



SIPaz

Vol. XXXI N° 3 – September 2026

LATEST:

Mexico Faces Multiple International Challenges
Pressure, Sovereignty, Cooperation, and Multilateralism

FOCUS:

The Struggle for Autonomy Among Indigenous and Afro-Mexican Peoples

Between the recognition of rights and autonomy built "from below"

ARTICLE:

Faith, Engagement, and Peacebuilding
30 Years of Learning and Commitment Rooted in Spirituality

SIPaz
30
Years



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In 1994, after the armed uprising by the Zapatista Army of National Liberation (EZLN), social and civil organizations, as well as Mexican religious leaders, recognized the need for a permanent international presence in Chiapas to help to avoid or lessen the risks of violent ends to conflict. In this context, in 1995, a group of international organizations with a long history of work in the areas of peace building, human rights, and nonviolent activism responded by creating a coalition consisting of members from the United States, Europe, and Latin America. They shared not only concerns about the situation in Chiapas, but also the hope that they could help to build a just, long-lasting peace in the state. From this came the project of SIPAZ, the International Service for Peace.

Today SIPAZ supports the search for nonviolent solutions and aids in the construction of a culture of peace and dialogue between the actors involved in the conflict in Chiapas as well as, increasingly, in other areas in Southern Mexico. SIPAZ also serves as a bridge for communication and exchange between other organizations and networks that work to construct a just and lasting peace at a local, national, regional and international level ■

The SIPAZ International Team in Chiapas aims at:

- Protecting and expanding the spaces of action for organized social groups in defense of human rights and towards the construction of positive peace.
- Informing and equipping national and international stakeholders to carry out diplomatic actions for peace in Southern Mexico.
- Promoting spaces of exchange and networking towards the defense of human rights and the construction of a culture of peace.
- Maintaining relationships that allow appropriate support, aimed at expanding the scope of action of organized local groups in the defense of human rights and towards the construction of positive peace.
- Informing and empowering grassroots actors to strengthen non-violent actions to defend their rights and to promote a culture of peace.

SIPAZ recognizes and respects the principles of non-intervention and sovereignty of the Mexican State and its citizens upon whom must depend the negotiation and initiative that are necessary in order to achieve an eventual solution to the conflict ■

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SIPAZ Activities
(Mid-May to Mid-August 2026)



Mexico Faces Multiple International Challenges

Pressure, Sovereignty, Cooperation, and Multilateralism



PHOTO OF THIS PAGE AND COVER: Protests by groups of "Madres Buscadoras" (Searching Mothers) during the World Cup, June 2026 © SIPAZ

In June and July, the World Cup turned Mexico into one of the main focal points of international attention. As a co-host country alongside the United States and Canada, it welcomed visitors and delegations from numerous countries and used the event to project an image of openness and organizational capacity. The visit by King Felipe VI of Spain was also diplomatically significant, as it helped bring the two countries closer together after several years of tensions. However, the tournament also exposed internal social and political problems to the press and the international community, laying bare various contradictions ■

The United States remained, by far, Mexico's main international front, characterized by a mix of cooperation and confrontation. Mexico needed to maintain coordination with its primary economic partner but rejected any measure that could be considered a threat to its sovereignty. This situation became evident at various points during the last quarter, including the meeting between Sheinbaum and Trump during the World Cup, which represented a moment of diplomatic detente, though it did not resolve the existing differences between the two governments.

The Sheinbaum administration continues to insist that bilateral cooperation should not imply subordination. One example was the revocation of the visa of Andrés Manuel López Beltrán, son of former

President Andrés Manuel López Obrador—a decision that prompted a reaction from the Mexican government, which viewed it as a form of interference in domestic political affairs. This episode reflected a broader trend of U.S. pressure through visa revocations, investigations, and accusations against Mexican political figures suspected of having ties to drug trafficking. Mexico maintained that any accusations against Mexican citizens must be supported by evidence and legal procedures.

On the issue of security, both countries continued to cooperate in the fight against criminal groups. However, Mexico continued to reject the possibility of U.S. military intervention on its territory. The temporary suspension of U.S. avocado inspections in Michoacán demonstrated how

security issues can affect even trade relations. The inspections resumed after Mexico bolstered security by deploying military personnel and members of the National Guard.

On the economic front, the renegotiation of the United States-Mexico-Canada Agreement (USMCA) became one of the main foreign policy issues. Mexico sought to preserve its trade advantages and preferential access to the U.S. market, while the Trump administration pressed for more favorable terms for the United States. Thus, the trade relationship unfolded amid a dynamic of cooperation, but also of constant pressure and negotiation. For Mexico, the treaty is essential due to the enormous dependence of its foreign trade on the U.S. market.

Protests by groups of “*Madres Buscadoras*” (Searching Mothers) during the World Cup, June 2026)
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Faced with this strong dependence on the United States, Mexico also sought to diversify its international relations. Brazil took on special importance as a regional partner, with talks between Pemex and Petrobras aimed at expanding cooperation in areas such as production, exploration, refining, and bio-fuels. Likewise, Mexico made progress in its relationship with the European Union by modernizing the “*Comprehensive Agreement*.” The government presented this agreement as an opportunity to increase trade, investment, and political cooperation. However, social organizations, environmentalists, and academics pointed out potential

risks, arguing that the benefits might be concentrated primarily among large corporations and that the mechanisms for environmental and human rights protection might prove insufficient.

Mexico also maintained a foreign policy based on multilateralism, the defense of human rights, the self-determination of peoples, and the peaceful resolution of conflicts. As part of this strategy, the government supported Michelle Bachelet’s candidacy for the position of Secretary-General of the United Nations. This stance sought to uphold Mexico’s diplomatic tradition and strengthen the country’s role within international organiza-

tions, especially against a backdrop of growing tension among the world’s major powers.

Migration: Violence and Vulnerability Amid Tighter Immigration Policies

In July, the death of Mexican migrant Lorenzo Salgado during an operation by U.S. Immigration and Customs Enforcement (ICE) in the United States raised particular concern. The case highlighted the risks stemming from the tightening of U.S. immigration policies. In response to this and other deaths of Mexican citizens during ICE operations or while in ICE custody,

the Mexican government announced legal and diplomatic actions. The Ministry of Foreign Affairs reported that complaints had been filed in the United States regarding 17 Mexican citizens who had died since 2025. It also brought the situation to the attention of international organizations, including the United Nations.

More broadly, the policies implemented by the Donald Trump administration have led to an increase in deportations and particularly affect people who were sent to Mexico and found themselves in precarious situations. Human rights organizations denounce arbitrary detentions, lack of medical care, violence, abuse, and difficulties in accessing housing and employment. They also point out that deported individuals face risks related to organized crime and the lack of effective protection mechanisms.

During the *“Third Meeting of Bishops and Pastoral Workers on the Mexico-Guatemala Border,”* bishops from Chiapas and Guatemala raised a series of challenges facing this region. *“Currently, despite the conditions of impoverishment, precariousness, inequality, and systemic violence faced by the populations, migration continues. In this context, where immigration policies, multilateral agreements, and executive orders undermine the right to migrate (...), we observe that*

criminal groups, human trafficking networks, and extortion along migration routes have grown stronger,” they warned. They also stated that they find themselves in an *“area controlled by those who perpetrate violence,”* given *“the limited or nonexistent action by state institutions and international organizations.”*

Growing Awareness of the Crisis of Disappearances in Mexico

As previously mentioned, the World Cup brought several of the country’s existing problems to the attention of an international audience, particularly through the protests by the *“searching mothers”* (las madres buscadoras) and teachers. While the government highlights progress in security and institutional reforms, social and human rights organizations insist that structural problems of vio-

lence, impunity, disappearances, and inequality persist.

The disappearance of people has emerged as one of the country’s most pressing human rights issues. A report by the Inter-American Commission on Human Rights (IACHR), released in May, documented that there were more than 128,000 missing persons and tens of thousands of unidentified bodies. Family members and search groups have pointed out that authorities continue to face serious difficulties in locating the disappeared, identifying remains, and resolving the cases.

The crisis also gained international attention due to the intervention of the UN Committee on Enforced Disappearances, which called for international cooperation in response to the situation in Mexico. Claudia Sheinbaum’s administration denied that conditions existed that would justify such an intervention,

Protests by groups of “*Madres Buscadoras*” (*Searching Mothers*) during the World Cup, June 2026)
© SIPAZ



sparking a debate with international organizations over the scale of the crisis and the state's responsibility.

In June, protests took place in Mexico City, particularly near Azteca Stadium, coinciding with the opening match between Mexico and South Africa. The demonstrations were met with a significant security presence, and authorities prevented the groups from freely approaching the stadium. Amnesty International criticized these measures and called for the right to peaceful protest to be guaranteed. The families sought to highlight the contrast between the sporting celebration and the reality of thousands of people who remain missing. The *"searching mothers"* insisted that, in the absence of adequate answers, many families have had to take on the search efforts themselves.

On the issue of security, Claudia Sheinbaum's administration claimed to have achieved positive results. The Office of the President reported that between September 2024 and June 2026, intentional homicides decreased by 48 percent. However, this reduction coexists with levels of violence that remain high, disappearances, extortion, and the presence of criminal groups. Michoacán continued to be one of the most troubling examples. In July, an alleged criminal leader accused of

ordering the murder of Uruapan Mayor Carlos Manzo was arrested. The case raised questions about the state's ability to control violence and protect officials and citizens.

The major obstacle to making progress in addressing the crisis of disappearances and insecurity remains the pervasive impunity. In this regard, the ongoing transformation of Mexican institutions may prove insufficient. Judicial reform and the popular election of members of the judiciary continue to draw criticism. Organizations such

as Human Rights Watch have expressed concern about the potential erosion of judicial independence and pointed out problems related to low voter turnout and the integrity of the judicial election process. In May, the Chamber of Deputies approved a reform proposed by President Claudia Sheinbaum to postpone the next judicial election from 2027 to 2028. The stated objective of the ruling party (Morena) was to prevent it from coinciding with the 2027 federal and local elections, as well as to simplify the ballots,

Protests by groups of *"Madres Buscadoras"* (Searching Mothers) during the World Cup, June 2026)
© SIPAZ



reduce the number of candidates, and establish common criteria for evaluating candidates. The opposition, however, argued that the changes were primarily technical and did not address the underlying problem: the popular election of judges and magistrates. It also warned of potential risks of political manipulation and the involvement of organized crime. At the same time, the dissolution of the National Institute for Transparency, Access to Information, and Protection of Personal Data (INAI) in 2025 and the transfer of its functions to new government structures raised concerns about access to public information. The debate centered on the need to preserve institutional checks and balances against the executive branch and the ruling party.

Journalists, indigenous peoples, and children: among the most vulnerable groups to date

Freedom of expression and privacy also remain at the center of the debate. New regulations for telecommunications and broadcasting have raised questions about their potential impact on freedom of expression. There is also concern about the expansion of the government's ability to access personal data and the creation of mandatory identity and telephone registries.

The situation for journalists remains particularly dire. Human rights organizations have reported numerous murders and attacks against journalists during Sheinbaum's administration. Reporters Without Borders noted in July that Mexico remains one of the most dangerous places on the continent to practice journalism, particularly for those working in local media and rural communities. *"It's very hard to come to terms with seven murders in seven months. So many murders in such quick succession leave you a bit stunned. Reporters Without Borders had not recorded such an alarming increase in the murders of journalists in Mexico since 2011 or 2012."* For RSF, this situation reflects a *"total failure"* on the part of Mexican authorities to guarantee the safety of the press, especially those working in local media and in rural communities in the south of the country.

The murder of journalist Alejandro Leyva Aguilar in Oaxaca in July was also cited as part of a troubling rise in homicides targeting journalists. Article 19 has also documented several murders since the current administration took office. This violence is linked to issues such as organized crime, corruption, and impunity, but it also directly affects society's right to know about and report on what is happening in regions where criminal groups operate.

Indigenous communities also continue to face serious problems. The Fray Bartolomé de Las Casas Human Rights Center (Frayba) documented an increase in attacks, threats, murders, forced displacements, and criminalization in indigenous communities in Guerrero, Michoacán, and Chiapas. Many of these conflicts are related to disputes over land and territory, as well as to infrastructure, mining, tourism, and natural resource extraction projects. The communities question why these projects are being carried out without fully respecting their right to free, prior, and informed consultation.

In August, the consultation process began to draft a new General Law on the Rights of Indigenous and Afro-Mexican Peoples. The government maintained that the consultation would allow for the direct incorporation of the communities' proposals, especially regarding autonomy, territory, cultural heritage, and self-determination. However, some communities questioned the timeline and methodology, arguing that they do not align with their traditional forms of deliberation.

At the same time, the National Indigenous Congress (CNI) continued to organize assemblies to strengthen the defense of territory and water. Communities denounced projects such as dams, mining, gas pipelines, indus-

Towards a General Law on Indigenous and Afro-Mexican Rights: The Consultation Process (2026)

The consultation process and the dispute between institutional recognition and community autonomy.

THE LEGAL FRAMEWORK: KEY OBJECTIVES



Public-Law Entities

The 2024 amendment to Article 2 grants legal personality and control over their own assets, allowing for a more equal relationship with the State.



Closing the Regulatory Gap

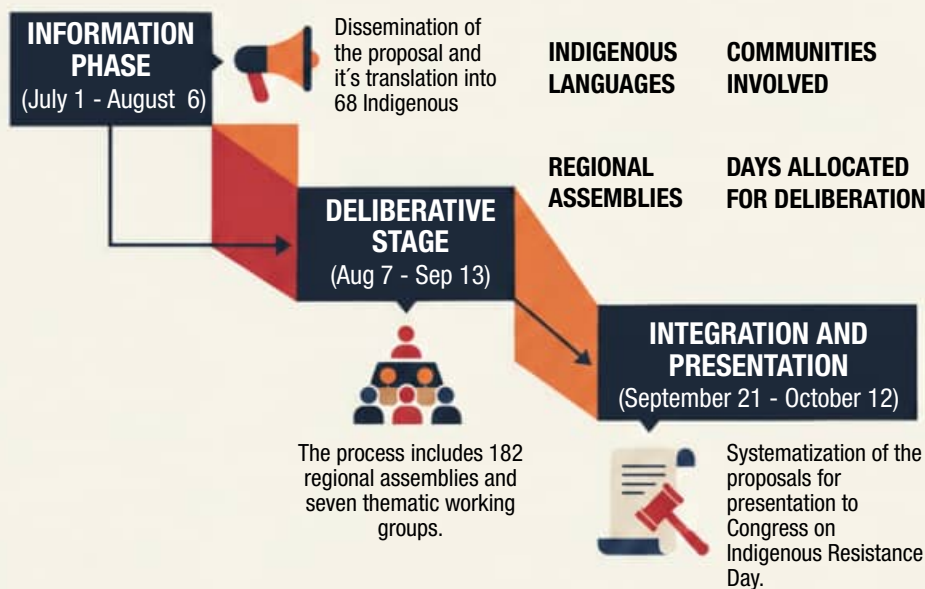
Avoid "legislative omission" so that constitutional recognition becomes a material and enforceable reality.



Comprehensive Scope

A 453-article proposal covering land and territory, the economy, health, cultural heritage, and political participation.

CONSULTATION TIMELINE (2026)



THE DISPUTE: ARGUMENTS AND RISKS Inclusion vs. Political Legitimacy



Government: Highlights the consultation with the communities as a historic opportunity.

Vs.



Critics, including López Bárcenas, suggest that the process seeks to legitimize official policies rather than address underlying problems.

MAJOR LOGISTICAL CHALLENGE



37

Consult a highly diverse range of peoples in just 37 days, potentially disregarding the time traditionally required for internal deliberation.

ASYMMETRY IN FINAL DECISION-MAKING



Although communities may submit proposals, the power to modify and incorporate them into the final text lies exclusively with the Congress of the Union.

THE LEGAL GAP IN ARTICLE 27



Critics point out that the law does not resolve the issue of land ownership. Article 27 of the Constitution does not recognize "Indigenous territory" as a distinct category of property.

Infographic created with AI assistance (NotebookLM + ChatGPT)
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trial parks, and water infrastructure projects. They also questioned certain government programs, arguing that they could create internal

divisions and increase dependence on the state.

Finally, the situation of children and adolescents also poses a significant challenge. Between January and April

2026, more than 52,000 minors were victims of violence or other crimes, according to data from REDIM and the Executive Secretariat of the National Public Security

System. Among the main crimes were domestic violence and sexual offenses, with the latter having a particularly high impact on adolescent girls. Cases related to homicide, human trafficking, kidnapping, extortion, and organized crime were also reported. Although some indicators improved compared to the same period in 2025—such as femicides and homicides of minors—the figures remain concerning. Sexual offenses were particularly prevalent in states such as Jalisco, Mexico City, and Veracruz, while domestic violence was most prominent in Mexico City, Nuevo León, and the State of Mexico.

Chiapas: Between Official “Pacification” and Violence in the Territories

In July, the state government led by Eduardo Ramírez unveiled the second phase of its security strategy, focused on the social prevention of violence. The State Technical Committee for a Humanistic Approach to the Causes and Social Prevention of Violence and Crime was established.

The government announced the strengthening of 58 prevention programs, with the participation of authorities, public institutions, productive sectors, and social organizations. The strategy seeks to address the causes of violence rather than

merely reacting to crimes. The governor maintained that there will be no impunity and that prevention must go hand in hand with the direct fight against crime. *“There will be no impunity; we will continue to be relentless against those who commit crimes. In this second phase of the security strategy, we will address the root causes, which is why we ask for everyone’s support. Keep in mind that every action we take is intended to improve the lives of the people,”* the governor said. For his part, Attorney General Jorge Luis Llaven Abarca affirmed that peace must be built through education, opportunities, and the strengthening of families and communities.

However, over the past three months, Chiapas has been gripped by a crisis of violence, forced displacement, and disappearances, particularly in the Sierra-Frontera and Altos regions. This situation contrasts with the official narrative that the state is moving toward the restoration of security and peace.

One of the main problems continues to be the forced displacement of indigenous communities. The report *“Chiapas, the Unresolved Peace,”* presented in May, documented disappearances, displacements, threats, extortion, forced recruitment, and territorial control by armed



groups. The organizations believe that the violence has not disappeared and that many communities continue to live in fear. A representative case is the Jotolá ejido in Chilón, where five families had been displaced for six months following an operation in which homes were destroyed, arrests were made, and allegations of torture were reported.

Violence also erupted in the municipalities of Chenalhó and Pantelhó, where political and territorial conflicts persist, as does the presence of armed groups. The murder of Fernando Ruiz Hernández, identified as the founder of the group *“El Machete,”* sparked new accusations between armed groups and warnings of a pos-

Increased activities by groups of “Madres Buscadoras”
© COLLECTIVES OF “MADRES BUSCADORAS”

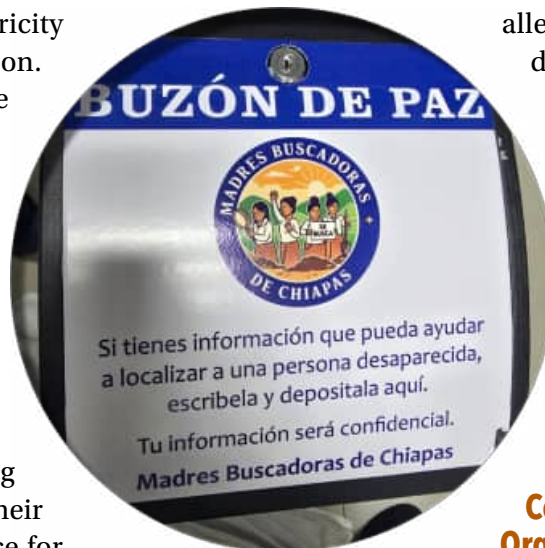
sible escalation of violence. In Pantelhó, a security operation carried out in July resulted in the arrest of three people, although residents noted that those primarily responsible for the violence remained at large.

Another significant incident occurred in August, when José Alfredo Jiménez Pérez and Eusebio López Guzmán, members of Las Abejas de Acteal, were arrested while participating in a commission to restore electricity service to a sick person. Frayba described the arrests as arbitrary and demanded their release. The State Human Rights Commission initiated an ex officio investigation. The case is of particular importance due to the historic role of Las Abejas in defending indigenous rights and their struggle to obtain justice for the 1997 Acteal massacre.

Enforced disappearances remain another major cause for concern. In May, Madres Buscadoras de Chiapas (*Searching Mothers of Chiapas*) found charred skeletal remains and personal belongings at the El Cedro ranch, near Pujiltic in the municipality of Venustiano Carranza. Subsequently, remains found on other properties in Chiapa de Corzo and 20 de Noviembre were preliminarily linked to several individuals. In

response, religious and human rights organizations criticized the fact that families themselves are carrying out search efforts that are the responsibility of the state. The discoveries also call into question the narrative that violence has been brought completely under control.

Meanwhile, violence also targeted journalists. In June, journalist Marcos Carlos Ramos was shot in Cintalapa.



The incident sparked protests by journalists in Tuxtla Gutiérrez, who pointed out that such attacks breed fear and self-censorship and undermine the public's right to be informed.

The situation of children and adolescents remains a cause for concern. REDIM reported that in Chiapas, 74.6% of children and adolescents were living in poverty in 2024, while 33.4% were living in extreme poverty. There is

also concern about the recruitment of minors by criminal groups, the true extent of which is difficult to ascertain due to a lack of sufficient official statistics. REDIAS also documented that sexual offenses account for approximately 42% of crimes committed against children and adolescents in the state. The case of a boy who was sexually assaulted in Sabanilla sparked outrage and led to the arrest of four individuals allegedly linked to the incident. In August, a 14-year-old girl from San Juan Chamula was found dead after several days of searching.

Peace Mailbox
© SEARCHING MOTHERS
OF CHIAPAS

Community Organization and Territorial Defense at the Heart of the Alternatives

In the face of violence, communities have developed mechanisms for collective organization, territorial defense, autonomy, and solidarity. For indigenous organizations, peace does not consist solely of the end of armed conflict, but of being able to live without fear, have access to justice, preserve their territory, and lead a life of dignity.

CHIAPAS: CONTRASTING REALITIES

OFFICIAL PACIFICATION VS. TERRITORIAL REALITY

A critical gap exists between the official security strategy and the situation on the ground in Chiapas. While the state promotes 'humanitarian assistance' programs, these territories remain under the control of armed groups and continue to experience forced displacement.

THE OFFICIAL "PACIFICATION"



SOCIAL PREVENTION STRATEGY

The implementation of 58 programs aims to address the root causes of violence and strengthen public institutions."

48%
REDUCTION IN HOMICIDES
Official figure reported by the Presidency between September 2024 and June 2026.

COMMITMENT TO ENDING IMPUNITY

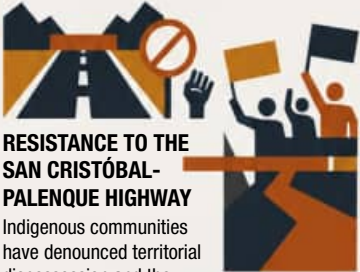
Eduardo Ramírez's "Zero Impunity" approach seeks to combat crime and corruption head-on, strengthening security and justice institutions.

VIOLENCE IN THE TERRITORIES



DISPLACEMENT CRISIS AND ARMED CONTROL

Communities in the Sierra-Frontera and Altos regions suffer extortion, forced recruitment, and criminal territorial control.



RESISTANCE TO THE SAN CRISTÓBAL-PALENQUE HIGHWAY

Indigenous communities have denounced territorial dispossession and the lack of prior consultation regarding

EXTREME VULNERABILITY AMONG CHILDREN
74.6%

of children and adolescents in Chiapas live in poverty.

CONTRAST: FIELD FINDINGS VS. OFFICIAL EFFORTS

PROBLEM DETECTED	SITUATION IN THE TERRITORY
Disappearances	Families of missing persons ('Searching Mothers') have taken on search efforts due to state inaction.
Indigenous Rights	Arbitrary arrests of defenders and criminalization of community organizing.
Freedom of the press	Attacks and armed assaults against journalists have generated fear and regional self-censorship.

In July, various organizations and communities came together to build alternatives for peace following the attack in Nicolás Ruiz, which left three people dead and one missing. They demanded justice, security, and the safe return of Ángel Jiménez López, a Tseltal Indigenous man who has been missing since April. They denounced that infrastructure megaprojects can exacerbate territorial conflicts and called for respect for the self-determination of Indigenous peoples.

Also in July, Frayba reported attacks and threats against members of the CNI in Ocosingo, Teopisca, Chilón, and Salto de Agua. In Ocosingo, reports emerged of pressure and dispossession targeting merchants linked to the CNI. In San Francisco, Teopisca, communities rejected a highway that could affect sacred sites, springs, and natural resources. In Jotolá, forced displacement and criminalization continue, while in Agua Clara and Salto de Agua, threats related to land conflicts have increased.

One of the main territorial conflicts in the state involves the construction of the San Cristóbal-Palenque highway. In July, indigenous communities and social organizations reported irregularities in the consultation processes and stated that workers had entered land to take measurements without authorization.



Protest against
the San
Cristóbal-
Palenque
highway, July
2026
© SIPAZ

"The construction of the Palenque-San Cristóbal highway, called the 'Route of the Mayan Cultures' (...) is legally unacceptable, since the authorities have conducted consultations without prior notice, and these consultations were neither free nor informed," they declared. They also denounced the destruction of forests, jungle, springs, and mountains, and accused the construction companies of "intimidation through various acts of harassment and actions that violate our rights, seeking to weaken the defense of our Mother Earth." They further warned that the project seeks

to "tear apart the community fabric that we, as peoples, have cared for over generations," pitting community members against one another for "interests unrelated to the common good."

In August, the Believing People of Bachajón organized a pilgrimage—with the participation of around 600 communities—during which they once again rejected the highway known as the *"Route of the Mayan Cultures."* They denounced environmental impacts, intimidation, and consultations that, according to the communities, have not been free, prior, or informed.

The conflict reflects a fundamental difference between the government and the communities: for the authorities, the infrastructure represents development and connectivity; for numerous indigenous peoples, there is a risk of territorial dispossession and environmental and cultural destruction.

The Zapatista Army of National Liberation (EZLN) maintained intense political and organizational activity. From July 20 to 25, it held the *"War Against Humanity"* gathering in San Cristóbal de Las Casas, with more than 700 participants from 31 countries.

The gathering addressed war, capitalism, forced disappearances, displacement, environmental destruction, and megaprojects. For the EZLN, these phenomena are part of the same dynamic of dispossession and exploitation.

The Zapatista main proposal today consists of

strengthening community organization, autonomy, the defense of territory, the care of nature, and cooperation, rather than relying exclusively on governments, political parties, or institutions. In addition, the EZLN announced that in December 2026, a delegation will travel to Mexico

City to meet with collectives of families of the disappeared and listen to their demands for truth and justice. It also proposed a march under the slogan *"All struggles and one common demand: truth and justice for the missing."* ■

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FOCUS

The Struggle for Autonomy Among Indigenous and Afro-Mexican Peoples

Between the recognition of rights and autonomy built “from below”



On August 7, the consultation process for the General Law on the Rights of Indigenous and Afro-Mexican Peoples began amid conflicting positions. While the Mexican government—and, in particular, the National Institute of Indigenous Peoples (INPI)—maintains that the process aims to ensure the direct participation of communities in drafting the new legislation, various indigenous peoples and organizations question the way it is being carried out and believe that there has not been sufficiently broad deliberation.

It is worth recalling that the constitutional amendment to Article 2, published in September 2024, recognized Indigenous and Afro-Mexican people and communities as subjects of public law, with legal personality and their own assets, in addition to expanding the recognition of autonomy, self-determination, and other rights. Furthermore, it established Congress's obligation to enact a general law to give effect to those rights ■

In March 2026, the organization FUNDAR acknowledged that the amendment to Article 2 represented “*progress in the formal recognition of the rights of indigenous and Afro-Mexican people*,” but noted that the Congress of the Union had committed “*a legislative omission by failing to enact said law within 180 days of the Decree’s publication*.” It argued that “*as the Alliance for Self-Determination and Autonomy has stated on various occasions, this inaction by the Legislative Branch does not constitute a neutral legal vacuum, but rather a violation of fundamental rights, as it hinders their regulatory development and, consequently, their effective enforceability; furthermore, it perpetuates the existing regulatory fragmentation*.” It urged “*closing the gap between constitutional recognition and the material reality of these rights. (...) The enactment of this law should not be understood as a concession, but rather as the fulfillment of an urgent legal and historical obligation*.”

In late June, Mexican President Claudia Sheinbaum Pardo signed the call to put the proposal to a referendum, declaring that “*for*

the first time in the history of independent Mexico, there is full recognition of the rights of the people.” The proposed timeline calls for an informational phase from July 1 to August 6, followed by a deliberative phase from August 7 to September 13, which will include 82 regional assemblies and seven working groups in various cities across the country. Subsequently, between September 21 and October 11, proposals emerging from the communities will be incorporated to present the final initiative to Congress on October 12—a date the government has designated as the Day of the Multicultural Nation and Indigenous Resistance.

Arguments in Favor of the Consultation

The head of the INPI, Adelfo Regino Montes, has stated that the consultation seeks to change the traditional way in which laws are drafted by government offices and specialists, giving indigenous and Afro-Mexican communities a central role. The consultation itself constitutes recognition of a collective right of indigenous

PAGE 15:
Zapatista
Meeting, San
Cristóbal de las
Casas, April
2026
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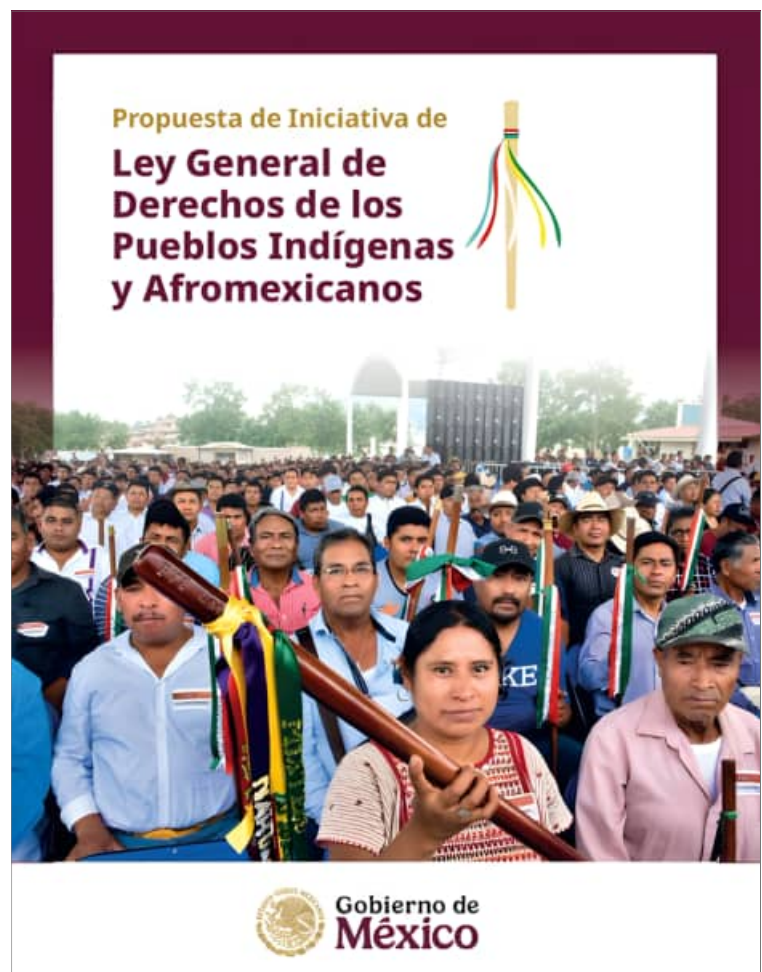
Consult
© GOVERNMENT
OF MEXICO

and Afro-Mexican communities: the right to be consulted on legislative measures that may affect them. Furthermore, the official protocol stipulates that the consultation must be prior, free, and informed, and the structure of the process will incorporate principles such as good faith, full and effective participation, an intercultural perspective, substantive equality, transparency, and the duty to accommodate—rights established in various international conventions and treaties already ratified by Mexico.

A second positive argument is the territorial and cultural scope of the process. The consultation is not limited to national organizations or political representatives but aims to reach thousands of communities. The fact that the bill is being translated into the 68 indigenous languages recog-

nized in the country seeks to reduce one of the main barriers to participation: that legal information is available exclusively in Spanish. Furthermore, the process is based on a proposal that was already developed through previous participatory mechanisms.

A third argument in favor is the potential content of the new law. The results of previous participatory processes have raised issues such as the recognition of indigenous peoples as subjects of public law, a horizontal relationship with the State, legal pluralism, autonomy, the comprehensive reconstitution of indigenous peoples, and specific measures against racism and discrimination. Ideally, the consultation could help ensure that the law is not merely a declaratory provision. Its value would lie in specifying how rights are actually exercised: who administers resources, how community legal personality is recognized, how



Proposal
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OF MEXICO

indigenous peoples participate in public decision-making, how indigenous legal systems are coordinated with the national legal system, and what specific obligations the various levels of government will have.

Arguments Against and Main Risks

However, indigenous and Afro-Mexican communities have expressed their opposition to the process. They point out that the established timelines do not align with their traditional forms of deliberation and that they seem to respond more to political and legislative interests than to the needs of the people.

They do not necessarily question the existence of the consultation, but rather the way it is designed and, above all, its actual capacity to modify the bill in its current form. The consultation allows communities to present opinions, proposals, and objections, but the final legislative decision rests with the Congress of the Union. This is a significant imbalance: communities can participate in shaping the bill, but they have no guarantee that their proposals will be incorporated into the final text.

"The consultation allows the people to present their opinions, proposals, and objections, but the final legislative decision rests with the Congress of the Union."

The true scope of the reform will depend on secondary legislation, budgets, the responsible institutions, and the communities' ability to exercise their new rights. Recognizing indigenous peoples as subjects of public law entails a profound change in the relationship between them and the federal, state, and municipal governments. It also raises complex issues regarding public resources, administrative coordination, regulatory systems, and jurisdiction. Therefore, the process should be ana-

"Ideally, the consultation could help ensure that the law is not merely a declaratory provision. Its value would lie in clarifying how rights are actually exercised."

lyzed on two levels. The first is the quality of the consultation: whether it was conducted in advance, freely, with full information, in a culturally appropriate manner, and in good faith. The second is what happens after the consultation: how proposals are systematized, which ones are incorporated, which ones are rejected, and for what reasons.

Mixtec attorney Francisco López Bárcenas wrote in **La Jornada**: *"This is not, as is so often insisted, a consultation on a specific bill, but rather a proposal that could become one—though it could also become something else, or nothing at all, if the consultation were truly that; but as is evident, the true objective of the process—as it is called—is to legitimize a legislative initiative in line with the welfare policies promoted by the current government, yet far removed from the legal framework needed to address the problems afflicting indigenous peoples due to their inability to exercise their rights."*

A second risk is the scale and complexity of the process. Consulting 16,728 communities and an enormous diver-

sity of peoples and regions in 37 days poses a considerable logistical challenge. The communities have very different economic, geographic, linguistic, and political conditions. The existence of regional assemblies and working groups may encourage participation, but there is also a risk that communities with greater organizational capacity or greater access to information will exert disproportionate influence. Furthermore, translating a legal initiative into indigenous languages is essen-



believes that this contradicts the principle of self-determination and turns constitutionally recognized rights into procedures subject to government intervention.

"For informed consent to exist in a substantive sense, communities need sufficient time to review the content, discuss it internally, and make decisions."

It also criticizes the fact that the bill contains 453 articles and 11 transitional provisions, as it covers a wide range of topics—territory, land, the economy, housing, health, cultural heritage, and political participation—which, in its view, should be regulated by separate laws. It considers that this breadth makes the proposal confusing and legally complicated. Furthermore, the group points out that the text does not fundamentally resolve the legal status of the territories, since Article 27 of the Constitution still does not expressly recognize indigenous territory as a category of property. It also warns of potential contradictions with other laws related to sensitive issues such as natural resources, mining, water, forests, and cultural heritage.

Zapatista
Meeting,
Morelia,
April 2026
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tial, but translation alone does not guarantee a culturally appropriate consultation. For informed consent to exist in a substantive sense, communities need sufficient time to study the content, discuss it internally, and make decisions in accordance with their own forms of organization.

Among other points of contention, the EZLN-CNI-CIG Support Collective *"The Time of the Peoples Has Come"* criticized the bill, noting that it could limit autonomy by establishing mechanisms through which the state would have to recognize, register, and validate peoples and communities. The collective

30 Years After the San Andrés Accords: Alternatives Through the "Path of Action"

The General Law on the Rights of Indigenous and Afro-Mexican Peoples currently under debate has its historical roots in the *"San Andrés Accords on Indigenous Rights and Culture,"* signed in February 1996 between the Mexican government and the Zapatista Army of National Liberation (EZLN). The agreements emerged in the context of the 1994 Zapatista uprising and the long-standing demands of Indigenous peoples for autonomy, cultural recognition, justice, and better living conditions. They stip-

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The Dispute over Indigenous Autonomy in Mexico: Institutional Path vs. Path of Action

THE INSTITUTIONAL PATH

(The Consultation on the New Law):
Origins and Outstanding Obligations
(2024–2026)

**ARTICLE 2
AMENDMENT**
(September 2024)



**LEGISLATIVE
OMISSION**
(March 2026)
**FUNDAR'S FORMAL
COMPLAINT**

Critical Path of the 2026 Consultation

INFORMATION PHASE
(Jul. - Aug.)



DELIBERATIVE PHASE
(Aug. - Sept.)



**82 REGIONAL
ASSEMBLIES**

SYSTEMATIZATION
(sept. - oct.)



FINAL PRESENTATION
(Oct. 12)



Inclusion and Linguistic Barriers

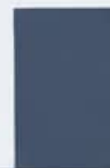


**TRANSLATION INTO 68
INDIGENOUS LANGUAGES**

THE RIGHT TO CONSULTATION IN GOOD FAITH

Asymmetry in the Final Decision

**COMMUNITY
PROPOSALS**



**FINAL
LEGISLATIVE
DECISION**

**DISTRUST REGARDING THE ACTUAL
ABILITY TO AMEND THE PROPOSAL** (Congress of the Union)

The Magnitude Challenge



PERIOD: 37 DAYS



**CONSULT 16,728
COMMUNITIES**

**DOUBTS ABOUT INFORMED AND
ADEQUATE CONSENT**

Critique from the "The Time of the Peoples Has Arrived" Collective

**"AUTONOMY REQUIRES STATE
RECOGNITION TO BE VALID"**

THE WAY OF FACTS (Autonomy from Below)

**The Historical Turning
Point: San Andrés (1996)**

**SAN ANDRÉS
AGREEMENTS
(1996)**



**FAILURE OF
THE REFORM
(2001)**



**IMPLEMENTATION OF DIRECT AUTONOMY
(EZLN AND COMMUNITIES)
WITHOUT WAITING FOR THE STATE**

The Zapatista Practice and "The Common"



**AUTONOMOUS
MANAGEMENT**

**HEALTH
EDUCATION
TERRITORY**

**COOPERATION AND COLLECTIVE
DECISION-MAKING (OUTSIDE THE
PRIVATE PROPERTY MODEL)**

**The Principle of
"Leading by Obeying"**



**POLITICAL PRINCIPLE: REPRESENTATIVES AT THE
SERVICE OF THE ASSEMBLY AND THE PEOPLE
AVOIDING CONCENTRATION OF POWER AND
TRADITIONAL HIERARCHY**

The CNI: "Never again a Mexico without us"



CNI

**FOUNDED IN 1996 AS
"HOUSE OF THE PEOPLE"**

**ASSEMBLIES FOR THE DEFENSE OF THE
LAND AGAINST MEGAPROJECTS AND
EXTRACTIVISM**

**Resistance to the
Capitalist "Storm"**



**ORGANIZATION FROM
THE BOTTOM UP**



**RESISTANCE NETWORKS SUCH AS THE «ResignARTE
or OrganizARTE» CONFERENCE (Mar. 2026)**

ulated that Indigenous peoples should be recognized as legal entities and that their forms of organization, languages, cultures, and territories should be respected. They also proposed expanding indigenous peoples' participation in political decision-making and ensuring that they could preserve and develop their own institutions and ways of life.

One of the main contributions of the San Andrés Accords was to place indigenous rights at the center of the national debate. Prior to these accords, the state's relationship with indigenous peoples had been marked, to a large extent, by integration policies that sought to incorporate communities into a homogeneous national model. The agreements helped promote a different vision: Mexico should recognize itself as a multicultural nation and respect the diversity of its peoples.

The difficulty arose when attempting to implement the legal changes required to carry out the agreements. A first constitutional amendment was passed in 2001, which recognized the nation's multicultural composition and established various rights. The reform bill drafted by the Commission for Concord and Pacification (COCOPA) in the 1990s was amended during the legislative process, prompting rejection by the EZLN and various indigenous sectors, who chose a different path: the implementation of autonomy through "*de facto action*" without waiting for further legislative changes or for the state to recognize or authorize their forms of organization.

"...they chose a different path: implementing autonomy through 'de facto action' without waiting for further legislative changes or for the state to recognize or authorize their forms of organization."

Building from the Bottom Up: Autonomy, Resistance, and Organization in Zapatista Thought

In recent decades, the EZLN has developed a strategy for building autonomy by creating its own forms of political, economic, and social organization in the indigenous communities of Chiapas. This strategy took shape in the formation of autonomous municipalities and, later, the Caracoles (autonomous regions) and



Poster
© CNI

the Councils of Good Government, through which they were able to make collective decisions on political, educational, and health matters, as well as the administration of their territories. They established autonomous schools, clinics, cooperatives, and productive projects organized from the community level. Autonomy is understood, in this sense, as a daily practice: it is not limited to demanding legal recognition of rights, but rather consists of exercising those rights and building concrete alternatives within the territory.

“Autonomy is understood as an everyday practice: it is not limited to demanding legal recognition of rights, but rather consists of exercising those rights and building concrete alternatives within the territory.”

Over time, the EZLN has modified its structures to strengthen community participation and prevent the concentration of power. In 2023, it announced a reorganization in which communities took on a more central role in decision-making.

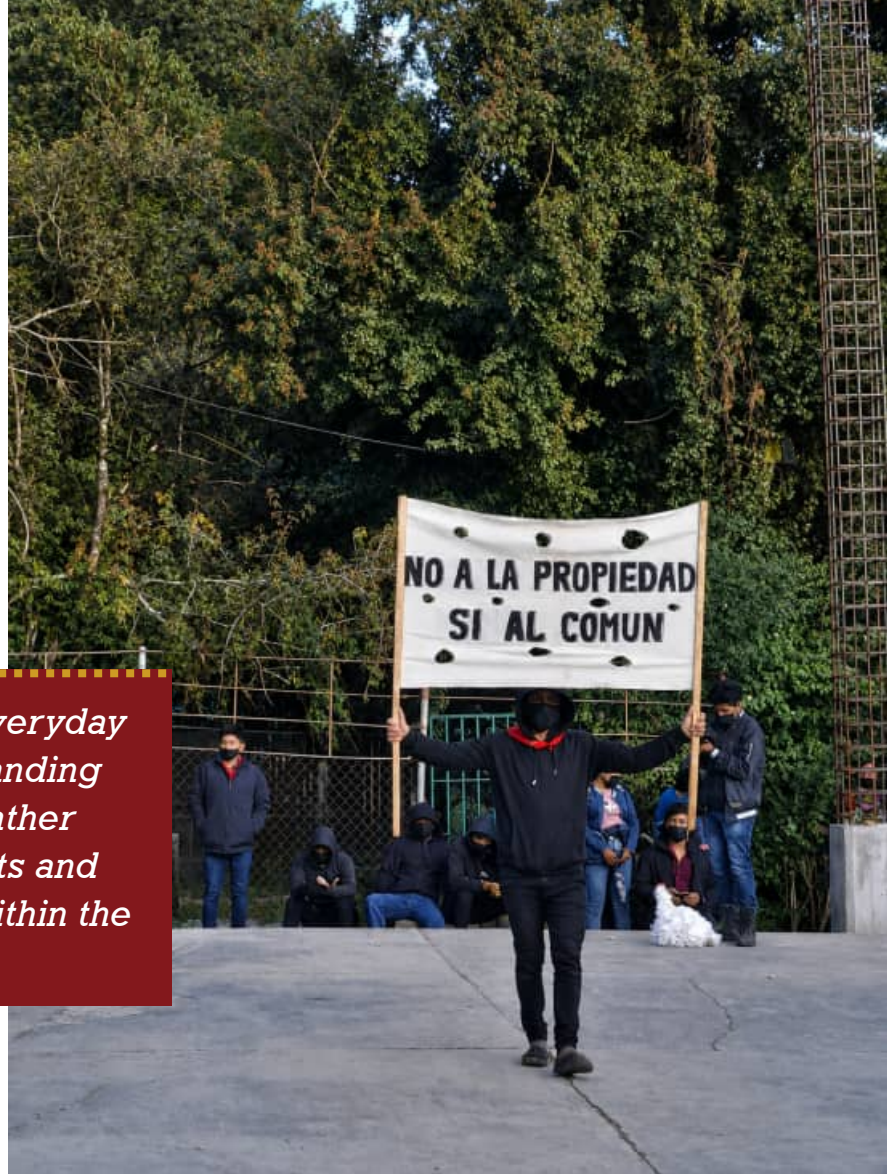
Another central focus in recent years is summarized by the Zapatistas through the concept of *“The Common,”* which stems from the need to build a collective life based on cooperation, solidarity, and autonomy, rather than organizing society around private property, competition, and the concentration of power. *“The Common”* refers to that which belongs to and is built collectively: the territory, resources, knowledge, decisions, and forms of community organization. It is not merely an ideal, but a daily practice based on collective participation, care for the territory, and bottom-up decision-making.

More broadly, the EZLN has developed a political proposal in response to a global crisis

it identifies as a *“storm”* produced by capitalism: the answer must not be resignation, but rather grassroots organization, resistance, and the practical construction of alternatives. The starting point was the *“Semillero”* titled *“Of Pyramids, Stories, Loves, and, of Course, Heartbreaks,”* held in December 2025, which brought together members of the Sixth Commission and various thinkers to discuss the workings of power, the economy, the left, resistance movements, human rights, feminism, and the arts.

The EZLN has multiplied its calls for gatherings, *“semilleros,”* spaces for training, art, the exchange of experiences, and coordination among struggles. It argues that the global situation should not be confronted by waiting for solutions from governments, political parties,

Theater
production
*“Zapatista
Encounter”* in
San Cristóbal de
las Casas,
August 2026
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Center for
Zapatista
Resistance and
Rebellion
(CRARZ, new
structures of the
EZLN)
© SIPAZ

or institutions, but rather by building forms of autonomous organization. This idea was explicitly articulated by the Sixth Commission when it convened the *“ResignARTE u OrganizARTE”* conference in March 2026. The goal is to create permanent networks of individuals, collectives, communities, and organizations capable of resisting and building alternatives in their own territories.

During the summer of 2026, the EZLN expanded its analysis through the *“War Against Humanity: Populations and Nature Under Siege”* workshop. The program included topics such as militarization, counterinsurgency, criminal corporations, forced recruitment, extractivism,

fracking, water grabbing, energy megaprojects, migration, labor, dispossession of Indigenous peoples, disappearances, and various forms of discrimination. In August 2026, simultaneous gatherings focused on art, resistance, and rebellion were also scheduled, featuring artistic performances and panel discussions on topics such as *“The Arts Under Siege,”* as well as gatherings at the Zapatista Caracoles. The underlying idea is that culture can help combat resignation and forge connections among different forms of resistance.

“Never Again a Mexico Without Us”: 30 Years of Struggle and Autonomy for the CNI

The National Indigenous Congress (CNI) was founded in 1996, amid the protests and the dialogue process between the EZLN and the Mexican government. In October of

that year, representatives of indigenous peoples and organizations gathered in Mexico City and established the CNI. The gathering brought together a wide diversity of peoples and regions from across the country. Its founding declaration expressed one of its historic slogans: *“Never again a Mexico without us.”*

From its inception, the CNI did not see itself as a political party or a centralized organization, but rather as a space for encounter, dialogue, solidarity, and organization among Indigenous peoples. The CNI defines itself as a kind of *“house of the peoples,”* where different communities, nations, tribes, neighborhoods, and collectives can share their experiences,

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CONGRESO NACIONAL INDÍGENA ¡NUNCA MÁS UN MÉXICO SIN NOSOTROS!

problems, and forms of resistance. Its highest decision-making body is the assembly, where collective decisions are sought. This characteristic is important because the CNI strives to ensure that decisions and struggles emerge from the peoples themselves, respecting their traditional forms of organization and representation.

Furthermore, the CNI has placed the defense of land and territory at the center of its work. For the peoples that comprise it, territory is not merely an economic resource, but a space linked to identity, culture, language, community, and life. Over the years, this concern has been tied to opposition to projects that various peoples consider threats to their territories, including megaprojects, extractive activities, dispossession, and other forms of economic and political intervention.

Since 2001, the CNI has maintained a critical stance toward political parties and state institutions when it believes they are supplanting the voice of the peoples.

These principles encapsulate a different conception of political power. Rather than seeking to have a few leaders accumulate power, the aim is for those who represent the

communities to abide by collective decisions and act in the service of the peoples.

"Rather than allowing a few leaders to accumulate power, the goal is for those who represent the communities to abide by collective decisions and act in the service of the people."

The year 2026 marks 30 years of resistance and organization in the face of problems that continue to affect Indigenous peoples. For this reason, the CNI is organizing a series of events leading up to the anniversary that aim to strengthen the organization, draw on past experiences, and engage new generations in community processes. These 30 years serve both as a commemoration of what has been achieved since 1996 and as a call to continue organizing and defending the lives, autonomy, culture, and territories of these peoples ■



Faith, Engagement, and Peacebuilding

30 Years of Learning and Commitment Rooted in Spirituality

Speaking of peacebuilding in Chiapas means defending human dignity, promoting justice, recognizing and respecting cultural and religious diversity, and creating spaces where differences can be addressed through dialogue and collective organization.

In this process, ecumenism and interreligious dialogue have played a particularly important role in the state. One of the main points of reference has been the Diocese of San Cristóbal de las Casas, particularly since the arrival of Samuel Ruiz García (bishop from 1959 to 1999). Through his commitment to indigenous peoples, to an indigenous Church, and to dialogue among different religious traditions, he helped pave the way for reconciliation and social participation.

It is within this same framework that we situate the work of SIPAZ, which for 30 years has grounded its efforts in supporting social organizations, indigenous communities, human rights organizations, national and international networks, as well as religious actors.

Ecumenism as a Path to Peace

Ecumenism is often understood as the search for unity and collaboration among different Christian denominations. However, in contexts such as that of Chiapas, it is not merely a matter of finding common ground among

diverse faiths, but of building shared spaces to address problems that affect society as a whole.

Faced with a reality marked by violence and divisions, faith communities can offer something different: listening to one another, acknowledging one another, and seeking what allows us to walk together. This is particularly important in Chiapas, where religious diversity intersects with the cultural diversity of Indigenous peoples.

The experience of the Diocese of San Cristóbal illustrates how faith is deeply linked to social reality. The pastoral approach of “*jTatik*” Samuel underwent a transformation through his contact with indigenous communities and his recognition of the marginalization and discrimination they faced. This transformation helped strengthen these communities’ organizational processes and linked their religious experience to the defense of their rights.



PHOTOS:
Accompanying pilgrimages and a Mayan altar
© SIPAZ

"Peace is built from the ground up when those who have historically been excluded can participate as active agents and not merely as recipients."

From this perspective, peace is built from the ground up when those who have historically been excluded can participate as active agents—and not merely as recipients—of decisions made by others.

A Church That Learned to Listen

One of the most important aspects of “*JTatik*” Samuel’s legacy was the promotion of an indigenous Church—that is, a Church capable of recognizing that indigenous peoples should not have to abandon their culture to live out their faith.

In this process, Indigenous Theology took on special importance, as it seeks to recover and recognize the millennia-old religious and spiritual experiences of indigenous peoples. It is based on a profoundly meaningful premise: Indigenous peoples possess their own spiritual experience that deserves to be heard and valued. Their relationship with Mother Earth, the pursuit of communal harmony, justice, agreements, and “*Lekil kuxlejal*” (good living) are elements that can engage in dialogue with the Christian tradition and enrich it.

This represented a radical shift from historical practices of religious imposition. Rather than viewing Indigenous spiritualities as obstacles to be eliminated, Indigenous Theology seeks to recognize them as a source of wisdom.

In February 1991, Chiapas hosted the “*First Continental Encounter on Indigenous Theology*.” Over time, these processes helped overcome some of the prejudices that had hindered the Church’s inculturation and the indigenous people’s appropriation of the Christian faith.

From Interreligious Dialogue to Peacebuilding

Ecumenism’s contribution to peace takes on an even greater dimension when linked to the defense of Mother Earth and human rights. The experience in Chiapas shows that a Church

can play a social role without abandoning its spiritual identity.

The Catholic Church, together with civil society organizations, has participated in mediation and dialogue processes during particularly difficult moments in Chiapas’s recent history. Following the Zapatista uprising, it played a central role as a mediator between the Zapatista Army of National Liberation (EZLN) and the federal government. This approach led it to acknowledge the inequalities that exist between the parties and to create conditions so that those who have had fewer opportunities to be heard could participate.

Here lies one of the most important contributions of ecumenism: the ability to build bridges. In polarized contexts, religious communities can offer spaces for encounters between people who would be unlikely to sit down together in other settings.

This dimension found significant international expression in 1998, when a meeting of the “*Peace Council*” was held in Chiapas, with the participation of prominent figures involved in peace efforts. Subsequently, SIPAZ also promoted ecumenical and interfaith gath-



erings in Chiapas. In 1999, at our initiative, nearly 300 religious leaders from 26 countries participated in a statement recognizing Samuel Ruiz's 40 years of ministry. The document was endorsed by various Christian denominations and by representatives of Jewish, Muslim, and Buddhist traditions.

"Spirituality can become a common language centered on values such as the defense of life, justice, reconciliation, and human dignity."

These events demonstrate that the Chiapas experience did not remain confined within the state's borders. International solidarity made it possible for the communities' conflicts and hopes to be known in other parts of the world.

SIPAZ and Ecumenism: A Shared Logic of Collaboration

The relationship between ecumenism and SIPAZ's work can

be understood through a common idea: peace-building requires collaboration. SIPAZ emerged from an international coalition and, from its earliest years, maintained ties with social and religious organizations. Over time, we have learned that ecumenism is not merely a religious issue, but also a way of building the

social fabric. When different people and organizations are able to work together despite their differences, we strengthen our capacity to resist the various forms of violence that seek to divide us.

This issue takes on particular relevance in the current

context. We understand that collaboration is increasingly necessary in situations where we face multiple forms of violence and where isolation can increase our vulnerability. Therefore, we have continued to support community processes, gatherings, and initiatives within the Diocese of San Cristóbal, as well as efforts related to the defense of Mother Earth



and actions by various sister organizations. In recent years, Catholic and Evangelical churches have participated together in pilgrimages for peace.

"Ecumenism is not merely a religious issue, but also a way to build the social fabric."

Converging and Accompanying

Don Samuel promoted processes in which indigenous peoples were the protagonists of their own history and religious experience. SIPAZ, for its part, seeks to accompany without taking over local processes. Its task consists of being present, listening, documenting, coordinating, raising awareness, and strengthening the capacities of those who peacefully defend their rights.

This approach involves recognizing that communities possess their own knowledge and strategies for addressing their problems. External accompaniment should not replace them, but rather contribute to expanding their scope of action.

It also involves understanding peace as a long-term process. Peacebuilding requires memory, because forgetting violations and conflicts can allow them to be repeated. It requires justice, because wounds do not simply disappear with the passage of time. It requires dialogue, because differences need spaces to be worked through. And it requires hope, because no profound social transforma-

tion is possible if people stop imagining a different future.

Spirituality as the Foundation and Driving Force of Transformation and Resistance

The experience in Chiapas demonstrates that ecumenism can be much more than a dialogue among churches. Spirituality can become a force for social transformation. The struggle and unity we have witnessed and been a part of show us that faith can transcend religious and cultural boundaries to become a common language of resistance, hope, and justice.

Peace is not a destination, but a collective journey. A journey that requires presence, dialogue, memory, justice, and solidarity. A journey on which no one should seek to walk above others, but rather side by side. Peace is built when people regain their voice, when communities can decide their own future, when religious differences cease to be a source of confrontation, when cultural diversity is recognized as a source of richness, and when solidarity replaces isolation.

In this endeavor, SIPAZ remains committed to accompanying those who, guided by their spirituality or convictions, are dedicated to building true peace in Chiapas ■

"No profound social transformation is possible if people stop imagining a different future."

*"Peace is not a destination, but
a collective journey."*



SIPAZ Activities

(Mid-May to
Mid-August 2026)



INTERNATIONAL PRESENCE AND ACCOMPANIMENT

CHIAPAS

MAY

- ▼ We attended the quarterly assembly of the Believing People of the Diocese of San Cristóbal de las Casas.

JUNE

- ▼ We attended the *"Second Forum on Historical Memory: Minerva, the Beating Heart of the Mountain"* in Acteal at the House of Memory and Hope (headquarters of the Las Abejas Civil Society Organization), marking the 30th anniversary of the forced disappearance of Minerva Guadalupe Pérez Torres, Encarnación, and Rebeca Pérez Pérez in

the Northern Zone of Chiapas.

- ▼ We joined a pilgrimage organized by the parish of Chalchihuitán during the patron saint festival in honor of Saint Paul.
- ▼ We joined an event organized by the *"Madres Buscadoras de Chiapas" (searching mothers of Chiapas)* collective in Tuxtla Gutiérrez to mark the start of the World Cup.

JULY

- ▼ We were present at the demonstration organized by the Movement in Defense of Life and Territory (MODEVITE) in San Cristóbal de las Casas before departing to Mexico City to participate in a forum to be held at the Supreme Court of Justice of the Nation (SCJN)—a space for dialogue and reflec-

tion on the challenges, resistance, and proposals from the peoples in defense of life, territories, and justice.

- ▼ We participated in a meeting with representatives from the pastoral zones that are part of the Follow-up Commission of the Congress of Mother Earth, a component of the Social Pastoral Ministry of the Diocese of San Cristóbal de las Casas.

- ▼ We attended the *"War Against Humanity (Populations and Nature Under Siege)"* Encounter, organized by the Zapatista Army of National Liberation (EZLN), in San Cristóbal de las Casas, Chiapas.

AUGUST

- ▼ We attended the quarterly assembly of the Believing People of the

Diocese of San Cristóbal de las Casas.

- ▼ We attended part of the "Art Encounter and Encounter of Rebellion and Resistance," organized by the EZLN, which took place at the Caracol in Morelia.
- ▼ We attended the press conference marking the start of the solidarity tour in response to the situation facing human rights defenders, held on the Coast and in Tapachula, and organized by the Observatory on Attacks against Journalists and Human Rights and Territorial Defenders in Chiapas ("El Obse") and Espacio OSC.

INFORMATION AND TRAINING FOR ACTION

PUBLIC RELATIONS

- ▼ In May, we met with representatives from the French Embassy in

San Cristóbal de las Casas.

- ▼ In June, we met with representatives from the Swiss Embassy in San Cristóbal de las Casas.
- ▼ In July, we met with representatives from the Italian Embassy in San Cristóbal de las Casas.

PEACE EDUCATION

MAY

- ▼ Together with other civil society organizations, we facilitated a workshop on various aspects of Positive Conflict Transformation for representatives of the Las Margaritas parish.

JUNE

- ▼ We shared an analysis with pastoral outreach and coordination staff from the parishes in the Southern Zone of the Diocese of San Cristóbal de las Casas in Teopisca.
- ▼ We facilitated a discussion with members of the organizations that make up the Observatory on Attacks against Journalists and Human Rights and Territorial

Defenders in Chiapas ("El Obse").

- ▼ We shared an analysis with the daughters of artisan women who participate in the "Mujeres de Maíz" (women of corn) collective, hailing from various municipalities in Los Altos and the Northern Jungle.

JULY

- ▼ We participated with a presentation at the forum organized for the 30th anniversary of the Commission for Community Unity and Reconciliation ("CORECO A.C.").
- ▼ In coordination with "El Obse," we conducted a security workshop with organizations from the Lacandon Jungle, which took place in Ocosingo.
- ▼ We shared an analysis with artisan women who are part of the "Mujeres de Maíz" collective, hailing from various municipalities in Los Altos and the Northern Jungle.
- ▼ We contributed a complementary analysis during the "Ecumenical Encounter on Mayan Indigenous Theology," held in Teapa, Tabasco,

whose overall objective was “to listen to the cries of Mother Earth and of women; and, drawing on the wisdom of our peoples, to draw strength to care for and defend life, recognizing and honoring women’s contributions to community life.”

- ▼ We participated with a presentation at the event “Lessons Learned and Achievements in Peacebuilding in Chiapas — Serapaz, CORECO, SIPAZ—30 Years Walking with the Peoples.”
- ▼ Together with other civil society organizations, we facilitated a workshop on various aspects of Positive Conflict Transformation for rep-

resentatives of the Las Margaritas parish.

- ▼ Together with Melel Xojobal, we facilitated a discussion as part of an assembly of the Central Zone of the Diocese of San Cristóbal de las Casas.

COORDINATION

- ▼ At least once a month, we attend plenary and committee meetings of the Coordination for Peace in Chiapas, “Slamalil Kinal.” In May, we co-organized and co-facilitated a gathering of civil society organizations and diocesan bodies held in San Cristóbal de las Casas. We also organized several internal and public events featuring Uruguayan author Raúl Zibechi, including the

presentation of his new book *“Esquivar la guerra; construir mundos nuevos”* (*Avoiding War; Building New Worlds*).

- ▼ Every two weeks, we attend operational meetings of the People’s Movement for Peace and Justice (MPPJ).
- ▼ We held meetings with organizations collaborating on the project of the Observatory on Attacks against Journalists and Human Rights and Territorial Defenders in Chiapas (“El Obse”).
- ▼ As members of the Platform for Peacebuilding in Mexico, we participated in monthly meetings for analysis and reflection based on examples of best practices ■

