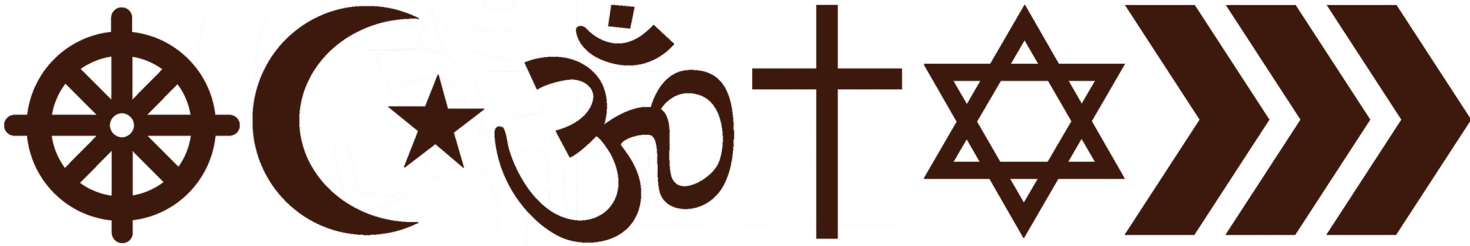


The Arthur V. Mauro Institute for Peace & Justice Presents
The 2020 MLT Aikins St. Paul's College University Affiliation Lecture

The Power of the Faithful



Genocide and Religion

PRESENTED BY



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Graduate Student: Tara Sheppard-Luangkhot

PhD Student, Peace and Conflict Studies

Identity Conflict Analysis Model: Bringing Peace Between White Supremacists and The Minorities That They Oppress

To position myself, I am a white, lesbian, woman, and PACS Doctoral student. I was raised in a white racist family within the faith ideology of Mormonism, in small town, Canada. I was exposed to white supremacist ideologies and practices e.g hate speech. Sharing space with minorities in an urban setting and university, I began to overcome my racism, internalized homophobia and internalized sexism, and no longer practice Mormonism.

My research interest stems from my view that, in the Global North, white supremacist groups oppress minority groups. Where white racial patriarchies dominate, minority groups are at risk for hate crimes, hate speech, violence or genocidal murder by white supremacists. This presentation will introduce a conflict analysis model called the Identity Conflict Analysis Model (ICAM), to analyze the conflict between former white supremacists and the minorities that they have oppressed. This research could help develop policy and praxis to reduce interpersonal and structural violence that targets minorities and transform relationships to more peaceful intergroup relations. Methodologies used are Intersectional Feminist, Critical Race, Narrative and Community Based Research methodologies. Pre-study work will be done by consulting staff at agencies who work with minority groups, or who have experience in gang behaviour. This research would be Phase 1: an analysis of the white, dominant group, since white supremacists are under-researched. Future research phases would analyze experiences of minority groups.

The main research question is: how to bring peace between white supremacists and the minorities that they oppress? Another research question is: how effective is the Identity Conflict Analysis Model when analyzing identity groups in conflict? ICAM could analyze identity conflicts at the micro and meso levels of analyses and should prioritize anonymity for safety of participants. Former white supremacists will be interviewed as there would be safety concerns if interviewing active white supremacists. During my doctoral dissertation, ICAM will analyze a case study of staff at a non-profit agency

in an urban setting in the Global North. The staff are former white supremacists who work to help active white supremacists to exit. Strengths of the ICAM model are that it uses an elicitive, critical race, narrative, and intersectional feminist approach. The model could also gather insights into causes of conflict and possibilities for participant informed policy, praxis, and peaceful relationships. Limitations of ICAM are that it needs further research, larger, and more diverse respondents, and further theoretical development.

Graduate Student: Stephaney Patrick

PhD Candidate, Peace and Conflict Studies

Diaspora Youth Perspectives of Conflict, Violence, and Peacebuilding

Studies on diaspora involvement in homeland affairs have focused disproportionately on militant groups' funding and recruitment activities in the conflict. Conversely, emergent studies demonstrate that diasporas can be critical agents of social, political and cultural change and contribute significantly to the promotion of peacebuilding and development in their homelands. With a significant number of the Canadians born abroad and most emanating from conflict-affected countries coupled with their continued interest and involvement in the homeland, the discourse is very much timely and relevant.

Exploring the meaning International students from conflict zones make of conflict, violence, and peacebuilding is an ongoing work. This explorative inductive phenomenological study will also explore ways in which they see themselves positively contributing to post-reconstruction and peacebuilding efforts in the homeland and host country and provide insight into how both dispensations can utilize this untapped potential in productive ways towards more effective build peace.

Graduate Student: Mathias Awonnatey Ateng

PhD Candidate, Peace and Conflict Studies

INTER-RELIGIOUS DIALOGUE, A PATHWAY TO PEACE: THE GHANAIAN SITUATION

Religion as a form of identity has served as the pathway to promoting peace, justice, development, reconciliation, and human rights. In the same vein, religion has reinforced a number of conflicts and violent extremism in the world. Considering the potential of religion to cause hatred, mistrust, and violence, among and between religious groups, some states have identified inter religious dialogue as a pathway to promoting co-existence between religious faiths. This paper accordingly examines the strategies to promoting inter-religious dialogue in Ghana from the national level to the local level. The paper argues that, Ghana as a religious pluralist country has instituted strategies both formal and informal to promote inter-religious dialogue in the country. These include general fundamental freedoms, the formation of Forum of Religious Bodies, religious tolerance at state events, boarding school system, and the formation of the National Peace Council. Despite these strategies, existing religious discrimination in religious schools, corporate dressing codes, underdevelopment in Muslim dominated communities (Zongo), stigmatization, and non-acceptance of inter-religious marriages have hampered inter-religious dialogue in the country. The paper calls for deeper engagement between religious leaders that reflect, religious education, and religious interactions as a way of harnessing the potential of inter-religious dialogue to promoting peacebuilding and conflict transformation.

Graduate Student: Aziz Rahman

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Statelessness, Refugeness, and Ethnic Cleansing: The Case of Rohingya

The Rohingyas, one of the most ill-fated minority groups on earth, are unwanted in their homeland and unwelcome to host countries. Despite being a dominant ethnic group of Arakhan (present Rakhaine) state, Rohingya have experienced multiple forms of violence against their nationality, identity, language, religion, culture, and fundamental rights related to marriage, childbirth, employment, education, faith, and freedom of movement in the post-independent era. This paper highlights that the Rohingya Muslim minorities have suffered from statelessness, refugeness, and apartheid policies that can be informed by the theories of structural violence, basic human needs, and destructive narratives.

This paper argues that the international response to the Rohingya conflict and refugee crisis has been questionable despite being noticed of the early warning signs that have been implanted through policies and campaigns against Rohingyas' citizenship, ethnic identity, ancestral land, and human rights. Amidst the recent plights of Rohigyas, the stances of some regional and global actors are giving some hopes for them and peace-loving citizens of the world, yet a multi-level peacebuilding approach focusing on peace, human rights and social justice is a must to transform the protracted and complex Rohingya conflict.