COLOMBIAN PROTESTANT CHURCHES DOCUMENT THEIR SUFFERING AND THEIR HOPE

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COLOMBIAN PROTESTANT CHURCHES DOCUMENT THEIR SUFFERING AND THEIR HOPE

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INTRODUCTION

This is the eighth annual report in the A Prophetic Call series, produced by the Research and Advocacy Program of the Christian Center for Justice, Peace and Nonviolent Action - JUSTAPAZ and the Peace Commission of the Evangelical Council of Colombia - CEDECOL. A Prophetic Call 8 analyzes and compiles cases that occurred in 2012, so that they can stand as a written testimony of the impact that the armed conflict has had on Protestant and evangelical churches in Colombia.

During the timeframe studied, encompassing January 1 through December 31 of 2012, we registered 42 cases of human rights violations and International Humanitarian Law (IHL) violations against pastors, leaders, and members of Protestant and evangelical churches. Among these cases, 83 different violations were identified against individual victims and 11 collective violations carried out against groups of people. The victims belong to at least five evangelical and Protestant denominations.

In light of the continuing violence against civilians, through this report we are issuing a call for a ceasefire and for the continuation of peace talks between the FARC-EP guerrillas and the Colombian government. We also continue to call for new talks with other actors in the armed conflict, and for all armed actors to respect the civilian population caught in the middle of the war. This report also highlights the important role that churches play in peacebuilding and the imperative to create policies that truly lead to an end to armed confrontations.

REPORT METHODOLOGY

Since 2004, the Research and Advocacy program has trained regional teams to record and document human rights and International Humanitarian Law (IHL) violations against Protestant and evangelical churches.

The regional documentation teams carry out field work in which they directly interview the victims, their family members, pastors, and other church leaders to register the violent acts. This direct contact with the victims constitutes the primary source of information for this report. The information compiled by the regional teams is sent to and organized in the national database maintained by JUSTAPAZ, where the cases are verified and catalogued by the type of violation.
The incorporation of each case into the SIVEL\(^1\) database enables us to categorize it according to the type of violation and facilitates the consolidation and statistical analysis of the cases for this and other reports. The documentation and categorization used by the A Prophetic Call reports is primarily based on the CINEP (the Center for Research and Popular Education) framework which adopts international categories for human rights and IHL violations.

The Research and Advocacy Program complements its documentation work by offering training in peacebuilding to churches in affected areas, through spiritual accompaniment of victims and through legal aid and political advocacy.

We have received the consent of the victims and/or their family to publish each of the cases included in this issue of A Prophetic Call. To protect the identities of some of the victims, certain names have been changed and appear with an asterisk (*). Likewise, names of all minors have been changed to protect their identity.

**STRUCTURE**

The first chapter of this report provides an analysis of the national context as understood through studying the documented cases, as well as relevant reports and research into human rights and International Humanitarian Law (IHL) violations.

Chapter Two reports on the cases documented in 2012 with the goal of preserving the historic memory of the impact of the armed conflict on Protestant and evangelical churches in Colombia.

Chapter Three provides quantitative analysis of the documented violations in 2012 looking at the demographics of the victims, their geographic location, the alleged perpetrators and the most frequent types of violations.

Chapter Four shares a number of formal statements, experiences, projects and peacebuilding proposals from Protestant and evangelical churches. The sound practices they are developing in this work can be used to generate a true transformation of the churches, their communities and society at large.

Finally, in Chapter Five the Research and Advocacy Program makes recommendations to the Colombian government, the armed actors and the international community based on the documented cases.

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\(^1\) Online Political Violence Information System
Chapter 1
Reading the Signs of the Times: 2012 Context Analysis

During 2012 there were many important events and developments related to the armed conflict and the human rights situation in Colombia. These events are a part of the wider context in which the violations suffered by evangelical and Protestant churches occurred.

Peace Talks

On August 27, 2012, President Juan Manuel Santos confirmed that his government and the FARC-EP guerrilla group were in discussion about starting peace talks with the goal of ending the more than 50-year-old armed conflict in Colombia. In his announcement the president emphasized the three guiding principles for the process: learn from past mistakes, maintain the Colombian state’s military presence and operations throughout the country, and bring the armed conflict to an end once and for all.1

On November 19, 2012, the peace talks between the Colombian government and the FARC-EP entered the negotiation phase, which began in Havana, Cuba. The negotiations have continued through the end of 2012 and into 2013, with the hope of signing an agreement that would end the armed conflict between the two sides.

Although there was significant opposition, the start of peace talks was received by most Colombians as a positive step and as a sign of hope for an end to the armed conflict. This favorable reaction to the talks is reflected in the Churches’ Statement On the Peace Talks in Colombia, signed on August 28 by church leaders:

This announcement gives us hope that it is possible to end the armed confrontation that we have lived in Colombia for almost 50 years. We see it as God’s answer to our prayers, in which for many years we have asked that his peaceful Spirit allow for and build spaces for dialogue to non-violently resolve conflict, and thus make peace possible as a fruit of justice and respect for human dignity, as is proclaimed in the Gospel.  

**Groups Involved in the Internal Armed Conflict**

Although 2012 was marked by the start of peace talks between the government and FARC-EP, the different illegal armed groups and the Colombian armed forces continued their activities throughout the year.

According to our registry of human rights and IHL violations, the FARC-EP was responsible for 29 violations against individuals and seven collective violations against groups of people, an increase in cases of collective violations over the previous year (Cases 31-34). It bears mentioning that at the beginning of the peace talks the FARC-EP announced a unilateral ceasefire for a two-month period starting in November 2012. While this resulted in fewer specific acts of war, in some parts of the country there were still some acts committed, thus the FARC-EP observance of their own ceasefire was not complete.

The announcement of peace talks with the FARC-EP also intensified debate about the other armed actors and their potential role in the both the peace negotiations and in ending the internal armed conflict. In his initial announcement in August President Santos mentioned the possibility of including the ELN in the negotiations, but a few weeks later he confirmed that, at least initially, they would not be present. The ELN has maintained a strong presence in Arauca, Bolivar, Boyacá, Casanare, Nariño, Norte de Santander and Santander. Their territorial control and actions against the civilian population are evident in these Departments and in other areas as well (Case 41).

The actions of neo-paramilitary groups have demonstrated that they are also in fact involved in the internal armed conflict. However, the national government does not recognize them as such, causing the victims of neo-paramilitary groups to be excluded from the official national registry of victims. In 2012, we registered 39 individual violations and two collective violations perpetrated by these illegal armed groups.

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Finally, an important event affecting the Colombian Armed Forces occurred in December 2012: a constitutional reform moving military human rights violations from civilian courts to the military justice system, which has historically been very lenient, was passed by Congress. This reform makes military courts responsible for prosecuting most crimes allegedly committed by members of the military, and reduces the military crimes civilian courts can try to just seven charges: genocide, crimes against humanity, forced disappearance, torture, sexual violence, extrajudicial execution, and forced displacement. Other troubling features of the reform are the creation of a mixed military-civilian council to decide if cases should go to military or civilian courts; a legal defense fund for military personnel brought up on charges; and provisions for removal of imprisonment as a sentencing option in certain cases.6

The violations of human rights and International Humanitarian Law show that armed actors continue to have a systematically negative effect on the civilian population. In this regard, “it is important to reiterate that all parties to a conflict have the obligation to strictly respect humanitarian norms/rules at all times and in all cases.”7

**Victims and Land Restitution Law**

January 1, 2012 marked the beginning of the implementation of Law 1448 of 2011, the Victims and Land Restitution Law. The passage of this law has generated diverse expectations within Colombian society, especially amongst victims who hope the law will facilitate comprehensive reparations. One year later it is certainly important to note the efforts being made by the Colombian government to effectively implement the law and to restructure the state agencies responsible for its implementation.

While the advances in implementing the law must be recognized, it is still troubling that these processes continue to be slow and are not always effective. Also, there have been cases where the victims do not know how to access services, strategies and mechanisms to demand their rights, particularly those victims who live in rural areas (Case 29).

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7 op. cit., p. 2.
Moreover with the implementation of the law there has been an increase in incidents of threats and harassment of leaders and communities that are demanding the return of their lands. Most of these acts are perpetrated by neo-paramilitary groups. Many of these incidents have not been reported due to fear of retaliation from the armed groups, and also because it is well known that many cases that were reported to the National Protection Unit have not shown sufficient progress so as to demonstrate positive results from the investigations. Because of this leaders and communities remain in constant risk of physical and psychological threats and direct attacks, and the effectiveness of the grassroots organizing efforts in communities seeking to return to their land is compromised.

Violations of Human Rights and International Humanitarian Law

While it is difficult to gauge the full impact of violations of human rights and breaches of International Humanitarian Law on the evangelical and Protestant population in Colombia, it is clear that this population is directly affected by the dynamics of the armed conflict in Colombia.

Situation of human rights defenders

In 2012, illegal armed groups, especially neo-paramilitary groups, constantly harassed human rights defenders. According to the annual report issued by Programa Somos Defensores, in that one year 357 violations against individual human rights defenders were registered and 120 human rights NGOs and grassroots organizations reported violations. The most frequent violations of their human rights were: threats, assassinations, assaults and arbitrary detentions.

Despite the efforts made by the National Protection Unit of the Colombian government, human rights violations persist against human rights defenders. The constant harassment from armed groups, especially neo-paramilitaries, against land restitution leaders is very concerning and puts these claimants at great risk. The National Protection Unit reports that in 2012 it approved protective measures for 184 land claimants.

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9 ibid. p. 18
10 ibid. p. 11
Illegal means and methods of warfare

During 2012 our program staff registered nine cases in which illegal means and methods of warfare were documented affecting the civilian population. The effects of these actions include damage to civilians’ belongings and to their means of livelihood (Cases 34-39). This demonstrates a rise in armed confrontations and combat between illegal armed groups and the Colombian Security Forces compared to 2011.

In addition to the difficult situations that rural populations face, in 2012 there were also significant incidents of violence reported in urban areas due to the armed conflict. Some areas witnessed the ties between neo-paramilitary groups and gangs that maintained territorial control in some municipalities and cities (Case 35).

Forced displacement

Forced displacement continues to be a constant reality in Colombia. According to CODHES, since 1997, at least 5,701,996 people have been forcibly displaced, with 256,590 people forcibly displaced in 2012.

In 2012, the constant confrontations between armed groups created widespread fear for many persons, families and communities, many of who had to flee to protect their lives and well-being. There were also cases of inter-urban and intra-urban displacement as well as short-term displacement (Cases 12 -19).

In 2012 it was obvious that the increasing numbers of displaced persons faced considerable difficulties in their attempts to register their status with the authorities charged with this work and to access emergency humanitarian aid. These difficulties were directly related to the implementation of the Victims’ Law and specifically to the implementation of the Official Victims’ Registry because neither the regional public institutions nor their public officials had been sufficiently trained for this work, nor was the needed infrastructure in place to respond to the victims of displacement.

Forced recruitment

On March 6, 2012, the United Nations Security Council released its second Report of the Secretary General on Children and Armed Conflict in Colombia, pursuant to Resolution 1612 of 2005. The report emphasizes:

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“Recruitment and use of children by non-State armed groups is widespread and systematic. … Information received by the task force suggests that non-State armed groups still have a significant number of children in their ranks. While guerrilla groups tend to recruit children mainly in rural areas, other non-State armed groups, such as Los Rastrojos or the Urabeños, do so mostly in urban settings.”

The report calls attention to the fact that all armed groups are recruiting and/or using minors in some way. The majority of the reports on recruitment or threat of recruitment identify illegal armed groups as the perpetrators; however, the Colombian Security Forces have also used minors in intelligence-gathering tasks as well as civic-military campaigns. The report also highlights that combat between the Colombian Armed Forces and illegal armed groups often affect children and youth, for instance killing young people caught in the crossfire.

While the available statistics on recruitment of children by armed groups are only a small percentage of the total forced recruitment statistics (due to underreporting) the rise in these numbers is concerning, as is expressed in Natalia Springer’s “Like Lambs Amongst Wolves” report. Her report presents data that shows that recruitment is 17 times greater today than it was four years ago, and she estimates that at least 18,000 minors are part of illegal armed groups, making up a significant percentage of the total. The average age when children are recruited is 12.1 years old, and 57% of the children recruited are boys (Case 10).

Springer, as well as the United Nations and the ICRC expressed grave concern in 2012 regarding the forced recruitment cases and emphasized the neo-paramilitary groups’ use and recruitment of children in activities connected to the illegal economy, drug trafficking, intelligence tasks, transportation, logistics and communications. According to Springer, at least 10,000 children are connected to this type of activity.

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16 ibid., p. 27.
17 ibid., p. 14.
Chapter 2
Political Violence

Historical memory has been a key element in helping Christians to better understand their faith and social responsibilities as bearers of hope. As a testimony to the impact of the Colombian armed conflict, this chapter provides evidence of the human rights and IHL violations committed against Protestant and evangelical churches in Colombia.

2012 CASES

HOMICIDE

**CASE 1: Homicide, torture**

**Victim:** Jesús Gutiérrez, of the Christian and Missionary Alliance Church  
**Date:** January 3, 2012  
**Location:** La Plata, Huila  
**Alleged perpetrators:** Neo-paramilitaries

Jesús Gutiérrez was a 23-year-old student majoring in business administration. He was co-pastor at the Christian and Missionary Alliance Church in Armenia, Huila where he served as director of praise and worship.

Jesus was murdered on Tuesday, January 3, 2013 in La Plata, Huila, by alleged neo-paramilitaries. That day public transportation in the municipality had been brought to a standstill in a protest to demand the government improve the roads. Because of the lack of transportation, Jesús borrowed his brother’s motorcycle to provide transportation for several people.

At 8:00 p.m., his brother-in-law was the last person to see him: Jesús was talking with two strangers who got then on his motorcycle. Jesús did not arrive home when he was expected, so his family went out looking for him. When they did not find him, they decided to go to the police. The police sent the family to the morgue where they found the young man’s body. According to the medical report, Jesús had been tied up and his throat slit with a knife.

Some residents of the town argued that the two people they saw with Jesús had contracted him to take them on his motorcycle to Belalcazar, four hours from La Plata.
CASE 2: Homicide

**Victim:** Arnubio Cruz García, of the Christian and Missionary Alliance Church  
**Date:** January 8, 2012  
**Location:** Colombia, Huila  
**Alleged perpetrators:** FARC-EP

Arnubio Cruz García was 44 years old, married, and the father of nine children. He was a farmer and did odd jobs at the town hall in Colombia, Huila. He was a member of the Christian and Missionary Alliance Church.

Members of the FARC-EP allegedly murdered Arnubio on January 8, 2012, around 3:00 p.m., in El Dorado, Colombia, Huila. On that day Arnubio traveled to El Dorado with his wife and one of his children. There, several armed men from the FARC-EP called him over to talk. While Arnubio was speaking with one of the men, the other men shot him. His wife and son were just a few meters away and witnessed the entire event. They heard him say, “If I had known that you didn’t want me to come back here, I would have never returned.”

Arnubio’s family had previously been displaced from the same area in 2007 after his brother and another pastor were murdered (Cases 15, 16 and 44, PC3). The Colombia municipality has been marked by a guerrilla presence and by frequent combat between the illegal armed group and the Colombian security forces.

CASE 3: Homicide, displacement

**Victims:** Antonio Padilla*, Amparo Nariño*, Daniela Padilla*, Mariana Padilla*, Daniel Padilla* and Jenny Padilla*, of the Association of Evangelical Churches of the Caribbean (AIEC)  
**Date:** May 12, 2012  
**Location:** Montelíbano, Córdoba  
**Alleged perpetrators:** Neo-paramilitaries

Antonio Padilla* was approximately 52 years old and married with three children and a granddaughter. He worked as a mechanic in an auto repair shop at his home. He and his family were part of the First Evangelical Church of Montelíbano, of the Association of Evangelical Churches of the Caribbean (AIEC).

Antonio Padilla* was murdered on May 12, 2012, around 12:50 p.m. in the Ancizar Flórez neighborhood in Montelíbano, Córdoba, by alleged neo-paramilitaries. The week before his murder, every other day Antonio* found a white flower in front of his house. The day of the crime, armed men entered the house through the repair shop and went to his bedroom. There they scuffled with Antonio* and then shot him in his stomach, arm and leg. His family took Antonio* to the Montelíbano hospital, and he was later transferred to the San Jerónimo Hospital in Montería, where he eventually died. After his murder, Antonio’s* family fled from the area.

No one had been aware of death threats against Antonio*, except for the flowers that were left in front of his house. It is presumed that he was murdered because he had earlier witnessed a murder and had filed a complaint about the crime. The Ancizar Flórez neighborhood has limited institutional and state presence, which has made it easy for different illegal armed groups to locate and operate in the area.
**CASE 4: Homicide, kidnapping, torture, forced disappearance, sexual violence**

**Victims:** Luz Mila Cuesta, of an unidentified evangelical church  
**Date:** May 31, 2012  
**Location:** Riosucio, Chocó  
**Alleged perpetrators:** Unknown

Luz Mila Cuesta was the pastor of an unidentified evangelical church in Turbo, Antioquia, and a leader of the Greater Community Council of the Unified Peasant Association of Atrato (COCOMACIA). She had seven children: four sons and three daughters. Three of her children were minors.

Luz Mila was murdered on May 31, 2012, in the La Honda community in Riosucio, Chocó. She was forcibly detained and removed from her home by an unidentified armed group. Her body was found two days later with signs of sexual violence and torture.

**CASE 5: Homicide, forced displacement**

**Victims:** Miguel Cogollo Gómez, Elvia Rosa Villadiego, Luis Alonso Cogollo Villadiego, Jacobo*, Alfredo* and Esteban*, of the Association of Evangelical Churches of the Caribbean (AIEC)  
**Date:** October 3, 2012  
**Location:** Montelíbano, Córdoba  
**Alleged perpetrators:** Neo-paramilitaries

Miguel Cogollo Gómez was married to Elvia Rosa Villadiego, who was 37 and worked as a housewife. They had four sons: Luis Alonso, Jacobo*, Alfredo* and Esteban*, who were 18, 14, 12, and 10 years old, respectively. The entire family was active in the Cristo Te Ama Church of the Association of Evangelical Churches of the Caribbean (AIEC).

Miguel Alfredo Cogollo and another person were murdered on October 3, 2012, in the El Venado community, in Tierradentro, Montelíbano, Córdoba, by alleged neo-paramilitaries. After this double-murder the entire El Venado community displaced from the area, including Elvia Rosa and her four sons.

In February 2011, the Cogollo Villadiego family and their neighbors in El Venado had been forcibly displaced from the community. They moved back as part of a collective return to the community in April 2012. El Venado is in the buffer zone around the Paramillo National Park.

**CASE 6: Homicide, forced displacement**

**Victims:** Manuel Salvador Atencia, Merlys Flórez, Ángela*, Margarita*, Fabio*, Alba*, Lorena*, Liliana* and José Manuel Flórez, of the Association of Evangelical Churches of the Caribbean (AIEC)  
**Date:** October 28, 2012  
**Location:** Tierralta, Córdoba  
**Alleged perpetrators:** Neo-paramilitaries

Manuel Salvador Atencia was a 32-year-old farmer, and was married to Merlys Flórez, with whom he had six children, all still minors. He also lived with his father-in-law José Manuel Flórez. The family attended Bethel Church, of the Association of Evangelical Churches of the Caribbean (AIEC).

Alleged members of a neo-paramilitary group murdered Manuel on October 28, 2012, around 4:00 p.m. in Tierralta, Córdoba. The day of the crime Manuel went to his
cousin’s house where he was approached by several men who were armed and dressed as civilians. The men asked him several questions and Manuel refused to answer. Then the men shot him four times, killing him.

Merlys, her father, and the six children fled Tierralta the next day.

## CASE 7: Homicide

**Victim:** Avelino Domicó Domicó, of an independent evangelical church

**Date:** December 21, 2012

**Location:** Tierralta, Córdoba

**Alleged perpetrators:** FARC-EP

Avelino Domicó Domicó was a 62-year-old farmer; he was married and the father of two children. Avelino was a member of the Nuevo Belén evangelical church.

Avelino was murdered on December 21, 2012, by alleged guerrillas from the FARC-EP in Tierralta, Córdoba. On that day three FARC-EP guerrillas (two men and a woman), came to Avelino’s house, asking to speak with him. They were told that he was at the elementary school next to the house and consequently they went to the school. There they spoke with Avelino, murdered him, and then left the area. Minutes later, Avelino’s son found him dead on the ground.

No death threats were known against Avelino prior to his murder. However, after killing him, the guerrillas accused him of working with a neo-paramilitary group.

The area has both FARC-EP and neo-paramilitary groups that engage in drug trafficking and are constantly in conflict.

## FORCED DISAPPEARANCE

### CASE 8: Forced disappearance, threats

**Victims:** Miguel Darío Dagua, of the Evangelical Missionary Union Church of Colombia (IUMEC)

**Date:** February 10, 2012

**Location:** Miranda, Cauca

**Alleged perpetrators:** FARC-EP

Miguel Darío Dagua was 29 and worked as a motorcycle taxi driver. He was the president of his neighborhood’s Community Council. He was a member of the Evangelical Missionary Union Church of Colombia (IUMEC) in Miranda, Cauca.

Miguel Dagua disappeared on February 10, 2012, in Las Minas community in Miranda, Cauca. That day Miguel left with a passenger who had hired him to drive them to a nearby community, and never returned. The alleged perpetrators of his forced disappearance are the FARC-EP.

Miguel had previously been threatened because, as president of the Community Council, he had lodged a formal complaint about the handling of a construction contract being carried out in Las Minas.

### TORTURE

### CASE 9: Torture, arbitrary detention

**Victims:** Adelkis Almanza Altamiranda, of the Association of Evangelical Churches of the Caribbean (AIEC)

**Date:** June 14, 2012

**Location:** Tierralta, Córdoba

**Alleged perpetrators:** National Police
Adelkis Almanza Altamiranda is 28 years old and single, and works cleaning motorcycles. He and his parents Hugo Almanza and Beatriz Altamiranda are members of Ebenezer Church of the Association of Evangelical Churches of the Caribbean (AIEC).

Adelkis was detained by members of the National Police on June 14, 2012, around 5:30 p.m. in Santafé de Ralito in Tierralta, Córdoba. On that day Adelkis was visiting a friend in a neighboring house. National Police officers came to the house, requested his identity documents and asked him if he was known as “Chayan”. He responded that he’d never had any nicknames. They then handcuffed him, put him in the squad car and took him to a police checkpoint in Los Volcanes. They then tied him to a tree where he was left all night.

On June 16, 2012, the police transferred Adelkis to Montería to process his arrest and file charges against him. He was then transferred to Cellblock 4 in the Las Mercedes jail. They accused him of being the second-in-command of a neo-paramilitary group in the region, arguing that he managed the group’s finances. Subsequently, the media showed Adelkis and nine other people as members of the Urabeños neo-paramilitary group.

In May of 2010 Adelkis had previously been detained by the National Police in the town of El Caramelo while playing soccer. On that occasion they requested his i.d., took a picture of it and of him, and then let him go.

The Santafé de Ralito community has suffered much violence over the last several decades, first at the hands of the guerrilla, and later by the United Self-Defense Forces of Colombia (AUC). Currently, the illegal armed groups in the area are connected to local drug trafficking operations.

**FORCED RECRUITMENT**

**CASE 10: Forced recruitment**

- **Victims:** Jacobo Muñoz*, of the Evangelical Missionary Union Church of Colombia (IUMEC)
- **Date:** October 11, 2012
- **Location:** Jambaló, Cauca
- **Alleged perpetrators:** FARC-EP

Jacobo Muñoz* was 17 years old, a young peasant who lived with his parents and attended the Evangelical Missionary Union Church of Colombia (IUMEC).

As a minor, Jacobo* was forcibly recruited by the FARC-EP on October 11, 2012, around 3 p.m. in the community of La Esperanza, Jambaló, Cauca. Two days later, Jacobo* was killed by the explosion of a mortar shell launched by the Colombian National Army during a confrontation with the guerrilla group.

Jambaló, like other municipalities in northern Cauca, has had an ongoing presence of the FARC-EP, which frequently generates armed combat. The guerrilla group’s interactions with the civilian population include death threats and the forced recruitment of children.
**ARBITRARY DETENTION**

**CASE 11: Arbitary detention, threats, political persecution**

**Victims:** Margarita Orfani Neira, Yuly Andrea Rayo and Diego Fernando Suárez of the Christian and Missionary Alliance Church  
**Date:** February 14, 2012  
**Location:** Planadas, Tolima  
**Alleged perpetrators:** National Army  

Margarita Orfani Neira is a 60-year-old housewife, Yuly Andrea Rayo is a 27-year-old retailer, and Diego Fernando Suárez is a 55-year-old doctor. They all live in Gaitania, in Planadas Municipality in Tolima. They are members of the local congregation of the Christian and Missionary Alliance Church.

Alleged members of the Colombian National Army threatened Margarita on several occasions in January and February of 2012. The army accused her of being an informant to the FARC-EP and caring for the daughter of guerrilla leader Wilson Ramiro Guzmán, alias Teófilo. The army used threats in hopes of displacing her from the area.

Yuly was also allegedly threatened on several occasions in January and February of 2012 by the National Army. They accused her of being an informant for the FARC-EP and the girlfriend of guerrilla leader Wilson Ramiro Guzmán, alias Teófilo. According to the source, a member of the National Army offered to buy her business, and when she refused the deal, she was detained.

On February 14, 2012, Margarita, Yuly and Diego were arrested and charged with the crime of rebellion. Diego was also charged with providing medicine, abortions and other medical services to the FARC-EP, and he was accused of having ties with guerrilla commander Alfonso Cano. The three were then imprisoned in La Picaleña jail in Ibagué.

**DISPLACEMENT**

**CASE 12: Displacement, threats**

**Victims:** Leonor Soler*, Daniela Soler*, Juana Soler*, Juan Soler* and David Soler*, of the Pan-American Church  
**Date:** January 26, 2012  
**Location:** Rioblanco, Tolima  
**Alleged perpetrators:** FARC-EP  

Leonor Soler* is the mother of four children: Daniela*, Juana*, Juan* and David*. She worked several odd jobs and was a member of the Pan-American Church in Rioblanco, Tolima.

On January 26, 2012, two alleged members of the FARC-EP’s 21st Front threatened Leonor* and forced her and her children to leave Rioblanco, Tolima. They accused her of being a National Army informant, and said she should leave the area. Previously, Leonor* had refused to hand over one of her sons to the FARC-EP so that he could join their ranks.
CASE 13: Displacement, collective displacement, illegal means and methods of warfare

**Victims:** Gilberto Córdoba, of the Evangelical Missionary Union Church of Colombia (IUMEC); of the Luisa community, of the Inter-American Church  
**Date:** March 4, 2012  
**Location:** Vigía del Fuerte, Antioquia  
**Alleged perpetrators:** FARC-EP

Gilberto Córdoba, 35, is one of the leaders of the Evangelical Missionary Union Church of Colombia (IUMEC) in Belén de Arquía, Vigia del Fuerte, Antioquia. Gilberto lives in the town of Vidrí, where he is a member of the Pro-Development Committee.

On March 4, 2012, the towns of Vidrí and Luisa, in the municipality of Vigía del Fuerte, Antioquia, were bombed, allegedly by the FARC-EP. The bombing left four homes completely destroyed. It also caused 160 members of the Inter-American Church who reside in Luisa to flee the area. Likewise, residents of Vidrí, including Gilberto, also were displaced.

Apparently, the attack was carried out by the FARC-EP, who allegedly accused the community of hiding National Army soldiers in town. However, the community has been forced to say that the attack was carried out by the Colombian security forces.

Illegal armed groups have been present in the area for more than twenty years. Over the years, there have been displacements, murders, accusations that town residents were informants and many threats against individuals.

CASE 14: Displacement, illegal means and methods of warfare

**Victims:** Gabriela Durán*, Javier Buitrago*, Jorge Buitrago* and Camila Buitrago*, of the Pan-American Church  
**Date:** April 12, 2012  
**Location:** Puerto Rico, Caquetá  
**Alleged perpetrators:** FARC-EP

Gabriela Durán* is a 45-year-old single mother with three children: Javier Buitrago* (14), Camila Buitrago* (8), and Jorge Buitrago* (5). The family is part of the Pan-American Church.

On April 12, 2012, around 12 p.m., Gabriela* and her children fled their home due to an attack allegedly committed by the FARC-EP against a police post near Gabriela’s house. The initial attack alerted the Durán family, who decided to seek refuge elsewhere. They then heard a loud noise and saw their house and business collapse from the impact of an explosive device thrown at the barriers around the police station.

CASE 15: Displacement, threat

**Victims:** Ángel Cortés, Marina Cortés and Alejandro Cortés, of the Christian and Missionary Alliance Church  
**Date:** May 23, 2012  
**Location:** Buenaventura, Valle del Cauca  
**Alleged perpetrators:** Neo-paramilitaries

Ángel Cortés, 65, and Marina Cortés, 54, are the parents of Alejandro Cortés, who is 29. They are all retail businessmen and are part of the Christian and Missionary Alliance Church.
Angel, Marina and Alejandro were threatened and later displaced from their home in Santa Cruz neighborhood in Buenaventura, Valle del Cauca, allegedly by Águilas Negras neo-paramilitaries. Members of the neo-paramilitary group walked past the Cortés family house on several occasions yelling, “You all are going to die”. Once, they threw stones at the family dog and gouged out its eye, and then cut down all the plants in the Cortés family’s yard. They also said that if the family didn’t leave the area the neo-paramilitary group would cut their heads off.

It is not clear why the family was threatened, but it is assumed that the neo-paramilitary group accused the family of collaborating with the National Army. The accusation stems from the fact that a neo-paramilitary leader lived next door to the Cortés family. When the National Army raided the neo-paramilitary leader’s house, they entered through the Cortés family house.

CASE 16: Displacement, threat, political persecution

| Victims: Eliud Alvear and Sandra, of the Christian and Missionary Alliance Church |
| Date: July 14, 2012 |
| Location: El Peñón, Bolívar |
| Alleged perpetrators: National Police |

Eliud Alvear, 44, is married, a teacher, the secretary of the Buenos Aires Campesino Association (ASOCAB), and the president of the Buenos Aires Community Council, in El Peñón, Bolívar.

Eliud and his wife Sandra had to flee the community on July 14, 2012, because the National Police were allegedly going to detain him in El Peñón, Bolivar. That day several men came to the school looking for Professor Eliud, who had had been scheduled for a meeting, but did not attend. When they arrived, the director informed them that Eliud was not there.

Eliud later found out that there was an arrest warrant issued for him for allegedly falsifying his teachers’ accreditation documents. The source reports that the place where Eliud was certified had burned down several years prior and thus he has not been able to verify the certification.

Eliud and his wife decided to flee the area. Several days later, alleged neo-paramilitaries came to his house with the police. According to the source, these events are a form of political persecution against Eliud due to his work supporting the community organizing at Las Pavas, where farming families are resisting palm oil businesses’ attempts to appropriate the land. This persecution could also be intended to discourage the ASOCAB community from pursuing their case with the Rural Development Institute — INCODER, which could grant them land titles. (Case 146, PC 6/7)

CASE 17: Displacement

| Victims: Jeremías Casama Pernía, Luz Elena Pernía, Leonardo* and Tatiana*, of an independent evangelical church |
| Date: December 23, 2012 |
| Location: Tierralta, Córdoba |
| Alleged perpetrators: FARC-EP |

Jeremías Casama Pernía, 50, is a pastor. He is married to Luz Elena Pernía and they have two children. They are a farming family and are members of the Nejondo Embera Katío indigenous community in the Nudo del Paramillo area of Tierralta, Córdoba. The Casama Pernía family belongs to the independent evangelical New Bethlehem Church.
Jeremías, Luz Elena and their children were displaced from their home in the Nudo del Paramillo on December 23, 2012, allegedly by the FARC-EP. This happened two days after the murder of Avelino Domicó Domicó, another member of their church who was accused by the FARC-EP of collaborating with the paramilitaries which produced fear in the community (Case 7). Avelino was one of many leaders in the community who had been murdered, so the family decided to leave.

The area is marked by the presence of illegal armed groups including both neo-paramilitaries and the FARC-EP, which struggle over territorial control and drug trafficking routes.

**COLLECTIVE DISPLACEMENT**

**CASE 18: Collective displacement, collective threat**

| Victims: | Families in El Loro, Tierralta, Córdoba |
| Date:    | August 13, 2012, of an evangelical church |
| Location:| Tierralta, Córdoba |
| Alleged perpetrators: | FARC-EP |

On August 13, 2012, the Fifth Front of the FARC-EP entered the El Loro community, on the border between Montelíbano and Tierralta municipalities in Córdoba. Armed men went to a store in the community and murdered the owner.

According to the source, many people frequented the store, including members of the different armed groups in the area: guerrilla, neo-paramilitary and army. It seems that the owner sold supplies to all the groups, but that he also had some dealings with the FARC-EP related to the coca trade. Presumably, the shop owner had done something that the guerrilla considered traitorous, so they killed him.

After the murder, the guerrillas verbally and physically assaulted some people who were around the store. They forced their way into several houses, threatening the owners. They kicked everything they saw and asked where the neo-paramilitaries were being hidden.

This event created high levels of fear amongst the residents and so 80 families decided to leave. The community did not have a Protestant or evangelical church, but several of the families attended churches of different denominations when they visited extended family in Tierralta.

About 10 of the families have now temporarily returned to plant and/or harvest crops. Another 45 families want to return to their community, but will not move back until the security in the area improves. At the time of documentation, the majority of the displaced families were staying in shelters, with family, or in abandoned houses in the city of Tierralta.

After this displacement, those remaining in the community say that there is increased presence of the guerrillas in the area. The number of men they have seen suggests that the armed group has strengthened its forces in the region. Some community leaders argue that there has been increased armed confrontation between neo-paramilitary groups, public security forces and the guerrilla in the region since the beginning of the peace talks between the government and guerrillas.

The Fifth Front of the FARC-EP is present in the area around the El Loro community and is under the command of alias Manteco who also coordinates the 18th and 53rd Fronts in southern Córdoba.
CASE 19: Collective displacement, collective threat

**Victims:** El Venado community, of the Association of Evangelical Churches of the Caribbean (AIEC)

**Date:** October 3, 2012

**Location:** Tierralta, Córdoba

**Alleged perpetrators:** Neo-paramilitaries

On October 3, 2012, violent confrontations occurred between several neo-paramilitary groups on church member José Lemos’ farm in the community of El Venado, Tierralta, Córdoba, in the buffer zone around the Paramillo National Park. During the confrontation, an alleged paramilitary murdered Miguel Cogollo (Case 5). Terrified by these events, 30 families fled on October 13, of whom about 18 families were members of the Association of Evangelical Churches of the Caribbean (AIEC). Approximately five families decided to stay in the community.

These families had previously been displaced on February 15, 2011. These displaced families began a plan to return home in early 2012, and fully returned in April 2012.

**THREAT**

CASE 20: Threat

**Victims:** Antonio Orduz*, of the Christian and Missionary Alliance Church

**Date:** January through March 2012

**Location:** Planadas, Tolima

**Alleged perpetrators:** National Army

Antonio* was threatened by the National Army from January to March, 2012, in Planadas, Tolima. Members of the army accused Antonio* of collaborating with the guerrillas by opposing obligatory military service and teaching youth in the region about conscientious objection. The armed forces have constantly threatened him, saying that if he doesn’t leave the area, he will be prosecuted.

Planadas is a region that sees frequent clashes between the FARC-EP, neo-paramilitaries and the National Army. According to the source, the National Army repeatedly threatens people and also offers money to encourage residents to become informants.

CASE 21: Threat

**Victims:** Juan Suarez*, of the Christian and Missionary Alliance Church

**Date:** January through March 2012

**Location:** Planadas, Tolima

**Alleged perpetrators:** National Army

Juan Suarez* is 56 years old, is a farmer and works odd jobs. He attends the Christian and Missionary Alliance Church.

Juan* was allegedly threatened by the National Army between January and March 2012, in the town of Gaitania, Planadas, Tolima. The army accused him of being a FARC-EP member and of taking medicines to the guerrillas. The security forces had previously threatened him, pressuring him to leave the area.

The region experiences frequent clashes between the FARC-EP, neo-paramilitaries and the National Army as each group seeks territorial control.
CASE 22: Threat

Victims: Armando López*, of the Christian and Missionary Alliance Church
Date: January through March 2012
Location: Planadas, Tolima
Alleged perpetrators: National Army

Armando López* (56) is a farmer and a member of the Esmeralda Alta Community Council. He attends the Christian and Missionary Alliance Church.

Armando* was allegedly threatened by the National Army between January and March 2012 in Planadas, Tolima. Armando* organized training on conscientious objection for youth in the area, which caused the Colombian Army to accuse him of collaborating with the guerrilla insurgency. The armed forces had previously threatened him, saying that if he didn’t leave the area, he would be prosecuted.

Planadas is a region that experiences frequent clashes between the FARC-EP, neo-paramilitaries and the National Army. According to the source, the army constantly threatens people and offers money to encourage residents to become informants.

CASE 23: Threat, extortion, collective threat

Victims: Arsenio Miguel Torregloza Ramos, of the Mount of Olives Church, of the Association of Evangelical Churches of the Caribbean (AIEC)
Date: January 27, 2012
Location: Tierralta, Córdoba
Alleged perpetrators: Neo-paramilitaries

Arsenio Miguel Torregloza Ramos is a 38-year-old farmer. For the past seven years, he has been a pastor at the Mount of Olives Church, of the Association of Evangelical Churches of the Caribbean (AIEC). The church has approximately 50 adult members.

Pastor Arsenio received a threat against the church around 10:30 a.m. on January 27, 2012, allegedly from neo-paramilitaries active in the communities of Las Pailas and Las Pailitas, in the Palmira township in Tierralta, Córdoba. Pastor Arsenio was at home with his wife when a man with black camouflage pants came to the house asking to speak with the pastor. They went to the hallway to talk, and the alleged neo-paramilitary said that he came on behalf of the commander “80” of the self-defense (paramilitary) forces in the area. He said that this group controlled the area and the church had to pay them an extortion of one million pesos (US$550). The pastor laughed at the amount, explaining that the church would not be able to gather that much money. The neo-paramilitary man got mad and threatened to burn down the church with everyone inside.

The man mentioned that he had made the same threat at the church in the nearby El Diamante community, a statement which could not be verified. He said that he would return several days later, but did not.

CASE 24: Threat

Victims: Jaime Muñoz and his brother, of the Inter-American Church of Colombia
Date: February 10, 2012
Location: San Jacinto del Cauca, Bolívar
Alleged perpetrators: Neo-paramilitaries

Jaime Muñoz is a 53-year-old farmer and teacher. He is married and has a daughter. His family attends the Inter-American Church of Colombia.
Jaime was threatened on February 10, 2012, allegedly by the Águilas Negras neo-paramilitary group in Galindo, San Jacinto del Cauca, Bolívar. An alleged ally of the Águilas Negras, Gustavo de los Ríos, came to Galindo and swindled several farmers through bogus deals on rice and corn harvests. The Muñoz brothers and other farmers were informed that they still owed him for initial loans even after delivering their harvests that paid them off (Case 25).

The farmers who refused to pay the supposed debt were threatened by Gustavo, who told them they would have to settle up with the Águilas Negras neo-paramilitary boss in Tenche, Bolivar. As they were among the victims of this scam, Jaime and his brother were threatened by the neo-paramilitary group.

The San Jacinto del Cauca region is marked by the presence of neo-paramilitary groups. The area was initially under the control of the United Self-Defense Forces of Colombia (AUC) commanded by Ramón Mojana, alias “La Pantera”, “El Canoso” and “Batata”. After the AUC demobilization process (2003-2006) a dispute began between neo-paramilitary groups including the Águilas Negras and Los Paisas, and continues to affect the region today.

On February 10, 2012, the Madera brothers received a threat from alleged members of the neo-paramilitary group Águilas Negras. They were threatened because they refused to work with Gustavo de los Ríos, alias “El Pavo”, to harvest rice and corn in Galindo, in San Jacinto del Cauca, Bolivar (Case 24).

The San Jacinto del Cauca region is marked by the presence of neo-paramilitary groups. The area was initially under the control of the United Self-Defense Forces of Colombia (AUC) controlled by Ramón Mojana, alias “La Pantera”, “El Canoso” and “Batata”. After the AUC demobilization process (2003-2006) a dispute began between neo-paramilitary groups including the Águilas Negras and Los Paisas, and continues to affect the region today.

CASE 25: Threat

Victims: Milton Madera and Gamaliel Madera, of the Inter-American Church of Colombia
Date: February 10, 2012
Location: San Jacinto del Cauca, Bolívar
Alleged perpetrators: Neo-paramilitaries

Milton and Gamaliel Madera, brothers aged 24 and 48, respectively, are farmers. They and their families belong to the Inter-American Church.

CASE 26: Threat

Victims: Carlos López* and family, of the Christian and Missionary Alliance Church
Date: March 1, 2012
Location: Milán, Caquetá
Alleged perpetrators: Unknown

Carlos López*, age 32, is a city councilman, owns a retail store, and is a member of the Christian and Missionary Alliance Church.

Carlos* was threatened on March 1, 2012, by unknown people in Milán, Caquetá. On that day, strangers came up to Carlos* and told him that he should resign from his council seat. They said that if he didn't resign, his life and his family's lives would be in danger. It is presumed that the death threats are motivated by his work on the City Council and his advocacy on behalf of vulnerable communities.
The region has both a guerrilla and neo-paramilitary presence. The Milán Municipality has areas of illicit crop production and drug-trafficking routes.

**CASE 27: Threat, illegal means and methods of warfare**

**Victims:** Javier Pavi, Ana Delia de Pavi, of the Evangelical Missionary Union Church of Colombia (IUMEC)

**Date:** September 28, 2012

**Location:** Toribío, Cauca

**Alleged perpetrators:** Combatants, National Army

Javier Pavi and Ana Delia are an elderly couple who farm and who attend the Evangelical Missionary Union Church of Colombia (IUMEC).

On October 13, 2012, there was a violent clash between the National Army and the FARC-EP in the Alto San Julian community in Toribío, Cauca. The confrontation between the two armed groups began in the afternoon. Around 7:00 p.m. a 15 kilogram natural gas canister was launched and exploded less than 20 feet from Javier and Ana Delia’s home. The explosion destroyed the couple’s kitchen.

There is a military base just one kilometer from the Pavi family house. Soldiers have visited the Pavi household several times to threaten Javier and Ana Delia, accusing them of collaborating with the guerrilla.

Toribío, like other municipalities in northern Cauca, has a significant presence of the FARC-EP, which has resulted in constant clashes with the security forces.

**CASE 28: Threat, pillage**

**Victims:** César Augusto Riascos, of an independent church

**Date:** November 15, 2012

**Location:** Buenaventura, Valle del Cauca

**Alleged perpetrators:** Neo-paramilitaries

César Augusto Riascos is a 37-year-old salesman in Buenaventura, Valle, on the Pacific coast, where he is a member of the Maranatha Church.

César was threatened on November 15, 2012, by suspected members of the Águilas Negras neo-paramilitary group in the Las Palmas neighborhood of Buenaventura, Valle del Cauca. That day César was guarding a house when two men came in and told him they thought the house was empty so they were going to occupy it. They told him to leave immediately if he didn’t want trouble.

The area is characterized by the presence of and conflict between guerrilla and neo-paramilitary groups.

**CASE 29: Threat**

**Victims:** Víctor López, of the Association of Evangelical Churches of the Caribbean (AIEC)

**Date:** November 25, 2012

**Location:** Montelíbano, Córdoba

**Alleged perpetrators:** Neo-paramilitaries, Unknown

Víctor López is 42, married, and the father of two children. He works as a psycho-social advisor at the Corporation for Community Social Development (CORSOC-ASVIDAS) in Tierralta, Córdoba. He and his family are members of the Christ the King Church of the Association of Evangelical Churches of the Caribbean (AIEC). At his church, he
provides professional training and support for pastors in topics such as security, protection and accompaniment of victims of the armed conflict.

Víctor was threatened on November 25, 2012, around 4:00 p.m. by alleged neo-paramilitaries belonging to Los Urabeños group in the Tierradentro, Montelíbano, Córdoba.

That day, another man named Víctor López and two other men went to the town of La Rica, Córdoba, and called a meeting of people who were victims of forced displacement. They said they wanted to help the families with the reparations process established in the framework of the Victims and Land Restitution Law. The man named Víctor said that each family should fill out a basic form and the process would cost 50,000 pesos each (US$27).

That same day, around 4:00 p.m., a community leader in the region was in Tierradentro, in Montelíbano, Córdoba, and was approached by several men who are allegedly members of the Los Urabeños neo-paramilitary group. The men asked if the leader knew Víctor López of CORSOC because they were looking for him to kill him since he had supposedly swindled their friends and family. The leader responded that he knows Víctor but that he wasn’t sure about the swindling because he knew of Víctor’s good work and reputation.

Víctor only found out about these events on December 3, 2012, when he saw the community leader and was told about what happened. Afterwards, CORSOC-ASVIDAS dialoqed with the community and was able to corroborate that the man who had swindled them had the same name but was actually a different Víctor López.

The Los Urabeños neo-paramilitary group maintains a presence in Córdoba province, and is mostly in dispute with Los Paisas and Los Rastrojos neo-paramilitaries. The area also has FARC-EP guerrilla presence. These different armed groups occasionally enter into conflict, placing civil society in the crossfire: civilians fall victim to hostilities, threats, homicides, and displacements. The area is also affected by the presence of coal, nickel and gold mining multinational corporations.

**CASE 30: Threat, extortion**

**Victims:** Francisco González, of the Association of Evangelical Churches of the Caribbean (AIEC)

**Date:** December 2012

**Location:** Tierralta, Córdoba

**Alleged perpetrators:** Neo-paramilitaries

Francisco González is a 68-year-old farmer. He is married to Carmen Fernández, and the couple attends New Galatia Church, of the Association of Evangelical Churches of the Caribbean (AIEC).

Francisco was a victim of an act of extortion in December 2012 which was allegedly carried out by the Águilas Negras neo-paramilitary group in the Quebrada Honda community of Tierralta, Córdoba. That month Francisco received a letter signed by the Águilas Negras saying that he had 15 minutes to drop off at least 200,000 pesos (US$110) in a nearby forested area, and that if he refused he would be killed. Francisco took the money to the location and left it there.

The area has several illegal armed groups, some connected to drug trafficking. These groups fight with each other over the trafficking of coca crops.
The Belén de Arquía community is located in Vigía del Fuerte, Antioquia, and has about 70 residents who make their living by fishing and farming. All of the residents belong to the Evangelical Missionary Union Church of Colombia (IUMEC).

In March 2012, the FARC-EP held a series of meetings in Belén de Arquía. The guerrilla group threatened the community and said the residents must join the armed struggle. Since then, throughout 2012 the guerrilla has been monitoring the families’ houses and travel. According to the community, the FARC-EP is trying to buy their acceptance of the FARC presence by constantly offering them various goods, such as: thatched huts, school uniforms, a kiosk that would sell phone calls, etc.

Moreover, the guerrilla group has prohibited the community from making phone calls, except in the case of an emergency. Urgent calls must be placed only between 6:00 a.m. and 6:00 p.m. and there must be two witnesses present selected by the guerrillas. The group does not allow large numbers of people to leave the community, and those who do leave must provide detailed travel plans and receive authorization to travel. This method of confinement has been used by the FARC-EP in other communities (Cases 31 and 33).

Punta de Ocaidó is a farming community located in Urrao, Antioquia. About 40 families in the community belong to the Evangelical Missionary Union Church of Colombia (IUMEC).

On March 3, 2012, the Colombian Security Forces carried out a bombing raid against the FARC-EP in the Punta de Ocaidó community. After the attack, the 34th Front of the FARC-EP prohibited the community from using their cell phones and only allowed emergency calls, which had to be done between 6:00 a.m. and 6:00 p.m. in front of two witnesses selected by the guerrillas. (Also, the FARC-EP) They also prohibited large numbers of people from leaving the community. Those who wanted to leave had to provide detailed travel plans and receive authorization to travel. This method of confinement has been used by the FARC-EP in other communities (Cases 31 and 33).

Puerto Medellín is a community with about 30 families in Vigía del Fuerte, Antioquia. The majority of the community’s residents belong to the Evangelical Missionary Union Church of Colombia (IUMEC) of the Medio Atrato region.
In March 2012, the FARC-EP held a series of meetings in Puerto Medellin. The guerrilla threatened the community and told them they must join the armed struggle. Since then the guerrilla group has been monitoring the families’ houses and travel.

Later, the FARC-EP guerrilla prohibited the community from using their cell phones. They allowed emergency calls to be made, but only between 6:00 a.m. and 6:00 p.m. and in front of two witnesses selected by the guerrillas. Also, the group prohibited large numbers of people from leaving the community. Those who wanted to leave had to provide travel plans and receive authorization. This method of confinement has been used by the FARC-EP in other communities (Case 31 and 32).

ILLEGAL MEANS AND METHODS OF WARFARE

**CASE 34: Illegal means and methods of warfare**

**Victims:** Marta Bárcenas*, Eugenia Romero Bárcenas*, of the World Missionary Movement Church  
**Date:** April 12, 2012  
**Location:** Puerto Rico, Caquetá  
**Alleged perpetrators:** FARC-EP

Marta Bárcenas* is a 25-year-old single mother of a 3-year-old daughter named Eugenia Romero Bárcenas*. Marta* and her daughter are members of the World Missionary Movement Church.

Marta* was affected by an attack allegedly carried out by the FARC-EP against the police on April 12, 2012, around 1:00 a.m. in Río Negro, Puerto Rico, Caquetá. The attack was presumably against the police station near the village where Marta* and her daughter were located. Marta* told our documenters that she was terrified by the attack because her daughter’s life was in danger. The attacks also damaged the house where Marta* was working, leaving her temporarily out of work.

The Río Negro area has been controlled by the FARC-EP for many years because it is a strategic trafficking corridor. However, at the time of documentation, the National Army was also present in the area.

**CASE 35: Illegal means and methods of warfare, confinement**

**Victims:** The Growing Together ministry of the Mennonite Church  
**Date:** May 6, 2012  
**Location:** Soacha, Cundinamarca  
**Alleged perpetrators:** Others

Growing Together is a ministry of the Mennonite Church of Ciudad Berna¹. The project provides afterschool tutoring and values training for children and youth in the Rincón del Lago neighborhood in Ward Four in Soacha, Cundinamarca, south of Bogotá.

On May 7, 2012 a homemade bomb exploded in Rincón del Lago, killing one person and injuring another. The suspected perpetrator is the Los Macas gang, which controls the area. The explosion, in addition to the constant conflict between the gangs in the area, has generated great fear in the community. Also, the gangs are responsible for many muggings and other forms of harassment against the population.

¹ Ciudad Berna is a neighborhood in Bogotá.
The Human Rights Ombudsman’s Office for the Prevention of Risk of Human Rights Violations and International Humanitarian Law Infractions issued an official Early Warning System monitoring note (023-12) regarding this. Their analysis suggests that the violent clashes between gangs are caused by territorial disputes between the neo-paramilitary groups Águilas Negras, the Capital Bloc, and the United Self-Defense Forces of Casanare.\(^2\) The note states that although a complete relationship between the gangs and illegal armed groups has not been fully established, it is clear that children and youth are used as hired assassins, to transport weapons, and to transport and sell drugs on the street.

Besides the violent disputes between gangs, the community has also received fliers that restrict the community’s mobility and threaten particular stigmatized sectors of the community, such as youth, sex workers, and people living with HIV. Also, some social organizations and the Human Rights Ombudsman’s Office have noted the presence of FARC-EP militants in the area, which makes the security situation even more complex for Soacha residents.

**CASE 36: Illegal means and methods of warfare**

**Victims:** Arcadio Trochez, María Ángela Secué, Nelson Trochez and Roberto* Trochez, of the Christian Crusade Church  
**Date:** August 23, 2012  
**Location:** Caloto, Cauca  
**Alleged perpetrators:** Combatants

Arcadio Trochez is a 73-year-old indigenous farmer. He is married to María Ángela Secué, and they have two sons: Nelson (19) and Roberto* (15). The Trochez Secué family lives in Los Chorros and attends the Christian Crusade Church.

Around noon on August 23, 2012, a violent confrontation took place between the FARC-EP and the National Army in Los Chorros in the community of El Palo, Caloto, Cauca. The family was working in their fields when they were caught in the crossfire. They hid in their house, where they heard gunshots and the explosion of *tatuco* homemade bombs and natural gas cylinder bombs. The fighting damaged their home and frightened the family. This event affected three other Protestant and evangelical families in the community as well (Cases 37, 38 and 39).

The region is considered a red zone because of the frequent clashes between the FARC-EP guerrillas and the Colombian security forces which directly affect the civilian population.

**CASE 37: Illegal means and methods of warfare**

**Victims:** Meregilda Pavi, Viviana Secué, Carlos Peña, Oscar Alberto Secué, Isabel Dagua and Carlos’s children, of the Evangelical Missionary Union Church of Colombia (IUMEC)  
**Date:** August 23, 2012  
**Location:** Caloto, Cauca  
**Alleged perpetrators:** Combatants

Meregilda Pavi is a 73-year-old indigenous woman who is a housewife and farmer. Her granddaughter Viviana Secué is married to Carlos Peña. Another grandchild, Oscar Alberto Secué, is married to María Isabel Dagua, with whom he has a six-year-old and a three-year-old...
child. Meregilda lives with these grandchildren and great-grandchildren, and all members of the household belong to the Evangelical Missionary Union Church of Colombia (IUMEC).

Around noon on August 23, 2012, a violent confrontation took place between the FARC-EP and the National Army in Los Chorros in the township of El Palo, in Caloto Municipality, Cauca. The Pavi Secué family was having lunch as the fighting started, and they hid from the attacks in their bathroom. Tatuco and natural gas cylinder bombs exploded near their home. This event affected three other Protestant and evangelical families in the community as well (Cases 36, 38 and 39).

The region is considered a red zone because of the frequent clashes between the FARC-EP guerrillas and the Colombian security forces which directly affect the civilian population.

CASE 38: Illegal Means and Methods of Warfare

Victims: Avelino Secué, Telma Secué, Moisés*, Isaac* and Sara*, of the Evangelical Missionary Union Church of Colombia (IUMEC)
Date: August 23, 2012
Location: Caloto, Cauca
Alleged perpetrators: Combatants

Avelino Secué is a 32-year-old indigenous farmer; he is married to Telma Secué and they have three children, all less than 18 years old. The family belongs to the Evangelical Missionary Union Church of Colombia (IUMEC).

The Secué family’s house was partially destroyed around noon on August 23, 2012, when a violent confrontation took place between the FARC-EP and the National Army in Los Chorros in the township of El Palo, in Caloto Municipality, Cauca. The gunfire, tatuco homemade bombs, and the shrapnel from natural gas cylinder bombs fell around and on the Secué’s house, causing severe damage. This event affected three other Protestant and evangelical families in the community as well (Cases 36, 37 and 39).

The region is considered a red zone because of the frequent clashes between the FARC-EP guerrillas and the Colombian security forces which directly affect the civilian population.

CASE 39: Illegal means and methods of warfare

Victims: Fidelina Secué, William Secué, Yolanda* and Paola*, of the Evangelical Missionary Union Church of Colombia (IUMEC)
Date: August 23, 2012
Location: Caloto, Cauca
Alleged perpetrators: Combatants

Fidelina is a 35-year-old indigenous woman who farms and takes care of her three children: William (20), Yolanda* (10) and Paola* (3). The family belongs to the Evangelical Missionary Union Church of Colombia (IUMEC).

Around noon on August 23, 2012, a violent confrontation took place between the FARC-EP and the National Army in Los Chorros in the township of El Palo, in Caloto Municipality, Cauca. The gunfire, tatuco homemade bombs, and the shrapnel from natural gas cylinder bombs fell around and on Fidelina’s house, damaging the roof and the walls of two rooms. This event affected three other Protestant and evangelical families in the community as well (Cases 36, 37 and 38).
The region is considered a red zone because of the frequent clashes between the FARC-EP guerrillas and the Colombian security forces which directly affect the civilian population.

CONFINEMENT

CASE 40: Confinement

Victims: Protestant and evangelical churches in Chocó
Date: March 1-9, 2012
Location: Chocó
Alleged perpetrators: FARC-EP

In the Chocó province there are many Protestant and evangelical churches. Included among these are the Mennonite Brethren Church, the Panamerican Church, the World Missionary Church, the United Pentecostal Church of Colombia, the Christian Crusade Church, the the Foursquare Church, the Evangelical Missionary Union Church of Colombia (IUMEC) and the Philadelphia Church.

The members of these churches, along with the majority of the population in Chocó, were affected by the armed blockade ordered by the FARC-EP from March 1-9, 2012. The communities found out about the armed blockade on February 28 when they received fliers allegedly distributed by the guerrilla group that included an ultimatum that all travel by land, river or air would be prohibited. A day prior to the blockade, an explosion occurred near the Quibdó airport and armed combat between the National Army and FARC-EP occurred in Medio San Juan and Medio Baudó.

According to the United Nations Office for the Coordination of Humanitarian Affairs (OCHA), the primary effect on the civilian population were the limitations in access to gasoline and food, the suspension of classes at some schools, and an interruption in electricity and telephone services.³

CASE 41: Confinement

Victims: Protestant and evangelical churches in Arauca
Date: July 3-6, 2012
Location: Arauca
Alleged perpetrators: ELN

Arauca province has several Protestant and evangelical churches, including: the Missionary Advance Church, the Foursquare Church, the World Missionary Movement Church, the United Pentecostal Church, the International Pentecostal Church, the Good News Pentecostal Church, the Christ Returns Church, the Assemblies of God, the Christian Alliance Church, the Inter-American Church and the Pan-American Church.

The members of these churches, along with the majority of the population in Arauca, were affected by the armed blockade decreed by the ELN guerrilla group from July 3-6, 2012. The community learned about the impending armed blockade in a flier, presumably distributed by the guerrilla group. The blockade mostly affected the municipalities of Saravena, Fortul and Araquita, and parts of the municipality of Tame municipalities. The armed blockade made travel by road almost impossible, and negatively affected gas and food supplies in the province.

CASE 42: Confinement

Victims: Protestant and evangelical churches in Chocó  
Date: November 4-14, 2012  
Location: Chocó  
Alleged perpetrators: FARC-EP

In the Chocó province there are many Protestant and evangelical churches, including the Mennonite Brethren Church, Pan-American Church, World Missionary Church, United Pentecostal Church of Colombia, Christian Crusade Church, Foursquare Church, Evangelical Missionary Union Church of Colombia (IUMEC) and Philadelphia Church.

The members of these churches, along with the majority of the population in Chocó, were affected by the armed blockade ordered by the FARC-EP from November 4-14, 2012. The armed blockade restricted travel by land and on the river. The blockade caused a humanitarian crisis because residents were unable to access gasoline, food, and ambulance services, and some rural schools canceled classes.

CASES PRIOR TO 2012

HOMICIDE

CASE 43: Homicide

Victims: Euclides Vásquez, of the Christian and Missionary Alliance Church  
Date: May 7, 2007  
Location: Buenaventura, Valle del Cauca  
Alleged perpetrators: Neo-paramilitaries

Euclides Vásquez was a 46-year-old farmer from the San Isidro community in Buenaventura, Valle del Cauca. He attended the Church of Jesus the Living Hope of the Christian and Missionary Alliance.

On May 17, 2007, Euclides was at the Jesus the Living Hope Farm, which housed a drug rehabilitation center. On that day, alleged neo-paramilitaries came and murdered Euclides by striking him multiple times with machetes. They cut off his head and left it hanging on a ceiling beam.

One possible cause of the murder is that several of the rehabilitation center’s youth had happened upon a coca crop belonging to the neo-paramilitary group in the area several days prior. It seems the idea was to kill everyone at the center, but only Euclides was there at the time.

CASE 44: Homicide

Victims: Alfredo Cantor*, of the Association of Evangelical Churches of the Caribbean (AIEC)  
Date: July 20, 2008  
Location: Puerto Libertador, Córdoba  
Alleged perpetrators: Neo-paramilitaries

Alfredo Cantor* was 54 years old, married and had seven children. He was a member of the Zenú Mira Flor indigenous council. He belonged to the Liberator Church of the Association of Evangelical Churches of the Caribbean (AIEC).

Alfredo Cantor* was murdered on the night of July 20, 2008, allegedly by members of the neo-paramilitary group Águilas Negras in the city of Puerto Libertador, Córdoba. Alfredo* was in a store when armed men from the Águilas Negras came in and began firing indiscriminately. One of the bullets hit and killed Alfredo*. It is presumed
that the attack was because there were three members of the Los Paisas neo-paramilitary group in the store. The crime was reported to the authorities, however Alfredo’s family never received information of any progress.

The area experiences constant violence from the disputes between neo-paramilitary groups that fight for territorial control and especially for the control over drug trafficking routes.

**CASE 45: Homicide**

**Victims:** Luis Valencia, of the Christian and Missionary Alliance Church  
**Date:** November 8, 2008  
**Location:** Caloto, Cauca  
**Alleged perpetrators:** FARC-EP

Luis Valencia was 52 years old and a farmer in the Alto del Palo community in Caloto, Cauca.

On November 8, 2008, Luis Valencia was relaxing in his home when two men appeared and took him from his house, accusing him of having robbed a motorcycle. They then shot him in the head. It is presumed that the perpetrators were men from the Sixth Front of the FARC-EP.

**CASE 46: Homicide, displacement**

**Victims:** Argelio Suárez Mejía and family, of the Association of Evangelical Churches of the Caribbean (AIEC)  
**Date:** April 14, 2009  
**Location:** Montelibano, Córdoba  
**Alleged perpetrators:** Neo-paramilitaries

Argelio Suárez Mejía was 28 years old, married, and father of two young children. He was a member of the Zenú indigenous community of Pica Pica Nuevo. He and his family were members of the Association of Evangelical Churches of the Caribbean (AIEC).

Argelio was murdered and his family was displaced on April 14, 2009, allegedly by Los Paisas neo-paramilitary group, in Montelibano, Córdoba. It is not known what motivated the murder, nor were there any threats prior to the attack. The displacement was not reported to the authorities out of fear of retaliations from the illegal armed group. The family is unaware of any progress in the Prosecutor General’s investigation of the murder.

**CASE 47: Homicide, collective displacement**

**Victims:** Santiago Banquet, Climado Banquet and five families from the Zenú indigenous community Torno Rojo, of the Association of Evangelical Churches of the Caribbean (AIEC)  
**Date:** April 21, 2009  
**Location:** Puerto Libertador, Córdoba  
**Alleged perpetrators:** Neo-paramilitaries

Santiago Banquet, 42, and Climado Banquet, 36, were brothers and fishermen. They belonged to the Torno Rojo Zenú indigenous community. They and their families were members of the Association of Evangelical Churches of the Caribbean (AIEC).

Santiago and Climado were murdered by the Águilas Negras neo-paramilitary group on April 21, 2009, in Puerto Libertador, Córdoba. That day armed men asked the fishermen to take them to the other side of the river. Upon arrival they killed the men, overturned their canoe and threw their bodies into the river.
After this crime, 22 people in five families left the area, displaced due to fear of further retaliations violent action by from the armed group the neo-paramilitary group. This mass displacement was reported, but the families did not receive a timely or effective response from the authorities.

**CASE 48: Homicide, collective human shield**

**Victims:** Juan Robledo*, Andrés Pérez* and the indigenous community of El Tambo, of the Association of Evangelical Churches of the Caribbean (AIEC)

**Date:** May 8, 2009

**Location:** Puerto Libertador, Córdoba

**Alleged perpetrators:** Combatants

The Las Claras Zenú indigenous community, which belongs to El Tambo Indigenous Council, is located in La Bonga, in Puerto Libertador, Córdoba. The community has about 45 families, of which 80% attend the local outreach mission of the Sardi Church, of the Association of Evangelical Churches of the Caribbean (AIEC).

On May 5, 2009, the National Army engaged in combat with the Águilas Negras neo-paramilitary group in the Zenú community’s territory. This armed confrontation killed Juan Robledo* and Andrés Pérez*, two members of the community. Three days later, the two armed groups began fighting again, creating even more panic in the already frightened community.

The area faces constant clashes between the security forces and the neo-paramilitary groups, particularly the Águilas Negras and Los Paisas, as these groups continue to fight each other for territorial control.

**CASE 49: Homicide**

**Victims:** Emiro Manuel de la Rosa Polo, of the Foursquare Church

**Date:** October 6, 2009

**Location:** Montelíbano, Córdoba

**Alleged perpetrators:** Neo-paramilitaries

Emiro Manuel de la Rosa Polo was about 52 years old. He was married and had three children. Emiro was part of the Zenú indigenous community and was the Chief Elder of the Indigenous Guard of Alto San Jorge. He and his family attended the Light and Life Foursquare Church.

Emiro was murdered by alleged Águilas Negras neo-paramilitaries on October 6, 2009, in the July 27 neighborhood in Montelíbano, Córdoba. No history or background is known that explains why he was murdered.

**CASE 50: Homicide, torture, displacement**

**Victims:** Ever Darío García Lugo and family, of the Association of Evangelical Churches of the Caribbean (AIEC)

**Date:** December 9, 2009

**Location:** Montelíbano, Córdoba

**Alleged perpetrators:** Neo-paramilitaries

Ever Darío García Lugo was a 27-year-old father and husband. He had two young children and was a member of the Zenú indigenous community in the Villa Carolina Indigenous Council. He and his family attended the Born Again with Christ Church of the Association of Evangelical Churches of the Caribbean (AIEC).
Ever disappeared on December 9, 2009, from the Puer-
ta Roja farm in Villa Rojas, Montelíbano, Córdoba. One
day later his body was found with seven bullet wounds
and signs of torture. It is presumed that the Los Paisas
neo-paramilitary group was responsible for the crime.
Ever’s wife and children had to leave the area as dis-
placed persons.

His family is unaware of any threats against Ever or any
motive to kill him. The murder was reported, but no prog-
ress in the investigation has been made known.

CASE 51: Homicide, displacement

Victims: José Manuel Peñate Almanza and family, of
the Foursquare Church
Date: March 22, 2010
Location: Montelíbano, Córdoba
Alleged perpetrators: Neo-paramilitaries

José Manuel Peñate Almanza was 42 years old, married,
and father of three young children. He was a member of
the Zenú indigenous community, and member of the Villa
Porvenir Indigenous Council. He and his family attended
the Foursquare Church.

José Peñate was murdered on March 22, 2010, by alleged
neo-paramilitaries belonging to the Águilas Negras in El
Terminal community in Montelíbano, Córdoba. No one is
aware of any threats previous to his murder, but it is be-
lieved that José refused to transport gasoline in his canoe
for the illegal armed group. After his murder, José’s wife
and three children fled the region.

CASE 52: Homicide, injury, collective displacement,
illegal means and methods of warfare

Victims: Camilo Castro*, Fernando Olaya*, the
Montelíbano Zenú indigenous community, of the
Association of Evangelical Churches of the Caribbean
(AIEC)
Date: June 29, 2010
Location: Montelíbano, Córdoba
Alleged perpetrators: Neo-paramilitaries

Las Flores-Margaritas community is home to members
of the Zenú indigenous group. The community has 80
families, of which about 30 are part of the Los Córdobas
Church of the Association of Evangelical Churches of the
Caribbean (AIEC).

On June 29, 2010, a heavily armed group presumed to
be the Águilas Negras entered the community in Los
Córdobas, Montelíbano, Córdoba. The group killed two
people and injured two others. The victims included Ca-
milo Castro*, who was murdered, and Fernando Olaya*,
who was injured. Both of them were youth belonging to
the Zenú community and the Los Córdobas Church. After
these crimes, 57 families displaced from the area, about
half of them were members of the evangelical church.

It is said that the Águilas Negras attacked this community,
indiscriminately killing and wounding civilians, because
the group considered the territory to be controlled by Los
Paisas neo-paramilitary group.
CASE 53: Homicide

Victims: Omar Flórez, of the Association of Evangelical Churches of the Caribbean (AIEC)
Date: June 29, 2010
Location: Puerto Libertador, Córdoba
Alleged perpetrators: Neo-paramilitaries

Omar Flórez was about 47 years old and a member of the Zenú community in Buena Vista. He was a member of the Indigenous Guard in Puerto Libertador, and a member of the Association of Evangelical Churches of the Caribbean (AIEC).

Omar Flórez was murdered by presumed Águilas Negras neo-paramilitaries on June 6, 2010, at 3:00 a.m. in the town of San José in Puerto Libertador, Córdoba. The motives for his murder are unknown.

The area is characterized by the presence of illegal armed groups, including the Águilas Negras, Los Paisas and the FARC-EP, who fight to control the territory.

CASE 54: Homicide, displacement

Victims: Wilson Miguel Medellín and family, of the Association of Evangelical Churches of the Caribbean (AIEC)
Date: October 2, 2010
Location: Montelíbano, Córdoba
Alleged perpetrators: Neo-paramilitaries

Wilson Miguel Medellín was 37 years old; he was married and had two children. He belonged to the Pica Pica Indigenous Council of the Zenú indigenous community. He and his family belonged to the Beautiful Light Church of the Association of Evangelical Churches of the Caribbean (AIEC).

Wilson was murdered on October 2, 2010, by alleged neo-paramilitaries belonging to the Águilas Negras in Montelíbano, Córdoba. After his murder, his wife and two children had to leave the region. Wilson had not received any threats, although after his murder, it was said in town that the perpetrators believed Wilson had collaborated with the Los Paisas neo-paramilitary group.

Case 55: Homicide

Victims: Jacobo Tarquino*, of the Christ’s Peace Church*
Date: January 2011
Location: Saravena, Arauca
Alleged perpetrators: ELN

Jacobo Tarquino* was about 44 years old, married, and father of three children, two of whom are minors. He and his family attended the Christ’s Peace Church*.

Jacobo* was murdered in January 2011 by alleged members of the ELN in Saravena, Arauca. According to members of the community, Jacobo* had not received any threats. However, it is thought that a person who was jealous of Jacobo’s income from contraband gas sales told the guerrilla group that Jacobo* was an informant for the National Army.

The ELN and the Colombian security forces are both present in the area, and these groups frequently engage in armed combat. Also, Saravena is a border city where there is easy access to cheap Venezuelan gas, and the ELN’s involvement in this trafficking has caused problems with extortion and restrictions on legitimate commercial traffic in the region.
CASE 56: Homicide

**Victims:** Luis Lozano*, of an independent church  
**Date:** 2011  
**Location:** San Vicente del Caguán, Caquetá  
**Alleged perpetrators:** FARC-EP

Luis Lozano* was a 36-year-old laborer who belonged to the Renewal Christian Church.

Luis* was murdered in 2011 in San Juan Lozada, San Vicente del Caguán, Caquetá. The precise dates and the motives for his murder are unknown. According to the source, it is presumed that the FARC-EP took Luis* to punish him with forced labor for having violated some of the rules established by the guerrilla group in the area.

The area is characterized by violent confrontations between the Colombian security forces and the FARC-EP, as they are fighting for control of territory in this drug trafficking corridor.

### INJURY

CASE 57: Injury, displacement, threat

**Victims:** Pablo Rojas*, of the Association of Evangelical Churches of the Caribbean (AIEC)  
**Date:** November 11, 2008  
**Location:** Montelíbano, Córdoba  
**Alleged perpetrators:** Neo-paramilitaries

Pablo Rojas* is a 21-year-old, single indigenous man who is a member of The Liberator Church of the Association of Evangelical Churches of the Caribbean (AIEC).

Pablo* was threatened, injured and forcibly displaced by presumed members of the Águilas Negras neo-paramilitaries on November 11, 2008, in the community of El Palmar, Montelíbano, Córdoba. That day, Pablo* was working as a watchman when he was suddenly shot in the left shoulder. He was able to escape the attack by jumping in the river. One month prior to the attack, Pablo* had refused to join the neo-paramilitary group.

The case was reported to the National Police and an investigation was opened by the Human Rights office. Pablo* was granted a transportation subsidy to enable him to move to another area as a security measure.

CASE 58: Injury, collective displacement

**Victims:** Alirio Torres*, Emanuel Torres* and Alirio’s* family, of the Association of Evangelical Churches of the Caribbean (AIEC)  
**Date:** January 2, 2010  
**Location:** Puerto Libertador, Córdoba  
**Alleged perpetrators:** Neo-paramilitaries

Alirio Torres* is about 53 years old, married, and a member of the Guacarí La Odisea Indigenous Council of the Zenú indigenous community. He and his family are part of the Association of Evangelical Churches of the Caribbean (AIEC).

Alirio* and his son Emanuel* (16), were both injured when they were shot on January 2, 2010, in Puerto Libertador, Córdoba, allegedly by the Águilas Negras neo-paramilitary group. The motives of the crime are unclear, however, it is believed that the crime was provoked by Alirio’s* refusal to carry out some tasks that the neo-paramilitaries had required of him.

After this attack, the Torres* family left the area as displaced persons. They decided not to report the case for fear of retaliation from the neo-paramilitary group.
CASE 59: Injury, illegal means and methods of warfare

Victims: Germán Escobar, Isabel Casamachín, Felipe*, Lucía* and Isabel*, of the Evangelical Missionary Union Church of Colombia (IUMEC)

Date: July 9, 2011
Location: Toribío, Cauca

Alleged perpetrators: FARC-EP

Germán Escobar is a 34-year-old indigenous retailer whose shop is located in his home. He is married to Isabel Casamachín, and they have three children. The family is part of the Evangelical Missionary Union Church of Colombia (IUMEC).

Germán, Isabel and their children were injured at 10:00 a.m. on July 9, 2011, by a car bomb allegedly detonated by the Jacobo Arenas Mobile Front of the FARC-EP near the family’s home and business in the La Union neighborhood in Toribío, Cauca. On that day, Germán and Isabel were in their shop when they heard gunfire, which they assumed was a confrontation between the guerrilla and the National Army, a common occurrence in the area. The violent exchange continued for about three hours; another church family was also injured and the church building itself was damaged (Cases 60 and 78).

The FARC-EP maintains a presence in Toribío Municipality, which has caused constant violent confrontation between the guerrillas and the Colombian security forces. This guerrilla presence directly affects the civilian population by generating displacement, homicide, and the forced recruitment of minors.

CASE 60: Injury, illegal means and methods of warfare

Victims: Leonardo Secué, Maricela Vitonas, Natalia* and Mateo*, of the Evangelical Missionary Union Church of Colombia (IUMEC)

Date: July 9, 2011
Location: Toribío, Cauca

Alleged perpetrators: FARC-EP

Leonardo Secué is a 34-year-old indigenous carpenter. He is married to Maricela Vitonas and they have two children: Natalia* and Mateo* who are six and three, respectively. The Secué Vitonas family attends the Evangelical Missionary Union Church of Colombia (IUMEC).

Leonardo and Marcela were injured at 10 a.m. on July 9, 2011, by the explosion of a car bomb allegedly detonated by the Jacobo Arenas Mobile Front of the FARC-EP, near the family’s home in the La Union neighborhood in Toribío, Cauca. That day, Leonardo was working when the guerrilla and National Army began a violent confrontation. He heard gunfire and later was hit by the explosion of the car bomb that damaged several houses in the area. The hostilities lasted for about three hours and also damaged the church and a family business of church members (Cases 59 and 78).

The FARC-EP maintains a presence in Toribío, which has caused constant violent confrontation between the guerrillas and the Colombian security forces. This guerrilla presence directly affects the civilian population by generating displacement, homicide, and the forced recruitment of minors.
Federico Pabón* is 17 years old and belongs to the Zenú indigenous community. He is part of a mission congregation of the Association of Evangelical Churches of the Caribbean (AIEC).

Federico* was threatened and tortured by alleged members of the FARC-EP in February 2008 in the Vida Nueva community in the township of Brazo Izquierdo, San José de Uré, Córdoba. Several men tied him up and beat him because he refused to become an informant for the armed group.

The Colombian security forces, guerrilla and neo-paramilitary groups are all present in the area. These groups are constantly involved in armed confrontations.

Rodrigo Lombana* is about 52 years old and the Local Governor of the Zenú indigenous community of El Tambo. He is a member of the Association of Evangelical Churches of the Caribbean (AIEC).

Rodrigo* was threatened and tortured around 2:00 p.m. on June 8, 2008, by alleged members of the Águilas Negras neo-paramilitary group in Puerto Libertador, Córdoba. The case was not reported to the Colombian authorities because the community decided to punish the aggressors using the indigenous community’s justice system. However, the men fled the area before justice was served.

Rodrigo* had not been previously threatened, and the motives for the crime are unknown. The area has neo-paramilitary groups and is marked by the combat between the groups and the Colombian security forces.

Martín Acosta* is 17 years old; he is single and belongs to the El Tambo indigenous community. He attends Bethlehem Church with his parents, which is part of the Association of Evangelical Churches of the Caribbean (AIEC).

On April 17, 2009 in Puerto Libertador, Córdoba, a neo-paramilitary group allegedly beat Martín* and threatened to forcibly recruit him. The community quickly responded and defended Martín*, preventing the group from taking him away. The event was reported to the authorities, but Martín* did not receive any governmental response to his request for help to ensure his safety and protection. Consequently Martín* had to leave the region with the help of his community.
José and María Nora were pastors of the Inter-American Church of Colombia in the town of San José de Urama, Dabeiba, Antioquia. When paramilitaries who operated in the Gulf of Urabá came to the town, an armed confrontation took place between the paramilitaries and the FARC-EP in the town center where the church and parsonage were located. The paramilitaries used the church as a base during the confrontation, which caused the church and parsonage to be seriously damaged by the mortars and grenades. During the combat, José and his family hid under their beds. Combat began at 6:00 a.m. on April 13, 2003, and continued until 7:00 p.m. the following day. On April 15, José and his family fled the town as displaced persons, abandoning what was left of the parsonage and church. Upon leaving the town, they and other community members found the streets, houses, and local businesses had been lined with grenades and cylinder bombs.

Amparo Mina is a 52-year-old farmer in the Alto del Palo community in Caloto, Cauca. She attended the Upper Room Church of the Christian and Missionary Alliance.

On November 8, 2008, FARC-EP guerrillas allegedly threatened several people in El Palo community and burnt down two houses. They forced a number of families and individuals to leave the area, including Amparo Mina. The possible cause of this violence was that a group of people from the village was stealing motorcycles and named several other people as accomplices to their crimes when questioned by the FARC-EP.

Fredis Enrique Álvarez Montiel is 26 years old, married and father of three. He is a member of the Zenú indigenous community of Las Flores – Los Córdobas. He and his family are part of the Association of Evangelical Churches of the Caribbean (AIEC).

Fredis was threatened by alleged members of the Águilas Negras neo-paramilitaries. On March 13, 2009 men came looking for Fredis at his mother’s home and at a neighbor’s house. The neighbor told them that Fredis wasn’t there. The rumor spread that the men were looking to kill him. Consequently Fredis and his family decided to leave the area, and all five fled as displaced persons.
CASE 67: Displacement, threat

**Victims:** Alexis Santana* and Alicia Oñate*, of the Association of Evangelical Churches of the Caribbean (AIEC)

**Date:** May 15, 2009

**Location:** Puerto Libertador, Córdoba

**Alleged perpetrators:** Neo-paramilitaries

Alexis Santana* is 15 years old and a member of the Mira Flor Zenú indigenous community. He is part of the Association of Evangelical Churches of the Caribbean (AIEC).

Alexis* was threatened by alleged members of the Águilas Negras neo-paramilitary group on the evening of May 15, 2009, in Puerto Libertador, Córdoba. Two masked men approached Alexis* and threatened to kill him. The threat caused Alexis* and his mother Alicia Oñate* to flee the region.

Alexis* had not been previously threatened, but in July 2008 his father was murdered by the Águilas Negras (Case 44).

CASE 68: Displacement

**Victims:** Flor Gómez*, Andrés Manrique*, Pedro Manrique*, Alicia Manrique*, Marcos Manrique* and Lina Manrique*, of an unidentified church

**Date:** July 20, 2011

**Location:** Ataco, Tolima

**Alleged perpetrators:** FARC-EP

Flor Gómez has five children. She worked a number of odd jobs in Ataco, and was a member of an evangelical church there.

On July 20 2011, three alleged members of the 21st Front of the FARC-EP came to Flor’s* house and told her that she had eight days to leave the area, accusing her of being an informant for the Army. Flor was thus forced to leave the region with her five children.

COLLECTIVE DISPLACEMENT

CASE 69: Collective displacement, threat

**Victims:** Zenú indigenous families from the town of Juan José, of the Association of Evangelical Churches of the Caribbean (AIEC)

**Date:** July 6, 2009

**Location:** Montelíbano, Córdoba

**Alleged perpetrators:** FARC-EP

Juan José is Zenú indigenous community, in Tierradentro, Montelíbano, Córdoba. Within the community about 47 families belong to the Association of Evangelical Churches of the Caribbean (AIEC).

On July 6, 2009, armed combat between the Colombian security forces and the FARC-EP forced the community of Juan José to flee. About 100 families were displaced from the community; 47 of them were families that belong to evangelical Christian churches.

CASE 70: Collective displacement

**Victims:** Families from the communities of Las Pailas and Las Pailitas, of an unidentified evangelical church

**Date:** August 7, 2011

**Location:** Tierralta, Córdoba

**Alleged perpetrators:** Combatants
On August 7, 2011, alleged members of the Los Paisas neo-paramilitary group murdered six people in the communities of Las Pailas and Las Pailitas, in Palmira, Tierralta, Córdoba. On that day, 15 – 20 armed men, four of them dressed in civilian clothing, entered Las Pailas. They took four people from the community, and later took two people from the community of Cumbia. The armed men accused the six people of working with the Águilas Negras neo-paramilitary group.

This generated fear and panic in the community. That afternoon, people began to flee Las Pailas and Las Pailitas. At 10:00 p.m., a truck arrived to help pick up families ready to leave. From August 7 through 9, around 25 families left Las Pailas and Las Pailitas as displaced persons, heading to the city of Tierralta. Some days later, two other families belonging to the evangelical church also fled.

THREAT

**CASE 71: Threat**

**Victims:** Milena Rodríguez*, of the Mennonite Church  
**Date:** November 4, 2006  
**Location:** Soacha, Cundinamarca  
**Alleged perpetrators:** Neo-paramilitaries

Milena Rodríguez* is the leader of a children and youth group in Ward Four in Soacha, and is part of the Mennonite Christian Church of Colombia.

Milena* was threatened on November 4, 2006, by alleged neo-paramilitaries in Ward Four in Soacha, Cundinamarca. That day Milena* was going to work and as she got off the bus, two armed men came up to her and told her to walk straight ahead without looking around. One of the men told her that he knew that she does good work for the community, but that her group couldn’t be in their territory without permission. He told her that he knew about an activity that she would be holding in the Piedra del Indio area of the neighborhood. He said that her group couldn’t go into that area, and it would be a very difficult day for the community if they did.

Milena* did not see the men’s faces, and while they did not mention being neo-paramilitaries, it can be presumed that they were because the neo-paramilitaries exert territorial control over the areas which they referred to, and also because paramilitaries are responsible for threats and targeted assassinations in Ward Four of Soacha. After being threatened, Milena* decided to return home. A few days later, she met with the community group and they decided to cancel the activity due to the security risks.

**CASE 72: Threat**

**Victims:** José Iván Aguilar, of the Association of Evangelical Churches of the Caribbean (AIEC)  
**Date:** June 29, 2008  
**Location:** Puerto Libertador, Córdoba  
**Alleged perpetrators:** Neo-paramilitaries

José Iván Aguilar is 24 years old, single, and a member of the Mira Flores Zenú indigenous group. He is also a member of the Association of Evangelical Churches of the Caribbean (AIEC).

José Iván was threatened by alleged Aguilas Negras neo-paramilitaries on the morning of June 29, 2008 in Puerto Libertador, Córdoba. José Iván had not received any prior threats, but it is believed that he was threatened to get at his brother Israel Aguilar, who is the Governor and Chief
Elder of the Alto San Juan, Zenú Indigenous Council. His brother Israel has been threatened several times previously (Case 105, PC 6/7). On July 12, 2008, the group again threatened to kill José Iván.

The area has experienced ongoing armed confrontations between neo-paramilitary groups and the Colombian security forces due to the illicit crops and drug trafficking in the area.

**COLLECTIVE THREAT**

**CASE 73: Collective threat**

**Victims:** Zenú indigenous community of Finca Buenos Aires Gilgal, including 12 families of the Association of Evangelical Churches of the Caribbean (AIEC)
**Date:** July 2008
**Location:** Córdoba
**Alleged perpetrators:** National Army

The Zenú Indigenous Council located in Finca Buenos Aires Gilgal in Córdoba has 12 families that belong to the Association of Evangelical Churches of the Caribbean (AIEC).

The Colombian National Army’s Caucasia Rifle Battalion forcibly entered the indigenous territory in July 2008. Soldiers were chasing a member of the Águilas Negras neo-paramilitary group when they entered the territory. The neo-paramilitary was killed in one of the houses belonging to the indigenous community. The community considers this a violation of their territorial sovereignty. They reported the event to the proper authorities.

**CASE 74: Collective threat, extortion**

**Victims:** The Zenú indigenous community of La Unión Morrocoy, of the Association of Evangelical Churches of the Caribbean (AIEC)
**Date:** June 9, 2009
**Location:** Puerto Libertador, Córdoba
**Alleged perpetrators:** Neo-paramilitaries

The La Unión Morrocoy community is a Zenú indigenous community in Puerto Libertador, Córdoba. Some 37 families in the community are members of the Association of Evangelical Churches of the Caribbean (AIEC).

La Unión Morrocoy was threatened several times by alleged members of Los Paisas neo-paramilitaries in June 2009. These armed men demanded extortion money from community members and ordered people to remove overgrowth from the paths their armed group uses. Community members who refused to give them money or to clear away the weeds were told they would be killed if they didn’t leave town.

There is a constant presence of neo-paramilitaries in the region, causing armed confrontations with the Colombian security forces and also between neo-paramilitary groups such as the Águilas Negras and Los Paisas.

**CASE 75: Collective threat**

**Victims:** Vende Aguja, Zenú indigenous community, of the Association of Evangelical Churches of the Caribbean (AIEC)
**Date:** June 7, 2009
**Location:** Puerto Libertador, Córdoba
**Alleged perpetrators:** National Army
The Vende Aguja community belongs to the Zenú indigenous group and is located in the La Rica community, in Puerto Libertador, Córdoba. Approximately 17 families in the community are part of the Association of Evangelical Churches of the Caribbean (AIEC).

On June 7, 2009, a meeting of the Indigenous Council was being held in Vende Aguja. During the meeting, men allegedly from the National Army entered the community and burst into the meeting, stating that they had information that a meeting between neo-paramilitaries and indigenous community members was being held there.

The Army’s incursion into the indigenous reserve is considered an abuse of authority and it puts the community at risk due to the presence of armed groups in the region.

ILLEGAL MEANS AND METHODS OF WARFARE

CASE 76: Collective human shield

Victims: Indigenous communities of Nueva Ilusión, Vida Nueva, Viernes Santo and Bello Horizonte, of the Association of Evangelical Churches of the Caribbean (AIEC), the United Pentecostal Church of Colombia and Foursquare Church
Date: January 2009
Location: Córdoba
Alleged perpetrators: Neo-paramilitaries

The indigenous communities of Nueva Ilusión, Vida Nueva, Viernes Santo and Bello Horizonte have about 53 evangelical Christian families belonging to the United Pentecostal Church of Colombia, the Association of Evangelical Churches of the Caribbean (AIEC), and Foursquare Church.

These communities have been caught in the crossfire of armed confrontations between Los Paisas and Águilas Negras neo-paramilitary groups, especially throughout the month of January 2009. The communities live in constant fear of death and forced displacement.

Besides the conflict between neo-paramilitary groups, there are also armed clashes between these groups and the Colombian security forces, which put the communities at greater risk.

CASE 77: Illegal means and methods of warfare

Victims: Gómez* family, of the Mennonite and Foursquare churches
Date: March 2011
Location: Zaragoza, Antioquia
Alleged perpetrators: National Police

The Gomez* family lives in Zaragoza, Antioquia, and is part of the Mennonite Brethren Church and Foursquare Church.

According to the source, in March 2011 there was an armed confrontation between neo-paramilitary groups and the National Police near the Gomez* family farm. When the combat was over, members of the police burnt the Gomez* family’s crops and sheds.

Pablo Gomez* himself was murdered in 2010 (Case 20, PC 6/7) on his farm near the dam in Zaragoza. The crime was not reported by the Gomez* family out of fear, and they have not been able to return to the farm. The Gomez* family’s farm, in an area known as La Temperatura, is in a very strategic location because there is a creek that runs into the Zaragoza aqueduct. The farm also leads to the
town’s transmission antenna and up into the mountains. The area is prized by the Los Rastrojos, Los Urabeños, Los Paisas and Los Gaitanistas neo-paramilitary groups, who fight each other for control of this section of the municipality.

CASE 78: Illegal means and methods of warfare

Victims: Evangelical Missionary Union Church of Colombia (IUMEC) in Toribío, Cauca
Date: July 9, 2011
Location: Toribío, Cauca
Alleged perpetrators: FARC-EP

About 50 residents of La Unión neighborhood in Toribío, Cauca, are active members of the Evangelical Missionary Union Church of Colombia (IUMEC). The majority of these members are indigenous persons.

Around 10:00 a.m. on July 9, 2011, part of the church and parsonage were destroyed by the explosion of a car bomb, allegedly detonated by the Jacobo Arenas Mobile Front of the FARC-EP. The car bomb was detonated less than two blocks from the church in the La Unión neighborhood in Toribío, Cauca. The community heard gunfire prior to the bombing, and assumed that it was a confrontation between the security forces and the guerrillas, as is common in the region. The hostilities lasted about three hours, and also damaged the homes and business of two families that belong to the church (Cases 59 and 60).

Toribío has been marked by the FARC-EP presence that has caused constant confrontations with the Colombian security forces, which directly affects the civilian population caught in the crossfire.

CONFINEMENT

CASE 79: Confinement

Victims: Evangelical Christian churches of Arauca
Date: September 12-15, 2011
Location: Arauca
Alleged perpetrators: ELN

Arauca province has a number of Protestant and evangelical churches including: the Missionary Advance Church, the Foursquare Church, the World Missionary Movement Church, the United Pentecostal Church, the International Pentecostal Church, the Good News Pentecostal Church, the Christ Returns Church, the Assemblies of God, the Christian Alliance Church, the Inter-American Church, and the Pan-American Church. The members of these churches, who number approximately 5,500 people in the province, along with the majority of the population in Arauca, were affected by the armed blockade decreed by the ELN guerrillas from September 12 - 15 in 2011. The blockade most affected Saravena, Fortul, Arauquita and Tame.

Residents learned about the blockade from a communiqué that was allegedly released by the guerrilla group to commemorate the 31st anniversary of the Domingo Laín Sáenz Front. The armed blockade made travel by land nearly impossible, particularly along La Libertad road. Transportation companies suspended their services on the morning of September 12.
Chapter 3
Quantitative Analysis

Using the information documented in the SIVEL database (Online Political Violence Information System), A Prophetic Call develops quantitative analyses of the human rights and International Humanitarian Law (IHL) violations committed against individuals, families and communities connected to Protestant and evangelical churches in Colombia. The information is organized by the categories used in describing human rights violations and IHL infractions.

Below is the statistical analysis for 2012, including the demographics of the victims, the location, the church affected, the alleged perpetrators, the type of violations and the collective cases.

Victims Demographics

Age range

As shown in the graph below, children were the most frequently victimized age range in 2012. This statistic confirms the fact that this age group continues to be extremely vulnerable in the context of the armed conflict, as A Prophetic Call has also noted in previous years.
Sex

In 2012 the majority of victims we registered were male. However, in some types of violations, such as displacement and sexual violence, women were the main victims.

Churches

In 2012, the Protestant and evangelical churches most affected by violations were the Association of Evangelical Churches of the Caribbean (AIEC), the Christian and Missionary Alliance Church and the Panamerican Church.
Location of the victims

According to our registry, Córdoba and Huila provinces were the areas where the majority of the violations against evangelical and Protestant churches occurred. This concentration is directly related to the large presence of neo-paramilitary groups on the Caribbean coast and the constant attacks by the FARC-EP in the western sector of the country.

Alleged perpetrators and types of violations

Neo-paramilitary groups were allegedly responsible for the greatest number of violations registered in 2012. However, compared to 2011, there has been an increase in violations committed by the FARC-EP.
**Type of violation**

Displacement continued to be one of the main violations that members of evangelical and Protestant churches face. We also noted a number of cases of illegal means and methods of warfare, due to the constant armed confrontations between the state Security Forces, the FARC-EP and the different neo-paramilitary groups.

**Collective victims**

In 2012 there was a rise in the number of documented cases of collective victims due to armed blockades that affected several denominations of Protestant and evangelical churches. These armed blockades can be explained by the territorial control that illegal armed groups exercise in Antioquia, Córdoba and Chocó provinces.
<table>
<thead>
<tr>
<th>Date</th>
<th>Province</th>
<th>Alleged perpetrator</th>
<th>Type of violation</th>
<th>Number of people affected</th>
<th>Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 27</td>
<td>Córdoba</td>
<td>Neo-paramilitaries</td>
<td>Collective threat</td>
<td>50</td>
<td>Association of Evangelical Churches of the Caribbean (AIEC)</td>
</tr>
<tr>
<td>March 1</td>
<td>Chocó</td>
<td>FARC-EP</td>
<td>Confinement</td>
<td>2000</td>
<td>8 Protestant and evangelical denominations¹</td>
</tr>
<tr>
<td>March</td>
<td>Antioquia</td>
<td>FARC-EP</td>
<td>Collective threat</td>
<td>70</td>
<td>Evangelical Missionary Union Church of Colombia (IUMEC)</td>
</tr>
<tr>
<td>March</td>
<td>Antioquia</td>
<td>FARC-EP</td>
<td>Collective threat</td>
<td>40</td>
<td>Evangelical Missionary Union Church of Colombia (IUMEC)</td>
</tr>
<tr>
<td>March</td>
<td>Antioquia</td>
<td>FARC-EP</td>
<td>Collective threat</td>
<td>150</td>
<td>Evangelical Missionary Union Church of Colombia (IUMEC)</td>
</tr>
<tr>
<td>March 4</td>
<td>Antioquia</td>
<td>FARC-EP</td>
<td>Collective</td>
<td>160</td>
<td>Evangelical Missionary Union Church of Colombia (IUMEC)</td>
</tr>
<tr>
<td>May 6</td>
<td>Cundinamarca</td>
<td>Others</td>
<td>Armed confrontation</td>
<td>150</td>
<td>Mennonite Church</td>
</tr>
<tr>
<td>July 3</td>
<td>Arauca</td>
<td>ELN</td>
<td>Confinement</td>
<td>5500</td>
<td>11 Protestant and evangelical denominations²</td>
</tr>
<tr>
<td>August 13</td>
<td>Córdoba</td>
<td>FARC-EP</td>
<td>Collective</td>
<td>400</td>
<td>Unidentified Protestant church</td>
</tr>
<tr>
<td>October 3</td>
<td>Córdoba</td>
<td>Neo-paramilitaries</td>
<td>Collective</td>
<td>120</td>
<td>Association of Evangelical Churches of the Caribbean (AIEC)</td>
</tr>
<tr>
<td>November 4</td>
<td>Chocó</td>
<td>FARC-EP</td>
<td>Confinement</td>
<td>2000</td>
<td>8 Protestant and evangelical denominations</td>
</tr>
</tbody>
</table>

¹ Mennonite Brethren Church, Panamerican Church, World Missionary Movement Church, United Pentecostal Church of Colombia, Christian Crusade Church, Foursquare Church, Evangelical Missionary Union Church of Colombia (IUMEC), and the Philadelphia Church.

² Missionary Advance Church, Foursquare Church, World Missionary Movement Church, United Pentecostal Church, International Pentecostal Church, Good News Pentecostal Church, Christ’s Return Church, Assemblies of God, Christian and Missionary Alliance Church, Interamerican Church and the Panamerican Church.
Chapter 4

Photograph by the Presbyterian Church of Colombia
Chapter 4
Seeds of Hope
Evangelical and Protestant church peacebuilding activities

Since their beginnings in Colombia, evangelical and Protestant churches have followed the prophetic injunction to be salt and light for the world (Matthew 5:13-16), acting in response to the needs of people in their specific contexts. In this section we highlight eight initiatives of churches to promote peace. They are the “seeds of hope” that grow the fruits of peace and reconciliation. They are seeds that with effort, commitment, and dedication can produce an alternative society based on the Gospel imperatives of respect and solidarity.

Public Pastoral Statement of the Presbyterian Church of Colombia

On February 17, 2012, the LXVI General Assembly of the Synod of the Presbyterian Church of Colombia was held in the city of Apartadó, Antioquia. During the assembly, the Presbyterian Church of Colombia made the following public statement about the implementation of the Victims and Land Restitution Law:

“The earth is the Lord’s and everything in it....”
Psalm 24:1

The LXVI General Assembly of the Synod of the Presbyterian Church of Colombia (IPC) met on February 15-17, 2012, in the city of Apartadó with the theme: Faithful to Jesus and Serving with Love (Ephesians 3:17).

We began with a consultation about Challenges for Reform Today for the IPC given the current context in Colombia. We reflected on the challenges presented by in the Victims and Land Restitution Law and on how to strengthen our pastoral mission of accompanying displaced persons and giving public testimony that allows us to be a church that shares the Gospel as hope and good news of peace.
When we consider the reality of the displaced population and of persons who have suffered the effects of the conflict, and then analyze the Victims and Land Restitution Law, we find that great expectations and hope have been created within many social sectors who see this development as possibly providing answers to their demands and a solution to their humanitarian crisis. These expectations and hope have been diminished, by an increase of incidents of persecution, threats and assassination of leaders of land restitution claimants and of human rights defenders who support them.

Moreover, those who analyze the Victims and Land Restitution Law are concerned about the creation of a transitional justice framework, which is generally applied to post-conflict situations, even as the law recognizes the ongoing nature of the conflict in Colombia. The law does not include comprehensive reparations because it does not address the restitution of patrimonial assets of communities nor does it provide for a process by which land claimants can pursue their rights to reclaim land that was taken from them to establish large agri-businesses.

These inadequacies in the Law will impede many victims’ right to return to their land and will result in impunity for those who stole the lands and for those who have benefited from the plunder as they continue their businesses on stolen land. It is also of grave concern that the provisions of the law will lead to a future with more and more victims and thus a continuing humanitarian crisis as a result of the ongoing violent effect of the armed conflict on people and communities.

Inspired and challenged by the reality that many of our churches have lived, and particularly their experiences in the Urabá region where this assembly is being held, we have taken time to read the Word, to reflect together and to propose some plans of action. These plans will allow us as a church to develop commitments consistent with the Gospel of Jesus Christ in our Presbyteries, and implement them as a process of strengthening our national vision and sharing the testimony that IPC is called to offer to the Colombian society.

The Gospel moves us to make these commitments to the victims of violence and forced displacement in Colombia. Mindful of the support of national and international solidarity, we state the following imperatives for our accompaniment of these victims:
• God blesses the lives of all human beings with equal dignity, hears their cries, and participates in history so there may be justice for those who suffer violence and poverty.

• Every human being has the right to life, because life belongs to God. God gives us this gift of life so that we may be instruments of justice and solidarity with and for those who live in conditions of injustice and humiliation.

• The earth is God’s gift. We, all of humanity, have received it from him as our inheritance to take care of, share, and administer in the service of one another.

• The earth is our home, where we have the right to live in peace and wellbeing, and to make it part of our lives in the way God desires.

• In the Bible, when land is seized by the violent, God acts to restore the land to those who have worked it.

• In the Word of God we find ways to organize the use and legitimate protection of the land for those who have made it productive.

• The land is hope for the people of God. It is the place of coexistence in the justice and peace that comes from God.

• The land generates identity and a sense of dignity, and when it is taken away it needs to be recovered.

• One must closely study the Bible’s different versions of the return of the people of Israel to their land after exile. Today it is necessary for peasants to return to their land after having been forcibly displaced to other areas where they did not otherwise chose to live their lives.

Based on the reality facing victims in our country and on our reflection on the Word of God, the LXVI Synod Assembly of the Presbyterian Church of Colombia has decided to strengthen its accompaniment of victims, on their path(s) to land restitution, and in their quest for justice and fullness of life promised by the Gospel, by carrying out the following actions and proposals:

• Insist that the Word of God is our principal source of inspiration and guidance in order to learn of the history of God’s accompaniment of His people in circumstances similar to what we are experiencing in Colombia.
• Propose national, regional and global prayer campaigns for the victims participating in the search for land restitution, justice and comprehensive reparations.

• Organize training events on the Victims and Land Restitution Law so that people can be fully informed in order to advocate with state officials on the law’s implementation, adjustment and possible amendment.

• Work together with other churches, coalitions, networks and community organizations that are in permanent dialogue with the state on the Victims and Land Restitution Law.

• Contribute to the implementation and enforcement process for the Law by the creation of citizen monitoring bodies and international observer teams.

• Continue accompanying displaced communities and the victims who are seeking justice and land restitution.

• Define joint action plans with our church and ecumenical partners at national, regional and global levels so that together we can mount advocacy initiatives to engage the Colombian state. This work will be done in partnership with social organizations and coalitions.

• Call on the Colombian government to provide guarantees and protection for the victims who are seeking land restitution, justice, and comprehensive reparations. Also urge the government to recognize the urgent necessity to achieve peace through dialogue and negotiation, without which it will never be possible to successfully advance the implementation of this law.

Apartadó, February 17, 2012
Church statement on peace talks in Colombia

On August 28, 2012, representatives of churches and Christian organizations met in Bogotá to reflect on the start of negotiations between the FARC-EP and the Colombian government. They shared their feelings on these dialogues with the following public declaration:

“Blessed are the peacemakers, for they will be called children of God.”
Matthew 5:9

The representatives of the churches and ecumenical organizations that are part of the member churches and organizations of the Latin American Council of Churches, the Peace Commission of the Evangelical Council of Colombia (CEDECOL), and the Ecumenical Network of Colombia, celebrate and give thanks to God for the announcement on Monday, August 27, 2012, that the administration of President Santos and the FARC are working on a proposal to begin peace dialogues, which the National Liberation Army (ELN) could also join.

This announcement gives us hope that an end to the armed conflict that we have lived in Colombia for almost 50 years is possible, and we see it as an answer from God to our prayers, in which for many years we have asked that the Spirit of peace allow us to build spaces for dialogue to solve conflicts by non-violent means and to make possible the bringing about of the peace that is the fruit of justice and respect for human dignity, as proclaimed in the gospel. This implies confronting the root causes of the armed conflict so as to transform violent and exclusionary ways of thinking and acting.

We recognize that to bring about peace by means of dialogue and political negotiation will not be an easy path, and so we encourage all the members of our churches and all Colombian citizens to continue praying and working so that the interests of war and the violent are not imposed on the growing desires and hopes for peace among most of the Colombian people. This hope of peace requires of us that we work with patience and caution so that the wounds left after so many years of war may heal.

We ask our church families and the global ecumenical movement to accompany this initiative with their prayers and actions of solidarity. In this way, their experience in the peacebuilding in different places in the world will help in the peace process announced between the Colombian government and the armed groups of the FARC and the ELN, where we hope that the participation of civil society and the churches will be included in an intentional and active way.

Bishop Eduardo Martínez,
Evangelical Lutheran Church in Colombia (IELCO)
President of Latin American Council of Churches – Colombia
Pastor Isdalia Ortega, Mennonite Church of Colombia (IMC)
Rev. Nilton Giese, General Secretary of the Latin American Council of Churches
Rev. Antonis de Jesús Calvo, The Episcopal Church in Colombia Ecumenical Network of Colombia
Pablo Moreno, Peace Commission of The Evangelical Council of Colombia (CEDECOL)
Pastor Santiago Espitia Fajardo, Brotherhood in Christ Church of Colombia
Pastor Peter Stucky, Mennonite Church of Colombia
Rev. Diego Higuita, Executive Secretary of the Presbyterian Church in Colombia (IPC)
Pastor Amilcar Ulloa, Casa Bíblica Laureles of Medellín
Rev. Luis Fernando Sanmiguel, Presbyterian Church in Colombia (IPC) Teusaquillo Territory of Peace (Bogotá)
Pastor Edgar Castaño, President of the Evangelical Council of Colombia (CEDECOL)
Clara Emilia Vásquez, Sister of the Dominican Order
Rev. Esteban Arias, Ecumenical Collective of Biblical Scholars (CEDEBI)
Cesar García, General Secretary of the Mennonite World Congress
Pedro Acosta Fernández, Director of the Corporation for Social and Community Development (CORSOC)
Amparo Beltrán, Director of the Popular Education Centre for Latin America (CEPALC)
Ricardo Pinzón, Director of the Mennonite Foundation for Development in Colombia (MENCOLDES)

Statement by the Ecumenical Panel at the Fifth Summit of the People

On April 12 - 14 of 2012, the Summit of the People was held in parallel to the governmental Summit of the Americas. Churches and ecclesial organizations facilitated an ecumenical forum at The Summit of the People which released the following declaration:
We, participants representing the church and ecumenical sector in the [Summit of the People], have analyzed from our social location and experience, from our faith, and in light of the Word of God, the reality in which we live in our region – in North, Central and South America – especially the way in which militarization has increased in daily life. This analysis underlined that the doctrine of war today is based on social control – the control of the hearts and minds of human beings. This is reflected in the war manuals that are applied in the region which include psychological strategies for use before, during, and after military actions. The theater of war is no longer limited to control of territory and economic resources. Instead wars today also seek to dominate the minds and bodies of persons and are directed toward the construction of a uniform mentality. Furthermore, organizations of indigenous people, afro-descendent people and other grass roots organizations are co-opted. This strategy sees non-governmental organizations working for human rights and peace as part of the insurgency. The military strategy and neoliberal economic strategy function the same way. Those who make the decisions for war and impose economic policies and agreements on the people do so from positions of wealth and comfort. Their decisions produce the accumulation of wealth in few hands and the death of hundreds of thousands of individuals, peoples, and cultures as well as God’s creation.

We are facing an economic system that seeks to control all of life and occupy the place of God so that no limits can be placed upon it. This system even deceives many Christians who have come to worship and serve it as if it were the God of the Bible. Its center is a market economy based on the principle that capital is greater than human dignity, work, and the care of nature. This model faces recurrent crises, but it has the ability to recover and appear singular and eternal. It is a system that produces idolatry, requiring sacrifices and victims with the false promise of producing prosperity and salvation. The god of this model requires unlimited greed and foments an individualist and pragmatic spirit in which the only value is the calculus of economic and political gain. This is the god that Jesus called Mammon. For this reason, neoliberal capitalism does not wish to appear atheistic and materialistic; that is why it does not critique religion but rather manipulates it and kidnaps its symbols.
Faced with this daily reality, all of us, members of both grassroots organizations and Christian groups, came to this Summit intending to foment resistance and create alternatives through initiatives shared by our panel. Among these actions we underscore the work of ecumenical groups in the north and the south to close the School of the Americas, today called the Western Hemisphere Institute for Security Cooperation. The work carried out by churches and Christian organizations for conscientious objection to the militarization of daily life has also been an inspiration. And in the same way, we are encouraged by models of integration that seek to break with this economic system and introduce audits of external debt and organize the Bank of the South, as well as the proposals by indigenous people to include the concept of “good living” as a form of organizing society has been incorporated in the constitutions of Ecuador and Bolivia. These initiatives have arisen from social movements after many years of work and struggle in which churches and ecumenical organizations have taken part. Through this participation, we have learned that if we wish to make significant changes then we must design long-term strategies. For this reason it is important to take advantage of social forums and people’s forums to strengthen the proposals and their implementation among different institutions of civil society and in churches. In this context, we affirm hope as an exercise in a particular concrete reading of reality that strips away false and facile illusions of life in order to enable us to confront the commitment to the life of dignity proclaimed by Jesus. Because we have hope, we stand behind it and commit ourselves to the following:

**Challenges and Proposals**

- **Extend the work of conscientious objection to military service to include conscientious objection to neoliberalism and all forms of militarization of society.** We need to “de-neoliberalize” our consciences or, to put it in more biblical language, we cannot continue thinking and acting based on the criteria this neoliberal world imposes on us with its logic of death and destruction of humanity and of nature. Accordingly, we will continue working for the closure of the School of the Americas, for withdrawal of all of the United States military bases in countries of the region, and for an end to the free trade agreements that have been signed using neoliberal logic.

- **Strengthen the participation and connections of the ecumenical sector in social and people’s movements locally, in each country, and in the region.** Accordingly, we would like to thank the ecumenical organizations that participated in this initiative and ask them to increase their support and accompaniment of the Christian sectors present in this summit and other Christian groups that might be interested in participating in social forums similar to this one.

- **Challenge ourselves as churches and Christians to educate ourselves and learn about the experiments in political and economic alternatives that are emerging in the region.** From our faith perspective, we need to deepen our knowledge of 21st Century socialism, the concept of “good living”, and
new paradigms that are being constructed from the Global South that recover our ancestral and ecological knowledge.

- It is urgent that as churches and ecumenical groups we implement a regional program with advocacy strategies for the defense of human rights, the care of creation and social inclusion. To do this we must work from the experience and concrete reality of the communities and churches that accompany vulnerable groups and the victims of the current economic system that seeks world domination.

- There have been strong statements from civil society sectors and from the Colombian Conference of Bishops that urge the resolution of the Colombian conflict through political negotiation. And there has been a series of exchanges of letters between Colombian civil society groups and the ELN and the FARC, in which those groups manifest their willingness to resolve the conflict by political means. Finally, there has been interest demonstrated by President Santos to dialogue with both the FARC and the ELN. These developments feed our hopes that peace is possible in this country.

For this reason we commit ourselves to strengthen and extend the ecumenical movement in Colombia and in the region in order to work for a negotiated solution to the armed conflict in Colombia, for the reparation and restitution of lands to displaced people and other victims so that peace might come as the fruit of justice.

As Christians, people of faith, youth, women, indigenous people, and afro-descendants participating in this panel, we have hope and we will work so that soon we may be able to hold a united summit in which the people and those governing in the people’s interests might come together, to debate freely and seek alternatives to the problems that we have, without the domination of one over another and without the exclusion of any country, any people, or any social sector that is committed to work for a life of dignity with justice and the desire to live in peace.

Organizations participating in the panel, signatories to this declaration:

Christian Center for Justice, Peace and Nonviolent Action - JUSTAPAZ
Peace Commission of the Evangelical Council of Colombia - CEDECOL
Ecumenical Network of Colombia
Latin American Council of Churches
Regional Ecumenical Center for Advice and Services - CREAS
Christians for Peace with Justice and Dignity
Canal del Dique Development and Peace Program
Inter-Church Commission for Justice and Peace
Program for Ecumenical Accompaniment in Colombia (PEAC)
Diaconal Ministry of the Alliance of Evangelical Churches in Colombia (AIEC)
Witness for Peace (USA)
Presbyterian Peace Fellowship (USA)
Chicago Religious Leadership Network (CRLN)
Presbyterian Church of Colombia (IPC)
World Vision - Barranquilla
Ecumenical Collective of Biblical Scholars (CEDEBI)
Promoters of Ethics and Values Peace and Justice Service in Latin America (SERPAJ-AL)
Social Movement for Non-Violence: “Here I am, Country”
Women’s Convergence of Atlántico Province
Reform University of Barranquilla
University of Antioquia
Christian Community of Unction
National Association for Solidarity Assistance (ANDAS) – Cartagena branch
Agrarian Association of Bolívar Province (ASOAGROBOL)
National Agricultural Association - Camino Verde
Development Association of El Salado, Bolívar Province (ASODESBOL)
Progressive Women
Visión Verde Foundation
Nasa Peoples Indigenous Council – Univalle
Lay Claretians
Mennonite Foundation for Development in Colombia (MENCOLDES)

Ebenezer Meeting: First meeting of victims

The first meeting of Christian victims in Chocó Province was held in Istmina at the Mennonite Brethren’s Jerusalem Church. More than 40 people participated in the meeting from the Mennonite Brethren Church and the Evangelical Missionary Union Church of Colombia (IUMEC). The meeting was coordinated by the Regional Council of Elders. Due to problems in public order, some brothers and sisters from the Atrato area could not attend the meeting.

1 Samuel 7:13 Ebenezer; for he said, “Thus far the LORD has helped us.”
The Ebenezer Meeting was organized to give the brothers and sisters in Chocó who have suffered in the context of the armed conflict, the opportunity to share their experiences. The meeting was born from the desire to “bear one another’s burdens” to make them lighter for all to carry (Galatians 6:2).

The meeting concentrated on the building of relationships between pastors, leaders and victims. The participants created proposals for the churches that were focused on accompaniment and providing support to prevent the repetition of violent acts. This was done through the victims sharing their experiences, through prayer and through shared reflection on Biblical texts. The meeting was facilitated by the Peace Commission of CEDECOL, Justapaz and CEAS.

The meeting also made it possible to share experiences with brothers and sisters from the San Juan and Atrato regions. In addition, it was a very touching moment when the group listened to the words of solidarity sent by brothers and sisters from other Colombian churches and from churches abroad.

**Increasing the Option of Conscientious Objection²**

The Mennonite Community of Peace Church of Pereira is a conscientious objector church. With the support of the Non-violence and Conscientious Objection program of Justapaz the church has carried out a training program for adolescents, youth and adults in various local communities in Pereira. The workshops explore the theological framework and the legal framework of conscientious objection.

And in accordance with its option for peace, the church has now begun a second phase to further spread information on conscientious objection to youth in the high schools, as that age group is so vulnerable to being forcibly recruited by legal and illegal armed groups.

The church also held a discussion on “Knowing your Rights in the Internal Armed Conflict” at the Santo Domingo Savio High School in the rural area of Balboa Municipality in the province of Risaralda. The discussion involved an analysis of the national context and some experiences with recruitment by legal and illegal armed groups.

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² Written by Natalia Guzmán of the Mennonite Church of Pereira.
Nomination of the Special Protection Network for Colombia’s National Defense of Human Rights Award

The Special Protection Network was nominated for the National Defense of Human Rights Award for Colombia for its work protecting children and youth threatened by armed groups in Colombia.

The Protection Network is an initiative of Benposta Colombia and the Christian Center for Justice, Peace and Nonviolent Action - Justapaz. The network responds to cases of children and adolescents at risk of recruitment, involvement in conflict, or being threatened by any armed group by providing them with direct protective measures.

The Protection Network has been effective and has helped push the issue of children’s and adolescents’ human rights because it has helped shine a light on a reality that is often obscured by high levels of impunity and the failure of the State’s political structures. These are often a central factor in these types of violations of children’s rights. Throughout the country, the network has successfully intervened in 140 cases.

The experience the Network has accumulated has helped create a model for accompaniment that includes risk analysis and management, along with two modes of action, institutional and community-based. Thus their model provides for comprehensive protection mechanisms for children and adolescents.

Certificate program in Social Action and Peace-building of the United Pentecostal Church of Colombia³

Forty-five men and women pastors from the United Pentecostal Church of Colombia engaged in a course of study to earn a certificate in Social Action and Peacebuilding offered by the Baptist University of Cali. The program was held in 2012 and offered these pastors new theoretical tools and methodologies to reflect on the churches’ social justice activities in the promotion of peace.

The objective of this certificate program was to train the students in the design, management and evaluation of church-based programs seeking to strengthen democracy, peace and the rule of law. The program included topics such as development, project cycles, analysis of the status quo and social situation, human rights, Biblical and theological foundations for social interventions, nonviolent conflict resolution, and peace-building.

³ Information contributed by Mireya Rojas of Justapaz and Pablo Moreno, President of the Baptist University of Cali.
This certificate program was developed and carried out as a joint initiative of the Baptist University of Cali, the Peace Commission of CEDECOL and Justapaz.

**Objectors for Peace Forum**

Justapaz, the Teusaquillo Mennonite Church in Bogotá, the Mencoldes Foundation, and the Inter-Church Commission for Justice and Peace came together to hold a forum entitled “Objectors for Peace: for the Right to Not Participate in War” on November 22, 2012. Youth from many churches and regions participated in the forum. These included: the Mennonite Church, the Mennonite Brethren Church, the Pan-American Church, and others, and cities such as Riohacha, Barranquilla, Medellín, Chocó, Soacha and Bogotá.

The forum arose out of the need to draw attention to the problematic situation that young conscientious objectors must face when confronting the country’s mandatory military service. The forum also called on Congress to pass a law to legislate and regulate the established fundamental right to conscientious objection to mandatory military service.

Currently young conscientious objectors to mandatory military service have no guarantee of being able to exercise this right to objection, whether they are members of a church or not. When the Constitutional Court handed down its decision (Sen-
tence C-728 of 2009) that recognizes the right to conscientious objection to mandatory military service as a fundamental
right there was hope that this would facilitate the process for young objectors to reject military service. However, young
conscientious objectors have found just the opposite.

The forum proposed the following actions:

1. Investigate the viability of political, legislative, judicial and practical advocacy in order to formally establish conscien-
tious objection in law, in accordance with the action urged by the Constitutional Court in Sentence C-728 of 2009.

2. Explore how what place conscientious objection has within the current context of peace talks, but also within the broader
framework of long-term peacebuilding.

3. Compile information resources to provide support to social organizations and the advocacy work being carried out by
various sectors that are in agreement on the need to regulate, recognize and guarantee the right to objection.

Part of the forum included a nonviolent public action, in which all the participants walked together to the Colombian Con-
gress to deliver a formal request under the provisions of the Constitution demanding that Colombia stop sending soldiers to
the School of the Americas. This formal request also called on Congress to pass a Law to establish and regulate the right to
conscientious objection to mandatory military service.

The forum was supported, planned and run by a number of organizations, among them:

The Law School of the Central University,
The Inter-Church Commission on Justice and Peace,
The Teusaquillo Mennonite Church of Bogotá,
The Mennonite Foundation for Colombian Development (Mencoldes)
The Peaceful Path of Women,
The Nuevo Arco Iris Corporation,
The University of the Andes’s Public Interest Law Group,
The Sembrando Semillas de Paz Association,
The Collective of Men and Women Conscientious Objectors (ACOOC)
The Christian Centre for Justice, Peace and Nonviolent Action (Justapaz),
The Peace Commission of CEDECOL
Chapter 5
Recommendations

The following recommendations arise from our analysis of the information contained in this report that documents violations committed against members of Protestant and evangelical churches in Colombia. These violations include: right to life, physical security, personal freedom and freedom of movement, the right to live in dignity, freedom of religion and worship. These recommendations are further grounded in international standards for the protection of human rights and International Humanitarian Law (IHL).

Negotiations between warring factions

Colombian Government and Armed Groups:

- Maintain a willingness to dialogue and to seek non-violent solutions to the internal armed conflict as the essential element necessary for ensuring sustainable peace in Colombia. These dialogues must involve diverse sectors of civil society, including Protestant and evangelical churches.

- The National Liberation Army (ELN), the People’s Liberation Army (EPL) and the Colombian Government should agree to a negotiation process to bring an end to the armed confrontation.

Policies for peace

Colombian Government

- Re-convene the National Peace Council and the Regional Peace Councils, which were created by Colombian Law 434 of 1998 to advise the President on issues of peace on a local, regional and national level. Guarantee the full and effective participation of civil society in these councils.
Consistent with Article 22 of the National Constitution, which enshrines the right of all Colombians to build and enjoy peace, reform Article 3 of Law 1421 of 2010 to allow the participation of civil society in peace talks with illegal armed actors as a complement to the government’s actions in pursuit of peace.

**Civilian population and victims of the armed conflict**

Colombian Government:

- Ensure that people and/or communities affected by paramilitary and neo-paramilitary group violence are recognized with the official status of victims of the armed conflict.

- Guarantee the rights to truth, justice and comprehensive reparations for the victims of illegal armed groups and of State crimes, and the right to non-repetition of violent acts. Take measures to ensure the equal guarantee of these rights for all victims, with particular attention to the most vulnerable populations.

- Investigate crimes involving recruitment of minors and sexual violence committed in the context of the armed conflict. Punish those who are responsible and guarantee the right to truth, justice, comprehensive reparations and the guarantee of non-repetition of these crimes.

- Guarantee the right to conscientious objection to mandatory military service, based on Article 18 of the Colombian Constitution, the C-728/09 ruling of the Constitutional Court, and on international standards for those people whose conscience precludes them from direct or indirect involvement in military structures and activities.

- Comply with Order T-025 of 2004, and all other related orders that also apply, to overcome the unconstitutional state of affairs surrounding the displaced population and thus provide the proper services and support to which the internally displaced population of Colombia is legally entitled.

Armed Actors:

- Respect the rules enshrined in International Humanitarian Law: do not involve the civilian population in the conflict; do not recruit children and adolescents; do not use girls and women as spoils of war; respect the civilian population’s freedom of mobility; and refrain from using illegal means and methods of warfare.

**Military and anti-narcotics policies**

Colombian Government:
• Adjust the federal budget to give priority to social programs and reduce military spending.

• Continue encouraging the international community to debate anti-narcotics policies as a step towards transforming them.

United States Government:

• Continue to redirect military aid towards socio-economic aid and peace initiatives.

• Adopt a new anti-narcotics policy that reduces coercive strategies and instead focuses on problems of drug addiction, the demand for illicit drugs, and the arms trafficking coming out of the United States.

**Human rights defenders**

Colombian, United States and Canadian governments:

• The National Protection Unit should develop new methods for comprehensive protection that include nonviolent protection strategies. It should evaluate the successful protection strategies implemented by international accompaniment organizations.¹

The European Union:

• In cooperation with EU member state missions in Colombia, regularly invite representatives from different faith communities and organizations from different Colombian regions to the dialogues with civil society taking into account their concerns when formulating and evaluating policy priorities for the bi-annual EU – Colombia human rights dialog, and for strategic documents such as the European Union human rights country strategy on Colombia (IEP).

• Financial and political support for documentation of human rights violations, human rights training and reconciliation projects run by human rights defenders, including faith groups, should be included in the foreseen actions of the European Instrument for Democracy and Human Rights (EIDHR), including the local Country Based Support Scheme for Colombia.

¹ Peace Brigades International, Swedish Fellowship of Reconciliation (SweFOR), Christian Peacemaker Teams, and Peace Watch, among others.
<table>
<thead>
<tr>
<th>VIOLATION CATEGORY</th>
<th>DEFINITION</th>
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<tbody>
<tr>
<td>Arbitrary Detention</td>
<td>Deprivation of individual or group liberty by government officials as a result of an abuse of authority or of a biased or non-independent criminal prosecution.</td>
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<tr>
<td>Attempted Homicide/Attack</td>
<td>An unsuccessful attempt to cause the death or injury of a human being through an intentional act of violence.</td>
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<tr>
<td>Confinement</td>
<td>When an armed actor active in the armed conflict prevents an individual’s or groups’ mobility.</td>
</tr>
<tr>
<td>Deprivation of Liberty</td>
<td>Restriction on a person’s physical liberty by placing or subjecting him/her to subordination. For instance: kidnapping and hostage taking.</td>
</tr>
<tr>
<td>Forced Disappearance</td>
<td>When a person’s whereabouts are unknown and it is presumed that he or she was taken by one of the conflict’s armed groups.</td>
</tr>
<tr>
<td>Forced Displacement</td>
<td>The forced migration of a person or group within the national territory. When a person or group is forced to leave their residence and regular economic activities because their lives, physical integrity or freedom have been violated or have been threatened due to or by the armed conflict.</td>
</tr>
<tr>
<td>Human Shield</td>
<td>The use of a civilian as a means of protection by one of the armed groups.</td>
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<tr>
<td>Homicide</td>
<td>To cause the death of a person.</td>
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<tr>
<td>Illegal means and methods of warfare</td>
<td>Includes attacks against: civilians’ belongings, cultural or religious goods, and/or objects that are necessary for the survival of the civilian population.</td>
</tr>
<tr>
<td>Injury</td>
<td>Illegal, arbitrary and violent appropriation or destruction of goods belonging to the civilian population.</td>
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<tr>
<td>Pillage/Plunder</td>
<td>Destrucción o apropiación ilícita, arbitraria y violenta de bienes de la población civil.</td>
</tr>
<tr>
<td>Recruitment of Children</td>
<td>When a combatant group incorporates a person under 18 years old into its ranks.</td>
</tr>
<tr>
<td>Sexual Violence</td>
<td>Non-consensual sexual intercourse or any other act of a sexual nature that violates the dignity of the person.</td>
</tr>
<tr>
<td>Threat</td>
<td>Intimidation forecasting grave harm for an individual, and/or member of his or her family.</td>
</tr>
<tr>
<td>Torture</td>
<td>All acts that intentionally inflict serious pain or suffering on a person, whether it is physical or mental, with the goal of obtaining from that person or a third-party information or a confession; or to punish the person for an act he/she committed; or to intimidate or coerce that person or others; or for any reason based in any form of discrimination.</td>
</tr>
<tr>
<td>Victim</td>
<td>Person or collective that has suffered a violation of their human rights or a violation of International Humanitarian Law.</td>
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</tbody>
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1 Most of these categories and definitions are taken from the conceptual framework used in the database set up by CINEP (The Center for Research and Popular Education).
<table>
<thead>
<tr>
<th>ARMED GROUPS</th>
<th></th>
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<tbody>
<tr>
<td>Combatants</td>
<td>Refers to violations committed during an armed confrontation between at least two armed groups and where responsibility cannot be placed on just one group.</td>
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<tr>
<td>ELN</td>
<td>The Spanish acronym for the National Liberation Army (<em>Ejército de Liberación Nacional</em>), Colombia’s second largest guerrilla group.</td>
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<tr>
<td>FARC-EP</td>
<td>The Spanish acronym for the Revolutionary Armed Forces of Colombia – People’s Army (<em>Fuerzas Armadas Revolucionarias de Colombia-Ejército del Pueblo</em>), the oldest guerrilla group in Latin America.</td>
</tr>
<tr>
<td>Public security forces</td>
<td>All of the Colombian branches of the Armed Forces and Police, including armed investigative units.</td>
</tr>
<tr>
<td>Neo-paramilitaries</td>
<td>Illegal armed groups that grew out of the paramilitary demobilization process. These groups have strengthened a strategy that uses actions directed against the civilian population. These groups are characterized by a reduced focus on a counterinsurgency discourse and a greater focus on illegal economic activity such as drug trafficking, extortion, and illegal mining.</td>
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A PROPHETIC CALL No. 8:
COLOMBIAN PROTESTANT CHURCHES
DOCUMENT THEIR SUFFERING AND THEIR HOPE

RESEARCH AND ADVOCACY PROGRAM

JUSTAPAZ
CHRISTIAN CENTER FOR JUSTICE, PEACE AND NONVIOLENT ACTION

and

CEDECOL
THE PEACE COMMISSION OF THE EVANGELICAL COUNCIL OF COLOMBIA

Mennonite Central Committee
CHRISTIAN SOLIDARITY WORLDWIDE
Voice for the Voiceless