

Volume I, Issue I — July — December-2015

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Journal- Republic of El Salvador

ISSN-On line: 2414-4886

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**ECORFAN Journal-Republic of El Salvador**, Volume 1, Issue 1, July-December 2015, is a journal edited semestral by ECORFAN. San Quentin Avenue, Apartment R 1-17 Miralvalle Cologne, San Salvador, Republic of El Salvador. WEB:[www.ecorfan.org/republicofelsalvador/](http://www.ecorfan.org/republicofelsalvador/), [journal@ecorfan.org](mailto:journal@ecorfan.org). Editor in Chief: RAMOS-ESCAMILLA, María. ISSN-On line: 2414-4886. Responsible for the latest update of this number ECORFAN Computer Unit. ESCAMILLA-BOUCHÁN, Imelda, LUNA-SOTO, Vladimir, San Quentin Avenue, Apartment R 1-17 Miralvalle Cologne, San Salvador, Republic of El Salvador, last updated December 31, 2015.

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ECORFAN Journal-Republic of El Salvador is a research journal that publishes articles in the areas of:

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In Pro-Research, Teaching and Training of human resources committed to Science. The content of the articles and reviews that appear in each issue are those of the authors and does not necessarily the opinion of the editor in chief.

*In Number 1st presented an article Those who leave suffer more than those who stay... And those who remain, fight. Excerpt from the film "innocent voices" by ORTÍZ-DURÁN, Tatiana Cecilia with adscription in the International Organization for Migration, in the next Section an article Central American migration in transit through San Luis Potosi, Mexico, especially the case of El Salvador by ALAS-SOLA, Gilberto Américo with adscription in the College of the Northern Border of Mexico and Universidad Autónoma de San Luis Potosí, in the next Section an article: Integral inclusion and right to the City of migrants and return on State of Nayarit, Mexico by SALCEDO-ROSALES, Juan Miguel with adscription in the Universidad Autónoma de San Luis Potosí, in the next Section an article Gender equality and non-discrimination by GARCÍA-VALDIVIESO, Celia with adscription in the Human Rights State Commission of San Luis Potosi, in the next Section an article: A goal or a mission? A perspective of social inclusion from moral conception by HERNÁNDEZ-BRACAMONTES, Luis Alberto, with adscription in Universidad Latina de América, Morelia, in the next Section an article The struggle of transsexual, transgender and transvestite people for legal recognition of gender as a human right built in Mexico City by MARÍN-MERCADO, José Daniel with adscription in Universidad Autónoma de San Luis Potosí, in the next Section an article Failure of gay women in health services, a violation of human rights by CUEVAS-VILLELA, Wendy Deyanira.*

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**Those who leave suffer more than those who stay... And those who remain, fight.  
Excerpt from the film "innocent voices"**

ORTÍZ-DURÁN, Tatiana Cecilia\*†

*International Organization for Migration at San Salvador*

Received January 4, 2015; Accepted October 23, 2015

**Abstract**

El Salvador, as Latin American territory, historically has been characterized by a series of abuses of power, poor state response and low levels of democratization, allowing fragmenting society. So that the popular struggle for the vindication of their rights and guarantees as citizens sectors, has taken important dyes in historical processes in the country.

One of the key periods of this struggle was the Civil War (1980-1992), for this article will be used as a resource one of the most representative audiovisual productions of the paintings of the time, the film "Innocent Voices" reality captured by filmmaker Luis Mandoki, based on real events of the Lord Oscar Torres, who was represented by Chava, 11 year old, who gently envelops us and courage in the history of hundreds of children vulnerable to persecution. This story presents a tour of the family of Chava hard hit by the ravages of living in a territory disputed by both the armed forces and guerrillas in the capital of San Salvador, a family that was hit not only by shifting into the country but also by the extreme consequences of migrating abroad, in search of the American dream. While this article goes back a couple of decades ago, it allows us to analyze the current immigration crisis in El Salvador, violence being one of the axes that is making a series of voluntary or forced displacement.

**Migration, Dictatorship, poverty.**

**Citation:** ORTÍZ-DURÁN, Tatiana Cecilia. Those who leave suffer more than those who stay... And those who remain, fight. Excerpt from the film "innocent voices". ECORFAN Journal-Republic of El Salvador 2015, 1-1: 1-5

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\* Correspondence to Author (email: tatiana.ordu@gmail.com)

† Researcher contributing first author.



### **Salvadoran society historically an unequal territory**

(...) To govern for the common good, and opened to the public a set of possible variables that made up the sphere of politics (...) Gori, 2013: 43.

El Salvador is a country that throughout its history has been marked by contradictions and social conflicts, partly related to the monopolization of wealth, exploitation at work and life of an abusive and fraudulent political power which has extended its dominion since the late nineteenth century and during the twentieth century. Since 1931, El Salvador was set up in a way of economic and institutional performance that led the country to establish itself as coffee, settling in that period a system of communal lands and ejidos, which resulted in an intense process of concentration landowner so that few families took over large tracts of land, dedicated to the production, processing and marketing of coffee.

In 1931 a coup which lasted until 1979, characterized by the primacy of the armed forces controlled and supported by the landed elite authoritarian rule began. The changes that were taking place in the Salvadoran productive structure opened space for the emergence of new economic sectors and bourgeois factions; these came to dispute the traditional landed gentry share power. By 1979 the socioeconomic structure of the bourgeoisie showed a strong concentration oligopolies which controlled 45% of national production, 29% of employment and 59% appropriated surplus. Most large companies were located in the agricultural export sector, the concentration was such that by 1961 alone six families owned 71.923 hectares of the most productive land in the country.

In short, there was a "(...) high degree of economic concentration in a small number of key strategic companies and controlling all economic activity (...) Sevilla in Emmerich and Benitez Manaut, 1990.90.

To understand in depth the scenario that characterized El Salvador during the civil war years, O'Donnell raises the concept of hegemony crisis - the emergence of behavior and displays of subordinate classes that no longer fit, regular and usually, reproduction of social relations in capitalist society centered "(O'Donnell, 1982: 51).

Based on this concept it indicates that a crisis of this nature is the result of a failed state in its role as guarantor of the reproduction of social relations, using mechanisms of ideological control and coercion. In turn the crisis of hegemony can reach an even higher level of tension is the case that effective armed attempts to strip the existing order arise. In a situation of these characteristics, the State is disputing its sovereignty over the territory, as happened during the Civil War 1980-1992. In more specific terms it could be argued that the scenario led to the armed conflict between two sectors of Salvadoran society, he began to take shape from the 1970s, giving a series of factors that led to the outbreak of social conflict. Among which may be mentioned the concentration of land in the framework of a productive structure, the huge gap between rich and poor, suspension of constitutional guarantees, persistent state repression.

### **Conceptualizing from the disadvantages, poverty and consequences of interventions Post-Neoliberal War**

After explaining the civil war historical references, we can understand how the country from colonial times to the XXI century, has developed historical, social, political and economic processes that allow the fragmentation of society.

Regarding the film, I would like to emphasize some variables such as the territory in which it developed located in the municipality of Mejicanos, department of San Salvador, the territory is strongly marked as a semi-urban area of the metropolitan area, showing the housing, labor, education precariousness in which families are involved etc.

From the family picture of Chava we can categorize it as a family in poverty. For some authors, poverty is defined as "observable and demonstrable disadvantage relative status in the local community, the wider society or nation in which the individual, family or group belongs" (Townsend, 1993-1979). This concept, define the disadvantage shown in the film, which can be seen as the family struggles to survive, so that the mother in the foreground serves the lead in finding solutions as head home to the clear economic needs. Hintze, defined these forms as "reproduction strategies to refer to those who (consciously or not consciously) develop the urban poor to meet their needs for food, housing, education, health, clothing, etc., raise a family unit as generating satisfactions to achieve their reproductive purposes through the combination of possibilities within your reach through a network of activities that relate to other social agents" (Hintza, 1989).

Based on this concept, in the course of the film you can be seen as the mother of Chava, in an effort to take care of his family left their formal or stable work, to resume the office of the seam (dressmaker), supported by the Chava grandmother, family ties and reinforce survival strategy; this being mounted from a family aparataje where Chava psychosocially serves as the parental figure assumed the responsibility of being the helper of her mother in household subsistence, leading him to take an active role in the family economy reward being used informally as "assistant manager" in the collective.

Important not to leave aside the role of playing the sister who, being the female figure while the mother works, is who is responsible for the care of the household and his younger brother. In this connection Arias (2012), states that "the form of domestic organization, family and community arrangements, ways of optimizing resources, are part of the analysis of poverty and the poor, not as residual elements, but as practices interesting, even capable of being powered from social interventions."

It is noteworthy and within the social structure that conforms to the country, state interventions for the provision of the satisfactions of the population, a number of interventions are performed in the late 80s and early 90s when Peace agreements are signed, these policies place them within the neoliberal model, a consequence of these can mention the destruction of agriculture and the Salvadoran industry, privatization and the reduction of the state to provide basic services such as health, social security, basic services as water and electricity, and of course a low quality in democracy and institutional weakness.

According Baro (1982) states that this type of social system remains "(...) to a marginal population is functional to the prevailing social system, ie, that meets a need of the existing order. This feature provides what is called "industrial reserve army" about this in El Salvador, the availability of large masses of eager job has allowed profits in short time to relatively modest investment and maintenance situations shameful exploitation. One consequence of these policies has been the export of labor that in order to facilitate obtaining remittances and contribution to the economic sustainability of the country.

I return at this point one of the final scenes in which Chava, clearly states their negativity to migrate because they want to leave his family, but in a hopeful promise made clear to his mother that he will return to take his younger brother Ricky before meeting the 12 years and not suffer the same persecution which must flee if he dies he stays and if he leaves, returns for them.

Chava's story is a reflection of migration as a result of the armed conflict that ravaged the country. According to the Economic Census of the United States, the number of Salvadorans living in the United States was 94,444 in 1980 and 1990 was more than half a million in relation to the 15,717 Salvadorans who recorded the 1970 Census.

Transformations based on proposals to implement economic and social policies are possible to understand the reasons for the rapid increase in migration. Within these neoliberal policies proposed to establish the necessary mechanisms to ensure that remittances can be formally channel within the system of international changes and allow its use for the import of goods and services, ie, a way to take advantage of remittances with so much sacrifice sent home by migrants.

Public policies arising from these strategies have had primary responsibility for the installation of an export model of cheap labor, this being a motivation to migrate no matter what the risk, family breakdown, among other factors.

Now after more than 20 years of physically overcoming armed conflict, they are kept alive postwar aftermath, the limited capacity of a State to govern democratically, maintenance of neoliberal policies and poor management capacity in universalist social policies, consensual and you addressed the needs of all population cones allow regular and irregular migration rate remains the best option for many / Salvadoran / as.

Many / as Salvadorans / as who migrated more than 20 years, currently make up the diaspora want to boost the development of their locality, so that the civil organization has been its mainstay, they have become major players in their communities it is interesting from an analysis in which empowerment is plausible, however it reflected in evading the state's role as guarantor of rights for all its people and the successful ability to transfer responsibilities to its own workforce generate changes containing a significant impact locally. It becomes clear that the development social, political and economic level in El Salvador, requires a total change in the role of the state becomes the guarantor and especially to redirect their actions to dismantle the oligarchy and social fragmentation, taking as Working the implementation of social policies that directly involved on poverty and inequality.

### **The new emergency forced displacement by violence and migration**

El Salvador, a country suffering great consequences of the marked inequalities in social strata, we convulsed in a wave of violence, highly linked to the generation of networks and organized crime gangs that greatly affect the Northern Triangle of Central America (Guatemala, Honduras and El Salvador), the migration factor remains conditional on improving the economic / labor welfare.

On the other hand according to UNHCR report (2012) states that organized crime generates forced internal and external of the country, the greater intensity in the last three years displacement, showing through extortion, murder, forced recruitment of youths, strategic control territories and thus ordering of movement within the country, collusion of corruption in different government structures, so that we have a aparataje weakened in terms of protection and these seem to have timely responses.

Given this lack of protection the population has returned as a viable alternative type irregular migration, migrants joining as economic, most population groups who decide to undertake the journey are children (as) unaccompanied single women and women heads home, who are loaded with protection needs related to safeguard their lives and personal integrity.

According to the UNHCR report, in El Salvador there are difficulties to strengthen State institutions and governance of public safety. These elements strengthen the impunity of crimes and abuses of human rights and increasing or threatened victims extorted by gangs, which as in other countries of the Northern Triangle of Central America withdraw the allegations made to the Public Prosecutor for fear of reprisals organized crime. In this situation, the face of migration is increasing and many choose to cross the border in search of international protection.

## Conclusions

From this analysis, a film tape, allow us to exemplify the specific causes of a conflict that comes through our Salvadoran history, poverty gaps and inequalities and historicity on immigration marked by such inequities.

The role of government and the ineffectiveness of the exercise of governance have allowed the accelerated migration issue must necessarily establish policies to protect human rights throughout the migration cycle, ensuring quality human being and respect your rights. Addressing the violations received along the way and especially ensure their protection in cases of special attention as children (as), victims of crimes of trafficking, people as refugees.

Currently, it is essential to resume with emphasis on the protection and migration are analyzed by violence and forced into the Northern Central American Triangle travel.

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<http://contrapunto.com.sv/prensa-ciudadana/politicas-publicas-migraciones-y-la-herencia-de-gobiernos-del-pasado>

## **Central American migration in transit through San Luis Potosi, Mexico, especially the case of El Salvador**

ALAS-SOLA, Gilberto Américo\*†

*College of the Northern Border of Mexico and Universidad Autónoma de San Luis Potosí.*

Received January 12 2015; Accepted September 22, 2015

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### **Abstract**

When I take the challenge to continue my studies in the city of San Luis Potosi, Mexico, I also took the challenge of adapting to a culture and lifestyles very different from my home country (El Salvador). Because the voices of migrants with which I was involved through initiatives and projects developed my professional profile, motivated me to go ahead and have the first-hand experience of being a migrant or foreign person who had to open new spaces to be heard and make precedent in the dynamics of society Potosi. "To live the experience to adapt and take action on my own, to find the tools and mechanisms for communicating with loved ones who are in my country, especially the uprooting and separation around me and take this safety decision to migrate for academic reasons ", from there you can say that is a small portion of the migration experience that I lived; small because it is so complicated and traumatic to many Central American migrants who travel to the United States undertake driven by many reasons and without knowing the risks it entails. The aim of this article is to describe from experience and knowledge about: the basics of migration profile of Salvadoran migrant and human rights violations suffered, institutional responses that exist both in San Luis Potosi, Mexico and El Salvador for the protection of migrants, along a section of conclusions and recommendations analyzed from the perspective of the author.

### **Migration, Salvadorian, Central american.**

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**Citation:** ALAS-SOLA, Gilberto Américo. Central American migration in transit through San Luis Potosi, Mexico, especially the case of El Salvador. ECORFAN Journal-Republic of El Salvador 2015, 1-1: 6-13

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\* Correspondence to Author (email: gilbertsola@gmail.com)

† Researcher contributing first author.

## **Concepts related to the International Migration Law**

Special concepts are discussed and related items, namely irregular migration, transit migration, migrant, human rights, consular protection, country of origin, country of transit and destination country.

This in an effort not to fall into ideas that may be derogatory, discriminatory or stigmatizing to tackling the issue of migration and target people involved in this dynamic.

Glossary on Migration, Number 7 International Organization for Migration (IOM, 2006) contains a cluster of concepts used internationally on International Migration Law and mentions the following:

1. Irregular migration will understand by people who travel outside the rules of the United Shipping, transit or receiver. From this perspective generally people call it illegal or undocumented migration which can cause sometime discriminative comments because there are people who by their irregular status become illegal, undocumented immigrants or criminals.

2. Migration in transit, ie those migrants that go to a country of destination and in the course of their journey pass through geographically neighboring countries, for example, migrants from El Salvador passing through Guatemala and Mexico before to reach the United States (the first two refer to countries where higher transit migration flows exist), also people from Honduras, passing through Guatemala and El Salvador or Mexico to get to your destination country; migratory routes used are constantly changing due to the dynamics of migration and the risks posed during the meeting.

3. Migrant, the same IOM Glossary mentions that internationally there is no universally accepted definition of the term "migrant." This term usually encompasses all cases where the decision to migrate is taken freely by the individual concerned by "reasons of personal convenience" and without intervention of external factors that require it. Thus, this term applies to people and their families who go to another country or region to improve their social and material conditions and prospects and those of their families.

4. Human rights, freedoms and benefits those now universally accepted that all human beings can claim as rights in the society they live are understood. These rights are set forth in international instruments such as the Universal Declaration of Human Rights of 1948 and the International Covenants on Civil and Political Rights and on Economic, Social and Cultural Rights of 1966.

5. Consular Protection, the consular function which results in the assistance provided by the State to its nationals outside its territory through consular offices accredited in another State. This protection extends to migrants arrested, in prison or in custody by the authorities of another State. Foreigners generally must be informed without delay by the receiving State the right to communicate with consular authorities (Art. 36.1 of the Vienna Convention on Consular Relations of 1963), for example the Salvadoran established consular network in Mexico working in coordination with the Vice Ministry for Salvadorans Abroad (which will be explained and discussed later).

6. Country of origin, transit and destination, the first of which refers to the country comes a migrant or regular or irregular migratory flows (in this case in particular El Salvador and other Central American countries like Guatemala, Honduras and Nicaragua).

The second refers to countries through which the person or group to your destination migration (Guatemala and Mexico for example), the third refers to the country where migratory flows (regular or irregular target, for example States United).

In short these are the concepts that are usually used during the development of the other paragraphs in that article.

### **Why migrants pass through San Luis Potosi, Mexico?**

Why San Luis Potosi? Because recent research conducted by the College of the Northern Border of Mexico in Tijuana, Baja California and Surveys Migration in the northern and southern borders of Mexico, 2014 San Luis Potosi state that is a must for migrants from countries of step central America, with the highest migration flows from the countries of Guatemala, Honduras and El Salvador.<sup>1</sup>

Who are migrating from San Luis Potosi? It related to the migration of nationals from El Salvador will be given a comprehensive response to this question based on the following aspects: Characterization of groups in vulnerable conditions (age range, employment status, place of origin in El Salvador, education levels) denoting the most important reasons for migration and types of human rights violations suffered during their journey to the United States.

### **Characterization of groups in vulnerable conditions**

According to studies and research conducted by the International Organization for Migration or even based on the database of the Directorate General of Immigration of El Salvador on migration flows and returns the highest percentage of migrants are men (55%) and Women (30%) between the ages of 26 and 34, Children between 15 and 18, young people be.<sup>2</sup>

It refers to Salvadoran men and women / as who are actively working when deciding to migrate (60%) engaged in agricultural activities, services and construction (40%); men who mostly have to leave their homes to travel to the United States and provide better opportunities for their families.

The women, mostly single mothers who decide to migrate because they find job opportunities because the best job opportunities in the labor market Salvadoran man acquires and must then and sustain their homes.

In children and adolescents (NNA) who must make the decision to migrate for family reunification, and because they want to meet and be back with their parents who are in the United States, these NNA travel (in many cases) unaccompanied is ie, not accompanied by any family will only hands and the fate of coyotes, or smugglers road guides.

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<sup>1</sup> You can consult the infographic Survey on Migration in the northern and southern borders of Mexico (EMIF) on migration flows and the main countries of origin of migration in transit through Mexico. <http://www.colef.mx/emif/>

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<sup>2</sup> You can view the statistical database of the Directorate General of Immigration in El Salvador. <http://www.migracion.gob.sv/>

Women, children and Salvadorans / as and adolescents are the most vulnerable who suffer severe human rights violations such may be victims of trafficking, commercial sexual exploitation, extortion, sexual abuses, child labor, kidnappings and even to death and mutilation caused by the train or "the beast" in any part of the body in an effort to continue and achieve the American dream actually becomes a nightmare, this is not out of reality the other Central American countries such as Honduras and Guatemala.

Regarding specifically what places migrants come from El Salvador, it refers to 66% coming from urban areas and the Departments of San Salvador (capital of El Salvador), Sonsonate, La Libertad and Usulután; the remainder (ie 34%) come from the Departments of San Miguel, Santa Ana and Chalatenango mainly. With this one can see that not only people living in extreme poverty are migrating to so do middle class people and responds to the causality or the reasons that drive migration in the country of origin (causalities that will be explained later).

Educational or academic, at the time of making the decision to migrate irregularly, according to the Directorate General of Immigration of El Salvador levels are in the following ranges: firstly people with basic education (1st to 9th Grade) 45%, in second place with secondary education (high school) with 25%; third who do not have or do not have education with 20% and in fourth place with higher education (University) with 10% respectively.

### **The reasons and causes of irregular migration of Salvadorans to the United States**

As mentioned, Mexico is the main transit country for migrants from Central America, with highly changing dynamics in relation to migration flows and routes traveled.

Within these migration routes and is the city of San Luis Potosí as city traffic and even some national target of Guatemala, Honduras and El Salvador.

In the case of El Salvador as a country of origin the reasons behind irregular migration mainly include: food economic factors search of better opportunities in life and work, family reunification, insecurity, violence and extortion, climatic changes associated with agriculture and in some respects for academic reasons.

IOM mentions in his report on World Migration 2013 (the welfare of migrants and development) the decision to migrate from one person may be motivated by a number of factors:

a) Economic factors: in the case of Salvadoran migrants is one of the major factors driving irregular migration, but not the only one.

b) Governance and public services: corruption, insecurity, violence generated in society, lack of education and health services, reasons that are driving irregular migration today; since there is even talk of entire family groups that choose to migrate to the United States in an irregular manner the problems of violence, killings, extortion, harassment and insecurity generated by the major organized crime groups based in El Salvador.



c) Conflicts: between the years of 1980-1992 El Salvador experienced a period of internal military conflict that was the primary motivation of irregular migration of Salvadorans / as to the United States during those years.

d) Environmental factors: more and more people moving or mobilized by issues of climate change, ie earthquakes, floods, hurricanes, among others; El Salvador is no exception generating both South migration - North (El Salvador-US) as internal migration within the same country from department to department for example.

e) Family reunification: another major causalities of irregular migration, especially of children and adolescents (NNA) is family reunification, that is, the desire and the right of children and adolescents have to live with their parents who are in the United States; childhood and adolescence as mentioned above are most vulnerable condition when exposed to the diversity of human rights violations in Mexico mainly suffering.

### Human Rights Violations

According to the 2014 Report Documentation Network Defenders Migrants Organizations (REDODEM, Mexico) "Invisible Migrants, tangible violence", the main risk of irregular migrants in transit through Mexico is theft, coupled with extortion, murder, kidnapping, injuries and human trafficking.

Added to this, it is also noted that such trafficking, rape, bribery, threats, false imprisonment, maiming by train, assaults, forced labor are other violations cruel suffering irregular migrants en route to Mexico.

But if they reach their goal is the United States, they will also face problems of discrimination and stigmatization, lack of jobs and even unsuitable to repatriation and return to their country of origin processes.

The results of the Survey on Rape and Abuse Migrant "The vicissitudes of transit through Mexican territory 2014" published by the College of the Northern Border of Mexico mentions that previous attacks against migrants are perpetrated mainly by: a) Organizations criminals 34.4%, b) military police and 30.9%, c) Polleros coyotes or 16.4%, d) officials and immigration authorities 8.8% e) Other 6.1%. These attacks happen mainly in border states of Chiapas and Tabasco (Guatemala-Mexico border), State of Mexico, Baja California, Sonora and Tamaulipas (Mexico-US border).<sup>3</sup>

### Institutional mechanisms and work of protecting and assisting migrants in transit through San Luis Potosi, and specifically nationals of El Salvador

In this section will address three issues in particular: the recent approval of the Law for the Protection of Migrant People of the State of San Luis Potosi, the role and active role of the House of Charity Home Migrants and San Luis Potosi the performance of the Deputy Minister for Salvadorans Abroad of the Ministry of Foreign Affairs of El Salvador.

<sup>3</sup> For more information see graphics extension 2014 of the College of the Northern Border of Mexico. <http://www.colef.mx/?lang=es>

## **Law for the Protection of Migrant People of the State of San Luis Potosi**

For the first time San Luis Potosi legislation that will address the needs of migrants in accordance with the instruments of national and state planning.<sup>4</sup> Law which was passed unanimously by the Congress of the State of San Luis Potosi in July 2015 and creates a historic precedent in terms of international law on migration in this city.

But a law that must be submitted to observations and comments of non-governmental organizations or other bodies that are involved in the direct protection of Central American migrants in transit through that State.

Likewise one must be comprehensive Act, which has the characterization and understanding of the different groups in a vulnerable situation within the migration, responding from their profiles and perspectives thus creating synergies for early protection and assistance.

It is also necessary if the Act creates institutions, committees, councils and these can have the direct participation of bodies such as the House of Charity Hogar del Migrante of San Luis Potosi, the State Commission of Human Rights in San Luis Potosi, academia and even the participation of observers from international organizations such as the International Organization for Migration, Amnesty International and most importantly the involvement and participation of the General Consulate from which the highest migration flows for example Honduras, Guatemala and El Salvador as with that they can streamline processes derived from migrants responding to each of their nationalities and needs.

<sup>4</sup> News of the newspaper El Sol de San Luis, "unanimously approved the full opinion, San Luis and has Migration Act. August 12, 2015.

## **House of Charity of the Migrant San Luis Potosi**

It is admirable the work of the Father Ruben Perez Ortiz and his working group for care, assistance and protection to migrants from Central America who are transiting through San Luis Potosi and come home with the hope of sleep, eat and rest during their long overland journey through Mexico.

I am also quite sure that behind every person migrant from Guatemala, Honduras, Nicaragua, El Salvador and other countries entire families are very grateful to the work and support provided to such persons are.

Migrants en route to Mexico and people will travel with a lot of uncertainty, fear and insecurity; meet people where they can trust that their stories are heard and that give them support it becomes a comfort and hope during their way, this hope is offered by the House of Charity Hogar del Migrante of San Luis Potosi and its personal.

Also, one of the projects or very important and innovative initiatives that counts is the system House Network Data where personal information is captured each migrant, breakdown by names, ages, educational levels, nationalities, reasons for migration irregular, human rights violations, among others, upon entering the home, this mechanism avoids duplication of revictimization and essential information for each migrant.

## **Vice Minister for Salvadorans Abroad**

For the current Government of El Salvador is of paramount priority the protection, promotion, protection and support of human rights of migrants in transit through Mexico and Guatemala and its final destination United States.

One of the cornerstones of its foreign policy reflected in the Government Plan 2014-2019 is the protection of human rights of migrants.

According to the Five-Year Development Plan 2014-2019 "The productive, educated and safe Salvador," the Ministry of Foreign Affairs, through the Vice Ministry for Salvadorans Abroad, aims to "strengthen the Salvadoran population abroad the term full of their rights and their effective development, "integration. This objective is broken down into two main lines of action. The first is to strengthen the link between the living abroad with the social, cultural, political and economic processes in the country Salvadoran citizenship. The second, the promotion of respect and protection of human rights of Mexican nationals migrants and their families.<sup>5</sup>

The Vice Ministry has different directions that strengthen the theme: Directorate General of Liaison with Salvadorans Abroad, Directorate General of Foreign Service, Directorate General of Human Rights, Consular Representations. Through Network Consular Representations of El Salvador in Mexico in particular is where assistance is provided to the nationals with greater violations of their human rights, this involves the activation of a system of international protection that meets the specific needs of each migrant.

Hard work especially consulates of El Salvador in Mexico, with empowerment in the areas of human rights and international migration law, in like manner, working together with the other addresses in the headquarters of the Ministry of Foreign Affairs of El Salvador is very important to encourage rooting, the initiatives of inclusion and reintegration of Salvadoran migrants.

Since 2011, El Salvador also has the Special Law for the Protection and Development of the migrant Salvadoran and Family established the creation of the National Council for the Protection and Development of the migrant and his family (CONMIGRANTES) which his Presidency Executive Secretariat and under the responsibility of the Ministry of Foreign Affairs and the Deputy Minister for Salvadorans Abroad, respectively. Initiatives that promote programs, projects and policies in defense and promotion of human rights of migrants in transit so people, destination and return to their country of origin.

### **Finally, the Conclusions and Recommendations**

It becomes necessary to build solutions or provide answers to migrants of all nationalities from the same perspective, profile and needs, and it is they who specifically know firsthand what overwhelms them.

1. Listen and respond to the conglomerate of human rights violations suffered by migrants in transit through San Luis Potosi, Mexico is an urgent need and work of many actors of society involved in the issue, with the aim of providing solutions for example the same comprehensive knowledge of the risks of irregular migration and human treatment must provide to this population beyond the welfare or temporary initiatives, passed.

<sup>5</sup> For more information, please visit the website:[http://www.rree.gob.sv/index.php?option=com\\_content&view=article&id=250:viceministerio-para-los-salvadorenos-en-el-exterior&catid=125:viceministerio-para-los-salvadorenos-en-el-exterior&Itemid=338](http://www.rree.gob.sv/index.php?option=com_content&view=article&id=250:viceministerio-para-los-salvadorenos-en-el-exterior&catid=125:viceministerio-para-los-salvadorenos-en-el-exterior&Itemid=338)

2. Capacity building on education in human rights and international law on migration in institutional spaces, state, scholars, academics and civil society is eminently necessary to build a civic culture of protection of human rights of migrants, to generate initiatives , projects, programs or public policies in defense of this population, just as the generation of academic and university research can show the true reality of the violation of human rights suffered daily migrants in transit through Mexico.

3. The creation of institutional protection mechanisms, such as the opening of a Consulate or Consular Agency of El Salvador in San Luis Potosi by high and increasing migratory flows that currently concern to the city, is a latent need that can provide solutions many of the processes of transit migrants and protection of their human rights people.

Not because they cross a border, protection of their human rights is lost, it is men, women, children and teenagers who want to have a new lease on life or even they need only embrace their loved ones.

It does not refer to its irregular migrant status makes it a criminal offender or a different person or by simply asking for money at traffic lights in town to continue their course or even to eat.

It is people like you and me who have dreams, who yearn for something better, but above all they want to build a different life project.

With the voices, testimonies and experiences that are part of my reflection.  
Gilberto

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## **Integral inclusion and right to the City of migrants and return on State of Nayarit, Mexico**

SALCEDO-ROSALES, Juan Miguel\*†

*Universidad Autónoma de San Luis Potosí, México.*

Received March 12, 2015; Accepted November 16, 2015

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### **Abstract**

This article aims to get an overview of the current state that keep the human rights of migrants and return in the State of Nayarit, Mexico to allow rebuilding the cultural and social identity of this group historically discriminated. Coupled with this, the problems that arise in the State as a result of neoliberal global capitalism-supported by unbridled development, the privatization of public spaces where industries predominate-appropriation and accumulation of capital, market competitiveness described and controlling the work, generating the return migrants find their origin completely transformed community, where opportunities are limited inclusion, since this group does not have equal access to the distribution of resources-labor, health, education, housing, participation, access to information, among others on an equal footing; therefore, they suffer discrimination, segregation, social and cultural segmentation, leading to the migrant returned not recognized or not perceived as part of their community.

### **Migration, rights, State of Nayarit.**

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**Citation:** SALCEDO-ROSALES, Juan Miguel. Integral inclusion and right to the City of migrants and return on State of Nayarit, Mexico. ECORFAN Journal-Republic of El Salvador 2015, 1-1: 14-20

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\* Correspondence to Author (email: lic.salcedo@hotmail.com)

† Researcher contributing first author.

## Introduction

The phenomenon of Nayarit emigration to the United States is encouraged by the obvious differences, as well as micro and macro factors, which exist in the entity against the US country, transformations sustained by the globalized capitalism that generate the migration of people in search better employment, social and economic opportunities that allow them access to a decent life, however, in recent years have slowed migratory flows like Nayarit returns to his home community, due to the financial downturn in the US economy.

The neoliberal capitalism through globalization has generated hegemonic processes that oppress and discriminate sections of the population that are unprotected and overshadowed by the dominant majorities or minorities. Therefore, the importance of this article focuses on the recognition and exercise of human rights, because in postmodernism these rights are invisible as a result of discursive systems. In this sense, it can make a critical analysis of reality in the context of the social, cultural and historical whole, and from the praxis, historicity, otherness and otherness of migrants returned against oppressive hegemonic processes.

First, the socio-historical context of population movements that occur in the State of Nayarit is discussed, and the factors that encourage migration of people especially to the United States and the transformations caused by the economic system underpinned by the neoliberal capitalism, in a second stage, the conditions under which the return and inclusion of migrants in their communities of origin are analyzed.

Finally the problems that are generated as a result of capitalism are addressed, the violation of human rights because of the hegemonic systems and the emergence of social movements in search of real recognition and full exercise of the collective human rights of migrants returned .

## Population Mobility in Nayarit

The state of Nayarit is located geographically in the central - western Mexico, considered of high tradition of Mexican immigration to the United States. This region consists of the states of Aguascalientes, Colima, Durango, Guanajuato, Jalisco, Michoacan, Nayarit, San Luis Potosi and Zacatecas. With regard to Nayarit, besides being part of the traditional immigration region in the country, it is also regarded as the fourth state of the Mexican Republic with very high demographic intensity into the US, second only to Guanajuato, Michoacan and Zacatecas .<sup>6</sup>

The state of Nayarit is characterized not only by traditional and intense emigration to the United States, but also within the State various dimensions of population mobility are observed simultaneously. In this context, the Nayarit people migrate not only abroad, but also makes it to other states in the Mexican Republic, while other demographic dimensions presented in the state, is the immigration of people foreign and domestic. A phenomenon of this simultaneous mobility within the organization is the inter-municipal migration, as nayaritas own passing from one municipality to another within the same State. These immigration processes are caused by the demand for labor generated by sectors such as tourism, professional and educational.

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<sup>6</sup> National Population Council, The State of Migration: Migration intensity indices Mexico-United States 2010, CONAPO, Mexico, 2012, p.33.

Another aspect of immigration occur when the state territory is used by national and migrants as well as migrants from Central and South America, those who pass on their migratory journey to United States.<sup>7</sup>

However, within the multiple dimensions migration in the state, representing the highest rate of population mobility is international migration.

Nayarit population migrates mainly to the United States motivated among other things by the difference in resources, employment opportunities and social security, as well as by various factors both attraction-expulsions, for reasons of work, family unity, or simply because of the possibility of achieving economic, social or cultural purpose.

In this context, census data on migration show that in the State of Nayarit in 100 international migrants, 94.8 final destinations chose to immigrate to the United States.<sup>8</sup>

Global capitalism has generated notable economic, social, political and cultural changes in the populations of the state. These processes affect globalized sectors of the population most disadvantaged, oppressed and overshadowed by the speech dominant majorities or minorities. Therefore, neoliberal capitalism supported by globalization, accumulation of capital-appropriation, and competitiveness in the market, has intensified migration due to micro and macroeconomic factors between countries of origin and destination.

<sup>7</sup> Abel Gomez Gutierrez, *Immigration and Transnational Empowerment: The Nayarit in Southern California*, Xlibris, USA, 2013, pp.159-166.

<sup>8</sup> National Institute of Statistics, Geography and Informatics (INEGI), *International Migration. Percentage of international migrants by state ejector according to destination and sex* "Population and Housing Census 2010, Mexico, 2011.

That is, the Nayarit people migrate to the United States seeking the possibility to access better opportunities to enable them to develop and meet their most basic, basic and human needs.

### **Return and full inclusion of nayaritas migrants in their home community**

In recent years a recession in the world economy, which affected US production mainly in sectors such as agriculture, mining and construction causing high unemployment affecting the Nayarit and migrants residing in the country was raised, because these are the sectors where they usually employ immigration during their stay there.

This financial crisis led to a slowdown in migration flows towards foreign Nayarit, along with a significant decrease in remittances both family owned and collective, also, high rates of return on Nayarit population led to its community origin,<sup>9</sup> ie in cases of recession and economic crisis, the return becomes the only option for many people who consider nayaritas migrants with a better chance to survive in their communities of origin abroad.<sup>10</sup> The phenomenon of return has appeared both individually and collectively, that is, have returned to their home community who migrated abroad leaving his family in the homeland, but equally have returned entire families, including children with binational.<sup>11</sup>

<sup>9</sup> INEGI, "International Migration: Percentage of International migrants return by state" in *Population and Housing Census 2010*, INEGI, Mexico, 2011.

<sup>10</sup> Jorge Durand, "Theoretical Essay on Return Migration. Principle of diminishing returns "in *Notebooks Geographic*, No. 35, University of Granada, Spain, 2004, pp.112-113.

<sup>11</sup> According to the results of the Population and Housing Census 2010 from INEGI, the population born in another country amounts to 14,594 people, equivalent to 1.3% of the residents of the State of Nayarit.

With the slowdown of migration and international nayaritas return to their home community, migrants has been achieved in recent years the historical record of zero rate <sup>12</sup> in issues of population mobility, this has resulted in an impairment in the economic, social, political, educational and cultural dynamics of the organization, because the access to better opportunities to develop a project of life based on human dignity, is They presented in terms of discrimination and formal inequality, structural and systematic among the population, segregating and segmenting the group of the migrants return.

The biggest problem that occurs in the state of Nayarit with this stage of migration, is-social, educational, economic, cultural, labor comprehensive inclusion, health, safety, among others of returnees and their families, because source community reacts in different ways according to the cultural, social and historical development of the population, living conditions, and the dominant ideologies and the peculiar features such as skills, attitudes and skills of returnees. These processes when combined through interaction and coexistence favor the rejection by the host community based on stereotyped behaviors that discriminate and violate the human rights of returned migrants.

In this context, migrant families returning with binational children face various problems when seeking their inclusion in the education system, this due to the lack of official documents supporting studies abroad, sometimes discrimination.

It is presented by the little or no understanding of the Spanish language, coupled with a lack of understanding on the part of school authorities to support the learner, which favors inclusion and adaptation to his new-social, cultural, educational, economic environment and historical even more complicated, suffering from a transnational life.

In the labor sector, returned migrants face a completely changed environment in which workforce better qualified and skilled is required, causing employment opportunities of this group are limited to informal jobs with lower benefits to established by law or even no benefits, no social security, labor and legal, coupled with disadvantageous salaries, precarious temporary jobs without access to housing and health, suffering marginalization, occupational segregation and labor segmentation, generating the while social dislocation that violates and limits access, exercise, enjoyment and full enjoyment of human rights of this group.

Another of the problems that arise with the return of Nayarit to their community of origin migrants is decreasing significantly from both family and collective remittances. Households that receive remittances generally used to meet the basic services such as food, education and health; covered these basic items, remittances go to savings, the construction, expansion and improvements to housing, as well as agricultural crops, or simply to invest in any land, in the purchase of cattle, or in small businesses in order to have access to better living conditions.

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<sup>12</sup> The zero rate is the balance between the percentage of the population migrates abroad and the percentage of people returning to their country or state of origin.



In this sense, the community of origin also affected because most collective remittances are used in social projects and actions that contribute to the development of communities through the "3x1 program for migrants"<sup>13</sup> with the collaboration of both the federal, state, and municipal governments, as nayaritas clubs constituted and empowered migrants abroad. (Diaspora).

### **The right to the city as a human right of migrants returning**

The neoliberal globalized capitalism through processes has generated in the communities of origin an excessive urbanization, privatization of public spaces, predominance of industries and interests of both accumulation and appropriation of capital and market competitiveness generating processes population where the majority or dominant minorities oppress and discriminate against the peripheral sectors of the population.

These changes have caused globalized the migrants to return to their home communities are faced with a completely changed environment,<sup>14</sup> where opportunities are generated including limited, under conditions of inequality, discrimination, segregation and social segmentation, political, labor and cultural.

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<sup>13</sup> According to the Ministry of Social Development, the 3x1 program for migrants supports the initiatives of Mexicans living abroad and gives them the opportunity to channel resources to Mexico, in works of social impact that directly benefit their communities of origin.

<sup>14</sup> Eduardo Fernandez Guzman, "The contemporary return migrants: The case of Huandacareo Michoacan. An invitation to study return migration "on José Alfredo Abel Uribe Salas and Padilla Jacobo (eds.), Cologne From the Modern State. Break, change and continuity, Mexico, Division of Graduate Studies, Faculty of History UMSNH / CONACYT, pp.367-398.

In this context, human rights recognized by the Mexican government are more focused on meeting the requirements of the hegemonic neoliberal globalized capitalism-which allow the development of the most basic, elementary and human of needs and returning migrants, existing in practice a formal inequality, materials, structural and systemic access, exercise and enjoyment of human rights. That is to say, there is a worrying gap regarding these rights recognized in international, regional and national instruments and practice of the context of reality or social, cultural and historical of the migrants return therefore all generated a "numbed culture of human rights".<sup>15</sup>

In this sense, the right to the city emerges in order to restore the true sense of community, that is, establishing the possibility of good life for everyone, and make this community the meeting point for the construction of the collective life.<sup>16</sup> That is, the right to the city emerges as a liberating tool against the neoliberal capitalism, through processes of struggle, emancipation and freedom through which, the migrants return seeking full access to better opportunities for them to develop the most basic, basic and human needs, such as freedom, equality and social security.

In this regard, Viera argues that the right to the city is a relevant tool to address urbanization processes promoted and expanded by the neoliberal capitalist system which causes social exclusion and segmentation.<sup>17</sup>

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<sup>15</sup> David Sanchez Rubio, anesthetized against a culture of human rights, Human Rights State Commission of San Luis Potosi / Autonomous University of San Luis Potosi, Mexico, 2007.

<sup>16</sup> Henri Lefebvre, the right to the city, Edicions 62, Barcelona, 1978.

<sup>17</sup> Eduardo Viera, "Right to the City-tool of social inclusion in Latin America" in Electronic Journal of Political Psychology, Year 9, number 28, Uruguay, 2012, p.27.

Therefore, through the right to the city is proposed rescue and returnees / migrants as the main element of the community, that is, recognize people as historical subjects, as specific subjects and, from its historicity, otherness and otherness build human rights through intercultural dialogue supported in whole or practice of social, cultural and historical reality of people and cultural processes in communities of origin.

The city is primarily a public space; it is the condition and expression of citizenship, human rights of individuals. The public space crisis caused by neoliberal capitalism is manifested in its privatization, in the exclusion and oppression of returnees and / as, therefore, the community is dissolved, the historical process that allows us to recognize the rights of freedom, equality and non-discrimination both individually and collectively, they are outweighed by the segregation and social and cultural segmentation, as well as by the build-appropriation of capital, as well as competitiveness in the market.<sup>18</sup>

## Conclusions

Neoliberal capitalism has brought remarkable economic, social, labor, political and cultural transformations in cities, which have intensified migration processes in the Nayarit population. These globalized-hegemonic transformations are more focused on meeting the requirements of capitalism that allow the development of the most basic, basic and human needs of individuals and communities.

Human rights are recognized through speech from a Eurocentric position, from the center to the periphery, considering people as an historical, abstract and universal subject. Consequently, these rights do not meet the real needs of people, communities and peripheral groups, in this regard, it is pertinent to generate processes of struggle, emancipation and freedom against the hegemonic systems of capitalism and against the dominant discourses of the State is ie emerging social movements which will clearly highlight human rights and returning migrants and enable them to rebuild their cultural identity and participate in cultural processes and the processes of building a community in which they can develop their needs more basic, fundamental and human. In this sense, human rights must be recognized from the complexity of the same rights, that is, from the historicity, otherness and otherness of people.

In this context, the State should promote the creation and implementation of public policies and affirmative action in favor of disadvantaged and oppressed by the oppressor-generating hegemonic neoliberal capitalism in the cities people actions systems. These policies and positive actions should be aimed at ensuring the right of the migrants to decent and fair return of the general population to participate in social cultural construction, politics and community, from the context of all or reality, ie they should implement educational, labor, social and cultural projects to an integral inclusion of the migrants return to their home community.

<sup>18</sup> Jordi Borja, "Public space and right to the city" to "The right to the city in practice" in Institut of Drest Humans of Catalunya (ed.) Series Emerging Human Rights: The Right to the City, GRAFIQUES Masanes, Barcelona, 2011, p.140.

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## **Gender equality and non-discrimination**

GARCÍA-VALDIVIESO, Celia\*†

*The Human Rights State Commission of San Luis Potosi, Mexico*

Received July 15, 2015; Accepted October 29, 2015

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### **Abstract**

First I would like to refer to the National Development Plan 2013-2018, which states that one of the national goals is an inclusive Mexico, to ensure the effective exercise of social rights of all Mexicans that goes beyond welfarism, decrease inequality gaps and to promote wider social participation in public policies as a factor of civic cohesion

### **Gender, Equality, non-discrimination.**

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**Citation:** GARCÍA-VALDIVIESO, Celia. Gender equality and non-discrimination. ECORFAN Journal-Republic of El Salvador 2015, 1-1: 21-25

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\* Correspondence to Author (email: shelin70@hotmail.com)

† Researcher contributing first author.

This is closely related to what is laid down in Article First Constitutional 5th paragraph. Notes:

Any discrimination on grounds of ethnic or national origin, gender, age, disability, social status, health conditions, religion, sexual orientation, marital status or any other discrimination that violates human dignity is prohibited and has the effect of nullifying or impairing the rights and freedoms of individuals.

Then our Constitution, maximum legal system in Mexico in accordance with the theory and national and international human rights instruments prohibit:

- Discriminate against external and internal migrants, remember at this time to agricultural laborers working in conditions of disadvantage in the deregulation of this form of employment in the Federal Labor Law, also remember to Central American migrants who are passing by Mexico and are abused in their fundamental rights to work, to migrate, access to justice, peace and so on.
- Age discrimination is prohibited by the Constitution and know the situation of many young people who are denied the right to work for an alleged inexperience, described from adult centrism, are public knowledge the difficulties transiting life of older people and job insecurity and indifference that exists in institutions serving the extreme violence against children as in the case of people with disabilities sometimes are completely invisible in the formulation of public policy, when I read the prohibited grounds of discrimination.

- Also remember that the Constitution prohibits discrimination based on gender and think violence against women, specifically refer to the situation that makes visible the Special Report on Femicide recently presented the Ombudsman of San Luis Potosi, which states that in San Luis Potosi in 2010 killings of 35 women, 50 in 2011, 56 in 2012 and 34 in 2013 appeared to be the case that 41.2% of the cases occurred in the homes of the victims.
- Also the default camera potosina Local deputies who refused to legislate with respect to marriage of same sex, and so could account for the continued violations to the Constitution of this country that violate the right to non-discrimination .

Therefore, I want to pause here a question: What are discrimination and other human rights as a breach?

Following Jesus Rodriguez Zepeda, in his text "The other inequality, discrimination in Mexico" refers to discrimination as a culturally based and socially widespread conduct of contempt against a person or group of people based on prejudice and stigma associated a disadvantage undeserved, and that has the effect of nullifying or impairing both their rights and fundamental freedoms as their access to socially relevant opportunities for their social context. "

Discrimination has to do with the collective imagination and worldview of a group and that results in inequality of opportunity, essentially violates the right to equality and limits access to other fundamental rights.

Therefore we can conclude that discrimination is embodied in the actions of civil servants and public officials, academic and academic and civil society in general, as in this act tangible and conscious actions are not only present, they are also values, assessments, prejudices and stereotypes that we all have about the society in which we live and these also act to interact with and the other / as.

Discrimination has tangible effects but its roots are in the realm of ideas, culture - hence the issue of education is fundamental, striking and could serve as an example one of the findings of the National Survey on Discrimination in Mexico 2010 which shows that the higher education less discriminatory ideas, for example the survey says "Of all the people who refuse to live with a gay or lesbian only 8.7% are college level, while 39% are those with only primary education or less. "

Discrimination is always a predominant collective assessment on how to act, what is perceived as good, beautiful and true and mostly involves exclusivity, consequently resulting in the exclusion of those who are not within the parameters and criteria more powerful. (Simone de Beauvoir)

Discrimination is thus a relationship of domination between groups:

- Straight vs homosexuals.
- Employers vs employees.
- Men vs women.
- Citizens vs migrants.
- Adults vs children.

Zepeda Rodriguez mentioned:

It is an asymmetrical, mismatched interaction to function, takes shape and momentum in collective patterns of behavior fueled by values, attitudes, criteria, guidelines, preferences, opinions. This gives a structural dimension discrimination.

To permeate discrimination institutions becomes continuous and structural violation of fundamental rights that denies the dignity of each and everyone who participated is therefore important that those who are defenders of human rights, who are in the civil service, in academia, civil society, recognize and have elements that allow us to detect discrimination that sometimes appears veiled, subtle and blurred because it is diluted in institutional practices, outdated legislation, the customs, everyday jokes, etc.

Discrimination creates a systematic unfair distribution of rights, opportunities, resources, so we must fight and it is imperative to understand that the fight is not individual acts, not cyclical, but structural so the creation of inter holistic consistent strategies is essential the right to equality.

To date I think has not been fully understood by those who make public policy at all three levels of government and laws, discrimination and poor structural and structuring remains actions to combat discrimination against short-range involving individual efforts or as institutional but leave aside the mainstreaming of anti-discriminatory public policies or positive direction the mainstreaming of human rights in structuring the policies, as is the case of laws and regulations that appear as disjointed actions poor lack the ability to materialize, that is born as initiatives in agony or dead because although containing acceptable requirements of respect for dignity are ineffective for the culture that underlies the institutions.

At this point it should be recalled Zepeda concept of "Non-discrimination uplifting" who notes that are the strategies that have a defect does not consider that the fight against discrimination is a structural task and reduces the anti-discrimination agenda a discretionary action private or voluntary under the model of charity, charity or philanthropy.

But why talk of Discrimination based on gender and how gender discrimination attacks the right to equality under the Constitution and the protective legislation and international human rights?

It is pertinent at this point to distinguish the word sex and the word gender, in the first notion we refer to biological elements that have to do essentially with the reproductive systems of women and men and that there are only a biologist conception of the person, dialing from that logic differences that justify the way facing life events men and women, not the concept of gender is the cultural notion of the feminine and masculine in one place and a certain time and that belong to realm of ideas, customs, habits, beliefs can be changed continuously, and constitutes a fundamental part of the social structure as it gives way and ensures its eventual permanence, although there is always the possibility of change from the social mandates each gender, with categories that are so perennial belonging to the world of ideas that come just pointing the issue of discrimination.

To illustrate Simone de Beauvoir said "not born a woman: one becomes one" in his book *The Second Sex*.

The female has a meaning that goes beyond the biological fact as it also refers to a cultural and historical social condition that has served to justify inequality, injustice, oppression, exclusion and violence that has violated women for centuries and what we now call just so patriarchal culture that must be understood not as isolated or circumstantial but as an entire structure that determines causes and allows the systematic violation of human rights of women.

The patriarchal culture naturalizes discrimination against women and becomes invisible, the feminine and women association and its activities lack prestige of power and rights. The consequences it has brought discrimination among others are: that women have been and are the poorest of the poor, who bear the consequences of illiteracy and truncated education, and collective social violence suffer because they are women, violence sex, trafficking, beatings, humiliation and death for reasons of hatred.

Women live mostly like the other groups discriminated against three types of poverty that does not allow them to access their human rights: poverty of resources, opportunities and voice in its first article CEDAW defines discrimination against women distinction, exclusion or restriction based on sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise of human rights in the political, economic, social, cultural, civil or restriction of women.

To remove the patriarchal system of which we speak is needed through education strongly question our practices in public and private spaces, but not only that but be prepared to lose privileges that historically have given men giving spaces of power and accepting new forms of solidarity, fair and collaborative relationships.

As explained above, not enough to amend or enact laws and treaties, the work is more profound cultural changes that recognize that human rights only become powers for women when we all appropriated and build required the desire to live them demand them and enjoy them. Will only be a reality when they live as powers and not new burdens and obligations, not only laws are required, it will be required to deconstruct the system that oppresses us, to recognize that women are entitled to all the rights, to direct our own lives, to live a life free of violence, work and wages in fair condition, migration, education, decide on our bodies but especially the right to live on equal terms with our partners.

In conclusion I can mention the following:

- a) Equality is an axiological disorder in the field of collective imagination and the resignation of objectives privileges.
- b) The practice of discrimination is connected with persistence ignorance and prejudice no more structuring process which constitutes a factor of change that the educational process.
- c) Discrimination is the denial of the human right to equality but in practice constitutes denial of many other human rights.
- d) Reducing poverty is an indispensable voice for poverty reduction and resource opportunities element.

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## **A goal or a mission? A perspective of social inclusion from moral conception**

HERNÁNDEZ-BRACAMONTES, Luis Alberto\*†

*Universidad Latina de América, Morelia, Mexico.*

Received March 4, 2015; Accepted October 23, 2015

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### **Abstract**

A social inclusion perspective from concept to implementation in a controlled experiment "Building Interfaces for Social Inclusion" program of the University College Lillebælt where the concept of social inclusion objectives versus obtaining contrasts environments.

### **Goal, mission, moral.**

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**Citation:** HERNÁNDEZ-BRACAMONTES, Luis Alberto. HERNÁNDEZ-BRACAMONTES, Luis Alberto. A goal or a mission? A perspective of social inclusion from moral conception. ECORFAN Journal-Republic of El Salvador 2015, 1-1: 26-30

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\* Correspondence to Author (email: luis.bracamontes.a@gmail.com)

† Researcher contributing first author.

**The concept**

Speaking of social inclusion is immediately brought to the discussion a number of structural problems and ideological edges that make the complexity of the social landscape from which the concept is addressed. Issues such as inequality, poverty, discrimination, violence and other structural comes it up.

However, this term is a relatively new concept that began to be promoted by the European Union in the construction of their development programs and policies with emphasis on measures of inequality (Milcher & Ivanov, 2008).

Social inclusion is a process which ensures that those at risk of poverty and social exclusion increase the opportunities and resources necessary to participate fully in the economic, social and cultural life and to enjoy living conditions and welfare considered normal in the society in which they live. Social inclusion ensures that have greater participation in decision-making that affects their lives and access to their fundamental rights (Maigesini and Gonzalez, 2005, p. 13).

Some factors that compromise these parameters of equity and opportunity for individual members of a society are the democratic system of law which should ensure social integration of all citizens, the labor market, supposed to ensure economic integration, Welfare State, supposed to ensure social integration, family and close relationships, which should ensure the interpersonal integration (Maigesini and Gonzalez, 2005, p. 12).

This concept provides an overview of the ideal conditions of mutual treatment in social environment with emphasis on vulnerable, marginalized and minority groups themselves through various programs of work are shown through a lens of inferiority or shame.

However, although the issues are referred to in public policy from both the European Union initially and subsequently in Latin America, in practice there are a number of obstacles preventing take what is established on paper to a reality of everyday life. Below is a proposal about what might be happening conceptually behind these limitations will be presented.

**Inclusion versus achieving goals**

This article is the result of an experiment developed during the program called "Building Interfaces for Social Inclusion" or "BISI" by the University College Lillebælt Denmark in Odense that focused on issues of social inclusion and innovation through interdisciplinary work between technical and humanistic to develop solutions to the problems of certain vulnerable groups professionals, in this case, children with disabilities.

During the first period of the program, it became a theoretical approach to the perspectives, concepts and terminology surrounding these situations. This approach yielded something that aroused the interest of the group and that it could be one of the major obstacles in building a truly inclusive environment.

This was the conclusion that in most situations, social inclusion measures were implicit and inexorably opposed to obtaining goals and objectives of the group in which they took place.

That is, the integration of inclusive processes significantly compromising other areas of development in their quest to achieve a certain goal.

Such measures may consist from changes in processes, increase in costs and time, reduced quality results or just extra work added an amount of higher than expected originally effort.

This led to the development of a social experiment called "VS Achievement Goals Inclusion" in a controlled environment simulating this opposition between the concept of inclusion (social inclusion) that meant "leave no one behind" creating or adapting the circumstances of the activity or the environment in a way that everyone could take part and be benefited; while the second, "goal achievement" (goal achievement), meant that the group's goals were more important to offer fair, the priority is to win.

The experiment was to invite a couple of people to compete to win a homemade cookie if completed the object of the game: Take at least 6 pieces of colored jenga tower in less than 30 seconds, but get to decide what color is He should rotate a given indicating the color of the piece. However, one of the two people would blindfold, limiting their performance in the game. Beyond that, there was no other rule to specify the involvement of both, or prohibiting that only he could see participate.

This implies that the participants had to decide how they would play the game. At first glance, they had two options: They both participate equally and help one another to get the pieces taking longer than expected; and the other was that he could see only take out the pieces to achieve the objective and that both obtain the cookie but did not involve the other in the process.

## Results

After doing the experiment with several couples there were the following observations:

a) The couples became aware of the situation when reading the survey on their perception of social inclusion and tried to apply it in their exercises. Even they are discussing the concept before assigning a strategy to achieve your goal and put emphasis on the person who was blindfolded "should" be included.

b) There were only a few couples decided to start the person who could see take care of all the work and that they obtain the prize.

c) All other couples decided to include the person blindfolded failed in their attempt to collect the 6 pieces in the stipulated time.

d) For those couples who failed they were given a second chance. In this second chance, but two pairs, they changed their strategy without hesitation and put aside the person blindfolded to go for your goal.

While they were not said at any time that should include the other person, it is thought that individuals are conditioned to carry certain types of inclusive behavior, even though they knew it was not the most efficient way to achieve your goal felt. However, once they were given a second chance and having already tried the "inclusive" option, they opted without hesitation for going after his goal even though it contradicted the view that had externship initially on social inclusion.

One of the suspicions that arose through this exercise was that people, when they feel observed or in an open environment, may feel inclined to prefer certain concepts such as social inclusion as it relates implicitly to good social behavior and it is morally frowned upon.

Hawthorn theory states that people tend to improve one aspect of their identity or their behavior when they are aware that they are being watched, making them more self-conscious and critical to make a better impression.

Better printing and better opinion of themselves for others can ensure social success, approval and acceptance. Therefore, most individuals adapt their own image in order to project a socially acceptable and improved themselves (Cherry, 2014) version.

In this same vein, over time and through movements and social changes, certain aspects such as exclusion and discrimination have been linking directly to a moralistic view of injustice, evil or negative values and situations considered to be modified (Alvarez-Icaza, 2011). This entails that the value system of a person in such a context will lead to value judgments relate them as "good" or "bad".

Social inclusion has been viewed as a concept socially acceptable involved values of solidarity, equity, commitment and others, same that lead a person to publicly show for it, as they gave the results of the experiment, although it can stand in obtaining your goal. And once that is accomplished with the image of who chose the first social inclusion, you can continue to go directly after the target regardless of whether inclusive measures to do so are made.

## Conclusions

Thus, the first obstacle to social inclusion is disassociate this moral halo that surrounds it leads people openly displayed without necessarily allow for reflection on what involves implementing an inclusive vision.

If society for its quality system is aimed at obtaining goals and objectives and include a minority or vulnerable group committed to reach these results, the most natural alternative is opting out.

However, taking into account the implications of this and incorporating them into an honest and transparent agenda devoted to an unequal but equitable vision of inclusion and removing the moral factor that ties him to a superficial level solutions development, they will begin to develop innovative solutions, programs and policies in the Americas that involve and include aptly to these social groups where it really is relevant and not just where you feel morally or include although it does not meet any purpose of any of the two parts : inclusive and included.

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## **The struggle of transsexual, transgender and transvestite people for legal recognition of gender as a human right built in Mexico City**

MARÍN-MERCADO, José Daniel\*†

*Universidad Autónoma de San Luis Potosí, México*

Received March 4, 2015; Accepted October 27, 2015

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### **Abstract**

Mexico City is considered one of the capitals of the world, whose public policies for sexual dissidents have tried to mediate the scope and enjoyment of citizenship by those sexualities and gender constructions that have not been recognized symbolically, legislative and social, so that to guarantee human rights in these populations that maintain the adequate organizational structures strengthened to mobilize and fight to give a different meaning to the discourse of human rights comes from international contexts. The politics of sexual dissidence in Mexico have been supported by lawmakers who have changed the conservative perception of heteronormativity to ask the population LGBTTTI legislative initiatives and reforms in order to be able to recognize the powers of subjectivities agency in the fight for their rights humans.

### **Transsexual, transgender, transvestite, gender, human right, Mexico City.**

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**Citation:** MARÍN-MERCADO, José Daniel. The struggle of transsexual, transgender and transvestite people for legal recognition of gender as a human right built in Mexico City. ECORFAN Journal-Republic of El Salvador 2015, 1-1: 31-43

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\* Correspondence to Author (email: j.daniel.marin@gmail.com)

† Researcher contributing first author.

## Reconstruction of the case

The transgender and transvestite community, has suffered violations of their human rights and that sexual diversity group, is the population with less access to human rights, since the problems that have gone implies a vulnerability to their existence, and a denial of building their sense of human dignity in the legal, social and cultural recognition of its kind built.

This group has experienced discrimination, economic inequality, public ridicule, pathologizing of transsexuality and transgenderism, who have launched a great effort by civil associations and groups TTT<sup>19</sup>, to make their voices heard and to detect the invisible society, questions of gender and determines their needs.

In recent years, groups, civil associations and community activists TTT have been present in decision-making and public policy building, due to open at that time the Federal District<sup>20</sup> has had for public sexual diversity, including the TTT community, it was one of the most violated, and with whom a social debt that was witness to the absence of mechanisms to respect their human rights had.

Despite the opening of certain sectors with the capacity to create public policy, understanding what is transsexualism, transgenderism and crossdressing does not justify an unconditional acceptance of these gender identities and sexual orientation are constantly confused with other individual components as it is built biological sex and gender (male or female) as a subjective experience that may or may not correspond with biological sex, which has indicated us rooted in Mexican culture and its laws, to heteronormative elements that have led to social realities and subjectivities adapt to the conditions in which the culture understands the existence in society lived since the binaries and man-woman relationship with reproduction. The creators, the right applicators and operators are no strangers to the conditions and social naivete with which (interpretations that are violations of human rights) interpreted the experience of the problems of TTT community.

Therefore mobilization by the group TTT, was an example of the collaboration of state and affected population for recognition of human rights seeking to change society by showing the social reality that the TTT community lives.

Before 2008, the TTT community had difficulties in social adaptation because its kind built not corresponds to biological sex, so that their social existence was perceived as a transgression of the rules with which it is understood traditionally the gender. The most significant problem as was the identity, since they and they were expressed and lived different from biological sex, which meant making changes to live as the gender they wanted, which meant, for some cases, decide to rename and gender in the minutes that had issued the civil registry and other official documents that had been issued with the name and gender dissident built by the TTT person.

<sup>19</sup> The acronym refers to transsexual, transgender and transvestite. From this time we will use the acronym to represent these populations converged for carrying and positioning of reform.

<sup>20</sup> Political reform that raises the legal status of the DF was approved in April 2015 and changing its name to Mexico City. Because the timing of this mobilization and the interview with the coordinator of the Coalition T45 who says the experience based on the names of the institutions when it was still called the Federal District.

In Mexico, the 60s and 70s, were issued jurisprudence to recognize the name change in order that the person could adapt or adjust to the social reality or personal, so it is the precedent judgments rectification for the name change process required a specialized high cost for people who wish to make your name change.

Since the 80's and 90's, and there were countries that recognized the rights of people TTT change of name and gender in official documents, but in Mexico, the situation of people TTT was discrimination and inequality in access to employment, schools, and others, the anger of a deal with a name and a genre that made dissent which had been built since its subjectivity. When people TTT, wanted to make the process of a trial rectification was refused by the registrar whose arguments response relied on to indicate that "there was no need for extreme of making the change, as it was considered a freak of person "besides the biological sex, as it was something genetic had to be respected. Some other justified that there was, until then, a legal basis or the forced legislation.

For the registration, the person TTT had a disease that therefore remained capability to accredit a woman or man, though he was in treatment or-generic sex reassignment so have realized that the registry did not see the right of free personality TTT inherent right to individual and as an aspiration to change sex.

These situations fostered that (in the absence of mobilization of groups TTT) in 2008, the bill on Change of Name and Gender Sexual Adjustment for the Social Democratic Coalition of the Legislative Assembly of the Federal District was filed. Congressman Jorge Carlos Diaz Cuervo spearheaded the proposal, and this included the changes to the Civil Code, Code of Civil Procedure, Health Law and the Penal Code.

The novelty of the initiative was that defined gender identity and expression of gender role, emphasizing the items are reformed to give legal recognition to transsexual, transgender and transvestite, explaining the role of the reallocation for sex-gender matching as a reason to extend the new records to suit the social, requested by judicial expedition. The average was the judgment of correction. In Health Act, the obligations of the Secretariat are reformed to provide shares for the resignation of sex-gender match without forgetting conscientious objection of doctors, and that this care was to be provided medical and psychological clinic in Countess, who only provided more non-hormonal treatment sex-gender reassignment.

The previous reform forced people to adapt their actions and their ways of life to the genre "who want to take." The TTT people who stating their intention to change their gender and name, were forced (as) to take and to receive professional services of psychologists (as), doctors (as) and psychiatrists. Another issue that made the process difficult was to present expert professionals and pay for fees for the entire trial process.

They were about 400 people who successfully complete the trial. Life testimonies that were interpreted to the will of judges during trials, treated the person with the biological gender, and questions whether in ordinary life had not taken, at some point, biological sex is demanded.

The person TTT cost between 60.000 to 150.000 pesos whole process of the trial, which was priced for human dignity that caused inequality for those without the condition. Hormone treatment was under the care that could be individual or public, yet the registry responded by denying the minutes, so it was necessary to go with the judge's decision.



TTT in the community, the reform to the name change and gender, was experienced as impossibility. The TTT people who managed his hand, close friends of the community were forgotten, since their change took it as an escape to social scorn that had lived, why, discontent was perceived as a normal response to a reform which violated human rights.

After the reforms, the cases that were brought to the Supreme Court meant an opportunity to rethink the content and operation of the reform. In 2009 appeared a series of jurisprudence that led to fill the gaps and loopholes in relation to the change of name and gender of the person TTT. These were jurisprudence defining the rights of persons TTT and its sphere as subjects of rights, interaccionándolos with legal recognition, health, free development of personality, gender reassignment, the rule of psychosocial sex and the issuance of new documents identity, defining that all the above are rights that contribute to human dignity TTT<sup>21</sup>.

An international preamble made by the organizations of collective TTT, whose work in the years of reform, was denouncing the violation of human rights by public servants in the civil registers of the Federal District, with the pronouncement that made several of them as Transexualegal AC, the campaign of the International Network for Trans Depathologization in the international campaign Stop Trans Pathologization 2012, which sought to eliminate gender identity disorder DSM IV TR of the American Psychiatric Association and the ICD -10 of the World Health Organization.

<sup>21</sup>FLORES, Victor, "Legal History of transsexuality in Mexico" in construction of sexualities: Memory of the IV Cultural Week of sexual diversity, Edith Peña, Lilia Hernandez and Francisco Ortiz (eds), INAH, Mexico, 2009 pp. 61-70.

Organizations, professionals, academics and activists for the rights of transgender people, ratified and emphasized its position on transgender despatologizar clinical condition from a conceptualization of the free development of personality as a fundamental right and a human right.

The Human Rights Program of the Federal District<sup>22</sup> with Martin Chevcheca and Abraham Rojas Martinez, TTT invite activists and organization ProDiana AC<sup>23</sup> to develop a proposal that at first had thought for people transsexual women who had already made the switch operated as a purely administrative procedure. Although previously the Commission on Human Rights of the Federal District had developed a proposal by its external consultant, the Consultative Group LGBTTTI, had not managed to position due to the multiplicity of demands that are based on sexual diversity, in which the cause of the TTT people knew not prioritize.

This was a proposal led by TTT groups were organized with the invitation for the human rights program for the initial documents and thus its way of structuring and strategies to achieve it. These groups are not allowed other groups or academic vote in decisions for the rights of people TTT, but had to give voice to their opinions, suggestions, recommendations, analysis, etc.

<sup>22</sup> The PDHDF is an inclusive and comprehensive tool that offers solutions through strategies, lines of action (LA), timeframes and responsible units, from the human rights perspective in legislation, public policies, access to justice and budget, to create change and ensure full enjoyment of human rights of people who live and pass in Mexico City.

<sup>23</sup> *ProDiana, an organization dedicated to inform and sensitize its affiliates (transgender sex workers) about the risks of exercising this office.*

As background, the TTT groups had already been mobilized as a network to attach to the workbench human rights and women CONASIDA HIV and the development and formation of the group "National Agenda of Mexico Trans Policy. Why when they receive the invitation to the development of the initiative, the TTT of the local government of the Federal District, groups underpin the negotiations for the elaboration of a law on gender identity or adaptations to the reforms carried out in the 2008.

Soul Captive A. C<sup>24</sup>., PRODIANA AC, the National Agenda of Mexico Policy Trans- which by then was already a red-, the Diana Barrios Sanchez and Lola Delgadillo, activists call for collective, civil associations and activists TTT. This strengthens the T47 Coalition, by the number of associations and groups TTT who attended this national meeting of all states of Mexico, such as Pirates of the Gender BC By becoming AC, TTT Collective Tlaxcala Collective TTT Puebla, Veracruz CODISEX , CODISEX San Luis Potosi, etc. The groups that were foreign, they handled the advantage that in Punjab, they recognized the legal name change and gender would later be respected in their respective localities. Alehlí attorney Ordoñez joins the Coalition T47 as the legal representative for its expertise in boosting domestic partnership, gay marriage and defending human rights LGBTTTTI community.

The mobilization of collective TTT responded to the participation made by the Human Rights Program of the Federal District, who watched the necessary change and reform in the six years of its implementation, but that required key information that could only take shape by the population that human rights were being violated.

<sup>24</sup> Captive Souls is a private non-profit, we work for the community in prison LGBTTTTI.

An institutional call, meant the opportunity for the demands of the TTT community were respected in the following law, therefore, from the beginning, it has established itself as a movement socio-legal since human rights were used as a speech to capture the social and understand the context, agency capacity subjects<sup>25</sup>, especially because living conditions in the TTT group.

Much of collective actions carried out by the movement, once the invitation is made to the TTT civil organizations were meeting to record the commission that would make the bill gender identity as a goal long while, on the other hand exert force and negotiate collective actions with the amendments to the Civil Code for the fast could be the same reform voted in the Legislative Assembly. The immediate function of law was connected with the cultural context<sup>26</sup> TTT of the community, in order to shape the collective actions, thanks to the experience of these groups that began to develop in response to violations of human rights reform in 2008. In actions that began the development of the bill and reform, they had the interest of the TTT community mobilization and organization presupposed the consensus and gathering information that came from the TTT organizations both locally and nationally.

<sup>25</sup> Pelaez, Jorge, "An analytical framework for understanding the use of human rights in processes of collective action" in human rights and political transformation in contexts of violence, Mexico DF, Ariadna Estévez and Luis Daniel Vasquez (eds.), Cisan-Mexico and FLACSO-Mexico, 2015 (in press).

<sup>26</sup> *Ibidem*.

It was an area of opportunity that the June 9, 2014, the COPRED penalize and criminalize discrimination Transphobia Federal District government. These components define actions TTT groups as collective actions<sup>27</sup>.

The actions generated by the TTT groups, were aimed at transferring information obtained consensus and to forward it to the Human Rights Program of GDF, so that, by this part, are considered as actions in judicial bodies<sup>28</sup> that allowed the arrival of the proposal from the TTT community.

The proposal was respected by 80%, later to be presented by the Head of Government, Miguel Mancera. The non-judicial bodies<sup>29</sup> where legal and community needs information TTT were undertaken were the TTT, the Consultant LGBTTTI Group of the Commission on Human Rights of the GDF and External Consultant Group T47 Coalition, civil organizations which demonstrates that Mexico's commitment to constitutional reform to human rights, international law of human rights, has the potential to empower marginalized groups and oppose oppressive practices<sup>30</sup> and therefore to be leaders of the shares and the creation of strategies that benefit the mobilization.

The T47 Coalition played an important role in managing information in legal form of the bill and reform for gender identity, so that the actions and strategies, enabled the transition from subject to subject social mobilized<sup>31</sup> by the organization, empowerment, and commitment that people assumed to benefit from TTT reform in order to highlight the flaws and violations of human rights, focusing on the legal recognition as a first step to ensure respect for gender identity built. The law was the cornerstone of the mobilization, by the fact that he had earned the name change and gender with the previous reform, although the problem was the process. This mobilization involved the rescue of these experiences so that, by law, contemplate the context of reforms and good practices of other countries, but with adaptations to the context of Mexico and the TTT population.

It was necessary that such adaptations were registered in the codes governing the right of GDF, despite the existence of jurisprudence that extended the framework of interpretation of human rights of people TTT, constitutional human rights reform in June 2011, It forced the government to harmonize domestic law with international treaties to which the right to free development of personality and commitment of Mexico to guarantee non-discrimination in the TTT population, it was a priority.

<sup>27</sup> TILLY, C., 1978, citado en PELÁEZ, Jorge, "un marco analítico para comprender...", op. cit.

<sup>28</sup> *Ibidem*.

<sup>29</sup> *Ibidem*.

<sup>30</sup> McGregor, 2008, Gomez said, Gabriel, "Transitional Justice from below: a constructivist theoretical framework for analyzing the Colombian experience", In co-inheritance of Humanities Magazine, No. 10, Medellín, July-December 2013, pp. 137-166.

<sup>31</sup> Pelaez, Jorge, "an analytical framework for understanding ...", op. cit.

<sup>31</sup> *Ibidem*.

A constructivist perspective of the movement, which was considered socio-legal because it meant an analysis of the subjectivities of TTT actors to handle in key human rights are observed<sup>32</sup>, the benefits of the name change, gender and other official documentation, such as a respect for the way of being, as a struggle by inequality and lack of resources to correct judgments and reliability that the state would not put into question the how they developed, developing and developed their gender identity.

### Social Mobilization Process

In the second phase, after the call to the meeting of the Collective TTT and the development of the National Policy Agenda Transsexual, Lola Delgadillo joint proposals and opinions TTT that were made in the meetings. These and other scholars attending sexual diversity groups therefore were granted voice but no vote for brewing information. This is the need to form the Advisory Group of the T47 Coalition formed by academics, collective LGBIH<sup>33</sup> and human rights organizations. The reform initiative is supported by the TTT in collective bargaining for those who thought that the political, social and cultural context of the movement possibilities of success<sup>34</sup>, if you opt for the law of gender identity would be a very long process and therefore the initiative by the human rights program of GDF, the Legal Counsel, legislators and Dinora Pizano, Jorge Zepeda and Dione Anguiano, who were be wasted Figures that were supporting the draft reform initiative for the rights of people TTT.

On the other hand, Manuel Granados Deputy Speaker of the Legislative Assembly by direct order of the Head of Government of Mexico City Miguel Mancera supported the initiative. Other Deputies and Ruben Jimenez by the fraction of the Institutional Revolutionary Party (PRI), maintained a steady support for reform as did the Labor Party (PT) and the Citizens Movement. The National Action Party was the only one who remained neutral because they were unaware if it was a reform that respects the rights of people TTT.

Therefore it was a movement whose collective actions by cost-benefit assessment that allowed them to choose action repertoires and frames worried<sup>35</sup> which enables the arrival and vote on the reform in the Legislature. The political scenario in which relatives of people TTT are located in areas of decision-making, allowed the awareness and lobbying for reform throughout the process. The interest of the T47 Coalition maintained that the organization was to define a reform vindicate, with strategies, TTT dignity and influenced social change through law<sup>36</sup>.

One of the situations that alter the political opportunity structure of the movement, was that respondents were asked to send to voting reform, however there was no political tranquility for issues enforced by the State Ayotzinapa and disappearances failures and inefficiencies line 12 of the metro. The T47 Coalition pressured into making legislative lobbying and voting process of reform accelerated.

<sup>33</sup> Acronym for the sexual identities of Lesbian, Gay, Bisexual, intersexual and heterosexual..

<sup>34</sup> Della Porta, Donatella and Diani, Mario, "The Study of Social Movements: recurring questions (partially) changing answers," *Social Movements: An Introduction*, Blackwell Publishing, USA, 2006, pp. 1-32.

<sup>35</sup> Della Porta, Donatella and Diani, Mario, "Social Changes and Social Movements" in *Social Movements: An Introduction*, Blackwell Publishing, USA, 2006, pp. 33-66.

<sup>36</sup> RUIBAL, Alba, "mobilization and counter-mobilization legal: Proposal for analysis in Latin America," *Journal of Politics and Government*, vol. XXII, no. 1 January to July 2015, pp. 175-198.

But there were legislators who were puzzled (as) by the reform by the popular reference we have of people TTT colliding with discursive universes, being heteronormative identity dominant, and the TTT identity is one that subverts and reveals the sex-generic determinations that come from a patriarchal discourse in legal culture<sup>37</sup>.

The T47 Coalition prepares a draft Federal Law on Gender Identity as a reform proposal in which the program was based Human Rights for reform initiative. In this respect both the law and the reform reflected the influence of countries like Spain, Australia and Argentina, but were adapted to the social reality of people TTT plebiscites organized by the T47 Coalition who were open to the public but only to vote on the TTT people. How to organize information was produced which could be developed a reform that had references and products generated internationally by transnational advocacy networks<sup>38</sup>, but still function as an internal network that mobilized nationwide with capacities to organize, coordinate and manage its own interpretive framework<sup>39</sup> rights that are at stake in mobilizing, and therefore, were respected in the final version the Commission of Vulnerable Groups of the VI Legislature reviewed and approved.

Respect to gender and name identity that has been built, meant a reformulation of the last reform to provide it as a right for the person TTT legal recognition could lead to social reality living without impositions of using hormone treatments, expert or risk biologicist comments and interpretations that denigrated human dignity of a dissident with the biological gender. This reform used human rights to the free development of identity based on the recognition of the existence of gender psychosocially constructed, which has to take a much greater weight because it is part of human dignity TTT. This situation meant a complexity of cultural political scene<sup>40</sup> in which human rights have to adapt to the reality of the TTT people who were abused, if they are in a speech of a liberal framework<sup>41</sup>, they are seen as disconnected from social realities, and are understood, understood as inherent to people. Such is the case of the advisory committee of vulnerable groups GDF Assembly that ignorance of it and lives a person TTT indicated that if people wanted to change their name, so would their names. These arguments the Coalition T47 TTT replied that the person does not want to be a new person, but built on gender identity is recognized, generating a proposal of law by non-state actors, ie from below<sup>42</sup>.

The law is a tool that can serve for naturalization lifestyles<sup>43</sup>, And therefore human rights must be questioned in practice since being positivized speech does not mean the embodiment according to the conditions and needs of each population.

<sup>37</sup> HERRERA, Joaquin, "Human rights in the context of globalization: three conceptual clarification" International Conference on Law and Justice in s. XXI, Coimbra, May 2003.

<sup>38</sup> KECK Margaret and Sikkink, Kathryn, "A presentation of transnational advocacy networks in international politics" in *Activists Without Borders*, USA, 2000, pp.17-65.

<sup>39</sup> RUIBAL, Alba, "Mobilization and mobilization against ..." op. cit.

<sup>40</sup> Gomez, Gabriel, "Transitional Justice from below ...", op. cit.

<sup>41</sup> JARAMILLO, Isabel and ALFONSO, Tatiana, *Women, courts and media: judicial reform of abortion in Colombia, Bogota, and Uniandes century man*, 2008.

<sup>42</sup> Gomez, Gabriel, "Transitional Justice from below ...", op. cit.

<sup>43</sup> JARAMILLO, Isabel and ALFONSO, Tatiana, *Women, courts and media ...*, op. cit.

For T47 Coalition mobilization, confrontation against legitimate discourse about man and a woman be based on the biological, it implied dismantle the roots of a modern ideology which prevented access to other subjectivities about the meaning and the existence of a universal, rational and heterosexual subject<sup>44</sup>, that hid the reality of a sex-gender subjective and lived individually and identity to which the legal culture and general culture remained as legitimate mechanism to rebut equal rights.

The objective of mobilizing focused on the legal and symbolic aspect of legal recognition of gender identity as the main engine of social change and the benchmark for the generation of interpretative frameworks and action which would be used respecting the free personality development in the Mexican state. In this situation is that the movement, in order to consolidate the participation of all civil organizations and groups TTT adopted and built a cognitive framework in whose symbolic actions organized basis with content that events were developing a meaning for the whole Coalition T47<sup>45</sup>. The senses and meanings during the demonstrations of the Coalition were built contemplated in sizing the achievements obtained with the reform to generalize the results to the rest of the country, since the problem of discrimination based on gender identity as well as questioning and accusations by society, prevented, subjectively, attitudes and expressions of the role of dissident gender assume the biological sex.

I foster a sense of destroying the legal speech that received a gender identity which could be presented in a vindication of the struggle TTT, it was intended to introduce a new concept and legal interpretation<sup>46</sup> of socially constructed gender identity, making a break with the biologist sense that it had the previous reform.

In this case, the collective identity of the TTT community, served as interpretive framework of reality and as a direct discourse of human rights which created a cultural narrative<sup>47</sup>, which he rescued the knowledge of the TTT community that deconstruct the notion of gender and social-legal requirements for regulation and the lack of criteria for interpreting the expertise and experience of gender identities against hegemonic. The cultural framework within which human rights are earned led to respect a person can assume TTT, without necessarily assume dissident expressions role with the biological gender, without having to check with the State speech. This opportunity was potentiated when Mexico took control of conventionality to apply broader criteria and the constitutional law including principles and values that are not in the constitution but in international treaties for the protection, recognition and respect of human rights, such so, the framework within which human rights to free development of personality, was translated as respect built and lived gender, involving a broader process that ensured that the proposal was voted for in the Legislature.

<sup>44</sup> HERRERA, Joaquín, “Los derechos humanos en el contexto...”, op. cit.

<sup>45</sup> KECK, Margaret y SIKKINK, Kathryn, “Una presentación de las redes...”, op. cit.

<sup>46</sup> RUIBAL, Alba. *Movilización y contramovilización...*, op. cit.

<sup>47</sup> *Ibidem*.

The use of such legal reform repertoire and human rights in domestic law and international human rights treaties, consolidated gender identity that both women and men TTT, express their knowledge that questioned the naturalization of gender conditioned sex, so that the mobilization concocted by the Coalition T47 cemented collective identities with a sense of struggle to improve the conditions conducive legal recognition, resulted in change of gender and name, according to the social reality of gender TTT living person. The reform was the result of a symbolic construction of the experiences that meant a transformation in the subject during mobilization<sup>48</sup> that is shared at all meetings of the Coalition T47 groups and civil associations TTT, which PRODIANA from the AC Captive Souls and AC, encouraged meetings in spaces of consensus and social management for TTT meeting with people and other audiences.

The mobilizations to achieve that reform contained and reflected the reality in which TTT were infringing human rights, needed some support structures<sup>49</sup> as it was the expertise of activists TTT strategies for the horizontality of the organization, a lawyer and legal representative with experience in strategic litigation, political opportunity structure formed by public servants interested in making public policy from below, and sensitized commitment to lobby lawmakers for voting and lobbying reform.

### Impact: Social Change and Human Rights

The soul of the reform was to respect what has been built and how it wants to be kind, at the time that the TTT person decides, since, with the previous reform, are legally required defined and identified as (a) trans to institutionalize and regulate their existence with all the human rights violations that situation entailed. The movement was routed in a political plane struggle for equality and freedom<sup>50</sup> for the symbolic resources that society gives legal recognition to a personality outside TTT required for a person who builds their gender identity differently, and that the judicial institutions recognized capacities mobilized subject to influence actions results from their individual and collective constructions<sup>51</sup>, without forgetting that, in the case of social mobilization, subjects are rescued themselves as actors of great weight for the production of social transformation processes<sup>52</sup>.

The reform a few months before publication on March 5, 2015, represented a new form of interaction, a result of the emergence of this community TTT and legal culture<sup>53</sup>, which heteronormative, sexist, patriarchal attitudes emerge, and the denial of the understanding of gender psychosocially constructed, implying an indirect impact to the culture and society for the reception and perception of gender constructed. This will require a State labor and civil society to educate and sensitize the general population on the recognition and legal provisions supporting the TTT subjectivities.

<sup>50</sup> HERRERA, Joaquín, “Los derechos humanos en el contexto...”, op. cit.

<sup>51</sup> STAMMERS, Neil, “The paradox of institutionalisation” en Human rights and social movements, Pluto Press, Londres, 2009, pp. 102-130.

<sup>52</sup> TARRÉS, María, “Perspectivas analíticas en la sociología de la acción colectiva” en *Estudios Sociológicos*, X, núm. 30, 1992, pp. 735-757.

<sup>53</sup> *Ibidem*.

<sup>48</sup> DELLA PORTA, Donatella y DIANI, Mario, “Social changes and social movements...”, op. cit.

<sup>49</sup> PELÁEZ, Jorge, “un marco analítico para comprender...”, op. cit.

On the other hand the direct impact converges with the law enforcement, which in this case will be the judges of registration formalities to be carried out, since being there administrative requirements have been eliminated and therefore means a work to train and publicize the reform in the civil registers of the Federal District.

Solving the process for change of name and gender minimum requirements and payment of 498.00 pesos, solve the inequality generated by the previous reform of rectification whose judgment had cost more than 150,000.00 pesos. Now responds to a time period of 5 working days for delivery of the final act, as opposed to the 18 months that could lead the trial, coupled to perform the procedure in the Civil Registry Office registration of origin, to have to make a claim for a court order that requires any institution to perform that procedure. These situations conglomerate achieving such legal demands which were made by the social mobilization<sup>54</sup>.

The possibility of entering other aimed at gender equality and social equity programs, supposed to compensate the social debt to those TTT, to reintegrate and visualize the complexity of social reality they live in, with a series of new meanings and new ways of understand the subject of mobilization, in which you can now exercise their participation in public policies in the areas of gender to which they belong because the legal recognition makes a multitude of dimensions to which the reality of people TTT can be integrated with the genre It has been built.

It is now possible for a woman or man TTT, dialogue from feminism and masculinity TTT, and inserted in the discussion of the tables designed for subjectivities seeking respect for gender.

These are social and political impacts and the projection length of the shares resumed TTT knowledge of the community, so that the activities of human rights to be extended<sup>55</sup>. These impacts were the result of a focus on the empirical reality of the TTT community as well as a state structure which took into account public policy changes in relation to the population, consolidated a constitutive change with new practices and meanings of what is the gender identity<sup>56</sup>.

TTT in the community, the result has been greeted with pessimism and are waiting to see how the reform is working. For most it was a very hard to change the conditions of their gender history built achievement. Per share applicators of law, civil registry judges do not know the reform, and have denied the minutes since the previous reform; to change the name and any documentation the judge's decision was requested. Now it's just an administrative process with papers carried to the simple change of a birth certificate. These situations make us raise human rights required by this reform, it faces new account reactions and confusion of the law enforcement agents, so that the T47 Coalition, is facilitating the formalities of the proceedings in order to prevent human rights violations, in which the Government of the Federal District begins to define the costs and train staff for such reform.

<sup>54</sup> PELÁEZ, Jorge, "un marco analítico para comprender...", op. cit.

<sup>55</sup> *Ibídem*.

<sup>56</sup> MCCANN, Michael, "Law and social movements: contemporary perspectives", en *Annual Review of Law and Social Science*, núm. 2, junio 2006, pp. 17-38.



The impacts in organizational terms for the subjects in the process of mobilization<sup>57</sup>, achieves cohesion, organization and strengthening, as in mobilizing continue the T47 Coalition PRODIANA AC and AC Captive Souls, with the search of the Federal Law on Gender Identity, in addition to the fight against conservatism on the right and left policies that are ideologies that prevent the arrival of more laws to benefit the community TTT. The movement has begun to propel reforms in states with legislators, activists, civil associations and collective TTT in Michoacan, Puebla, Tlaxcala, Guanajuato, among others.

### Conclusions

When a government assumes the responsibilities designated to guarantee human rights, creates possibilities and structures that give an opportunity to the social movements can organize and implement their capacity building agency, self-determination, autonomy and personal sense of democracy, human rights and dignity human. A government that is willing to put in the public debate issues that disrupt the values that a society is governed, makes visible that which serves the needs of a population must be understood as an exercise and expansion of the framework of human rights historically have been recognized in this population, and that in this debate, society must conclude that no damages when the struggles are translated into key human rights.

The struggle of the TTT community is an example of how human rights built from below, from the meanings and senses of human dignity that each population, makes possible the creation of laws, symbolic and cultural frameworks that position within the legal culture.

The knowledge that have been rejected for vulnerable populations, of which the legal recognition of personality developed by TTT community is the first step of actions to ensure their citizenship, justice and dignity.

When a State, in all its structures, is able to recognize the social struggle of a group in a situation of oppression, and therefore provides the tools and instances for social mobilization can be built as-political-social subjects mobilized, gives meanings and new conceptions of social movements that use human rights as recognized and artifacts to rebuild their dignity, raising questions regarding the real sense of their needs and demands. So that struggle for recognition of identity that has been built is an example of that in the laws one heteronormative system does not lead to other stocks, which is fragile and is no longer the impossible barrier to legislate in the community LGBTTTI is an endless struggle against the state.

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<sup>57</sup> PELÁEZ, Jorge, “un marco analítico para comprender...”, op. cit.

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## **Failure of gay women in health services, a violation of human rights**

CUEVAS-VILLELA, Wendy Deyanira\*†

*Universidad Autónoma de San Luis Potosí*

Received January 21, 2015; Accepted September 22, 2015

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### **Abstract**

Women throughout history have been discriminated against on condition of sex and gender, to paraphrase Monique Wittig itself being a non-born women, but women do not escape these categorical concepts that define the individual woman, with their particular in context, they create identity, roles, and somehow draw a path of life, a way of being a woman in a patriarchal system that has been enriched by these binary and complementary categories.

### **Gay Women, Health Services, Violation of Human Rights.**

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**Citation:** CUEVAS-VILLELA, Wendy Deyanira. Failure of gay women in health services, a violation of human rights. ECORFAN Journal-Republic of El Salvador 2015, 1-1: 44-51

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\* Correspondence to Author (email: wendy.cuevas@hotmail.com)

† Researcher contributing first author.

## Introduction

In this article I refer specifically to lesbians or homosexuals, which is important to clarify that delve to discuss the "lesbian identity" or "lesbian" concept women is an issue that can be approached from different theoretical horizons, for which we should dedicate its own study on the subject.

Therefore I shall itself in this text to a lesbian woman as the woman who likes to exercise or not, one or some aspects of their sexuality in relation to the links it establishes with other women, whether or not a couple, including the affective-erotic relationships and sex with other women; It is a sexual orientation towards persons of the same sex (female-female).

This is where promptly discuss lesbians or homosexuals, their vulnerability and the violation of their human rights. A major human rights violations that are constantly present in these women is related to inadequate or no access to health services, particularly sexual and reproductive health, where the omission, invisibility are present, as in appearance this problem is nonexistent and paradoxical, for this fallacy omission allows the non-existence of the problem.

Homosexual or lesbian, in the state of San Luis Potosi, Mexico and elsewhere in the community or individuality women are invisible women, who in many situations to access to health services, these have to alienate the heteronormative system omitting its status as a gay woman and thus their specific needs that arise from their own condition, and this ultimately turns into a situation of vulnerability, by condition of sex, gender and sexual orientation, a triple condition of vulnerability, it is so subject to discrimination and violated their human rights vigorously.

Today you have agencies, institutions, legal instruments, treaties, pacts, conventions, legislative, international, national and state codes in the specific case of Mexico geopolitical and San Luis Potosi, which through conventions such as CEDAW, Mexico among others countries are seeking a life free of violence for women.

Thanks to these contributions, regulatory mechanisms, monitoring, action and punishment, not only in his brief creation, but in the concrete implementation of both laws, programs, public policies, etc. many women have been and we have benefited, as has been achieved recognition of rights and actions in favor of women as a human being; say benefited, because the fact of being a woman talking in this text on lesbian or gay women would not be possible at this time without the structural and systemic changes that have disrupted society, it has been a reorganization, restructuring, shift towards a recognition of women's rights, it has taken years.

However, it is important to stress that talking about women, there are women's collectives or individuals that some features or specific conditions such as socioeconomic status, indigenous women, women with a non-heterosexual sexual orientation, including in situations of most vulnerable, where their human rights are violated.

Failure to homosexual women as an act of violence Violence against women says Garcia & Salcedo is a problem that society denigrates, violates human rights and social fall leaves individual, family and irreversible.

This violence perpetrated systemically and is led by a dominant driver of patriarchy and capitalism thread perpetuates continue brewing conditions of discrimination against women, and in the case of homosexual women, their sexual orientation is a condition that is opposed to the hegemonic system that ignores, these invisible and oppresses women.

When we talk about discrimination we do in terms of distinction or differentiation toward a person or group of persons, whether because of their ethnic origin, color, nationality, language, religion, opinions or sexual orientation, noting that they have the same rights and therefore they cannot have equal treatment to those who are considered normal.

In the case of homosexual lesbian women with or without identity, being gay and being a woman is a challenge to the system, the social structures of patriarchy heterosexist and misogynist, so be lesbian or gay woman threatens thinking and existence androcentric, social, economic and legal status sense, is these challenges that the system turns against any movement that threatens him, becoming a kind of encirclement against homosexual women, where they are if not violent to deploy that threat challenging, they are pushing them towards violent immobility, to become an omission from them.

From this perspective, and considering the many ways of being a woman and living sexuality, homosexual sexual experience of these women omitting the particularities, is silenced, invisible, for that double condition of vulnerability, being a woman and being gay.

The omission of female couples or homosexual women, particularly in health services is due to the still existing prejudices in this social fabric that is wrapped by heteronormativity.

Some of these prejudices are that women are disinterested in sex or are totally dependent on men for pleasure, this invisibility as Riquelme means our denial as a group and individuals within society, for Alejandra Aquino invisibility refers to the omission which it is awarded to a person by the indifference of it, acting as if this were not present.

The logic of non-recognition appeal to moral categories as the offense, humiliation, ridicule, indifference, all directly linked to the lack of recognition or omission. This condition of vulnerability in a macho hostile environment in which homosexual women, as a result of this hostility is living, is difficult and / or no visible elements to integrate the integral development of society, without the need of concealment their sexuality, homosexual and lesbian women are therefore at risk in greater discrimination, abuse and violence against women.

### **Thematic lesbian health**

Being lesbian or homosexual women is a challenge sexist structures, heterosexist and misogynist patriarchy, being lesbian or gay woman threatens thinking and existence with androcentric, social, economic and legal sense of the state.<sup>58</sup>

This logic of non-recognition and hostile environment conducive lesbophobic behaviors themselves that are present in the health sector, specifically in dealing with sexual and reproductive health, as this does not escape the patriarchal system, which through heteronormative mechanisms intended to alienate homosexual or lesbian woman, forcing her to:

<sup>58</sup> (Rodriguez, Alma Margarita Ocegüera, 2011)

1. To deny their sexual orientation in order to access to health services if they feel threatened.

2. Do not go to medical examination or health care problems, threatening their safety.

Health services, and education programs in the area of health sciences, is designed based on criteria, standards, and binary systems heterónomo beliefs, male-female, heterosexual. It is also important to mention that regarding sexual health, there are specialized institutions, programs and greater openness, the recognition of rights in homosexual men, specifically on diseases and sexually transmitted infections, HIV-AIDS promptly.

Gay and bisexual men, in different states of the Mexican State, or no health programs that are inclusive, consider prevention, promotion; care and monitoring of the health of these women or women are few and focused on cities as the Federal District.

This in one way or other causes that lesbians or gay disqualify health services and in turn not regard the exercise of their right to health protection. By not attending health services in many cases, women are subject to greater health risks factors where their right to good living is seriously violated.

For lack of sexual education and scientific information, there are also many misconceptions about the lesbian sexual health, one is that the women there is minimal risk and / or cannot be transmitted STIs and STDs<sup>59</sup>, there is a false perception that lesbian sexual practices are safe.<sup>60</sup>

Women who have sex with women are also exposed to STIs and STDs, these are less prevalent than in heterosexual or bisexual women,<sup>61</sup> But to have a lower prevalence is questionable, it would have to contemplate that a large number of women does not indicate its status as a gay woman and noted that a lower prevalence, is not synonymous with lesser or greater value or importance, as the value and health a person is not quantified by statistical data.

4. Some diseases affecting the population Lesbian

Based on three studies Dr. Carlos Cáceres (Peru), states:

1. Breast cancer is the most studied health issue in women who have sex with women. These appear to be at increased risk of developing this problem due to the higher prevalence of risk factors such as obesity, alcohol use and nulliparity, and also because of its lower frequency of breast examinations (Haynes, 1995).

2. cervical cancer; Risk factors are the carrying of human papilloma virus (HPV), which can be transmitted from woman to woman in sexual intercourse, but the major risk factor is not often performed gynecological exams, which prevents early detection. (Laura Eiven).

3. the most serious situation from the point of view of health-is to those who are "in the closet" with themselves, ie those who deny having desires and feelings for other women struggling to repress them.

<sup>59</sup> ITS, infección de transmisión sexual. ETS, enfermedad de transmisión sexual.

<sup>60</sup> (Martos, 2012)

<sup>61</sup> (Degen & Waitkevicz, 1982).

As all acts of repression, it carries a severe cost in terms of physical and emotional health as well as social integration and development of the potential itself (Laura Eiven).

4. Family violence between couples of women, adolescents and young people in their immediate family or social environment or appear to be lesbian.

5. Reproductive health and rights, the inability to fully exercise their reproductive rights produce significant psychological damage to many lesbian or gay women and added to the list of factors that conspire against the exercise of their right to health (Laura Eiven).

### Female homosexuals... Whose human rights?

Rosillo Martinez notes that feminists have denounced the current patriarchal construction of rights that constitutes this from a guy who claims to be universal, objective and neutral. The "subject of rights" (male), abstract, a historic, symmetrical, which when considered in this way, ultimately social struggles of women.

The closure, closet, invisibility, is a manipulative institution, apart from an instrument of torture and submission; It works as a decoy and as ideological shackles, like a mirage and as a tax trap for power in the service of a social order.<sup>62</sup> A different view of the subject (as) human rights, leading to a patriarchalization of DH, questioning the universality and male hegemony is necessary.

This male hegemony that feeds on fears it causes, because the conditions of women are different from men, these conditions rests primarily on several factors such as oppression, discrimination, inequality and the undervaluation by gender.

Human rights under this Universalist perspective would ideological instruments that would eventually justify the oppression of some subjects over others. Invisibility means our denial as a group and individuals within society.<sup>63</sup>

Consider the subject, subject of law as a subject or sole and absolute subject, pushes us to play dogmas, then anyone who has to be considered irrational and shall be liable (a) oppose, and repression often extends its dark wings to prevent , in one way or another ... anyway, the manifestation of the threat.<sup>64</sup>

The woman and anyone who is not only subject and all, would therefore excluded, not subjects of law, here the feminist complaint, that the right is sexist<sup>65</sup> and sexism feeds on the fears that cause ...

Rosillo states should grant a viable construction of a plural subject that recognizes the historical dynamics of DH and therefore even stronger but a final solution only provisional nature is not considered, it must be constantly reviewing the situation before poor, oppressed and the victims.

If something does not change, says Beuchot, it is the dignity of human beings, and something that changes the way the mad men (and women) individual. Foucault himself said that both the complete difference, as the full identity, are unattainable, would be madness.

<sup>63</sup> (Riquelme Ugarte, 2005, pág. 274)

<sup>64</sup> (Lizarraga Cruchaga, 2012, pág. 290)

<sup>65</sup> (Rosillo Martínez, *Filosofía de la Liberación, Feminismos y Derechos Humanos*, 2014)

<sup>62</sup> (Lizarraga Cruchaga, 2012, pág. 277)

Never get the full significance, to absolute truth, to reality as such, all things that connote identity.<sup>66</sup>

End the situation of social and historical invisibility and influence everyday social environment in which women live involves breaking the stigma, prejudice and discrimination and promote a culture of respect for diversity, recognition of the other and others, Of course, fight for our rights, exercise praxis of liberation.

While there is no human being, human that is not conditioned by their environment, and these somehow predispose certain decisions only through a process of awareness and sensitivity which these environments and historical processes are analyzed, you can change that thinking.

A critical community and individual reconstruction, come to break with the patriarchal system, but a unity that respects and recognizes the plurality of subjects, subject and their rights is an arduous task to achieve, it is not only competition of subjects and subject isolated or organized community, a transformation that cleave the system and foster a new thinking, aware of the diversity that we are as human beings and possibilities is necessary.

## Conclusions

The shape is that it suffers discrimination based on race, sex, religion or disability varies considerably: there are differences within the difference.

The common factor is the damage inflicted on the dignity of persons because of their belonging to certain groups ... For gays and lesbians, history and experience teach us that the most damage arises not both poverty or powerlessness, but from invisibility. It is the pollution of desire, the attribution of perversity and shame of a physical affection spontaneous, the prohibition of expression of love, the denial of full moral citizenship in society as one who is, in violation of the dignity and rights group.

Albie Sachs,

Judge of the Constitutional Court of South Africa, 1998.

Because of an exclusive social environment and heteronormative homosexual or lesbian women little demand proper care of health services, including trained personnel services free of stigma and discrimination, adequate and scientific information, an inclusive sexual education and health programs that meet their specific needs, must be promoted free of stigma and discrimination, safe spaces in which these women generate a sense of identity itself, where the threat to their health and integrity is not what prevails, where the voices of these women They are heard, their needs are identified, empower and create social movements that make visible their existence. I predict it will not be easy because of the many factors that can be brought, but is a constant struggle and obligation of the Mexican State ensure that everyone has access to health protection and that is suitable to the needs is sector population, since "Homosexual and lesbian women are people too."

<sup>66</sup> (Beuchot, *Hermenéutica analógica y filosofía del derecho*, 2010)



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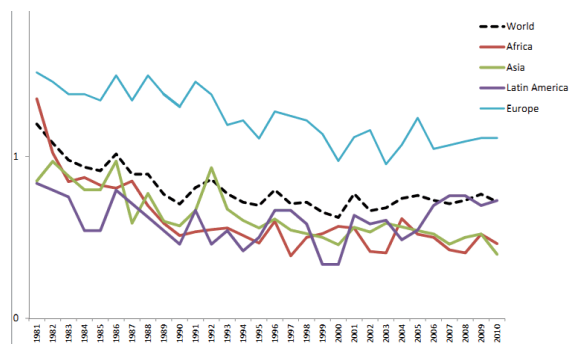
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