

<b>Country/entity</b>	Colombia
<b>Region</b>	Americas
<b>Agreement name</b>	FARC Letter To Christians and Anyone Who Professes a Religion
<b>Date</b>	29 Oct 2016
<b>Agreement status</b>	Unilateral document
<b>Interim arrangement</b>	Yes
<b>Agreement/conflict level</b>	Intrastate/intrastate conflict

### Colombian Conflict (1964 - )

The Colombian conflict is really a set of conflicts and the peace agreements reflect both different processes relating to different conflict groups and dyads, and processes taking place at different times in a complex peace process history. The Colombian civil war has its roots in the late 1940s and the violent infighting between liberal and the conservative factions. Emerging from the liberal tradition with a thorough grounding in nationalist communist ideology, the Revolutionary Armed Forces of Colombia—People's Army (FARC) began its armed insurrection against the Colombian government in 1964. Other left-wing guerrillas emerged as well, most notably the socialist/populist M-19, which would later be integrated into the formal political system in the peace process of 1990s; the National Liberation Army (ELN), which has strong roots in liberation theology, and the Maoist Ejército Popular de Liberación (EPL) (also part of the 1990 process, less successfully). Several stages of peace processes were undertaken by the various sides, which were further complicated by the emergence of right-wing paramilitary 'self-defence' forces. The peace agreement between the Colombian government under President Uribe and the main alliance of the paramilitary groups, the United Self-Defence Forces of Colombia (AUC), concluded in 2005 and is still heavily disputed as several remnants are still active, but now subsumed under the heading 'Bacrim' (Bandas criminales). In addition, FARC and ELN maintain a military presence, but both demonstrate a strong interest in completing successful peace negotiations with the government, with the most recent agreements being between FARC and the Government.

Close  
Colombian Conflict (1964 - )

<b>Stage</b>	Implementation/renegotiation
<b>Conflict nature</b>	Inter-group
<b>Peace process</b>	Colombia V - Santos
<b>Parties</b>	Signed: FARC

**Third parties** -

**Description** -

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**Agreement document** [CO\\_1601029\\_FARC\\_Letter\\_to\\_Christians\\_and.pdf \(opens in new tab\)](#) | [Download PDF](#)

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## Groups

**Children/youth** Groups→Children/youth→Substantive  
Page 1,  
Based on sustained talks and the respectful and cordial exchange of points and opinions, we conclude that the FARC-EP, using its autonomy and competencies, as one of the parties to the dialogue, will bring the following points before the National Government for analysis and possible incorporation into the Agreement:  
...  
3. So that in this way, the approaches to non-stigmatization and non-victimization of any vulnerable population, incorporated in the Agreement, should harmonize with freedom of conscience, religious freedom, the right to educational autonomy of institutions, And with the right of parents to educate their children in accordance with their principles and values.

**Disabled persons** No specific mention.

**Elderly/age** No specific mention.

**Migrant workers** No specific mention.

**Racial/ethnic/national group** No specific mention.

<b>Religious groups</b>	<p>Groups→Religious groups→Substantive</p> <p>Summary: Agreement in its entirety is between an armed group (FARC) and Christian leaders in order to integrate perspectives of Christian sectors into the Final Peace Agreement.</p> <p>Page 1, Preamble</p> <p>In this period of building consensus for peace, in Havana on 23 and 24 October, the FARCEP Peace Delegation, met Viviane Morales and Carlos Alonso Lucio, in their capacity as senator and Christian leader, in order to listen to their proposals to review and amend the Final Peace Agreement, taking into account public comments made by different Christian sectors.</p> <p>...</p> <p>4. The Agreement should include among the victims of the conflict the recognition and visibility of those who were victims because of their religious beliefs, particularly of pastors and Christian communities</p> <p>...</p> <p>5. They should recognize Christian churches as actors of reconciliation for peace, enabling them to participate in the stages of implementation of the Agreement. Such a situation should pertain in all areas of citizen participation, including work spaces on family issues, freedom of religion and freedom of conscience, within the framework of the commission for implementation, monitoring, verification and resolution of disputes. Faith congregations and religious cults, including Christianity, should also have space for participation in peacebuilding bodies arising from the Agreement, which are relevant, based on the consolidation of reconciliation and peace.</p>
<b>Indigenous people</b>	No specific mention.
<b>Other groups</b>	<p>Groups→Other groups→Substantive</p> <p>Page 1,</p> <p>Based on sustained talks and the respectful and cordial exchange of points and opinions, we conclude that the FARC-EP, using its autonomy and competencies, as one of the parties to the dialogue, will bring the following points before the National Government for analysis and possible incorporation into the Agreement:</p> <p>...</p> <p>3. So that in this way, the approaches to non-stigmatization and non-victimization of any vulnerable population, incorporated in the Agreement, should harmonize with freedom of conscience, religious freedom, the right to educational autonomy of institutions, And with the right of parents to educate their children in accordance with their principles and values.</p>
<b>Refugees/displaced persons</b>	No specific mention.
<b>Social class</b>	No specific mention.

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## **Gender**

### **Women, girls and gender**

Page 1,

Based on sustained talks and the respectful and cordial exchange of points and opinions, we conclude that the FARC-EP, using its autonomy and competencies, as one of the parties to the dialogue, will bring the following points before the National Government for analysis and possible incorporation into the Agreement:

1. A wording that defines the interpretation with relation to the "gender approach" which will make clear the understanding that it refers to the special claim and protection of the rights of women as the main victim of the conflict and as an essential protagonist in the construction of peace post-conflict.

2. That the "gender approach" of the Agreements will be understood in such a way as to subsequently permit, whether for public or private purposes, unequivocal interpretations which respect the concept of the family written clearly in Article 42 of the Political Constitution.

### **Men and boys**

No specific mention.

### **LGBTI**

No specific mention.

### **Family**

Page 1,

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## **State definition**

### **Nature of state (general)**

No specific mention.

### **State configuration**

No specific mention.

### **Self determination**

No specific mention.

### **Referendum**

No specific mention.

<b>State symbols</b>	No specific mention.
<b>Independence/ secession</b>	No specific mention.
<b>Accession/ unification</b>	No specific mention.
<b>Border delimitation</b>	No specific mention.
<b>Cross-border provision</b>	No specific mention.

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## **Governance**

<b>Political institutions (new or reformed)</b>	No specific mention.
<b>Elections</b>	No specific mention.
<b>Electoral commission</b>	No specific mention.
<b>Political parties reform</b>	No specific mention.
<b>Civil society</b>	<p>Page 1, Preamble</p> <p>In this period of building consensus for peace, in Havana on 23 and 24 October, the FARCEP Peace Delegation, met Viviane Morales and Carlos Alonso Lucio, in their capacity as senator and Christian leader, in order to listen to their proposals to review and amend the Final Peace Agreement, taking into account public comments made by different Christian sectors.</p>
<b>Traditional/ religious leaders</b>	<p>Page 1,</p> <p>Based on sustained talks and the respectful and cordial exchange of points and opinions, we conclude that the FARC-EP, using its autonomy and competencies, as one of the parties to the dialogue, will bring the following points before the National Government for analysis and possible incorporation into the Agreement:</p> <p>...</p> <p>4. The Agreement should include among the victims of the conflict the recognition and visibility of those who were victims because of their religious beliefs, particularly of pastors and Christian communities</p>
<b>Public administration</b>	No specific mention.
<b>Constitution</b>	No specific mention.

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**Power sharing**

**Political power sharing**      No specific mention.

**Territorial power sharing**      No specific mention.

**Economic power sharing**      No specific mention.

**Military power sharing**      No specific mention.

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## Human rights and equality

**Human rights/RoL general** No specific mention.

**Bill of rights/similar** No specific mention.

**Treaty incorporation** No specific mention.

**Civil and political rights** Human rights and equality→Civil and political rights→Thought, opinion, conscience and religion  
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5. They should recognize Christian churches as actors of reconciliation for peace, enabling them to participate in the stages of implementation of the Agreement. Such a situation should pertain in all areas of citizen participation, including work spaces on family issues, freedom of religion and freedom of conscience, within the framework of the commission for implementation, monitoring, verification and resolution of disputes. Faith congregations and religious cults, including Christianity, should also have space for participation in peacebuilding bodies arising from the Agreement, which are relevant, based on the consolidation of reconciliation and peace.

**Socio-economic rights** Human rights and equality→Socio-economic rights→Education  
Page 1,

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## **Rights related issues**

<b>Citizenship</b>	No specific mention.
<b>Democracy</b>	No specific mention.
<b>Detention procedures</b>	No specific mention.
<b>Media and communication</b>	No specific mention.
<b>Mobility/access</b>	No specific mention.
<b>Protection measures</b>	No specific mention.
<b>Other</b>	No specific mention.

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## **Rights institutions**

<b>NHRI</b>	No specific mention.
<b>Regional or international human rights institutions</b>	No specific mention.

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## **Justice sector reform**

<b>Criminal justice and emergency law</b>	No specific mention.
<b>State of emergency provisions</b>	No specific mention.
<b>Judiciary and courts</b>	No specific mention.
<b>Prisons and detention</b>	No specific mention.
<b>Traditional Laws</b>	No specific mention.

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## **Socio-economic reconstruction**

**Development or socio-economic reconstruction** No specific mention.

**National economic plan** No specific mention.

**Natural resources** No specific mention.

**International funds** No specific mention.

**Business** No specific mention.

**Taxation** No specific mention.

**Banks** No specific mention.

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## **Land, property and environment**

**Land reform/rights** No specific mention.

**Pastoralist/nomadism rights** No specific mention.

**Cultural heritage** No specific mention.

**Environment** No specific mention.

**Water or riparian rights or access** No specific mention.

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## **Security sector**

**Security Guarantees** No specific mention.

**Ceasefire** No specific mention.

**Police** No specific mention.

**Armed forces** No specific mention.

<b>DDR</b>	No specific mention.
<b>Intelligence services</b>	No specific mention.
<b>Parastatal/rebel and opposition group forces</b>	No specific mention.
<b>Withdrawal of foreign forces</b>	No specific mention.
<b>Corruption</b>	No specific mention.
<b>Crime/organised crime</b>	No specific mention.
<b>Drugs</b>	No specific mention.
<b>Terrorism</b>	No specific mention.

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#### **Transitional justice**

<b>Transitional justice general</b>	No specific mention.
<b>Amnesty/pardon</b>	No specific mention.
<b>Courts</b>	No specific mention.
<b>Mechanism</b>	No specific mention.
<b>Prisoner release</b>	No specific mention.
<b>Vetting</b>	No specific mention.

**Victims** Page 1,  
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4. The Agreement should include among the victims of the conflict the recognition and visibility of those who were victims because of their religious beliefs, particularly of pastors and Christian communities

**Missing persons** No specific mention.

**Reparations** No specific mention.

**Reconciliation** Page 1,  
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## **Implementation**

**UN signatory** No specific mention.

**Other international signatory** No specific mention.

**Referendum for agreement** No specific mention.

**International mission/force/similar** No specific mention.

**Enforcement mechanism**

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**Related cases**

No specific mention.

**Source**

. Twitter Viviane Morales, [https://web.archive.org/save/https://twitter.com/MoralesViviane/status/792500818587033600/photo/1?ref\\_src=twsrc%5Etfw%7Ctwcamp%5Etweetembed%7Ctwterm%5E792500818587033600&ref\\_url=https%3A%2F%2Fwww.espectador.com%2Fnoticias%2Fpaz%2Fcrisianos-y-farc-solucionan-el-tema-del-enfoque-de-gen-articulo-663030](https://web.archive.org/save/https://twitter.com/MoralesViviane/status/792500818587033600/photo/1?ref_src=twsrc%5Etfw%7Ctwcamp%5Etweetembed%7Ctwterm%5E792500818587033600&ref_url=https%3A%2F%2Fwww.espectador.com%2Fnoticias%2Fpaz%2Fcrisianos-y-farc-solucionan-el-tema-del-enfoque-de-gen-articulo-663030)

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