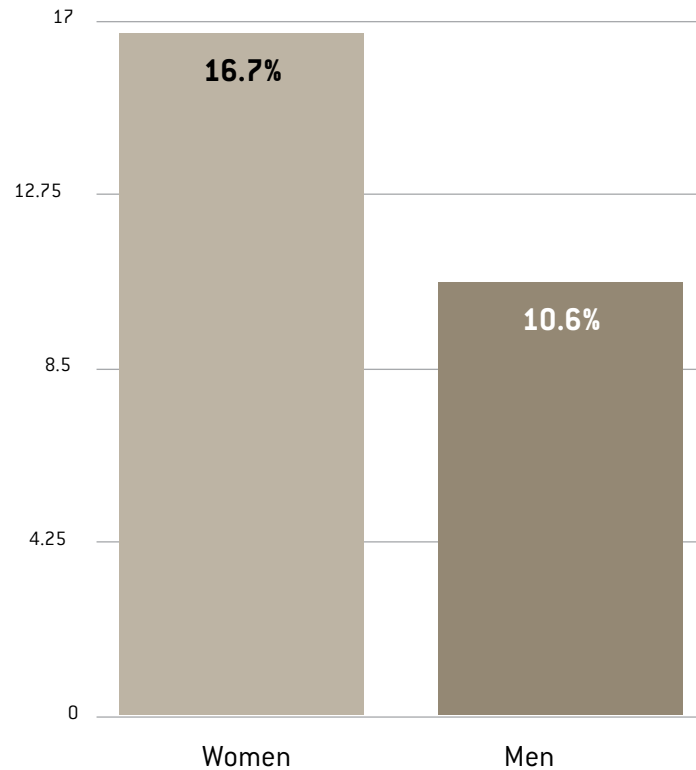
A little bit more than half of the lesbian, homosexual or bisexual people coming from a *low* or *very low* status consider discrimination as their main problem. At the same time, one out of three coming from a *mid-high/ high* status considers the same.

According to your opinion, how intolerant is/ are (...) towards homosexual and bisexual persons?




Those interviewed perceive more intolerance coming from the *police* and from the *people belonging to their church or congregation*. Contrasting, they perceive more tolerance coming from *their family, friends and health services*.

Intolerance perceived by people belonging to sexual minorities within the health services.
Distribution area: sex.



Lesbian women affirm that they perceive more intolerance within the health services than homosexual men.

A close-up photograph of a man with a mustache playing a violin. He is wearing a colorful, patterned shirt. The background shows a multi-story building and some greenery. The text is overlaid in the upper right corner.

NO PERSON SHALL BE
DISCRIMINATED FOR THEIR
RACE, COLOR, ETHNIC OR
NATIONAL ORIGIN.

ETHNICAL GROUPS*

DISCRIMINATION DUE TO ETHNIC BACKGROUND OR RACE²

Any distinction, exclusion, restriction or preference based on motives of race, lineage, national or ethnical origin that aims at or is the result of the decrease of recognition, enjoyment or exercising under equal conditions of the human rights in the political, economical, social, cultural or any other sphere belonging to the public life is considered racial discrimination.

It must be guaranteed to any person, independently of their national or ethnic origin, their color, or their race, that they will enjoy each legal right under equal conditions. That includes free self-determination, access to means of legal protection and effective remedies against any act of racial discrimination that violates their human rights and fundamental liberties before the national competent courts and other government institutions. They will have the right to ask the court for full satisfaction, or a just and adequate restitution derived from any harm from which they could have been victims as a consequence of the act of discrimination. Educational bilingual programs shall also be established to promote cultural exchange between different ethnic groups and races, as well as permanent actualization programs about cultural diversity intended for public servants. The government shall carry out campaigns of information in mass media to promote respect for the different cultures. The government must guarantee that indicted persons are assisted by translators and defense lawyers who have good knowledge of their language.

The person who attacks the life of other persons that form a part of national, ethnic, racial or religious groups with the purpose of destroying that group totally or partially, or imposes massive surgical contraception to prevent the group from reproducing will be committing the crime of genocide.

* An individual questionnaire was administered to persons who identified themselves with a specific ethnic group in order to know their perspectives about discrimination.

² "Discrimination is found at school and on the field. It is manifested in facts such as the State ignoring us without understanding our indigenous culture.

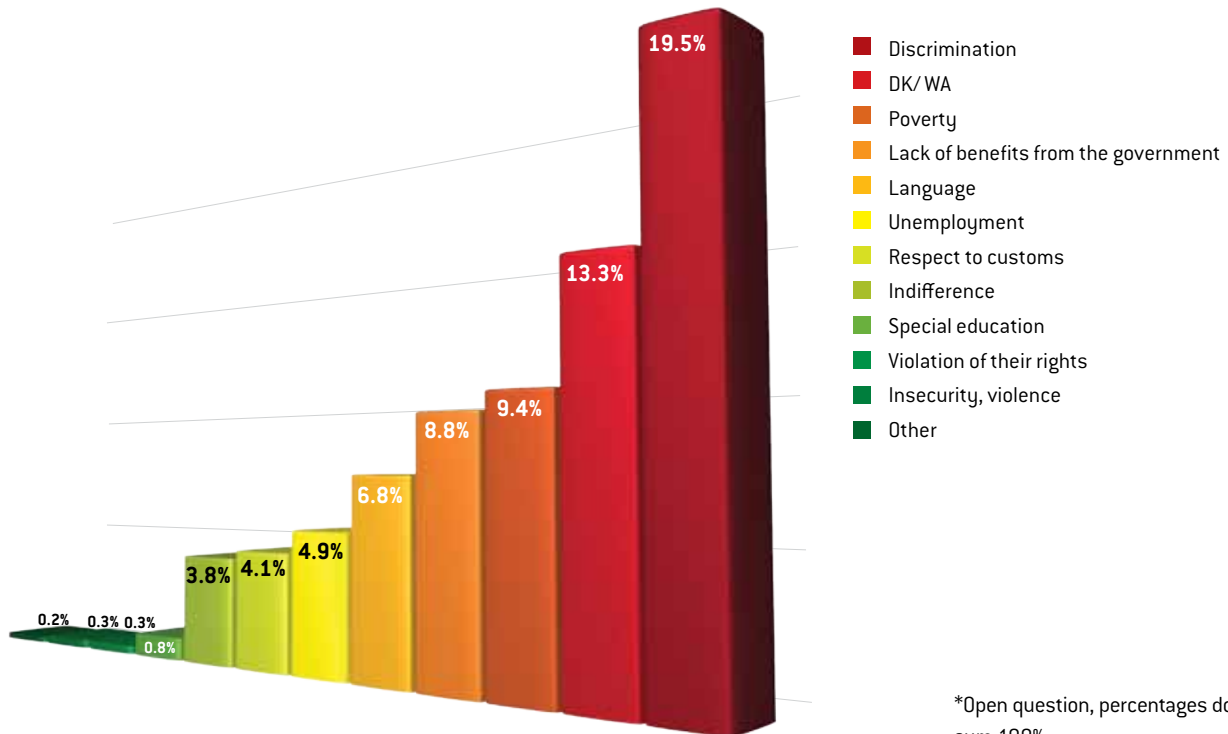


Some years ago, in the community, we reported that our lands had been taken from us. Nobody defended us. Discrimination has always existed. My grandfather told us stories in which houses were burned down and they were forced to work. They were mistreated at school. Nowadays, our traditions are not respected. They don't understand that we are a different culture.

Caciquism continues to exist in all of the regions: "I give you food. I pay for this". There is no project that really includes communities. Sometimes they don't want to approve credits or benefits because we don't have receipts".

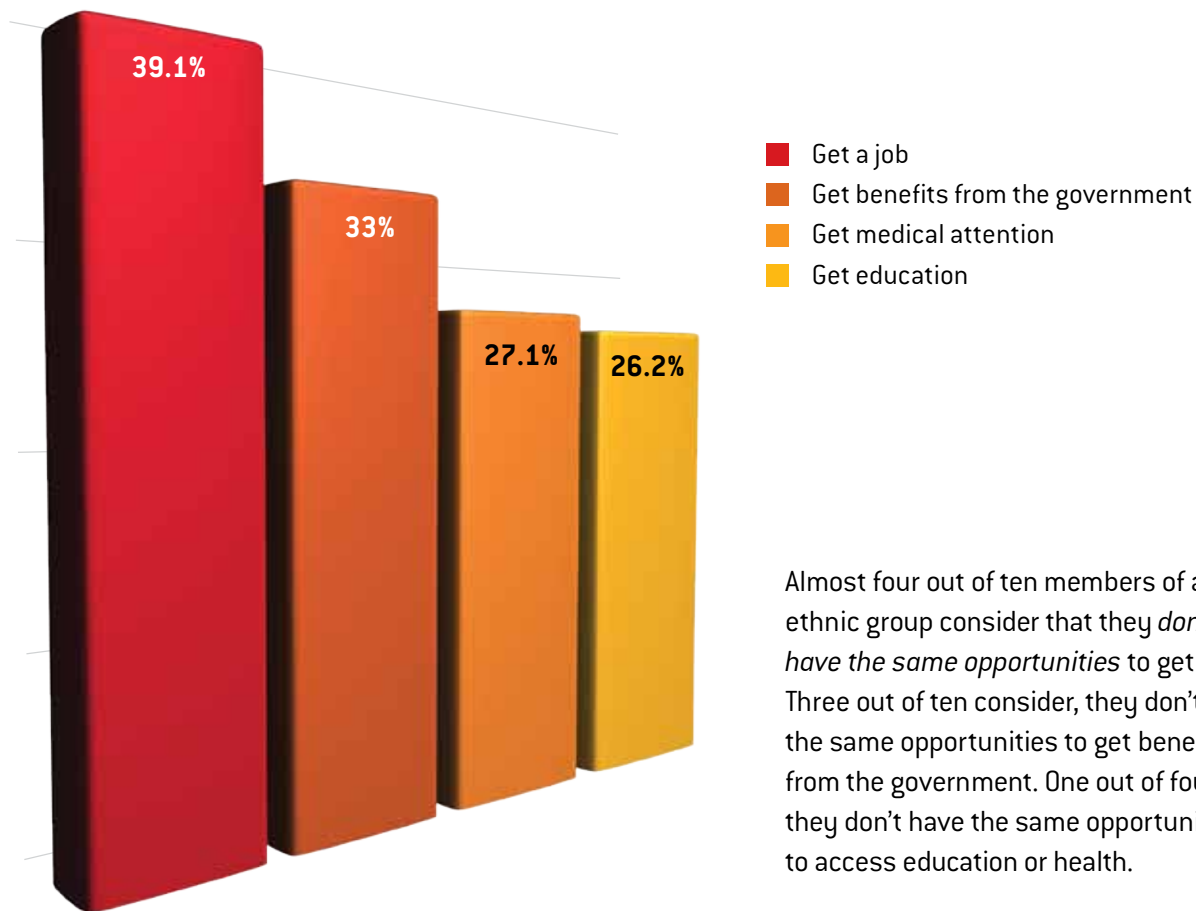
Santos, Huichol indigene from Durango.

Which one of the following do you think is the main problem for the persons who belong to your group in Mexico nowadays?*



The main problem perceived by ethnic minorities is *discrimination*, followed by *poverty* and *lack of benefits from the government*. It is important to notice that this group considers *language* to be one of their main problems.

Do you consider that [ethnic group] has or has not the same opportunities as the [non-ethnic group] to [...]?



Almost four out of ten members of an ethnic group consider that they *don't have the same opportunities* to get a job. Three out of ten consider, they don't have the same opportunities to get benefits from the government. One out of four said they don't have the same opportunities to access education or health.

NO PERSON
SHALL BE DISCRIMINATED
FOR BEING YOUNG.



YOUNGSTERS*

DISCRIMINATION AGAINST MALE AND FEMALE YOUNGSTERS³

Any exclusion, restriction or preference based on age that aims at or results in the nullification or diminishing of equality before the law, decrease of recognition, enjoyment or exercising under equal conditions of any of the human rights and basic liberties is understood as discrimination against youngsters. In the case of the youngsters, it is also consider discrimination any unevenness in accessing sexual and reproductive health services.

Any young person has the right to enjoy all of the rights without any sort of discrimination due to race, color, sex, language, religion, national or social origin, economic level, birth, appearance or any other condition. They have as well the right to have those measures of protection implemented which are required due to their condition of being youngsters. These measures shall be granted by their families, the society and the state. The political constitution recognizes that youngsters belonging to immigrant indigenous families have the right to special educational and feeding programs. They must be protected from economical and social exploitation. Besides, their employment in jobs that affect their morality and health will be punished. So will be those which endanger their lives or puts their normal development at risk. Currently, there is no law in force in the federal ambit to protect the rights of the youngsters in an explicit way. However, there are 16 local legislations that protect them. Furthermore, they have all the rights recognized granted to the children until they become 18 years old (see related attachment).

* To gather the following information, an individual questionnaire was administered to youngsters in order to learn their perceptions on discrimination.



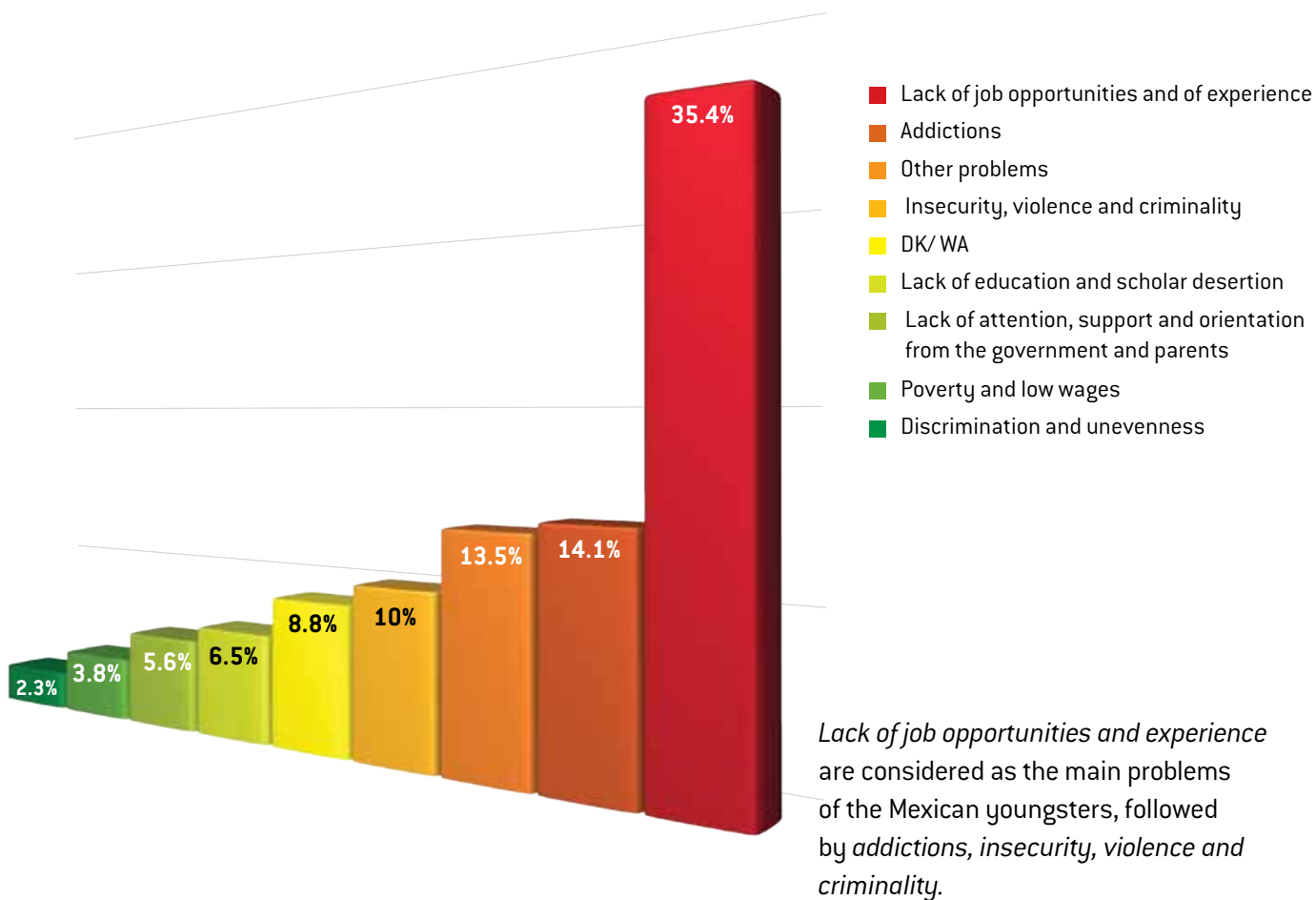
[Mates at work]

avoid me ... it is as if they wouldn't feel comfortable in my surroundings and they don't come closer ... they are scornful, elitist ... bosses treat me different, they don't give me the same chances ... they don't let me see or have contact to the clients.

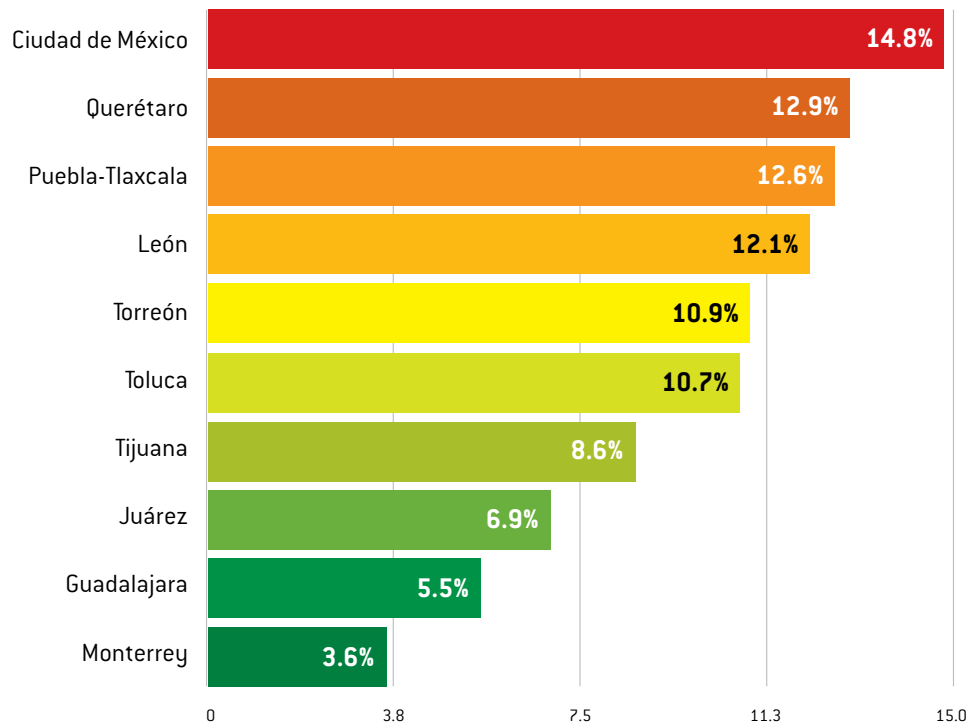
[Discrimination] comes out from all of my family ... from my grandparents, from my parents, my cousins, my aunts and uncles ... more than anything from older people. They make fun out of me ... "The drug-addict", "The alcoholic" ... they label me as a drug-addict ... since I became a teen they have never accepted me so well. Maybe because there had never been a person like me in the family ... yes, they avoid me, they don't talk to me ... they call me "nuts", "drug-addict".

Dark/Gothic-girl.

Which one do you think is, currently, the main problem for the people your age in Mexico?

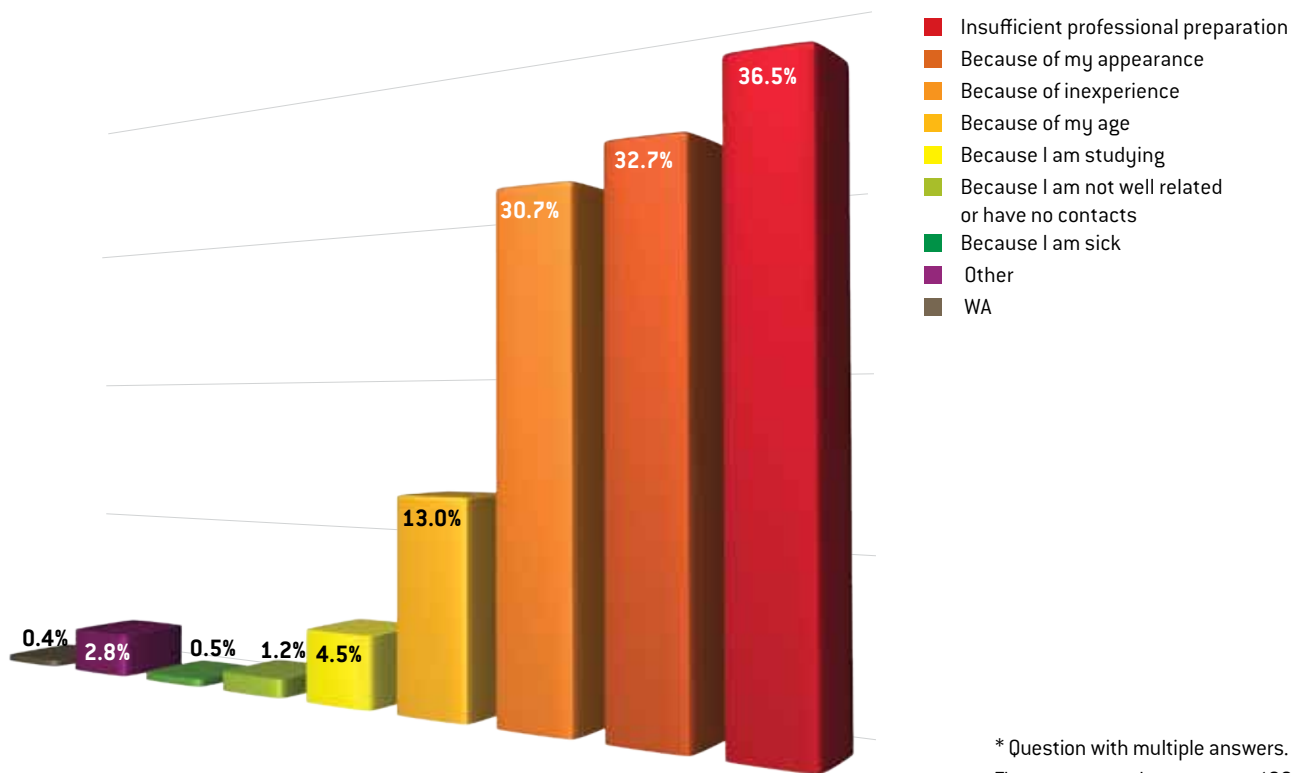


Youngsters that mentioned the *lack of job opportunities and experience* as their main problem.
Distribution area: metropolitan zone.



Those metropolitan zones where youngsters perceive the *lack of job opportunities and experience* as their main problems are Mexico City, Querétaro, Puebla-Tlaxcala and León.

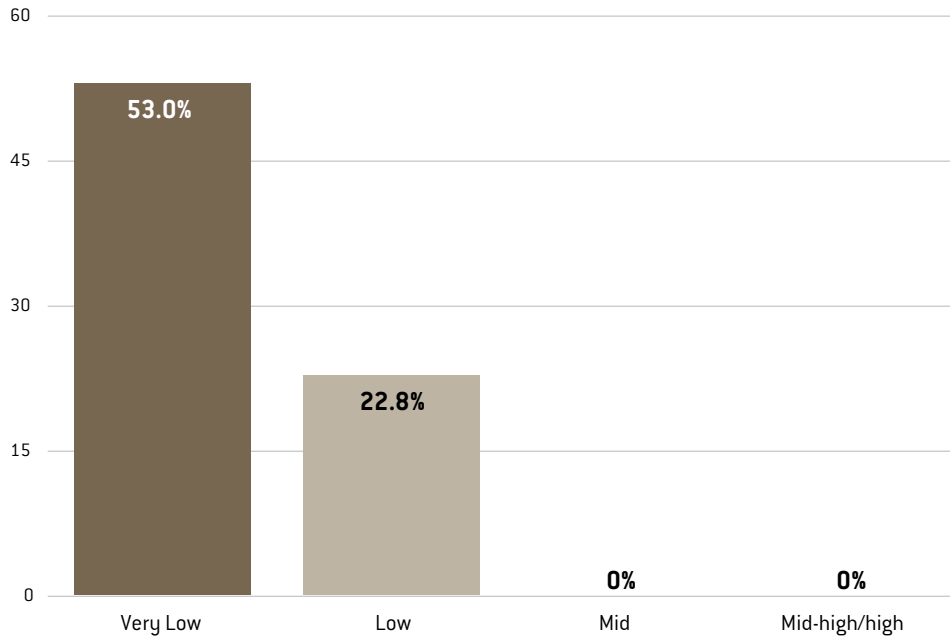
Which one of the following do you believe was the reason (or reasons) why they didn't take you for the vacant jobs?*



* Question with multiple answers.
The percentage does not sum 100.

A Little bit more than ten out of ten youngsters considered that *insufficient preparation*, *appearance* or *inexperience* are the motives why they are not accepted for posts.

Youngsters that, due to their appearance, have not been accepted for posts.
Distribution area: socioeconomic level.



Five out of ten youngsters coming from a very low socioeconomic level affirm that they were *not taken for posts because of their appearance*. Meanwhile, two out of ten youngsters of low status said the same. Contrasting, youngsters from mid, mid-high and high socioeconomic level didn't consider that their appearance was the reason why they were not taken for the job.



NO PERSON SHALL BE
DISCRIMINATED
DUE TO THEIR RELIGION
BY ANY GOVERNMENTAL AUTHORITY
INSTITUTION, GROUPS OF PERSONS
OR PARTICULAR INDIVIDUALS.

RELIGIOUS MINORITIES*

RELIGIOUS DISCRIMINATION AND THE RIGHT TO RELIGIOUS FREEDOM⁴

Any distinction, exclusion, restriction or preference based on religion that aims at or is the result of the decrease of recognition, enjoyment or exercising under equal conditions of the human rights is understood as religious intolerance and discrimination. The suspension of rights declared by the state because of situations that endanger the nation will not be valid if, among other reasons, it is solely based on religious discriminating motives. The person who attempts against the life of persons that belong to these groups with the purpose of destroying that group totally or partially, or imposes massive surgical contraception to prevent the group from reproducing will be committing the crime of genocide.

The right that people have to religious freedom includes the freedom of having or adopting the religion or beliefs of their choice, of converting, of manifesting their religion or beliefs individually or collectively. This can be done publicly as well as privately. The right to religious freedom includes the right to choose the cult and to perform ritual celebrations, practices and teachings, or of forming religious associations. Religious manifestation can be only restricted to protect security, order, health, public morality or the rights and liberties of the others. Parents or tutors have the right for their children or pupils to receive the religious education that accords to their own convictions.

* To gather the following information, an individual questionnaire was administered to persons pertaining to a religious minority in order to learn their perceptions on discrimination.

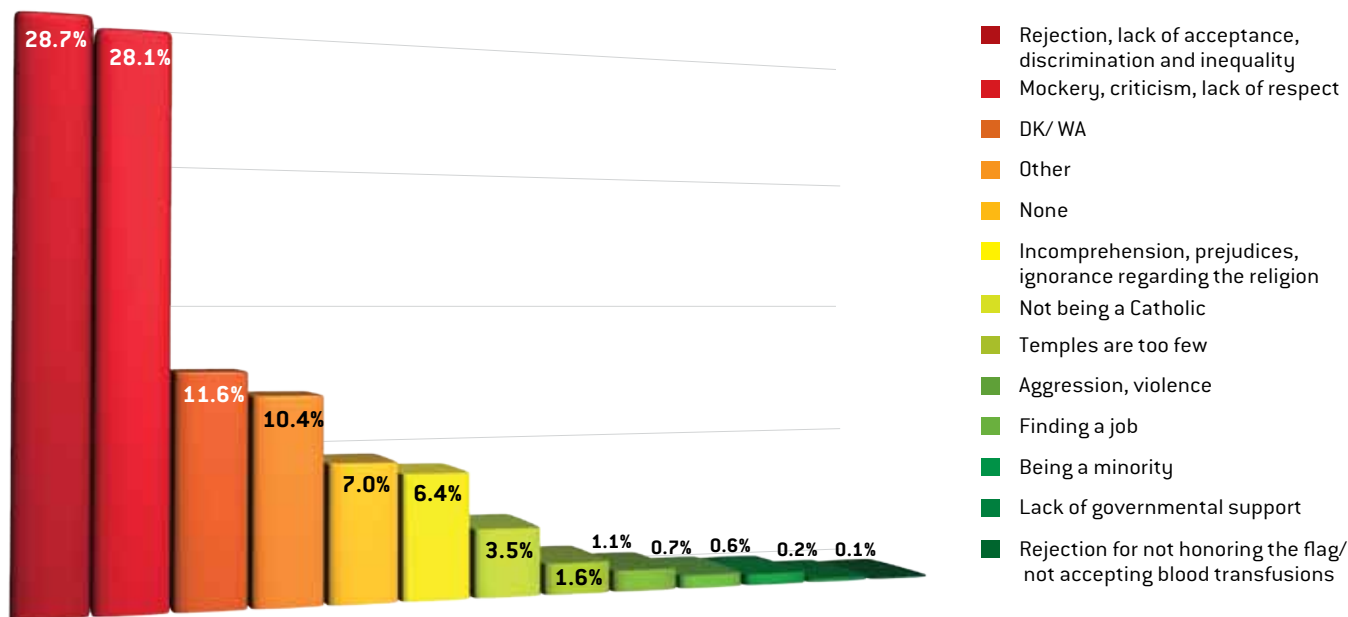


My wife and I and also my children were born in this community. God gave us life and brought us the light of the sun to these hills. We have grown together and we have lived as brothers and sisters. The fact that I ceased to be a Christian and that I refuse to collaborate in the religious celebration of the community does not give them the right to exclude me from the meetings and from the decision-making of the community matters. They don't have the right to deny my children education ...

My family and I are sad because a very important thing for this community such as greeting has been denied to me. The light of God cannot be denied to anyone, because this is what gives us strength to keep on going, to keep on living as brothers and sisters. God made us different and he thought fondly of that. I say that a community, which does not respect the differences, divides and that is not agreeable to God."

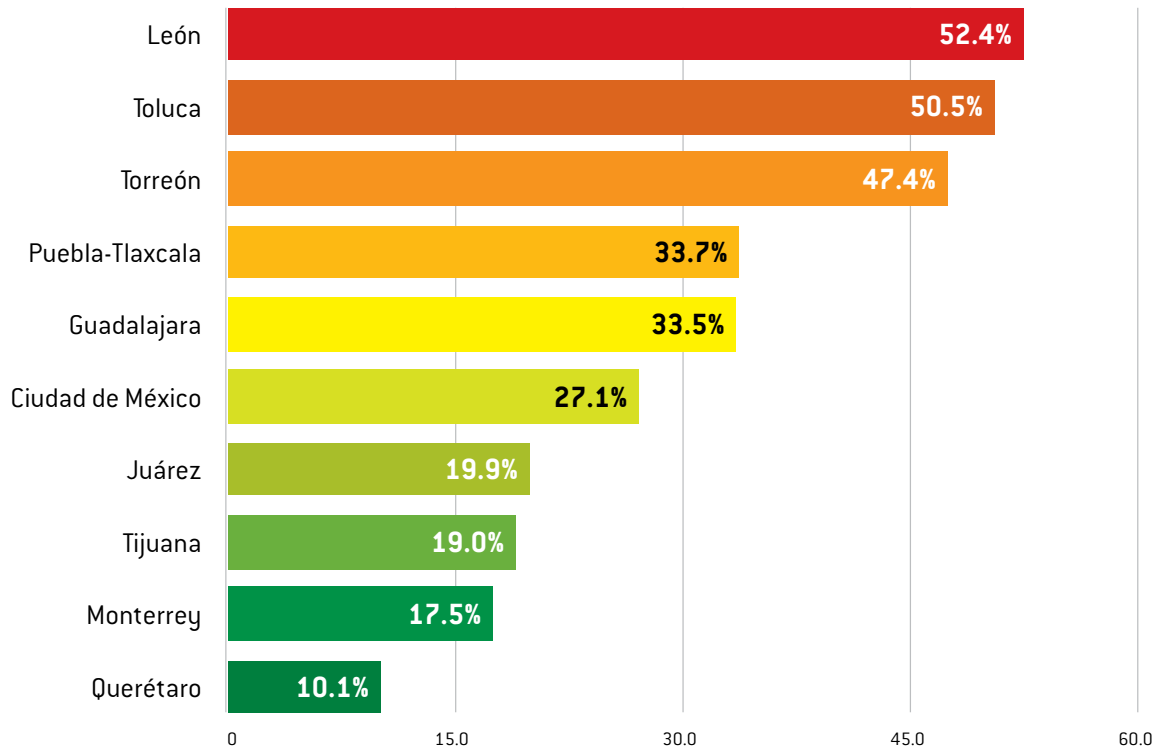
Celedonio, assembly of the indigenous community in San Clemente, Hidalgo.

Currently, which one of the following do you consider to be the main problem for the people that share your religion in Mexico?



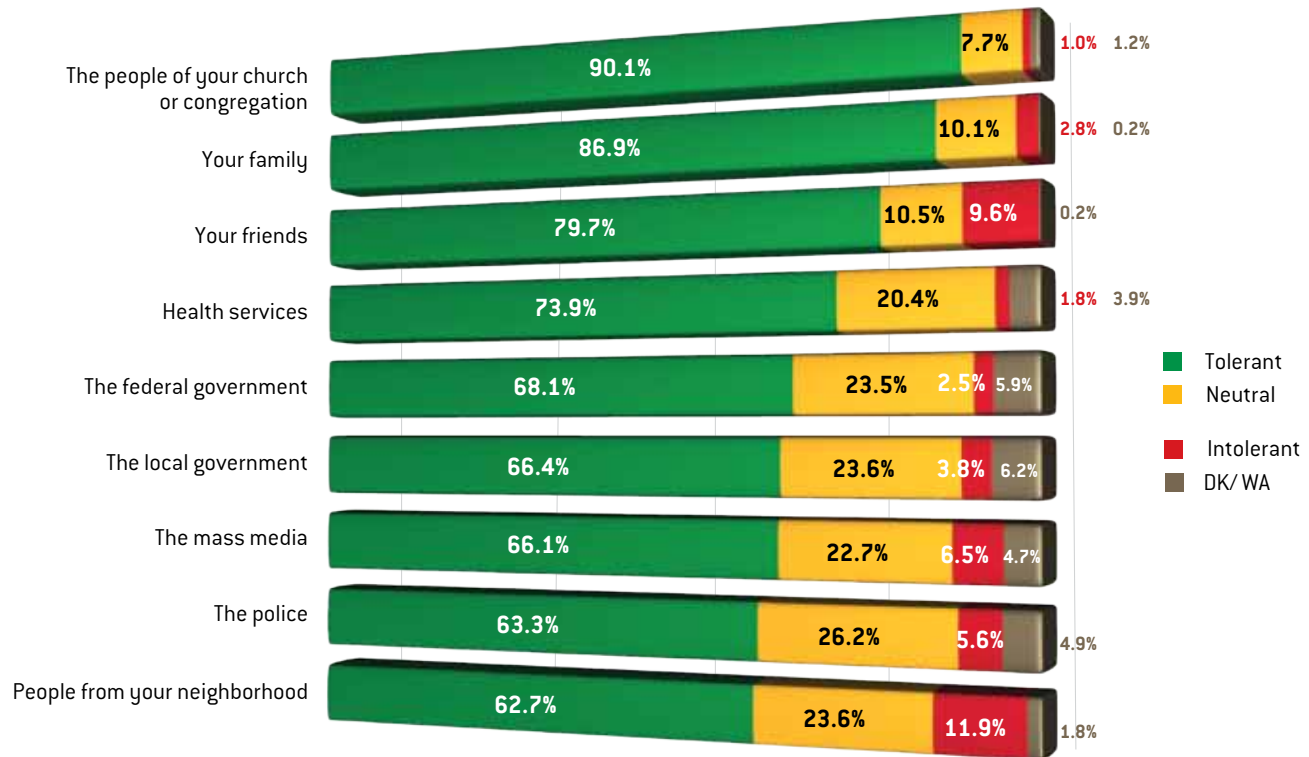
Three out of every ten persons that belong to a religious minority consider that their main problems are *rejection, lack of acceptance*, discrimination, inequality; meanwhile, a similar proportion considers that their main problem comes from the *mockery, criticism and lack of respect*. Only seven per cent considers not having a problem due to their religion.

Rejection, lack of acceptance and inequality against the minorities.
Distribution area: metropolitan zone.



The cities where *rejection, lack of acceptance, discrimination and inequality against religious minorities* are stronger perceived are León, Toluca and Torreón.

In your opinion how tolerant or intolerant is/are (...) towards people that share your religion?



Religious minorities consider that *the mass media, the police and the people from their neighborhood* are more intolerant against people that share their religion.



NO WOMAN SHALL BE
DISCRIMINATED
WHILE ENJOYING OR
EXERCISING
HER RIGHTS.

WOMEN*

DISCRIMINATION AGAINST WOMEN⁵

Any distinction, exclusion, restriction or preference based on the fact of being a woman that aims at or is the result of the decrease of recognition, enjoyment or exercising human rights or basic liberties in the social, cultural, civil or any other sphere is considered discrimination against women. The right of women to a violence free life includes the right to be free of any form of discrimination. Those special provisional measures that seek to combat the existing inequalities between men and women are not considered discrimination.

All women have the right to have their human rights recognized and protected, to enjoy and exercise them. These rights are those recognized by the national and international norms. Among them: the right to live, to physical, psychological and moral integrity, to freedom and to personal securities. They have the right to not be victims of slavery or human trafficking. They shall not be subjects of torture. They have the right to have their inherent dignity respected and to have their families protected. They have the right to be equally protected against those acts that violate their rights. They have the right to freely associate, to freely profess a religion and personal beliefs, to access the public functions of their countries and to take a part in public matters. They have the right to have a job and enjoy an equal salary as men for the same type of job. The conditions under which they work shall not be inferior to those of men. They have the right to “maternity leave” before and after the birth. The additional situations of discrimination suffered by women, and derived from their race or ethnic group, age, religion, disabilities, health state, economic condition, pregnancy among others, shall be attended, too.

* To gather the following information, an individual questionnaire was administered to women, in order to learn their perception on discrimination.



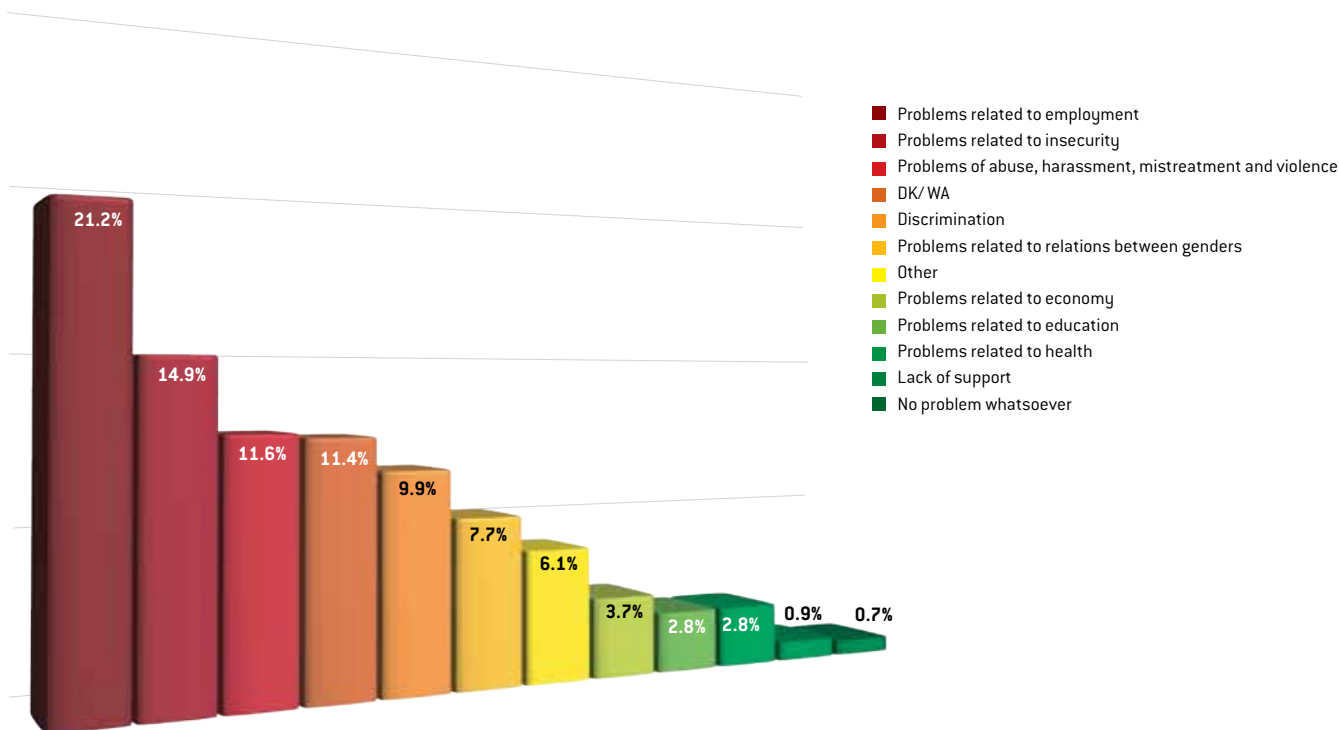
Formerly, I had to start working at eight o'clock and left around eight at night. I felt that my little daughters were left too long by themselves. That is why I started to think about a type of activity that I could have which allowed me to attend them better.

So I started my own business. It is sad that in order to talk about business you have to go to a bar or agree to dinning appointments. Sometimes it is hard to negotiate when you are a woman, because they say “it's not well seen” ... Thus we seek to limit ourselves to fulfill the job in such a way that won't allow abuses. It is not easy to attend appointments alone.

There are also some clients that are very rude. There are men that treat us as if we were less than them. As if they were doing us a favor. They have called us beggars. There are difficulties while dealing with men, because we have to be as they want.”

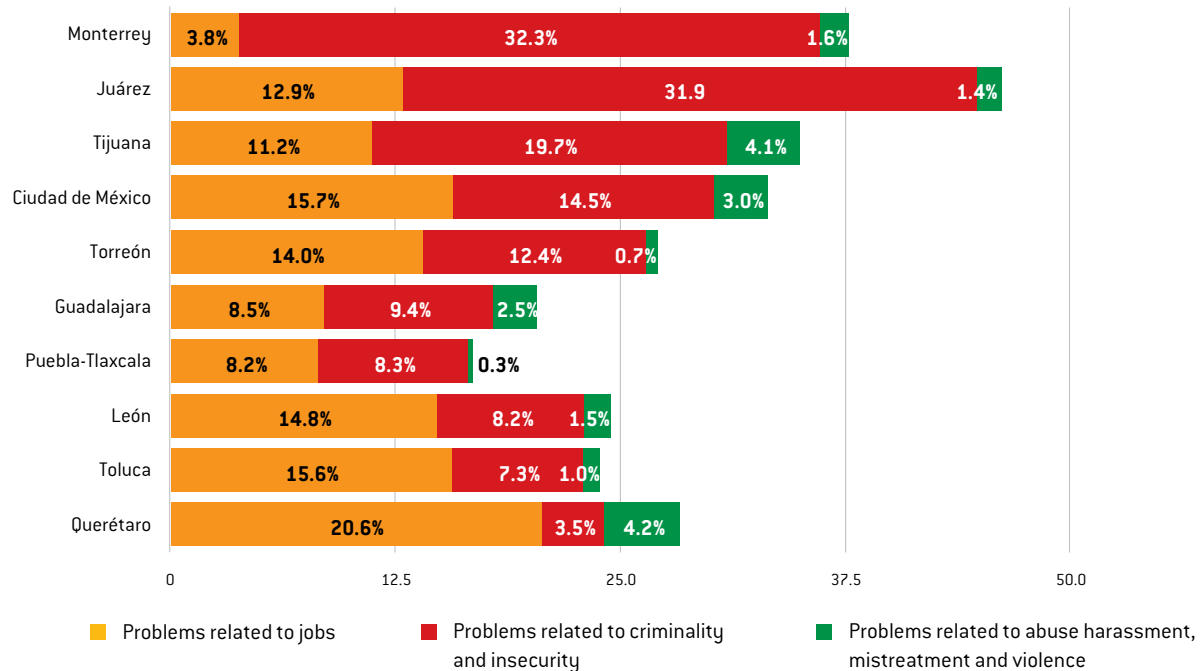
Female enterpriser.

Which one of the following do you think is currently the main problem for women in Mexico?



Two out of ten persons consider that the main problem of women is the *lack of employment*, followed by problems related to *insecurity, abuse, harassment, mistreatment and violence, and discrimination*. Health problems appear in a very low percentage.

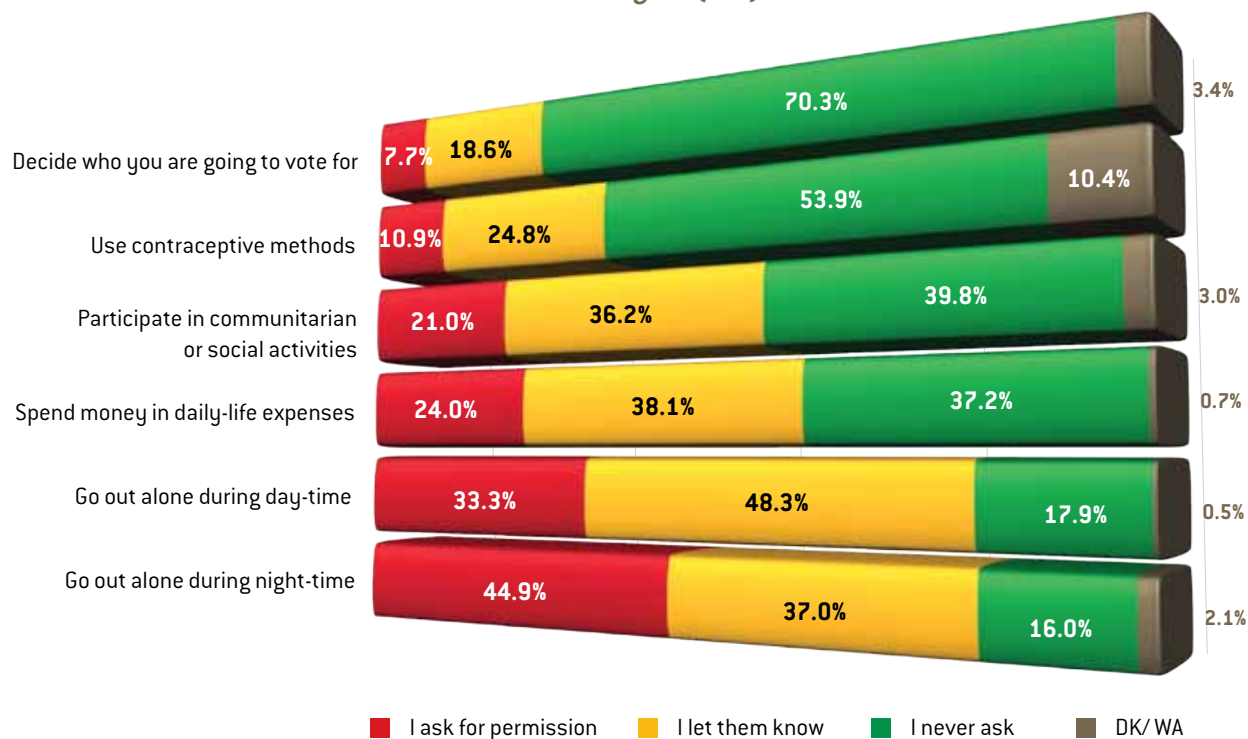
Which of the following do you think is the main problem of women in Mexico nowadays? Distribution area: metropolitan zone. *



* Only the three main problems are presented. The graphic results do not sum 100%.

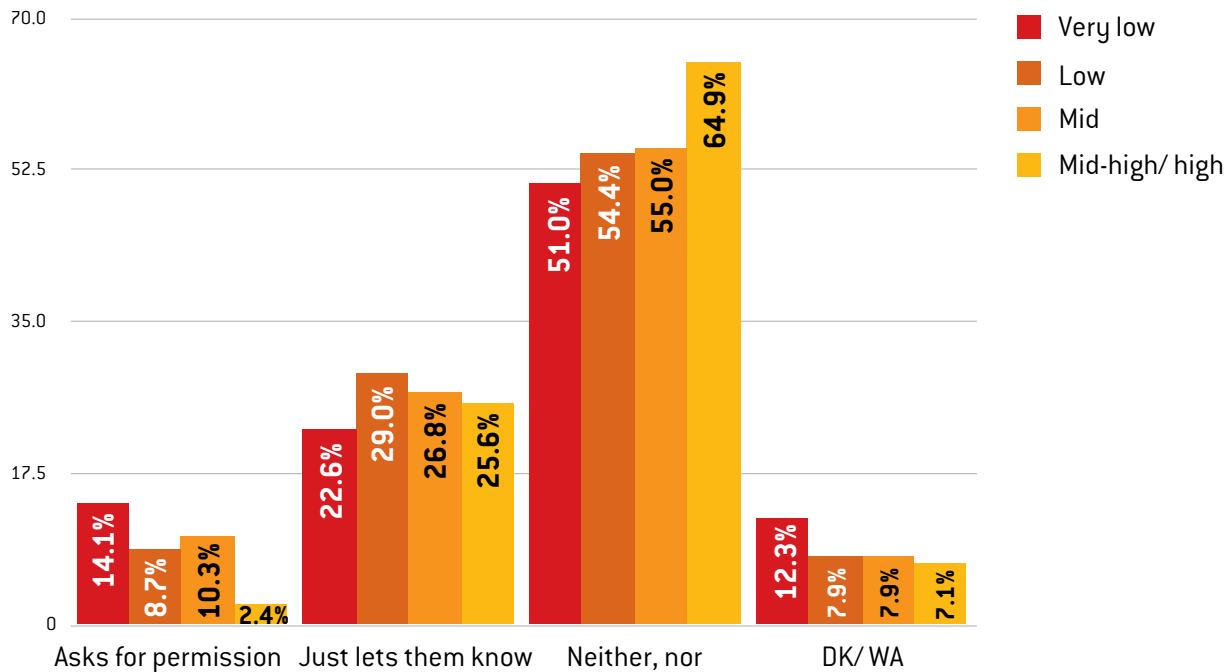
In cities like Querétaro, Mexico and Toluca problems related to employment are the ones that are more perceived by women. In cities like Monterrey, Ciudad Juárez and Tijuana the bigger problems are related to criminality and insecurity.

Do you normally ask your husband, partner or any relative for permission or do you just tell them when you { ...}?




Three out of ten women asks for permission or let their husband, partner or relatives know who they are going to vote for; while four out of ten asks for permission to use contraceptive methods or let their husband, partner or relatives know about it.

Women who ask for permission to use contraceptive methods:
Distribution area: socioeconomic level.



There is a direct relation between the income growth and the tendency not to ask for permission to use *contraceptives*.



NO BOY OR GIRL
SHALL BE DISCRIMINATED
WHILE ENJOYING OR
EXERCISING
THEIR RIGHTS.

BOYS AND GIRLS*

DISCRIMINATION AGAINST CHILDREN (BOYS AND GIRLS)⁶

Any distinction, exclusion, restriction or preference based on the age of boys and girls that aims at or results in the nullification or diminishing of equality before the law, decrease of recognition, enjoyment or exercising under equal conditions of any of the human rights and basic liberties is understood as discrimination against children. Dealing with children, it is also consider discrimination, among others, any obstacle placed to the necessary conditions for their growth and healthy development. To impede them to testify during judicial trials or administrative procedures is also considered a discThe right to receive protection against physical or mental abuse, negligence, mistreatment or exploitation, included sexual abuse is among the rights that children enjoy. They have the right to have an identity (to have a name and a nationality). Besides, they have the right to remain with their parents even against the will of the latter, except when the incumbent authorities determine that the separation is needed for the better interest of the child. This decision is subject to revision from the judicial authorities. Children have the right to form their own judgment and to freely express their opinion in any matter that affects them; these opinions shall be properly taken in consideration according to the age and maturity of the child.

They have the right to be fed, to compulsory basic education free of costs. They have the right to continue their formation in higher educational levels without any form of discrimination. An age limit under which working is prohibited and whose violation is punished by law is also a prerogative of children. Any suspension of rights coming from situations of national security does not authorize the restriction of the right of the children.

* To gather the following information, an individual questionnaire was administered to children in order to learn their perceptions on discrimination.

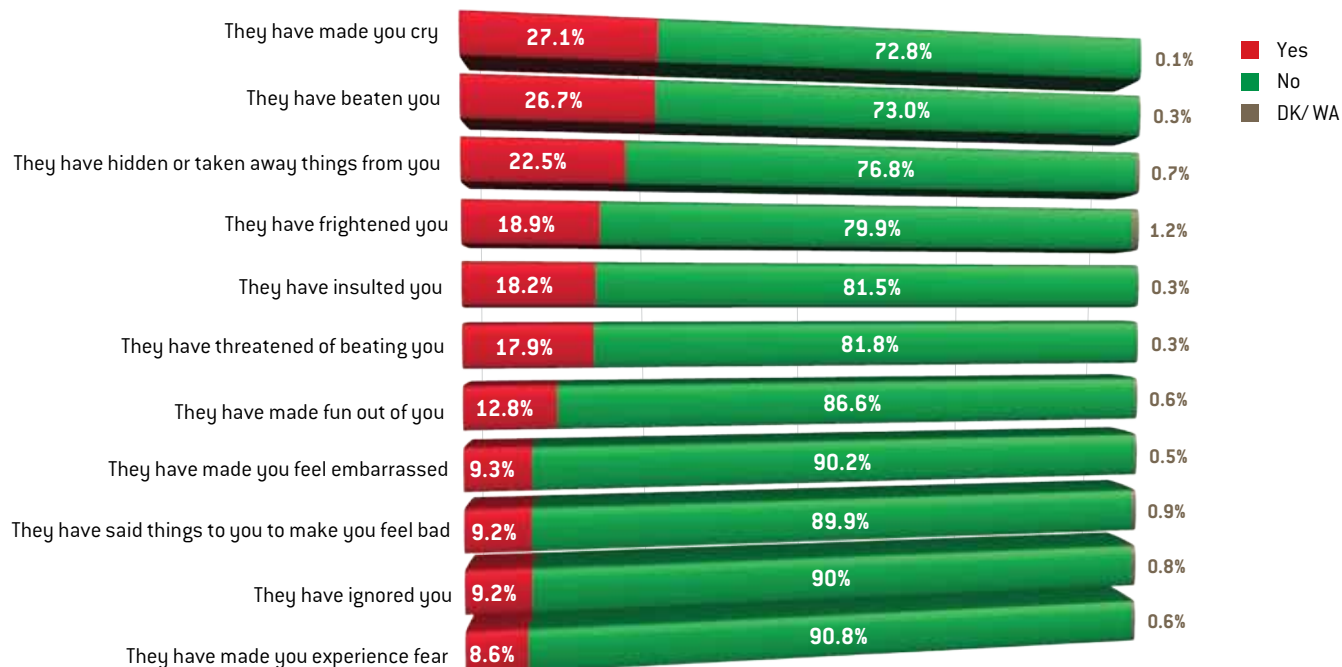


Since my father was alcoholic, he beat my mother very often and didn't feed us. So, my mother had to do the laundry of the neighbors. My brother and I had to help our mom, because we were nine siblings. Later, I didn't like school anymore, because the rest of the children never stopped beating me up. So I once threw a boy from sixth grade from the roof and stabbed another. Well, they expelled me from school.

I do want to study and to learn so that I can get a job and not be in the need of cleaning windshields on the streets: "Please? No, thanks. Won't you give me one more peso?..."

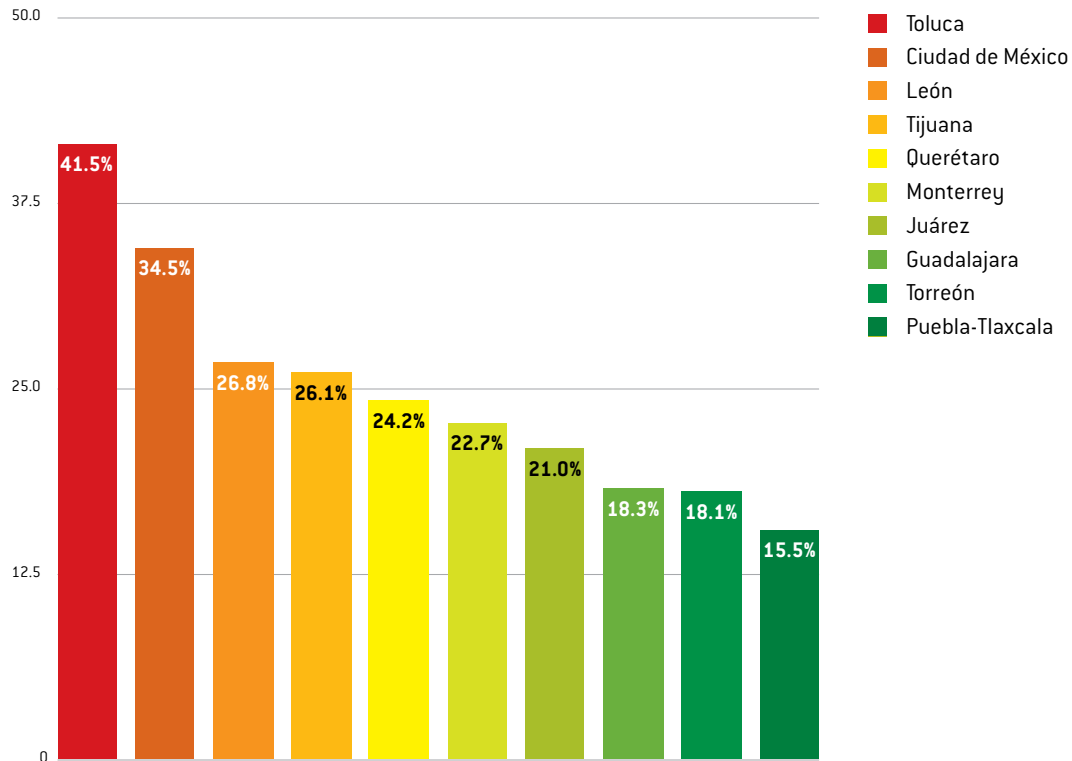
Toño, homeless child.

Since last January till today, tell me if any of the following situations have happened to you at home with your parents ...



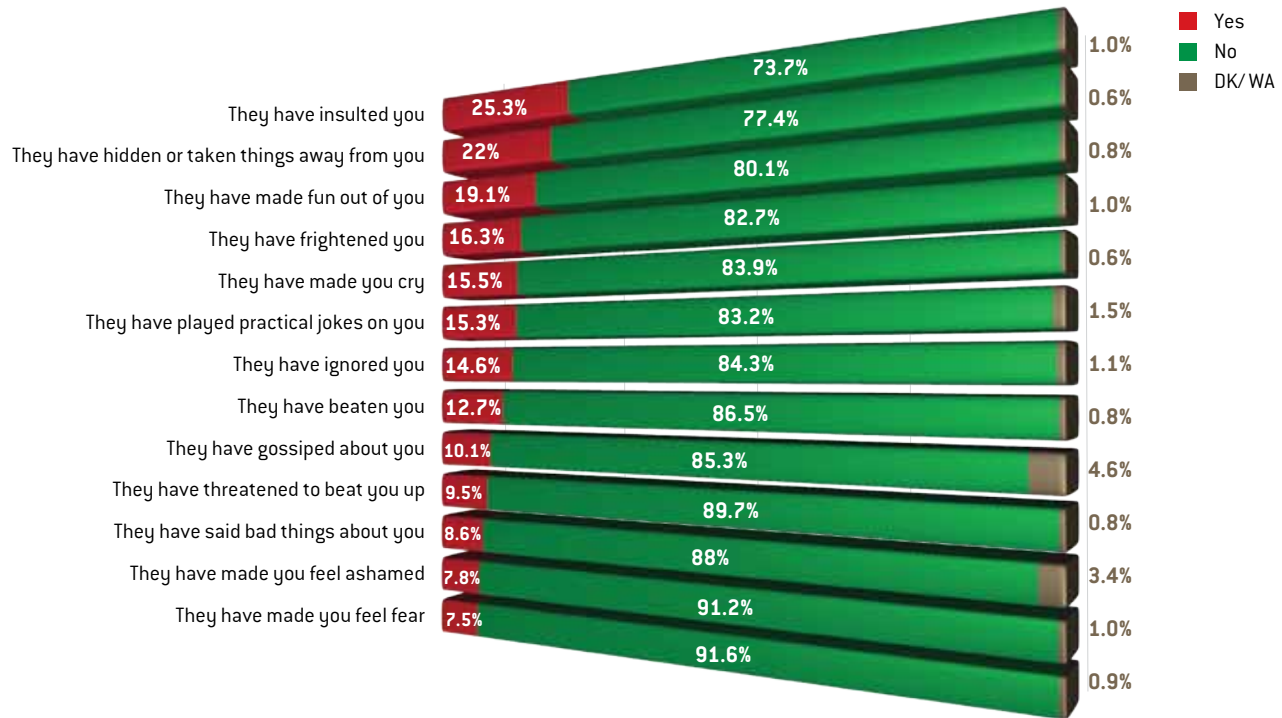
Almost three out of ten children said that their parents *have made them cry* and one out of four *that they were beaten at home*.

Since last January till today, *tell me if one of the following things has happened to you at home with your parents: They have beaten you.* Distribution area: metropolitan zone.



Children express more recurrently to *have been beaten* in the metropolitan zones of Toluca, Mexico City, León and Tijuana

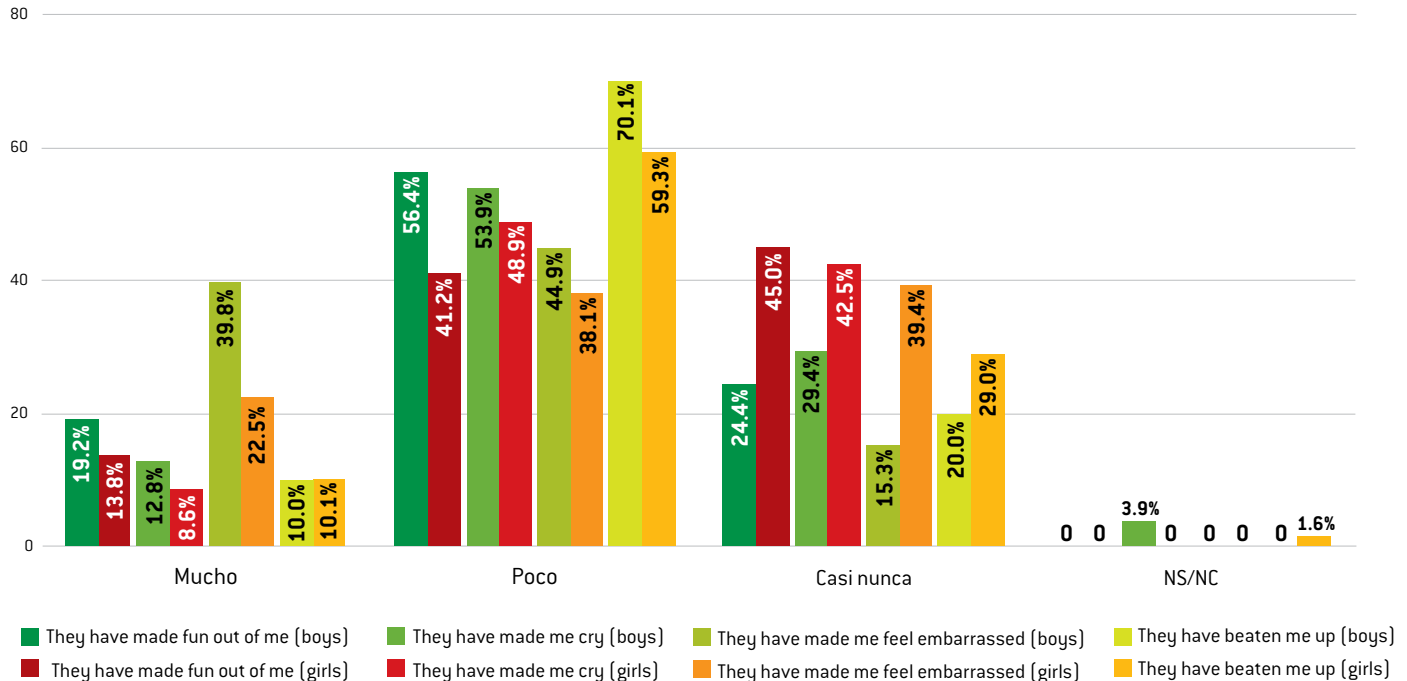
Since last January till today, tell me if one of the following things has happened to you with your schoolmates ...




Those problems that are more frequently pointed out by children are that *they have been insulted* and, two out of ten, that *they have been the center of mockery*. 12.7% pointed out that *they have been beaten*.

Since last January till today, tell me if one of the following things has happened to you with your schoolmates. More often Situations.

Distribution area: sex.



Boys are taken more often as the center of mockery. They have *been more often brought to crying*, and *they have been ashamed and beaten up more often*, too.



NO MAJOR ADULT
SHALL BE DISCRIMINATED
WHILE ENJOYING OR
EXERCISING
THEIR RIGHTS.

MAJOR ADULTS*

DISCRIMINATION AGAINST MAJOR ADULTS⁷

Any distinction, exclusion, restriction or preference based on the age of major adults that aims at or results in the nullification or diminishing of equality before the law, decrease of recognition, enjoyment or exercising under equal conditions of any of the human rights and basic liberties is understood as discrimination against major adults.

Among the situations that particularly affect major adults are those they face anytime while looking for a job or while keeping it. At the same time, there are circumstances that affect unemployed major adults who seek to access up-dating and training courses for their profession. Other forms of discrimination are those committed by the members of their families which can be seen in the abuse, exploitation, isolation, violence and judicial acts that endanger their person, properties and rights.

In general, major adults must be guaranteed of their accessing to medical attention, social security, legal advice free of costs and the assistance of a legal representative whenever it is required. Specifically, the situation of the major adult women must be carefully handled, because some of them spend most of their life-time taking care of their families and are not involved in paid activities that would allow them to get money from retirement funds. Some of them have no right to get a widow's pension.

* To gather the following information, an individual questionnaire was administered to major adults in order to learn their perceptions on discrimination.

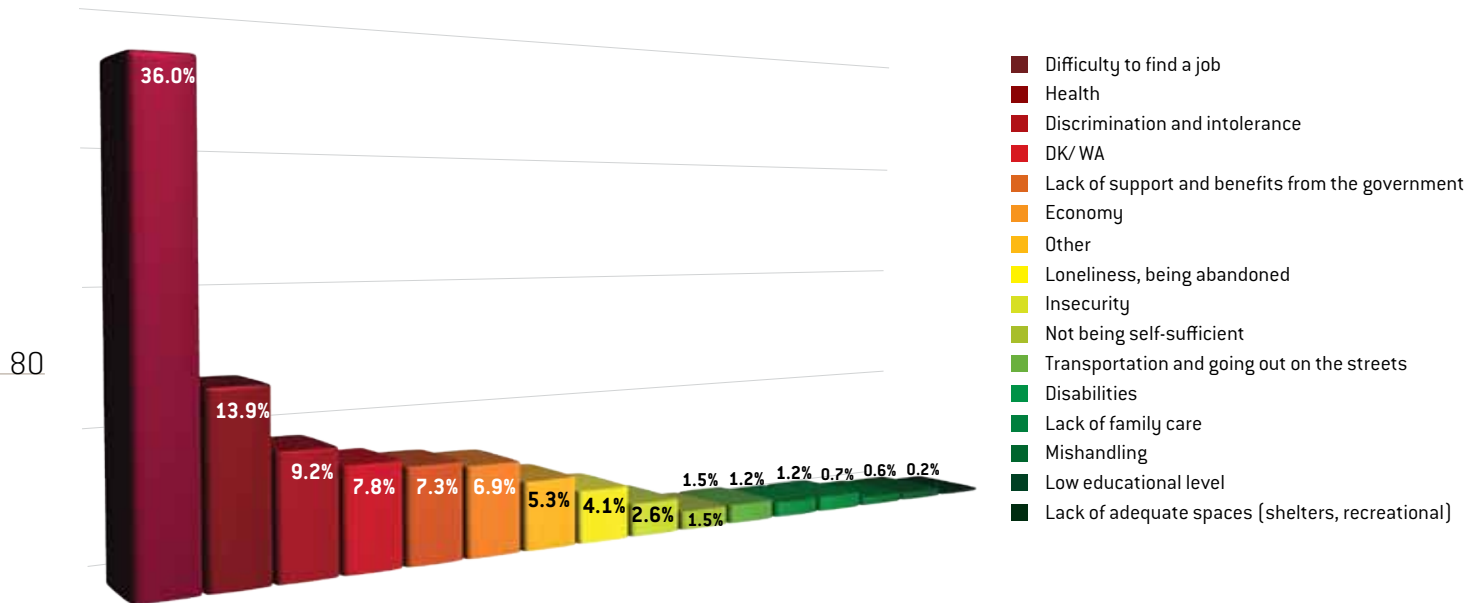


I just want to work. I am still able to. I want to earn my income. I was a business administrative. I was a personal supervisor for many years, but now nobody employs me. I was looking for a job for many years without achieving anything. I am strong and have lots of experience. I can work.

I am a volunteer at a shelter center belonging to the government. I help them at cooking and cleaning to be allowed to eat and sleep there. I am very good at cooking. I have a daughter who lives in Guadalajara, sometimes we meet, but she doesn't know how I live here in Mexico City. She doesn't know what I do for a living; I don't want to tell her.

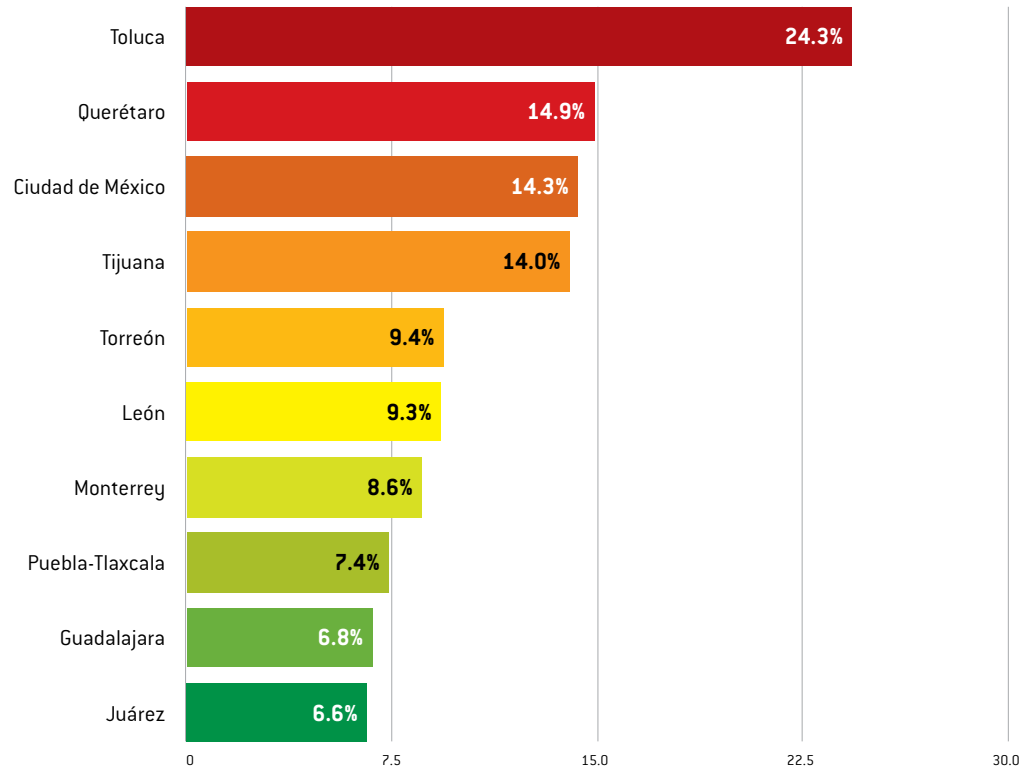
Rafael, major adult.

Currently, which one of the following do you think is the main problem of people your age in Mexico?



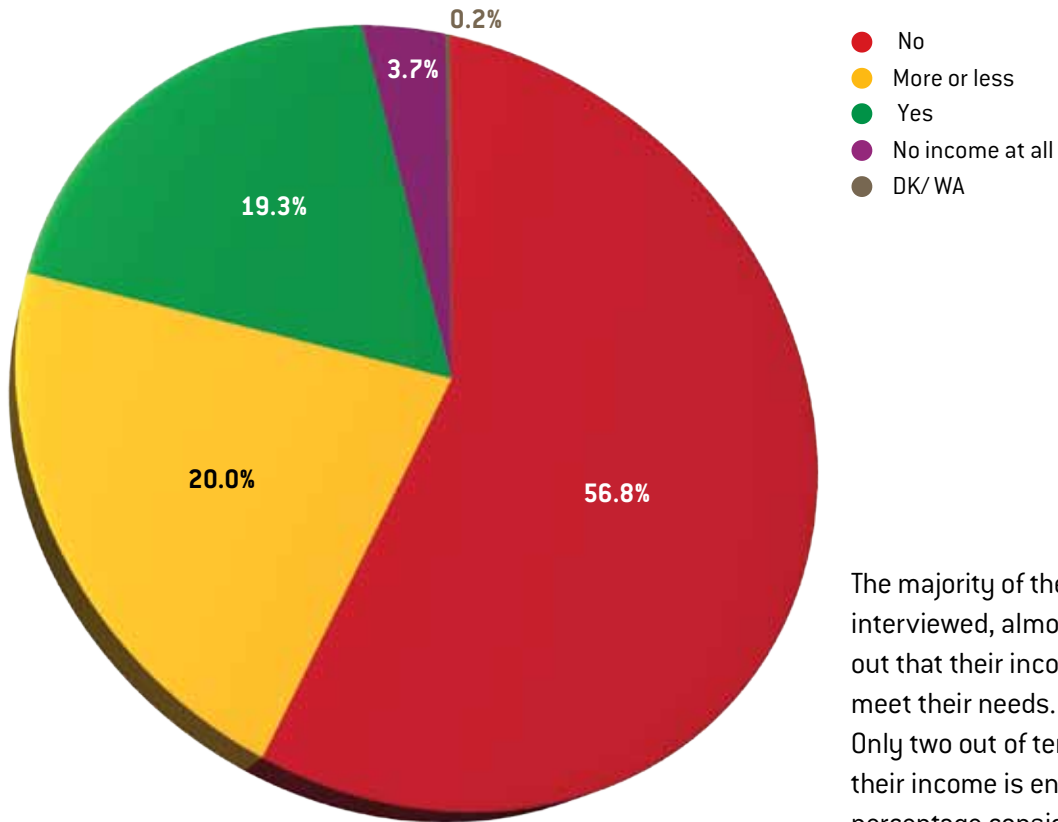
The main problem perceived by four out of ten major adults is the *difficulty to find a job*, followed by *health*, *discrimination and intolerance*, with a much lower percentage.

Currently, which one do you think is the main problem of people your age in Mexico?
Discrimination and intolerance. Distribution area: Metropolitan zone



Within the metropolitan zones, Toluca is the city where major adults consider at a higher rate that *discrimination* and *intolerance* are their main problems, followed by Querétaro, Mexico City and Tijuana

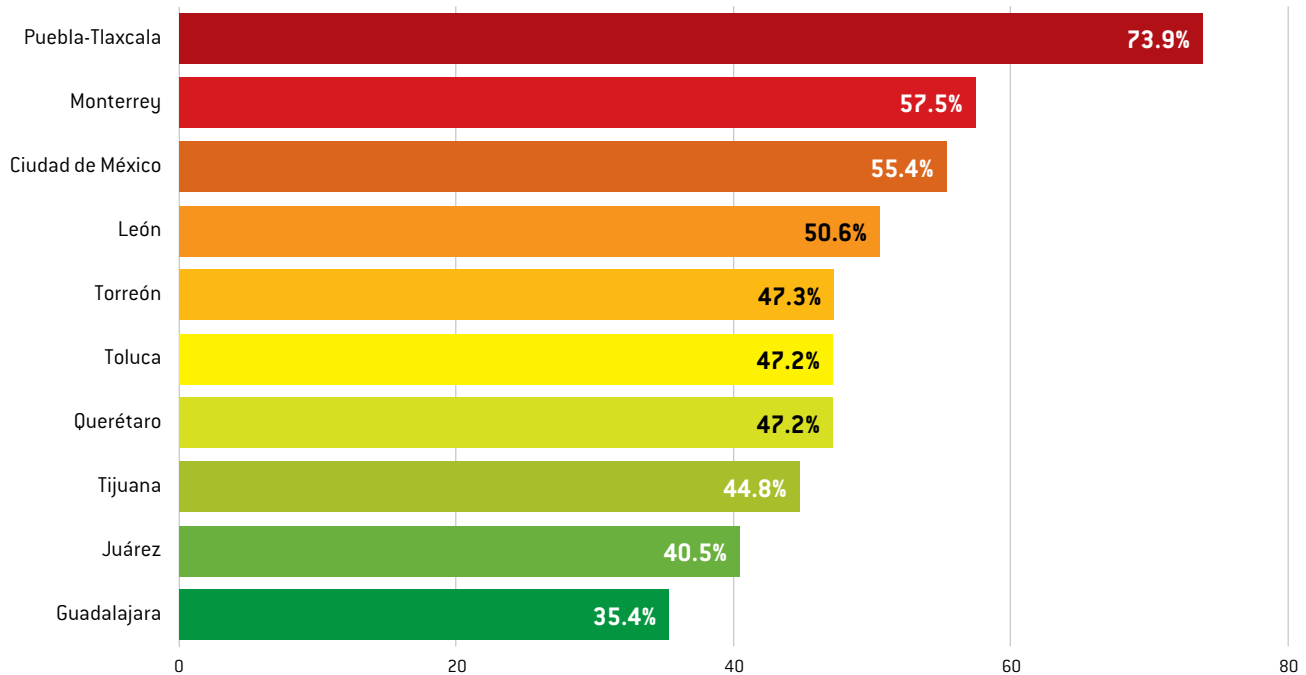
Is your income enough or not to meet your needs?



The majority of the major adults interviewed, almost six out of ten, points out that their income is not sufficient to meet their needs.

Only two out of ten expressed that their income is enough and a similar percentage considers that it more or less suffices to meet their needs.

Is your income enough or not to meet your needs?
No. Distribution area: metropolitan zone.



Puebla-Tlaxcala, Monterrey, Mexico City and León are the cities where more than half of the people interviewed pointed out that they don't count with a sufficing income to meet their needs.

A close-up portrait of a young girl with dark brown hair and bangs. She is looking slightly to her right with a neutral expression. The background is blurred, showing warm, indoor lighting.

NO PERSON WITH
DISABILITIES
SHALL BE DISCRIMINATED
DUE TO THEIR
CONDITION.

PERSONS WITH DISABILITIES*

DISCRIMINATION AGAINST PERSONS WITH DISABILITIES⁸

Discrimination for reasons of having disabilities is understood as any distinction, exclusion or restriction due to a disability that aims at or results in placing obstacles to or nullifying the recognition, enjoyment or exercising under equal conditions of any of the human rights and basic liberties in the political, social, cultural, civil or any other ambit. It includes any form of discrimination, among them, the denial of reasonable accommodations.

Some ways to discriminate persons with disabilities are shown in denying them chances to work or even more subtle manners like segregation and isolation which result in the imposition of physical and social barriers. These forms of discrimination present themselves in both the public and private spheres. Therefore they have to be combated in both of these ambits.

Besides enjoying all of the human rights and basic liberties, persons with disabilities have, among others, the right to have physical, informative and communicative accessibility. These will be granted by the actions of the governmental authorities. They have the right to live independently and to be included in society. They have the right to be incorporated, to permanency and participation in regular educational activities.

* To gather the following information, an individual questionnaire was administered to persons with disabilities in order to learn their perceptions on discrimination.



"One of the schools sent me to the psychologist. She gave my son some tests and she told me he was retarded and that he would never be successful, that he would not be able to, that he was stupid.

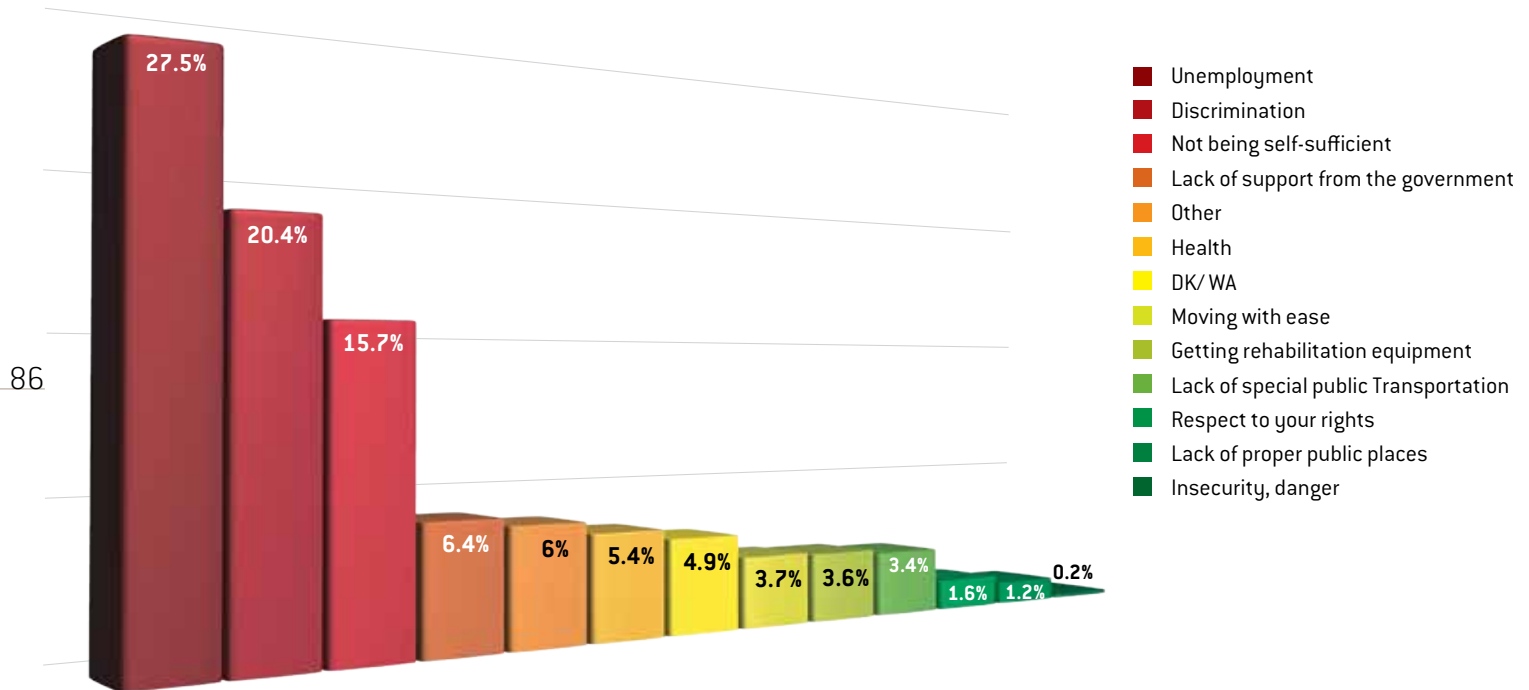
On the streets everybody looks at you. Those looks are painful. It is also painful that some institutions won't let you in and that schools reject you. It is painful that kids make fun out of you.

Autism was nothing known until recent times. There were no places for autistic kids, neither were there schools. They told me he was schizophrenic, that he was mad.

At schools that accept kids with disabilities teachers have no patience, they don't know what to do with them, they want them to adapt by means of force."

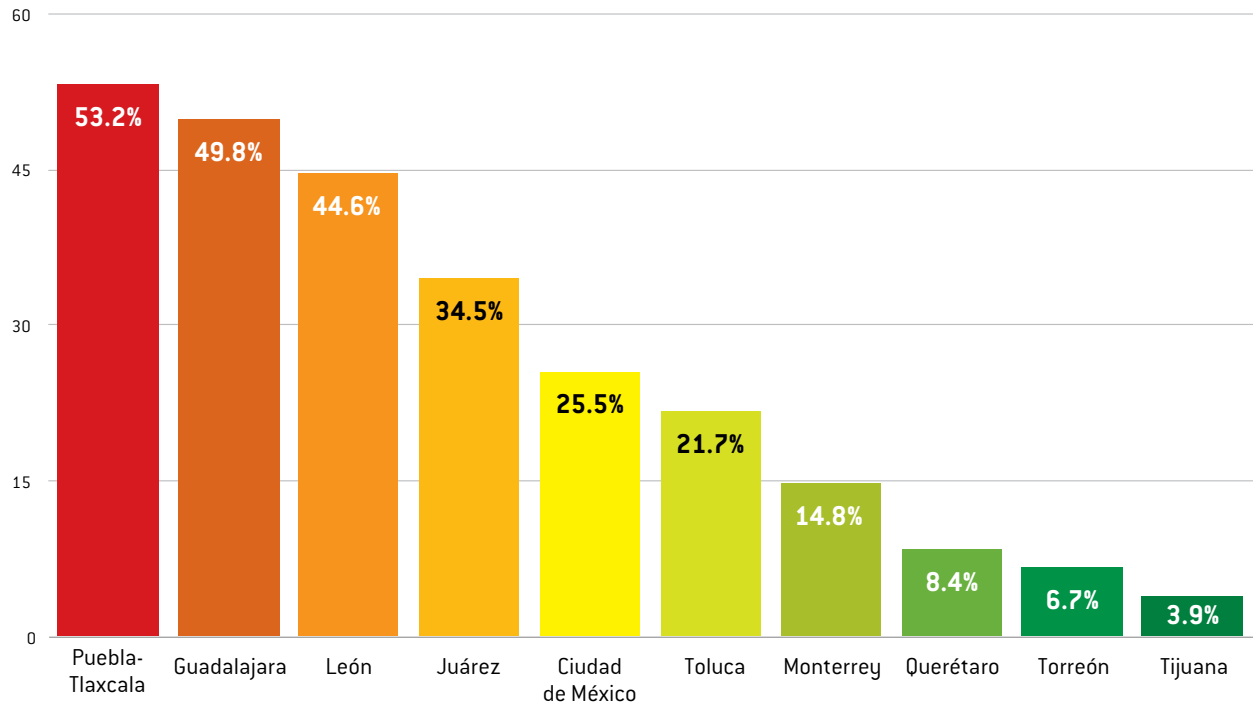
Rosa, mother of an autistic child.

Currently, which one of the following do you think is the main problem of people with your condition in Mexico?



The three main problems that persons with disabilities point out are *unemployment, discrimination* and *not being self sufficient*. At a lower rate, problems appear related to *health, lack of proper public spaces* and *respect to their rights*.

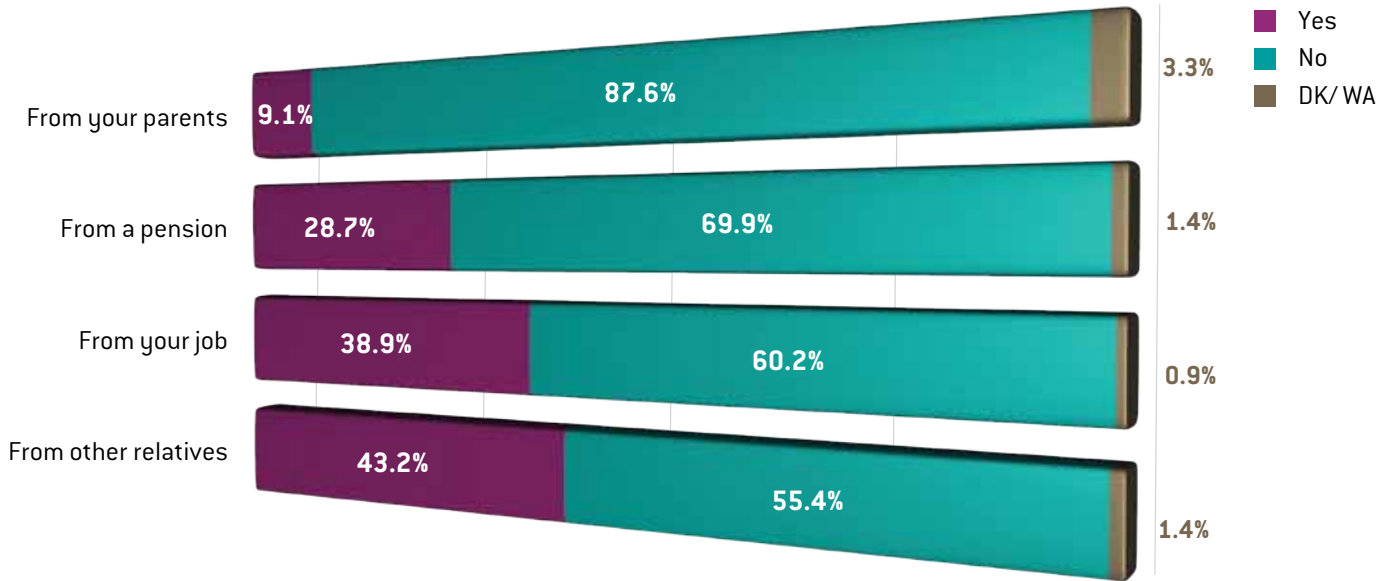
Currently, which one of the following do you think is the main problem of people with your condition in Mexico?
Unemployment. Distribution area: metropolitan zone.



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Puebla-Tlaxcala and Guadalajara are the cities where five out of ten persons with disabilities consider at a higher rate that *unemployment* is their main problem. Contrasting to that, Tijuana and Torreón have the lower unemployment related percentages.

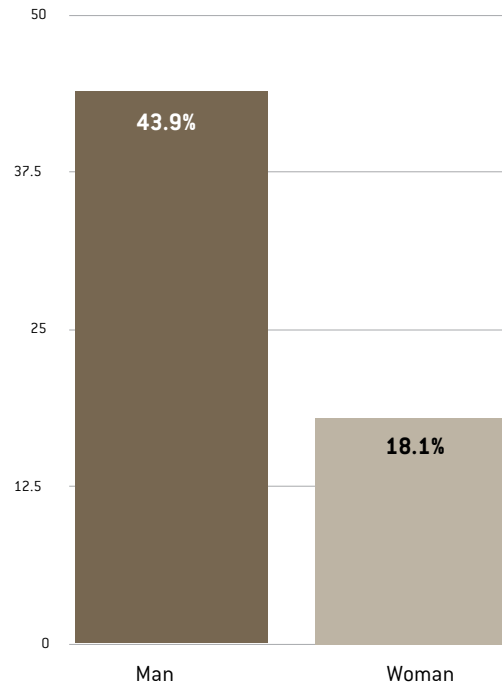
Where does the major part of your income come from?



Four out of ten persons with disabilities mention that relatives other than their parents are their main source of incomes. The second source of income is their *own job*. *Pensions* are on third place and only one out of ten expressed that their income comes from *their parents*.

Where does the major part of your income come from?

Persons with disabilities whose income comes from their job. Distribution area: sex.



The proportion of men with disabilities, who, in comparison to women with disabilities, have their job as their main source of income is two to one. This strengthens the idea that having more than one discrimination-generating characteristic increases the vulnerability of people.



NO IMMIGRANT OR ANY
OF THEIR RELATIVES
SHALL BE DISCRIMINATED
WHILE ENJOYING THEIR RIGHTS
DUE TO THEIR MIGRATING CONDITION.

IMMIGRANTS*

DISCRIMINATION AGAINST IMMIGRANTS⁹

No immigrant, nor any of their relatives, shall be discriminated while enjoying their rights due to their migrating condition, sex motives, race, color, language, religion or conviction, political ideology, any sort of opinion, national, ethnic or social origin, nationality, age, economic condition, patrimony, marital status, birth or any other situation.

Within the international ambit, it is recognized that immigrants and their families, independently of their legal status, have the rights to, among others, live, to not be victims of torture or cruel treatment, inhumane or denigrating punishments. They have the right not to be subjects of slavery, forced labor or serfdom. They have the right to freely leave any country, included their own. Freedom of thought, conscience and religion, of opinion and expression are some of their rights as well. They have the right to be free from illegal and arbitrary interferences in their private life, family and home. They have the right to not be arbitrarily detained and to solicit protection and assistance from the consular authorities from their original country during detention. They have the right to be humanly treated during detention. In case of a civil or criminal accusation, they have the right to a fair trial. They have the right to fair working conditions, to form syndicates, to receive urgent medical attention to preserve their life or to avoid irreparable damage to their health. They have the right to education. Immigrants coming from an indigenous background shall be protected inside their national territory just as abroad. The special necessities of immigrant women and children must be taken care of, especially if the latter are not accompanied. Those conditions must be provided for the immigrant children to meet with their parents or tutors.

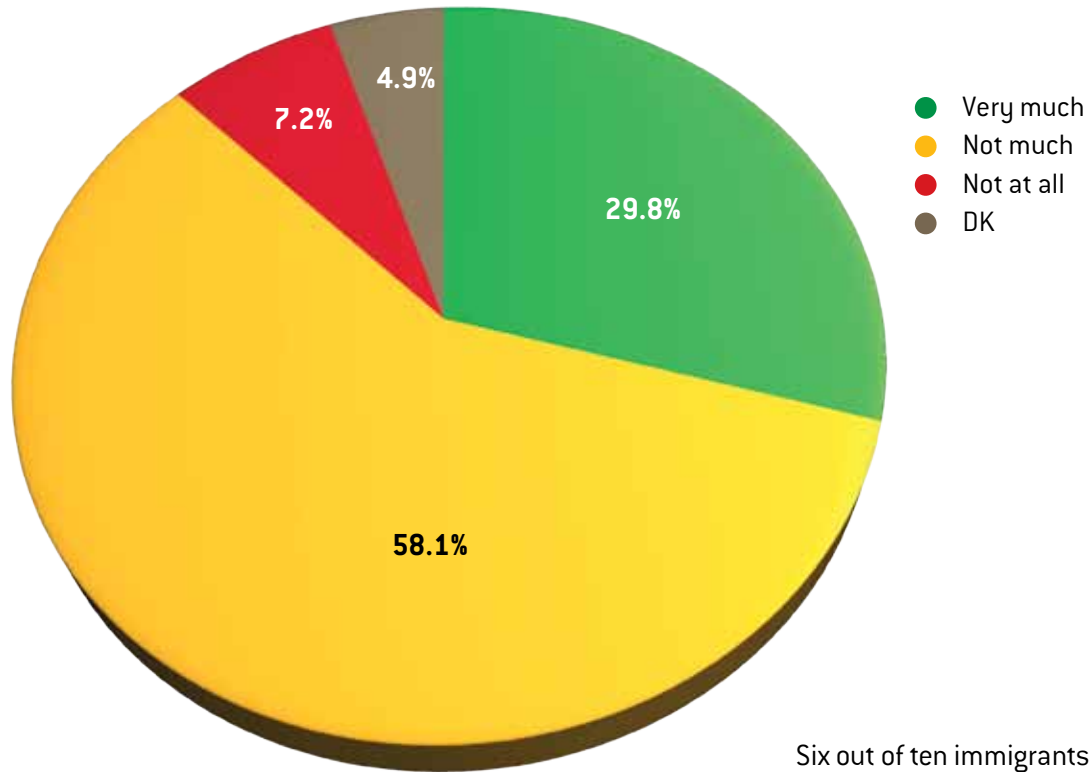
* To gather the following information, an individual questionnaire was administered to immigrants in order to learn their perceptions on discrimination.



My brother and I are from Honduras and, in Tapachula, we took a bus to Tijuana. We had legal papers for transiting in Mexico, but around eleven o'clock in the morning, when we got to El Hueyote, the control lodge in Huixtla, an agent stepped on the bus and, after checking our I.D's, he called somebody on the phone and yelled at us that we had to get off the bus. I told him I would get off, but that he shouldn't yell at me or I would report it, because I had rights. Then, the agent told me: "The right to what? You don't have any right whatsoever, you both are immigrants here and report me to whoever you want, you won't get anything out from it".

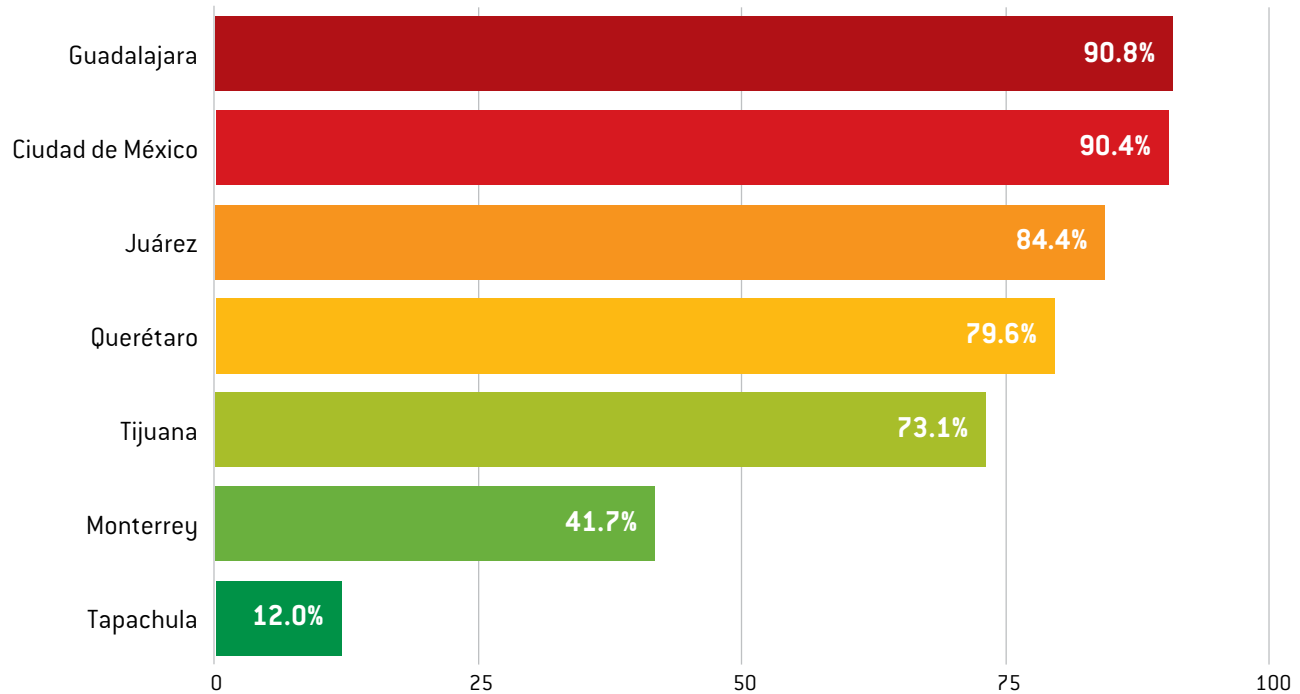
T.C. immigrant from Honduras.

According to you, how much are the rights of immigrants respected in Mexico?



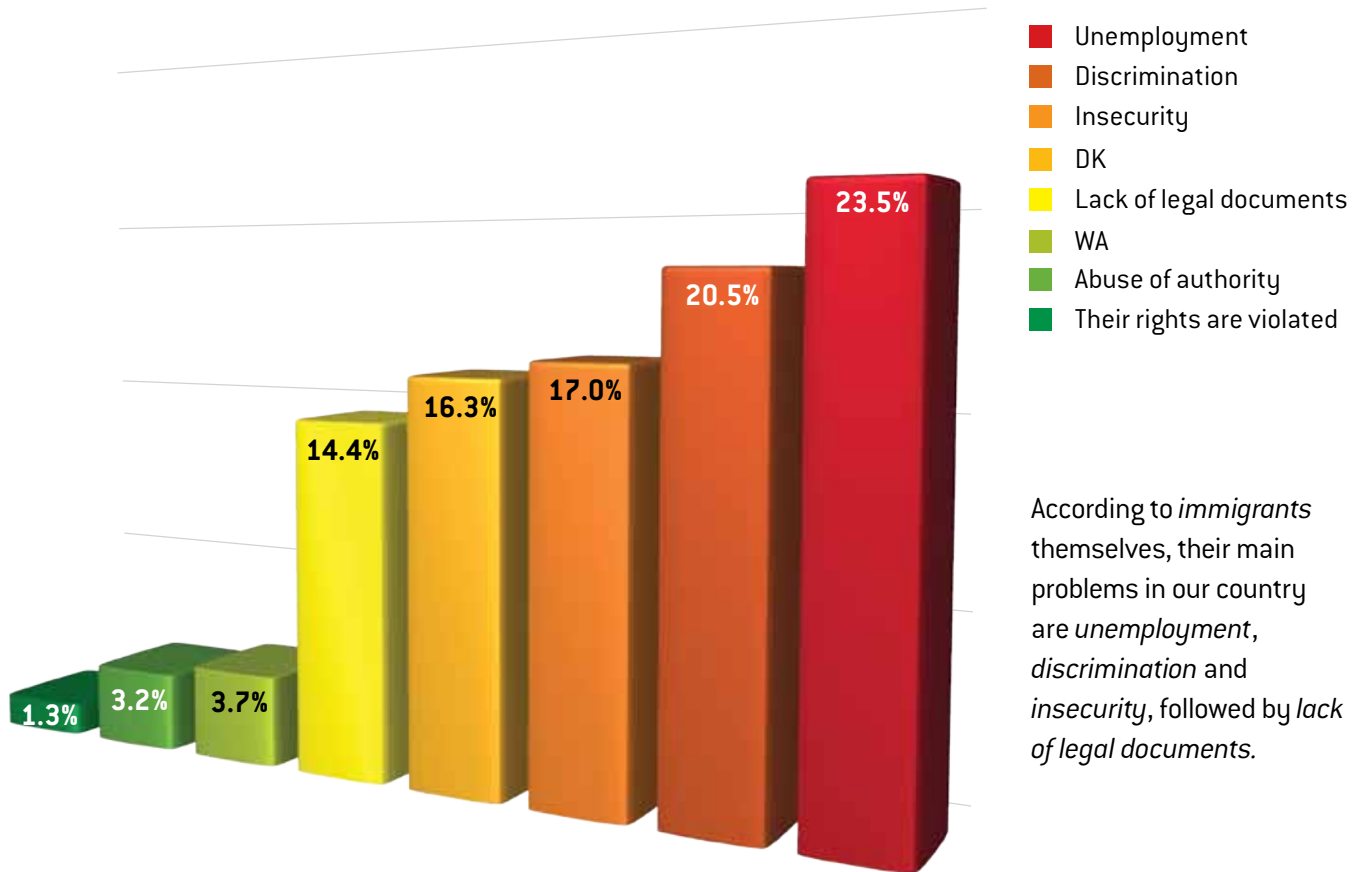
Six out of ten immigrants consider that their rights are *not much* respected in Mexico. One out of ten points out that they are *not respected at all*.

According to you, how much are the rights of immigrants are respected in Mexico? *Not much.*
Distribution area: metropolitan and border zones.



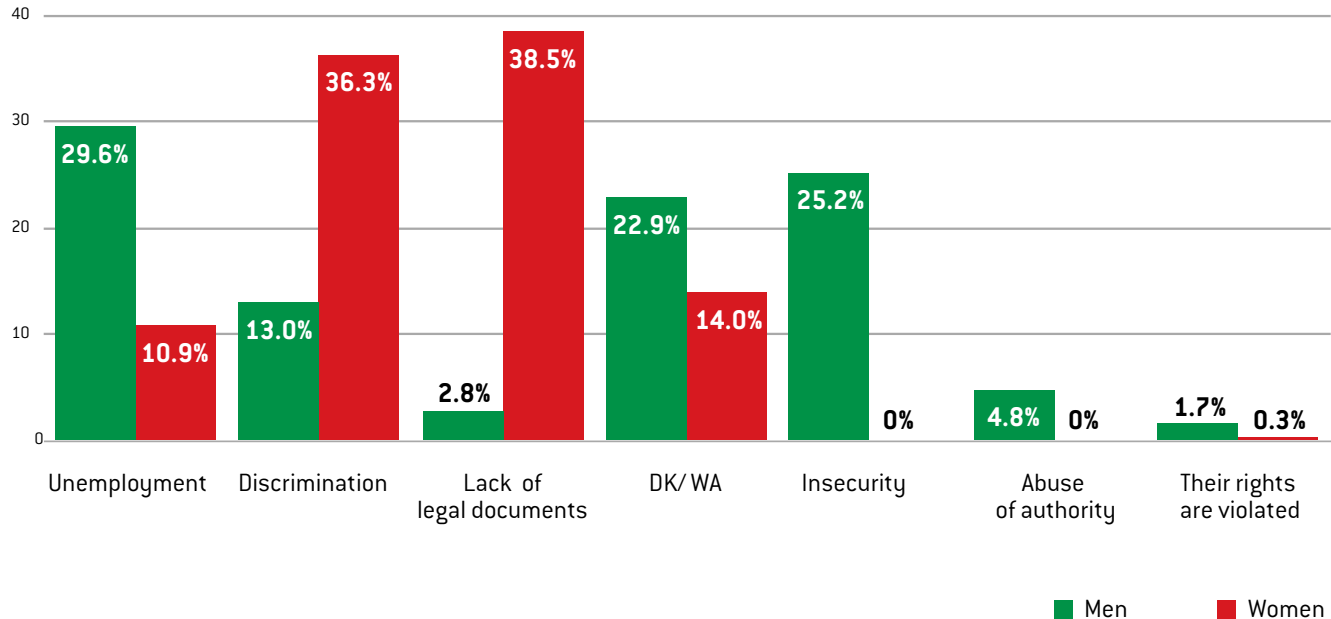
Nine out of ten immigrants pointed out at a similar rate that Guadalajara and Mexico City are the places where their rights are *not much respected*, followed by Ciudad Juárez, Querétaro and Tijuana.

We define as immigrant, any person who was not born in the country where she lives. According to you, what is the main problem for immigrants in Mexico?




We define as immigrant, any person who was not born in the country where she lives. According to you, what is the main problem for immigrants in Mexico?

Distribution area: sex.



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While male immigrants consider that their main problems are *unemployment* and *insecurity*; women think these are the *lack of legal documentation* and *discrimination*.



NO HOUSE-DUTIES HELPER
SHALL BE DISCRIMINATED
WHILE ENJOYING
THEIR RIGHTS.

HOUSE-DUTIES HELPERS*

DISCRIMINATION AGAINST HOUSE-DUTIES HELPERS¹⁰

No house-duties helper shall be discriminated while enjoying their rights out of reasons related to sex, race, color, language, religion, conviction, political or any other type of opinion, national origin, ethnic or social background, age, economic situation, patrimony, marital state, birth or any other condition.

In the current national legislation, different to other professions, rights of persons who help in the duties of the house, most of them women, are excluded. An evidence of this discrimination is that this segment of the working population lacks of documental proofs to evidence the working relation with their employers which derives in a vacuum of legal regulation about the safety and health measures, and prevention of risks and work accidents, just to give a couple of examples.

As a consequence of this, they have a very narrow door to access social security, because house-duties helpers, by law, can only register themselves to the health insurance scheme. Helpers are not protected if fired due to pregnancy, they don't have pension or retirement schemes and their right to receive help from the government to buy a home is restricted, because their employers are exempted from paying contributions to the National Home Fund.

* To gather the following information, an individual questionnaire was administered to house-duties helpers in order to learn their perceptions on discrimination.

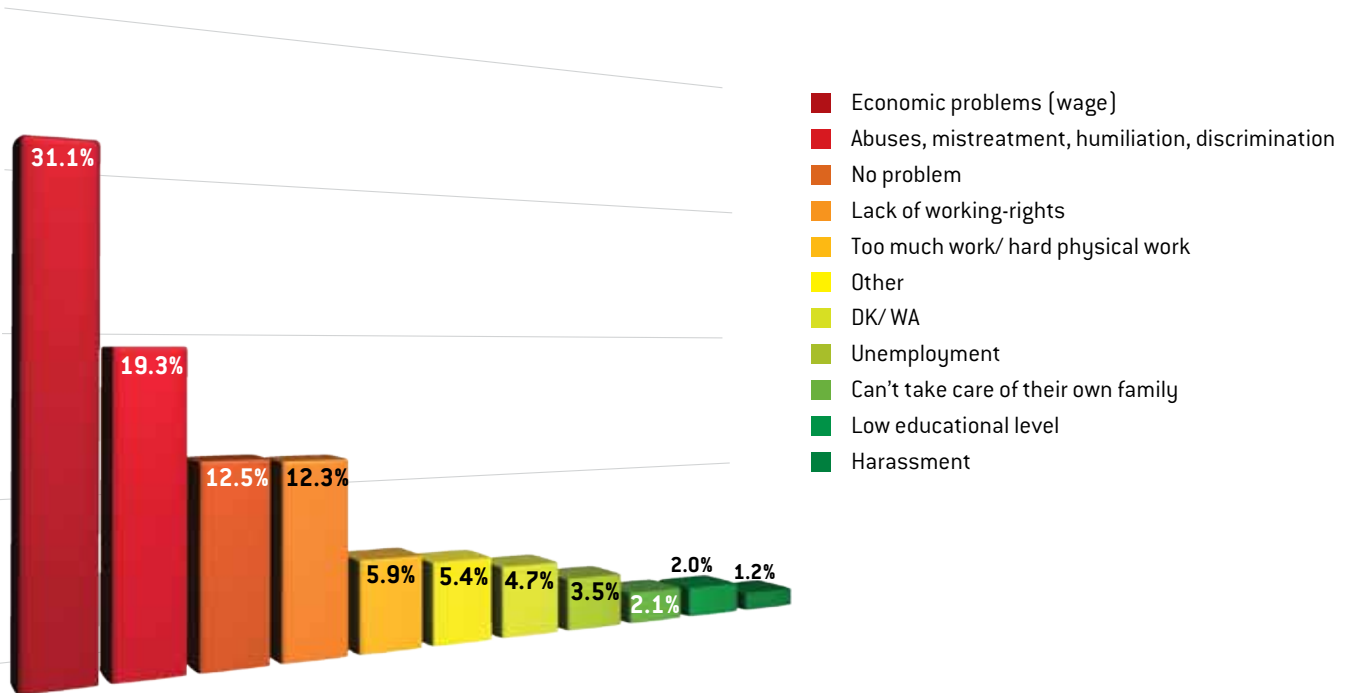


We couldn't eat from what she ate, we ate different [...] we didn't have permission to watch TV or listening to music or chat during the day as we were working, we didn't have that right. We didn't have the right to wash our laundry during the week. We could do it only on Saturdays; when we finished doing it, she always said: "when you finish washing your rags – so she use to say it to us– you will have to clean the washtub with chloral bleach!"

We didn't have right to take anything from the fridge since we were employees. If we wanted a soda, we had to buy it ourselves, if she saw that we were using a jar, she said we had to throw it to the garbage afterwards, because anything we used for eating or drinking became disposable. If she saw that we had used a dish that she normally used, she threw it away or broke it herself.

House-maid.

Currently, which one do you think is the main problem for persons in Mexico who help at house-duties?



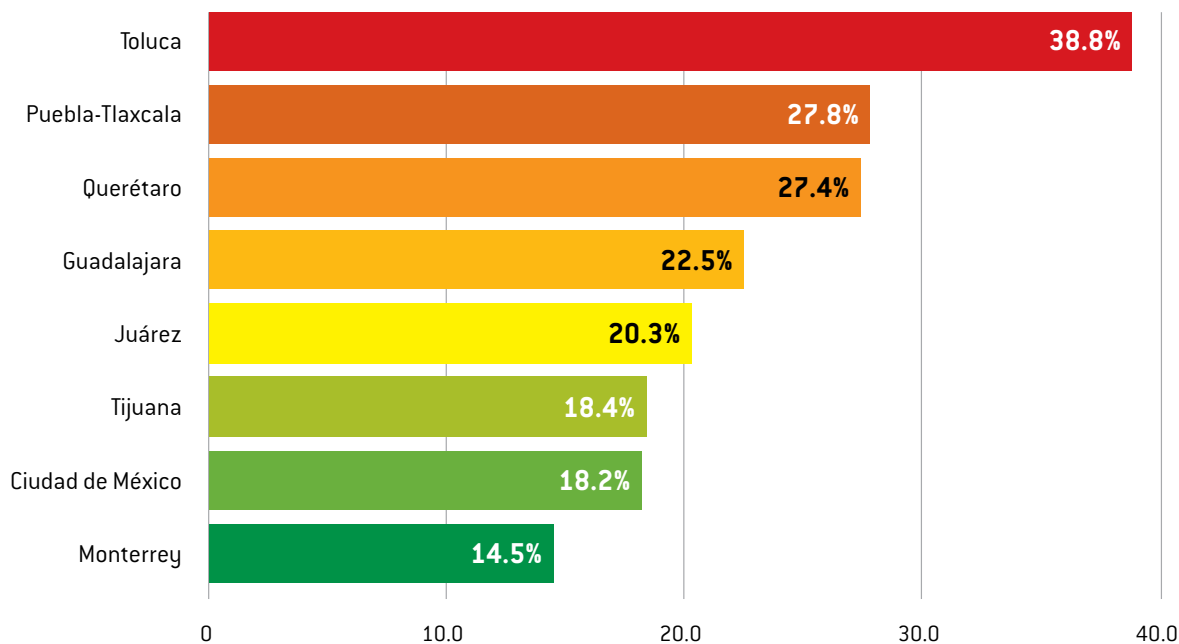
98

A third part of the people that dedicate themselves to help in house-duties points out that the main problem for those who perform that job are *low wages, abuse, mistreatment, humiliation and discrimination*.

Currently, which one do you think is the main problem for persons in Mexico who help at house-duties?

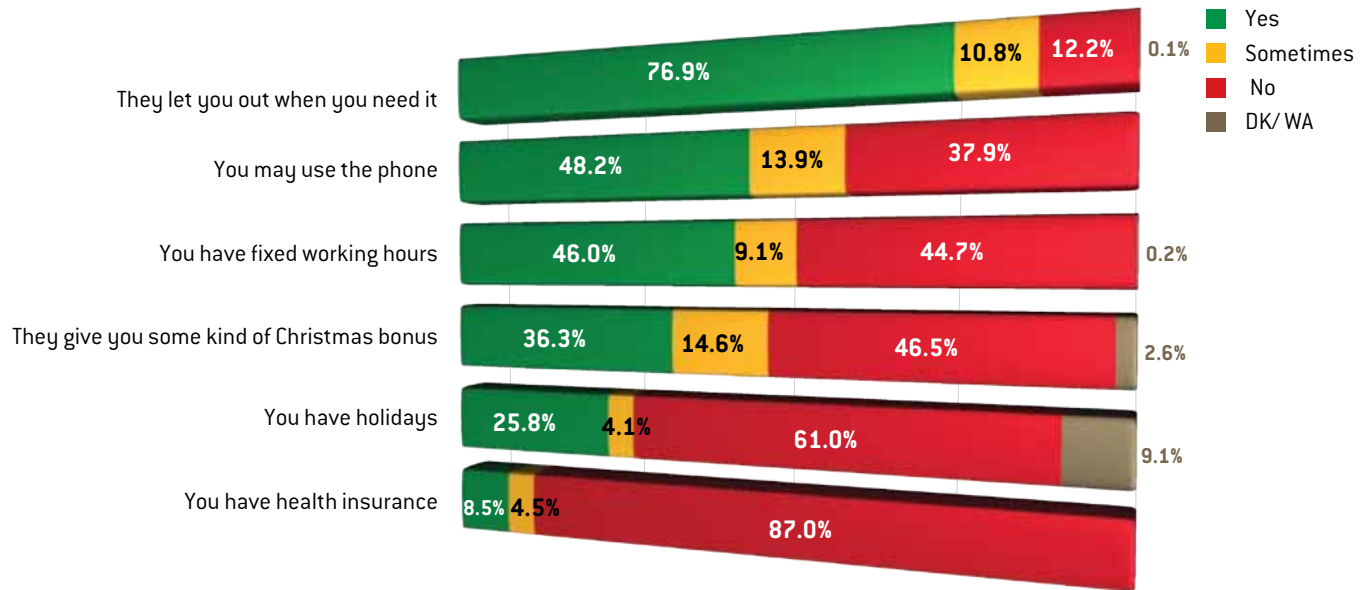
Abuse, mistreatment, humiliation and discrimination.

Distribution area: metropolitan zone.



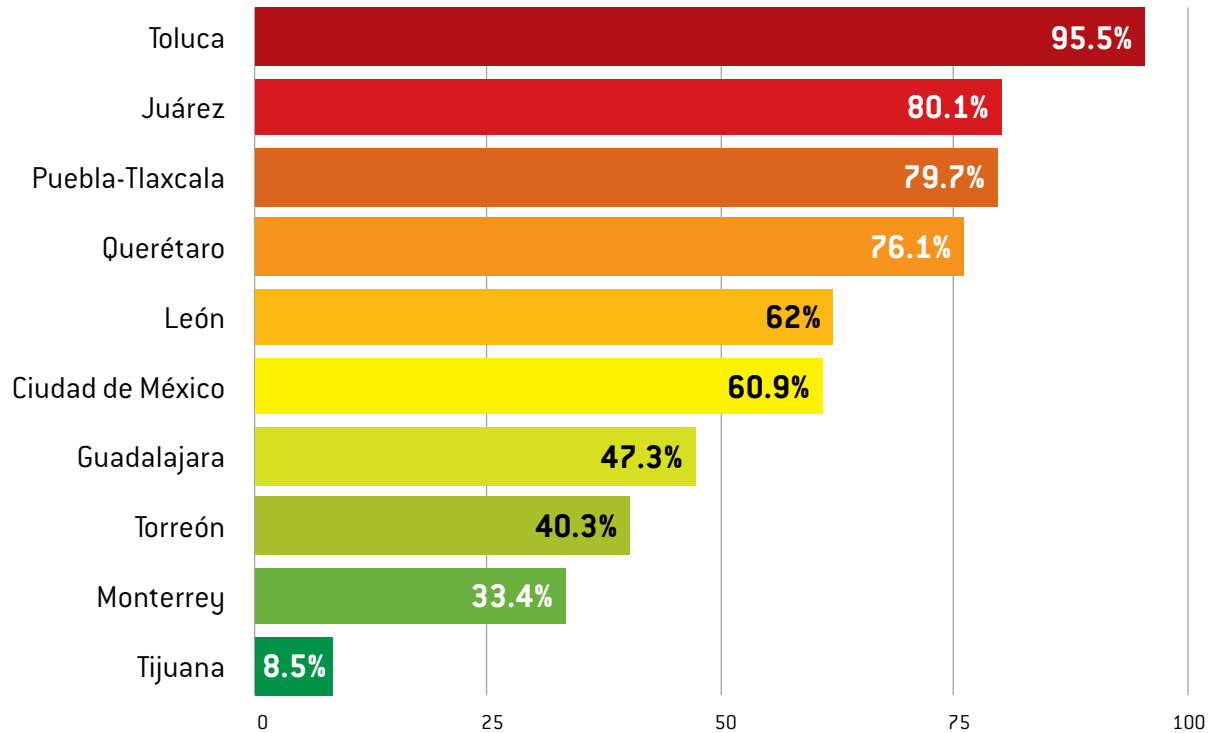
The problem of *abuse, mistreatment, humiliation and discrimination* against persons who help in home-duties is more often found in the metropolitan zones of Toluca, Puebla-Tlaxcala and Querétaro.

At the home where you work (...)?



Eight out of ten persons that help at home-duties in Mexico *do not have medical insurance*; six out of ten *have no vacations*; and almost half of them receive *no Christmas bonus*. A similar percentage pointed out no to have *fixed working hours*.

At the home where you work (...)? You don't have holidays
Distribution area: metropolitan zone.



Toluca, Ciudad Juárez, Puebla-Tlaxcala, Querétaro, León and Mexico City are the places where most of the helpers at home-duties affirmed not to be granted holidays.

PART 3
Conapred



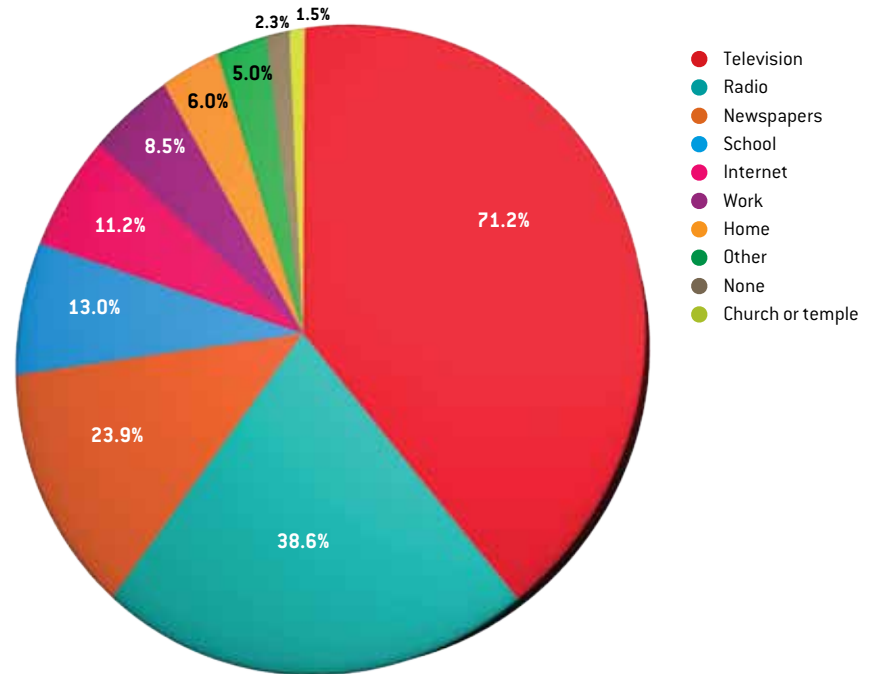
Have you heard about the National Council to Prevent discrimination (Conapred)?

Yes **18.1%**
 Yes, partially **3.4%**
 No **78.2%** DK/ WA **0.2%**



*Where have you heard of Conapred?**

TV is the way through which seven out of ten persons said to have heard about Conapred, followed by radio and, at a lower rate, newspapers



Two out of ten persons have heard about Conapred.

* Question with the option to have several answers. It does not sum 100%.

Scale of trust in political and social actors. In a scale from 0 to 10, where 0 is I don't trust at all and 10 is I trust very much, how much do you trust { ... } ?

ACTOR	AVERAGE
Family	9.1
Public universities	8.0
Church	7.7
Army	7.6
Teachers	7.4
Conapred	7.2
National Commission of Human Rights (CNDH)	7.1
Merchants	6.9
Non-Governmental Organizations	6.8
Communication Media	6.7
Industrials	6.5
Federal Elections Institute (IFE)	6.3
Supreme Court	6.1
Unions	6.0
Public servers	5.9
Government	5.6
Police	5.2
Federal Deputies	5.1
Political parties	5.0

Conapred appears in the scale of trust in a good position: sixth place.

Notes

¹ Some of the dispositions applicable to the UN that define and protect some of the involved human rights are: UDHR, arts 1, 2, and 7; International Covenant on Civil and Political Rights, arts. 2.1 and 26; ICESCR, art. 2.2; General Committee ESCR; General Observation No. 14 regarding the right of enjoying the highest level of health possible, [Art. 12 ICESCR], paragraphs 8 and 18; General Observation No. 15 of the right to water [arts. 11 and 12 of the ICESCR], paragraph 13; General Observation No. 18 about the right to work [art. 6 of the ICESCR], paragraph 12 letter b. i; General Observation No. 20 about the right to no discrimination and Economical, Social and Cultural Rights [art. 2 paragraph 2, of the ICESCR], paragraph 32; the jurisprudence of the Human Rights Committee CCPR/C/50/488/1992, on 4 of April 1994, CCPR/C/50/488/1992: The resolutions of the General Assembly; A/C. 3/65/L.29/Rev. 1 to 12 issued in November 2010: A/C.3/65 from 12 of November 2010; The Yogyakarta principles: Principle 2 on the rights to equality and no discrimination. Those corresponding to OAS are: American Convention of Human Rights, arts. 1.1 and 24; "Protocol of San Salvador", art. 3; the resolutions of the General Assembly: AG/RES. 2435 [XXXVIII-O/08] from 3 of June 2008; the Principles and Good Practices on the Protection of Private Persons of Freedom in America [OAS-ICHR]. In the national ambit: the CPEUM, 1 art, paragraph 2; LFPED, arts. 4 and 9, fragment XXVIII. The states that include in their legislation against discrimination the terms of orientation, sexual preference and some even the term gender identity are: South Baja California, Campeche, Chiapas, Chihuahua, Coahuila, Colima, Federal District [D.F.], Durango, Guerrero, Hidalgo, Michoacán, Nayarit, San Luis Potosí, Yucatán and Zacatecas. For more information about the concepts used, please consult: CDHDF, et. Al; Diagnosis of Human Rights in D.F., chapter 30, Mexico, 2008, pp. 702 – 721.

² Some of the dispositions applicable of the UN that define and protect the

involved human rights are: UDHR, arts. 1, 2 and 7; ICCPR, arts. 2.1, 4.1, 24 and 26; ICESCR, art. 2.2; International Convention on the Elimination of All Form of Racial Discrimination, arts. 1, 4 to 7; Rome Statute of the International Criminal Court, art. 6; C169 Convention on Indigenous and Tribal Populations. Those corresponding to OAS: the American Convention on Human Rights, arts. 1.1, 13.5 and 24; "Protocol of San Salvador", arts. 3 and 13.2. In the national ambit: CPEUM, 1 art. paragraph 3; LFPED, arts. 4 and 14, Criminal Federal Ordinance, art. 149 bis.

³ Currently there are no clear definitions in the national and international ambit about the age range that distinguish youngsters, these go from 12 or 15 to 24 and 29 years of age. Because these ranges of age go through the child and adult phases it is understood that any legislation relative to these two epochs of life is applicable. Therefore some dispositions of the UN upon which the content of the rights of the youngsters are: UDHR, arts. 1, 2 and 16.1; ICCPR, arts. 2.1, 6.5, 10.3 24 and 26; ICESCR, arts. 2.2, 10.3, 12.2 letter a; General Observation No. 20 "No discrimination and economic rights, social and cultural [article 2 paragraph 2 of the ICESCR] of the Economic, Social and Cultural Rights Committee [article 2 paragraph 29; Convention on the Rights of Children, arts. 3, 15.3 letters b and 16. In the national ambit, CPEUM, arts. 1, part 3 and 2 letter B.VIII; LFPED, arts. 4, 9 sections XII and XIX 10.1; Federal Institute for the Youth, art. 2; Bill to protect the rights of Girls, Boys and Adolescents, arts. 2, 3, 4 and 11.

⁴ Some of the dispositions applicable from the United Nations [UN] that define and protect the human rights involved are: UDHR, arts. 1, 2 and 7; ICCPR, arts. 2.1, 4.1, 18, 20.2, 24, 26, 27; ICESCR, arts. 2.2, 3 and 13; Declaration on the Elimination of All Forms of Discrimination and Discrimination Founded on Religion or Convictions, arts. 1, to 3; Rome Statute of the International Criminal Court, art. 6. The corresponding to the OAS are: American Convention on Human Rights, arts. 1.1, 12, 13.5, 16, 22, 24 and 27; Additional Protocol to the American Convention on Human Rights in Matters of Economic, Social and Cultural Rights "Protocol of San Salvador", arts. 3 and 13.2. In the national ambit: Political Constitution of the United States of Mexico, arts. 1, paragraph 3, 24 and 130; Federal Law to

Prevent and Eliminate Discrimination, arts. 4 and 9, sections XVI, XVII; and Federal Criminal Ordinance, art. 149 bis

⁵Some of the dispositions applicable from the United Nations (UN) that define and protect the human rights of women are: UDHR, arts. 1, 2 and 16.1; ICCPR, arts. 2.1, 3, 23.2 and 26; ICESCR, arts. 2.2, 3 letter a. I; and 13; Convention on the Elimination of All Forms of Discrimination Against Women, arts. 1, 4. Those corresponding to the OAS are: American Convention on Human Rights, arts. 1.1, 4.5, 6.1, 17.2 and 24; "Protocol of San Salvador", arts. 3 6.2, 9.2, 15.3 letter b and 16; The Interamerican Convention to Prevent, Sanction and Eradicate Violence against Women "Convention of Belem Do Pará", arts. 4 and 6. In the national ambit: Political Constitution of the United States of Mexico, arts. 1, paragraph 3, 2 fraction A section II and III, Part B section XI letter c; LFPED, arts 4 and 10; General Bill of Equality between Men and Women and General Bill for the Access of Women to a Live Free of Violence; besides, 15 Local Ordinances that establish equality between men and women in 31 of the federated entities establish laws against GBV, in 25 against FBV and in four against human trafficking.

⁶Some of the dispositions applicable from the United Nations (UN) that define and protect the human rights of boys and girls are: UDHR, arts. 1, 2 and 16.1; ICCPR, arts. 2.1, 6.5, 10.3; 24 and 26; ICESCR, arts. 2.2, 10.3, 12.2 letter a; Convention on the Rights of Children, arts. 1, 2, 7 to 9, 12 and 19. The corresponding to the OAS are: American Convention on Human Rights, arts. 1.1, 19, 24 and 27; "Protocol of San Salvador", arts. 3, 15.3 letter b and 16; in the national ambit: Political Constitution of the United States of Mexico, arts. 1, paragraph 3, 2, Part B section VIII; LFPED, arts. 4 and 9 sections XII and XIX, 10.1: The Ordinance of the Federal Institute for the Youth, art. 2; Law for the Protection of the Rights of the Boys, Girls and Adolescents, arts. 2, 3, 4 and 11.

⁷In the federal ambit it is understood that major adults are those who are 60 years old or more and that live or are just transitorily within national territory. Some of the dispositions applicable from the United Nations (UN) that define and protect the human rights of women are: UDHR, arts. 1, 2 and 16.1; ICCPR, arts. 2.1 and 26; ICESCR, arts. 2.; the General Ob-

servation No. 20* No Discrimination and Economic, Social and Cultural Rights [arts. 2 paragraph 2] from the Committee of the ESCR paragraph 29; General Observation No. 6 "Economic, Social and Cultural Rights of Major Persons" issued by the same Committee, paragraphs 20 to 22. The ones corresponding to the OAS are: American Convention on Human Rights, arts. 1.1 and 24; "Protocol of San Salvador", arts. 3rd and 17; in the national ambit: Political Constitution of the United States of Mexico, arts. 1, paragraph 3; LFPED, arts. 4 and 12; Ordinance of the Rights of the Major Adults, arts. 3, 5, 8, 9 and 10 sections VII and IX.

⁸The reasonable adjustments are necessary and adequate modifications and adaptations that do not bear a disproportionate or inadequate burden, when needed for a particular case, to guarantee people with disabilities the enjoyment or exercise, under equal conditions, of all of the human rights and fundamental liberties. Some of the dispositions applicable from the United Nations (UN) that define and protect the human rights of women are: UDHR, arts. 1, 2 and 16.1; ICCPR, arts. 2. 2; Convention on the Rights of Persons with Disabilities, especially arts. 2, 3, 4, 5, 9 and 27.1 letter h; the General Observation No. 20 "No discrimination and economic, social and cultural rights [Arts. 2 paragraph 2 from ICESCR] from the Committee of the ESCR, paragraph 11; General Observation No. 5 issued by the same committee, paragraph 15. Those corresponding to the OAS are: American Convention on Human Rights, arts. 1.1, and 24; "Protocol of San Salvador", arts. 3 and 18. In the national ambit: Political Constitution of the United States of Mexico, arts. 1, paragraph 3; LFPED, arts 4 , 11 section III and 13. General Ordinance on Inclusion of People with Disabilities which derogates the current Law, yet it has not yet been published and promulgated which means it is not yet in force.

⁹Some of the dispositions applicable from the United Nations (UN) that define and protect the human rights of immigrants are: UDHR, arts. 1, 2; ICCPR, arts. 2.1 and 26; ICESCR, arts. 2.2; International Convention on the Protection of the Rights of All Immigrant Workers and their Families, arts. 1, 7 to 33; those corresponding to the OAS are: American Convention on Human Rights, arts. 1.1 and 24; "Protocol of San Salvador", arts. 3rd; in

the national ambit: Political Constitution of the United States of Mexico, arts. 1 paragraph 3, Letter B, section II; LFPED, arts 4 and 11 and 13; in two federative states there are ordinances to protect the rights of the immigrants. Besides, the Senate of the Republic recently passed a proposal for a new Law: the General Law of Migration which is currently at the Chamber of Deputies for its supervision and approval.

¹⁰ Some of the dispositions applicable from the United Nations (UN) that define and protect the human rights of women and labor rights are: UDHR, arts. 1, 2 and 16.1; ICCPR, arts. 2.1, 3, 23.2 and 26; ICESCR, arts. 2.2, 3 letter a. I; and 13; Convention on the Elimination of All Forms of Discrimination Against Women, arts. 1, 4. International Convention on Protection of the Rights of All Migrating Workers and their Families, arts. 1 and 2.2; Final Observations to Mexico from the Committee to Eliminate Discrimination against Women, 5 Periodic Report on the state of things, August the 6th 2002 paragraphs 441 and 442; General Observation No. 1 of the Protection of the Rights of All Migrating Workers and their Families, paragraph 59. Those corresponding to the OAS are: American Convention on Human Rights, arts, 1.1, 4.5, 6.1, 17.2 and 24; "Protocol of San Salvador", arts. 3 6.2, 9.2, 15.3 letter b and 16; The Interamerican Convention to Prevent, Sanction and Eradicate Violence Against Women 2Convention of Belem Do Pará", arts. 4 and 6. In the national ambit: Political Constitution of the United States of Mexico, arts. 1, paragraph 3, 123 part A, sections XII and XXIX; LFPED, arts. 4 and 10; Federal Labor Law arts. 136, 137, 146, 338 and 339, Social Security Law, arts. 2, 11, 12, 13, 222; Regulation to the Social Security Law in terms of Registration, Classification of Companies and Revenue Collection, arts. 81 to 84.

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Overall results, was printed in June 2011 at Corporación Mexicana de
Impresión, S.A. de C.V., General Victoriano Zepeda 22, col Observatorio, col.
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GOBIERNO
FEDERAL

SEGOB



Vivir Mejor



*All persons have the same origin,
with tonalities and shades,
we are like leaves from the same tree ...*



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