



ASIA CONSULTATION HONG KONG NOVEMBER 2011

BLESSED ARE THE PEACEMAKERS

VIOLENT CONFLICT TODAY

Violent conflict damages our communities and endangers us and our families. It is contrary to the well being, integrity and dignity of all peoples. It is also costly. The Global Peace Index estimates that if the world had been 25% more peaceful last year, the US\$2 trillion in economic gain would have been enough to achieve all of the millennium goals. Yet, all societies have some degree of conflict. The question is how can we manage conflicts and resolve them peacefully? Also, if violence does emerge, how can we respond and reconcile our communities?

This paper provides the basis for discussion on peace and reconciliation at the Anglican Alliance Hong Kong Consultation. It analyses conflicts in each region, considers responses and suggests ways in which we might choose to move forward.

During 2010, *The Heidelberg Institute for International Conflict Research* recorded 363 conflicts around the world. Of these, 28 were 'highly violent' – meaning they were wars or severe crises. Many of these were in countries where Anglicans live.

The majority of conflicts in the world today are local. They take place between groups of people who live close to each other but see themselves differently. Very few conflicts are between countries, or governments. This calls for a change in how we respond – mediation has to take place at the local level, address local issues and involve local actors.

Overwhelmingly, conflicts also tend to occur where there is poverty and inequality. Often this is because of developmental failure – governments do not meet people's demands for services and security and they become frustrated by what they see as injustice.

Because of their trusted and stable presence in even remote places, churches are in a strong position to provide assistance to communities in conflict. There are many things churches can do, such as mediating between people, which can help to bring calm.

Yet, building peace is not easy. It is not just the absence of conflict, but a genuine sense of security among people. In Abrahamic traditions the word 'shalom', meaning peace, connotes wholeness, fulfilment, completion, unity and wellbeing. Real peace must be made to last. Conflicts reignite when the causes have not been properly addressed. It is not enough to deal with symptoms of conflict –the violence – without dealing with the origins.

The world now understands that building real, lasting peace include everyone, not just leaders. In 2001, Kofi Annan, who was then Secretary General of the United Nations, highlighted the 'important role of civil society' in peacebuilding. He also advised a shift from a culture of 'reaction' to one of 'prevention'. The world now pays a lot of attention to the peacebuilding work of the church. Increasingly, we are partnering with governments and international organisations, which help fund our work.

A HERITAGE OF CHRISTIAN PEACEBUILDING

God's deeds are dominated by God's "thoughts of peace" (Jer 29:11) and the church tries to resolve conflict and inspire people to live peacefully. The spirit of discipleship calls us to take responsibility for actions to promote peace and justice. Today, the church is especially well placed to help people end their conflicts without violence.

Why the church is a good mediator:

- It provides a **local response** to local problems and creates peace from within

- It has the **moral capital** – the legitimacy and credibility – to negotiate and develop trust
- It provides a **safe space** to share and listen
- It provides a **functioning institutional framework** and works at all levels of society
- Work is **sustainable**, because the church has open-ended commitment to local people

Roles that Anglican peacebuilders can play:

- Observation and witness
- Conciliation and mediation
- Education and information
- Advocacy and empowerment

There are some aspects of peacebuilding that the church is naturally very good at. Because we focus on the importance of relationships, we are very good at the relational dimensions of peacebuilding, such as building trust and bringing about forgiveness. Conflict arises out of damaged relationships between people and the church can help to repair and transform these. Our message that we are all invested in one another as children of God can help people move from relationships of violence to relationships of dignity and respectful engagement.

We can also build relationships between powerful and powerless, as we work at all levels of society.

SOUTH AND SOUTH EAST ASIA

Many violent conflicts in Asia are driven by ideology. In 2010, there was one war in the region, between the government and Islamic militants in Pakistan. There were eight severe crises – three in Pakistan, two in India, and one in Myanmar, Thailand and Kyrgyzstan. Some conflicts that were violent in the past, like the one in Sri Lanka with the LTTE, ended.

In Pakistan, a series of conflicts interlink and reinforce one another. The national war with Islamic militants, the international conflict with India over Kashmir and the local conflict with the Taliban in the Federally Administered Tribal Areas (FATA) are very familiar. Conflicts with Baloch insurgents in Balochistan, between Mohajirs and Sindhis, Pakhtuns and Baloch in Karachi and between Sunni Muslims and religious minorities are less well documented.

Overall, the situation is one of extreme insecurity. It is made more difficult by severe flooding in recent years. The reasons for the conflicts are many and varied, and resolving them is difficult because decades of military dictatorship have left very weak

institutions. Although Christians are in a minority, the church is adept in its mission to work between faiths, and their expertise may be useful for other Christian minority countries such as China and Indonesia.

The church is also active in responding to conflicts in India. In Kashmir, the insurgency is largely dormant, but the area still has a high soldier-to-civilian ratio and calls for self-determination remain. There are also conflicts between the central government and separatist groups in Manipur and Nagaland, whilst other groups want Assam to be fully autonomous within the constitution and Telangana want autonomy within the state of Andhra Pradesh.

Across the country, discrimination against Dalits, often called ‘untouchables’ is so absolute that it equals an ‘asymmetric’ conflict – a conflict where one side has total power and control over another.

In Sri Lanka, violent conflict between the government and the LTTE ended with the LTTE’s military defeat, but peace is distant. The country is beginning the long journey to reconciliation and the church has been active in this, including by making submissions to the *Lessons Learnt and Reconciliation Commission*. However, there are worrying signs – instead of making agreements on post war issues like resettlement, devolution and minority rights, the government is centralising power, expanding the military’s role and undermining local authorities.

A very different conflict exists between North Korea and South Korea, where tensions are increasing. Unusually, this is a conflict between two countries, a ‘conventional’ war. The peace process has struggled to yield success for many years, and the two nuclear armed countries continue to provoke one another by exchanging fire across their shared border and at sea. It is almost impossible for families divided by the border to see one another and the human costs of war are severe, especially in the North.

Anglicans in South Korea have responded to the conflict by preparing for reunification with peace education in their own country and by offering humanitarian aid to the North. Towards Peace in Korea (TOPIK) works with Anglican agencies like Anglican Board of Mission (ABM) to deliver programs. In 2007, Anglicans travelled to North Korea, where they performed the first act of official Anglican worship there in over fifty years.

Conflicts also persist in many other Asian countries. In Myanmar, there is rare hope for detente with the release of Aung San Suu Kyi from house arrest by the ruling military junta. The Philippine government is becoming more creative with its strategy to bring peace in Mindanao. Various conflicts in Thailand – with Muslim separatists, opposition parties, Cambodia and Myanmar – may see a breakthrough after the change of government this summer. Japanese conflicts (with China over the Senkaku/Diaoyutai Islands and Russia over the Kuril Islands) play out at sea and don't affect people much.

AFRICA

In 2010, *The Heidelberg Institute for International Conflict Research* recorded 85 African conflicts. 32 of these were resource based, over raw materials or oil. Many more were about ideas, sometimes about independence or religion. Weak government institutions, the legacy of European colonialism, fail to meet expectations for development and often exclude ordinary people from decision-making. Those who cannot raise issues and resolve them through the official channels sometimes resort to violence.

Some African conflicts spill across borders and become regional –as in the Horn and Great Lakes.

In Nigeria, there has been a rise in deadly violence in the North after elections took place earlier this year. Over 1000 people were killed and many more were injured. A lot of violent clashes took place between Christians and Muslims in places where they live close together. There have also been bomb blasts by an Islamic fundamentalist group, Boko Haram. In the Niger Delta, oil exploration has also led to violence. People are angry because the environment is damaged and the profit from oil is not shared fairly.

Much of the violent conflict in Nigeria is driven by poverty and inequality. People feel they are left out when resources are shared and decisions are made. Nigeria is a wealthy country but the majority of ordinary people are very poor. They want to see reforms in the government to stop corruption. Politicians steal, cheat and lie to stay in power, dividing people and inciting violence.

In South Sudan, community level insecurity is inter-tribal, caused by cattle raiding and poverty. The availability of small and light weapons has raised the stakes during battle and changed the balance of power within and between communities. Violence

has increased since the referendum for independence, with the UN estimating that 2,300 people have died this year. Frustrated youth often lead the fighting. Disarming civilians is hard and takes time.

At the national level, South Sudan faces more difficulties. The country is the world's newest and one of the poorest. Many issues still have to be agreed with the (north) Sudanese government, particularly regarding the shared border, where tensions and violence continue to flare. Many people have left their homes. The government also struggles to deal with attacks by the Lord's Resistance Army, a rebel group which originated in Uganda. Over time, conflict has created large scale social trauma.

The Episcopal Church of Sudan has been responding to these challenges for many years. In 2008, *Justice, Peace and Reconciliation Conferences* were held in Juba Cathedral and in Bor. Clergy have also played very important roles as peacemakers. For instance, Archbishop Daniel Deng secured crucial reconciliation between Lt Gen. George Athor and the Government of South Sudan, which allowed the South to go to the polls on referendum day united.

The DRC also has a long history of conflict, especially in the east. Fighting between different groups continues in North and South Kivu, Equateur and Province Orientale. Big international companies exploit the conflict in the east to buy minerals cheaply. The money they pay funds armed groups who commit atrocities, including mass rape.

Throughout the conflicts, the church has worked for peace and reconciliation. It is the only local institution that still functions and is trusted. It has mediated between warring tribes, helping to reconcile the Lendu with the Hema of Ituri and the 'Rwandaphone' populations with the Bantu people of North and South Kivu. It has also consistently denounced abuses and violations of human rights.

After the civil war in 2003, the church undertook civic and voter awareness activities. It also organised activities to promote peace and prevent conflict.

In Burundi, conflict continues between opposition parties and the ruling NNDD-FDD. The Archbishop of Burundi, the Most Reverent Bernard Ntahoturi, warned the UK government earlier this year that youth are 'massing in the hills'. Many others also warn that the situation is getting worse.

A huge amount of post-genocide work takes place in Rwanda. In a country where 85% of the population attends church, it has an important role to play in healing the suffering. It also has to deal with a feeling of guilt over missed opportunities to speak with a prophetic voice on people's behalf earlier on.

Other conflicts continue throughout Africa: in Angola, Botswana, Cameroon, Congo (Brazzaville), Ethiopia, Guinea, Kenya, Madagascar, Sierra Leone, South Africa, Swaziland, Tanzania, Uganda and Zimbabwe. In each the church plays a special role by responding firmly to prevent or bring an end to violence and restore relationships. In each we have something to learn and something to give.

THE PACIFIC

Conflict in the Pacific is clustered around the Melanesian sub-region (Papua New Guinea, Solomon Islands and Fiji) and often involves ethnic or tribal clashes. It is driven by lack of opportunity for youth and inequality. Unlike in Africa, the distance between islands reduces chances of conflict spilling over.

The Solomon Islands still suffers the effects of conflict between residents of Guadalcanal and settlers from Malaita in 1998, which affected 80,000 people. Anglicans responded in many different ways. In 2003, seven brothers from the Melanesian Brotherhood were killed trying to negotiate with a rebel leader. In 2008, a consultation decided seven key areas of peace-building ministry: healing, mediating, reconciling, marriage and family, rebuilding Christian societies post-conflict, justice, and institutional development. The church planned to collect more information on conflict, help Malaitans who were displaced, work with ex-combatants and train people in trauma work. Rev'd Graham Mark, Secretary of ACOM's Commission on Justice, Reconciliation and Peace, believes that although the conflict caught churches by surprise, this gave them the opportunity to consider a new pathway in conflict resolution.

In Papua New Guinea, Bougainvilleans fought for independence to secure profits from resources found in their region. In Fiji, conflict is between Fijians and Indo-Fijians, who suffer segregation and discrimination and cannot own very much land.

Worldwide, there is very little awareness of the conflicts that take place in the Pacific, even though the decisions made by others (like big international companies) affect them a lot. Pacific conflicts are

often left out of official records because the populations are small and distant. One important thing that Anglicans could do is to raise awareness about the causes and types of conflict to encourage proper indexing and preventative action.

This would be very helpful at the moment, as poor governance, climate change and tension between the state and traditional community life increase the possibility of future conflict on many islands.

LATIN AMERICA

In Latin America, the *Ecumenical Social Service* (OED) believes that the potential for conflict is growing because of increasing poverty and rises in food prices. This is a consequence of using land to grow animal feeds or biofuels for export instead of food. Armed groups who use violence to get independence remain a problem. Many conflicts in the Americas are also linked to the growth of drug trafficking, as cartels rely on instability and insecurity that conflict generates in order to operate (this dynamic is at its peak in Afghanistan and Somalia).

In Mexico, the war between the government and drugs cartels has claimed over 40,000 lives. Most of the violence is gang-related and takes place in the North near the United States border. Government leaders disagree about whether armed groups should be seen as purely criminal and dealt with through the legal system, or whether they should be seen as terrorist and offered a truce or amnesty. Ordinary people try to make their voices heard. In August, 5,000 people protested in Mexico City against the government's plans to militarise the war on drugs. This was part of a growing non-violence movement. The biggest difficulty in the Mexico conflict is that the cartels are now too big to handle. The \$13 billion a year industry is better armed and more resourceful than the state.

Mexico, along with other countries like Guatemala, also has an ongoing conflict with its indigenous population, who are marginalised and whose protests are suppressed with violence.

In Colombia, drug cartels and organised crime intersect with armed groups which fight for political power. Many parties are financed by the drugs trade. The human costs of violence are high - 3.5 million people have been displaced. The state has launched counter-narcotics operations with some significant impact. One of the root causes of conflict is huge inequality (very few people own land), so any lasting peace will have to promote social justice.

New ways of measuring and reducing inequality offer hope.

The amount of bloodshed that Colombians have suffered since colonial times is difficult to overcome. Even in the worst of times, the church has been ministering to the needs of local people, offering comfort, bearing witness and keeping faith in peace. It may be that we could also help people deal with the memories of conflict through counselling.

Other conflicts in Latin America also leave a legacy of trauma. In Bolivia, Ecuador, Haiti, Honduras, Panama, Paraguay and Peru, the state is in a power struggle with opposition forces. In Chile, the Rapa Nui, an indigenous group on Easter Island, want independence. Costa Rica has a border dispute with Nicaragua which flares up at times. These conflicts often have certain characteristics in common – they stem from huge social inequality and many persist because of the interests of drugs cartels. Through its peacebuilding and development ministry, the church continues to bear witness across the continent.

MIDDLE EAST

There were nine ‘very violent’ conflicts in the Middle East in 2010 and seven of them were about ideology. Conflicts in the region are many-sided. The area is rich in oil and this brings insecurity, as it raises the stakes for politicians in power. Ordinary people struggle to protest against undemocratic and corrupt governance regimes, and Islamic militants have gained traction since the 9/11 attacks and the wars in Iraq and Afghanistan. Violence often has religious overtones and can play on religious identity, so religious leaders have an important role to perform in bringing a message of peace and tolerance.

Recently, many Arab countries have been through huge changes in leadership after pro-democracy uprisings across the region. The movement, dubbed the ‘Arab Spring’, saw mass protests force out governments in Tunisia and Egypt. In other countries, leaders who have been in power for decades have promised to step down. Protests in Libya led to an ongoing civil war, with rebel groups backed by Western powers. This turmoil will certainly have an impact on peace processes across the region, but it is too early yet to know how.

The Middle East is one of the most conflicted regions of the Anglican Communion, but it is also an area where we have taken many initiatives in

advancing peace. An obvious example is the Anglican led and multifaith Alexander Declaration on Israel/Palestine, signed in 2002. There are other less well known examples too. In Iraq, St George’s Church in Baghdad runs a clinic which helps all people, regardless of colour or creed. Canon White has brought together religious leaders of opposing factions and the Foundation for Relief and Reconciliation in the Middle East (FRRME) has sponsored high level talks.

- Consider the Anglican examples given in the conflict table – do you know of others?
- What expressions of Anglican peacebuilding are you familiar with in your own community?

TAKING STOCK

As the table on the next page shows, Anglicans already do a huge amount of peace work. At every possible stage of the conflict process, from prevention to reconciliation, there are examples of an Anglican initiatives working to bring peace. It is important to take stock of these and consider how we can support and build upon this existing work.

Across the Communion, Anglican institutions work for peace. Many dioceses, such as Colombo in Sri Lanka, have peace and reconciliation desks or development desks that do peacebuilding work. Some churches are Cross of Nails centres, working for peace within their own communities. In America, the Episcopal Peace Fellowship has local chapters. We also have a global Anglican Peace and Justice Network (APJN) which for many years has gathered Anglican voices from around the Communion for joint advocacy and shared news of initiatives concerned with peace, reconciliation, conflict transformation. Individuals within the church sometimes have their own peacebuilding ministry, born out of experience. They are ‘change agents’ – using their skills and influence to transform conflict in their societies.

Anglican relief and development agencies also build peacebuilding components into their humanitarian assistance and development programs. These help to promote and sustain peace by supporting the social, economic and emotional recovery of victims.

MOVING FORWARD

There is a lot that the Anglican Alliance can do to support these efforts. Firstly, we could choose themes to focus on – such as promoting women peacebuilders or addressing the link between youth and political violence. These are considered below.

We could also provide support for capacity development. We could facilitate quality program design by providing resources and coordinating training to extend specific skill sets – like monitoring and evaluation techniques and psychosocial counselling. We could also help churches, agencies and individuals in conflict areas to access networks and funding streams for peacebuilding work.

THEME 1: PROMOTE WOMEN PEACEBUILDERS

Women and girls have always suffered deeply during war and account for approximately 75% of fatalities in violent conflicts. Yet, they are not just victims. Increasingly, women are claiming their places as peacebuilders. They are demanding an end to violence, negotiating peace and shaping their communities after conflict.

According to *UN Women*, empowering women as peacebuilders not only brings the issues that affect them to the fore, it also gives peace processes a better chance of success. *UN Women* upholds UN Resolution 1325, which stresses the importance of women’s full and equal involvement in peace processes, especially in high-level decision-making.

Previous Anglican Alliance consultations have already identified this as a priority area, as we recognise the important role of women in sustaining civil society and supporting families. A key question now is how we increase the amount of peace work that is led by or includes women. We need to think about how we can ensure access for women in our peacebuilding work and encourage their participation.

- What might encourage women in your community to get involved in peace work?
- What might be the obstacles to their participation and how might we deal with this?

THEME 2: YOUTH AND CONFLICT

Reaching adulthood during periods of conflict or instability can leave a lasting effect on young people. Some are enlisted as child soldiers; others have their education and social development disrupted. Most find their hopes and dreams on hold. Few can exert much influence upon the situations they are in.

The needs of youth are often poorly addressed during and after conflict. Young people are seen as a threat to security, especially when conflict stems from gang culture or a breakdown in law and order.

However, they are rarely credited as agents of real and potential change in their societies.

The Anglican Communion has an opportunity to lead in recognising the power of youth to change conflict situations for the better. If young people are given the opportunity to participate in their societies, their energy can propel reconciliation. But if they are sidelined, young people can defeat a peace process – especially when they lead the fighting.

In order to develop new ways of engaging youth in peacebuilding, we need to begin by listening. The Anglican Alliance is already organising a peace practitioners retreat for young leaders next year.

DEVELOPING CAPACITY

The Anglican Alliance can also extend blanket support to peace and reconciliation programs throughout the Communion by developing local capacity in specific skill sets – such as monitoring and evaluation (M&E). Lack of effective M&E is a key concern of the donor community, particularly when it funds faith-based peacebuilding work. Improving the instruments we use for this (such as impact assessments and logic modelling) would soothe donor concerns and help us measure success. The Anglican Alliance could work with partners to create a resource pack with adaptable frameworks and specific progress/impact indicators for use across the Communion.

To identify other areas where capacity can be developed, we could create a gap-finding exercise or self-assessment for churches, and then look to link them up with organisations that provide this specialist training based on the outcomes.

FACILITATING ACCESS

A key strength of the Anglican Alliance is that it is in a position to build relationships between Anglican peacebuilders and others, including major international organisations and embassies.

Developing the relationship between Anglicans and the embassies of donor countries in conflict affected states could be helpful, as embassies often have the means and decision-making power to finance peacebuilding work. The Anglican Alliance could lobby embassies and other organisations to ensure that their long-term strategic planning is sensitive to the peacebuilding potential of churches.

THE STAGES OF CONFLICT AND POSSIBLE INTERVENTIONS

Stage of conflict	Processes	Programmes	Anglican examples
Pre-conflict	Violence prevention	Observation and witness → Conflict assessment; fact-finding/truth-telling; monitoring of conflict activity; building peace area	
	Conflict early warning		
Latent conflict	Rapid/early response	Dialogue and advocacy → Interfaith/communal dialogue; joint statements; off-record meetings; individual envoys; civil disobedience	SUDAN: Catholic Archbishop Paolino Lukudu Loro and Anglican Archbishop Daniel Deng Bul release joint statement on Abyei (2011).
Overt conflict	Peace-making	Negotiation and mediation → (leaders/key players) Track II diplomatic work; grand conciliatory gestures, national/international declarations and agreements.	UGANDA: Bishop Nelson Onono-Onweng meets in person with Joseph Kony, leader of the LRA, at his hideout in the forest (2006).
		Encounters → (grassroots) Problem analysis/solving workshops; consensus, trust and confidence building initiatives (e.g. consultations)	KOREA: Anglican peace trip over the DMZ into the Geumgangsán special tourism region of North Korea. Presentation of gifts and Eucharist (2007).
	Peace-keeping	Internationalisation of the conflict – UN and/or regional organisations move in with military and civilian personnel to separate the parties – but faith work continues alongside.	
Post-conflict	Transitional justice	Retributive → (punitive, legalistic) (Inter)national judicial mechanisms (e.g. war crimes tribunals and prosecutions); reparations; dismissals	DRC: Anglican Church of Congo advocates for and practically supports the expansion of laws that punish perpetrators of sexual violence (IAWN)
		Restorative → (corrective) Truth commissions; unofficial (civil society) truth projects; community arbitration; sentencing circles	SOUTH AFRICA: Archbishop Desmond Tutu chaired the National Truth and Reconciliation Commission after the apartheid period (1994).
	Disarmament, demilitarisation and reintegration (DDR)	Weapons surrendering; reinsertion packages (cash, income generation, accommodation, education)	DRC: <i>The Kimbilio Project</i> run reintegration and rehabilitation programmes aimed at children.
	Healing	Grief and trauma counselling/listening – individual and group sessions (facilitators - lay people/clergy)	SUDAN: <i>Reconcile International</i> works to overcome trauma with storytelling.
	Reconstruction	Shared service/development projects; institution building (e.g. court reform & ombudsmen's offices)	SOLOMON ISLANDS: Justice, Reconciliation and Peacebuilding Commission's resettlement work.
	Remembering	Religious ritual → Confession of sin, worship, prayer; memorialisation; traditional ceremonies; meditation.	SOUTH AFRICA: <i>Institute for Healing of Memories</i> is committed to remembering apartheid as part of the post-conflict healing process.
	Reconciliation (restoration of relationships)	Re-encounters → Narrative and storytelling, cross-role playing.	
	Forgiveness	Christian reflection/teaching (bible studies)	SOLOMON ISLANDS: Plans to roll out peace education in church secondary schools.
	Future imaging	Prompting conversations envisioning a shared future through conferences, consultations and debates; future modelling workshops; media outlets etc.	IRELAND: Church of Ireland's <i>Hard Gospel Project</i> hosts a 'Sharing the Future?' youth debate with Ian Paisley Junior and Caitriona Ruane (2007).

Anglican Alliance's peace practitioner's Retreat, 2012. Conducting narrative and storytelling training.

THEME 2: YOUTH AND CONFLICT

Reaching adulthood during periods of conflict or instability can leave a lasting effect on young people. Some are enlisted as child soldiers; others have their education and social development disrupted. Most find their hopes and dreams on hold. Few can exert much influence upon the situations they are in.

The needs of youth are often poorly addressed during and after conflict. Young people are seen as a threat to security, especially when conflict stems from gang culture or a breakdown in law and order. However, they are rarely credited as agents of real and potential change in their societies.

The Anglican Communion has an opportunity to lead in recognising the power of youth to change conflict situations for the better. If young people are given the opportunity to participate in their societies, their energy can propel reconciliation. But if they are sidelined, young people can defeat a peace process – especially when they lead the fighting.

In order to develop new ways of engaging youth in peacebuilding, we need to begin by listening. The Anglican Alliance is already organising a Peace Practitioners Retreat for young leaders next year. We could also organise a series of focus groups with young people from conflict areas around the Communion, then publish the outcomes.

- In what ways are young people’s experiences of conflict different from adults? How might conflict affect their continuing development?
- How can churches raise young people’s voices to ensure that they are heard during conflict?

DEVELOPING CAPACITY

The Anglican Alliance can also extend blanket support to peace and reconciliation programs throughout the Communion by developing local capacity in specific skill sets – such as monitoring and evaluation (M&E). Lack of effective M&E is a key concern of the donor community, particularly when it funds faith-

based peacebuilding work. Improving the instruments we use for this (such as impact assessments and logic modelling) would soothe donor concerns and help us measure success. The Anglican Alliance could work with partners to create a resource pack with adaptable frameworks and specific progress/impact indicators for use across the Communion. We could also provide a hub for sharing best practice as knowledge of M&E improves.

To identify other areas where capacity can be developed, we could create a gap-finding exercise or self-assessment for churches, and then look to link them up with organisations that provide this specialist training based on the outcomes.

FACILITATING ACCESS

A key strength of the Anglican Alliance is that it is in a position to build relationships between Anglican peacebuilders and others, including major international organisations and embassies.

Developing the relationship between Anglicans and the embassies of donor countries in conflict affected states could be helpful, as embassies often have the means and decision-making power to finance peacebuilding work. The Anglican Alliance could prepare senior clergy to appeal for this funding. It could also lobby embassies and other organisations to ensure that their long-term strategic planning is sensitive to the peacebuilding potential of churches.

On occasion, the Anglican Alliance could also organise resource roundtables – bringing together all actors to identify needs and match them to resources. This clustering could identify gaps and prevent duplication within the church and beyond.

Finally, as the Anglican Alliance is focused on sharing best practice and facilitating south-to-south learning, we could also compile a set of case studies of successful Anglican peacebuilding initiatives. This could stimulate and guide future work. The case studies could be delivered through our website using a variety of media – video, audio and written.

- Which themes are a priority for you?
- What causes conflict to turn into violence in your community, how might we prevent it?

IN SUMMARY

Conflict can be between governments, local communities, ethnic groups, religions or gangs. It can be caused by unfair access to resources, poor governance or ideology. Whomever and whatever the driver, churches

around the Anglican Communion respond in love. We walk in witness with people who suffer. And we intervene – we mediate, advocate, reconcile, rehabilitate, heal and remember. This paper has laid out some of the ways that the Anglican Alliance can further develop this work. We could focus on a special theme – such as promoting women peacebuilders and integrating youth – and also develop capacity and facilitate access for churches worldwide, whatever their needs.

ANNEX 1: MODELLING A CONFLICT EARLY WARNING SYSTEM IN THE ANGLICAN CHURCH: WAY AHEAD

AIM: to **increase community resilience** to violent conflict and **aid the peaceful resolution** of local disputes.

