



## 15<sup>th</sup> Annual Conference on Citizenship – Religion and Citizenship

April 12 – 14, 2018, Wayne State University, Detroit, Michigan

### Abstract of Paper Presented at the Conference

Author: Ayaz, Maham

Title: Bene Israel at the Bet Din: Citizenship and the Politics of Recognition

**Abstract:** Following the precedent set by the Ottoman Empire, the Israeli legal system gives jurisdiction over matters of personal status to sets of religious courts. The reasoning was that, this way, a certain status quo would be maintained. If religion was given its due position, it would not meddle with state politics. But even within the category of politically and religiously recognized Jews, the different parts of the legal system were bound to come into conflict. One such conflict centered on the religious status of Jews from the Bene Israel tribe of India from 1960 to 1964. Depending on the ideological leanings of the involved parties, or even those of later scholars, the case is seen as either an issue of civil rights for the new immigrants, or one of religious precedent and authenticity. This paper aims to show that, once these two arguments are studied side by side, they exemplify the tension and discord that is inevitable given the dual ideological foundations of the legal system. Throughout the 1950s, Jewish immigrants from a variety of different countries, and different political traditions, moved to the new state of Israel. The Bene Israel, one of the three Jewish communities in India, were part of this migration. Unlike European Jews however, they lacked both a history of persecution in their former country and a long rabbinic tradition. Upon moving to their new “home,” they discovered an othering and a discrimination they had not expected. Many Rabbis questioned their eligibility for marriage with most other Jews and in 1961, the Chief Rabbinate officially ruled that their status was suspect and must be investigated in each case of marriage.

The following three years highlighted the radically divergent worldviews at the core of the dual legal system. For the Indian community, and other minorities who joined their cause, this was a clear case of ethnic discrimination, premised on their links with India (instead of somewhere like Poland or even Iraq). Following the vocabulary of contemporary politics, this was a civil rights issue. The Chief Rabbinate, on the other hand, set its standard by religious law rather than the political attitude of the country. The principle was clear: if the status of the community could not be cleared without doubt, there should be no hesitation in singling them out for investigation. This was, after all, the designated duty of the rabbinical courts. The legal system had been set up in a way that explicitly gave them this right to discriminate. At the same time, the case clashed with the principles by which the state claimed to hold itself.

Though recent scholarship has focused on the dilemma of the members of Bene Israel, this paper hopes to add the arguments made by the religious authorities, in order to appreciate the dissonance in the understanding of the situation by the two sides. Given the entanglement of religion and state in Israel, this case exemplifies the complexity of a system that relies on two ideological foundations.

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### Abstract of Paper Presented at the Conference

Author: Banerjee, Payal

Title: Technologies of Alignment in the Age of Security and Punishment: Work Visas, Immigrant Labor Incorporation, and Racial Exclusions

Abstract: This paper takes a closer look at the socio-legal implications of the H-1B and L-1 work-visas in the U.S. in relation to the state's investments in immigration control and racialized exclusions as part of its larger transnational security regime. These non-immigrant category temporary employment visas have been used extensively from the late-1990s onwards to enable the induction of immigrants, primarily Indians, in information technology (IT) projects for client firms across corporate sectors, from banking to online retail. Interviews with Indian IT workers in the U.S. reveal how the ever-present specter of status-loss and deportability—encoded deep within the parameters of documented status defined by law under the terms of the work-visas—has structured a spectrum of disciplinary mechanisms that firmly emplace this non-citizen workforce within the current administrative ambit of immigration enforcement. Despite the apparent differences between pro- and anti-immigration discourses surrounding skilled/unskilled migration, the practices and policies structuring the parameters of non-immigrant employment visas expose their specific alignment with Islamophobia and xenophobia in what has been articulated as the age of punishment. This paper proposes that having emerged in part from the legal genealogy of exclusions-based exploitation of Asian immigrants, i.e., the antinomies of U.S. citizenship reflecting the long arc of American capitalism's racialized development in the context of settler colonialism and slavery, these contemporary work-visas have been endowed with important specifications that are conducive to the state's racial management strategies, which have been further incorporated into the U.S. empire's transnational economic exigencies and security regime.

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Author: Begum, Khani

Title: Living with Silent Violence: Representing Palestinian People's Search for Citizenship Through Film and the Graphic Text

Abstract: In Palestinian Cinema, Gertz, and Khleifi address the predicament of Palestinians as, on the one hand, a people that history has forgotten and on the other as a people that have overlooked history. This sense of being outside history, of being in a constant search for home, for continuity, is often the subject of many films about the Palestinian experience. Often this search for identity occurs under a variety of conditions of violence: the silent violence of occupation, the violence of living in exile outside one's homeland, violence that erupts when engaging in protests, violence within the familial unit, and violence when youth on both sides of the political and ideological divide desire to come together. In this discussion I explore select recent documentary and feature films both by Palestinian filmmakers and by filmmakers from other countries as well as joint productions by Israeli and Palestinian filmmakers that present a variety of aspects of the conflict to show how Palestinians and Israelis go about living daily life in the midst of conflicting positions. Some of the filmmakers include Elia Suleiman, Lorraine Levy, Hany Abu Assad, and Emad Burnt. My discussion will contrast the filmic representations with how violence in relation to citizenship and identity is presented in graphic texts by Joe Sacco, namely Palestine and Footnotes to Gaza to extend understanding of how other genres besides film give expression to these issues during different phases of the conflict. This paper is drawn from my current graduate course on the subject that involves a service-learning project that will engage with some Palestinian groups in Northwest Ohio. I expect to conclude the analysis with some pedagogical issues relating to teaching about violence and film through service learning activities and will conclude with the impact the service-learning project has on the local community if any.

This is an experiment currently underway and I expect to draw both pedagogical and research insights from the work on this course and would like to open a discussion on how film and the graphic novel can be used to both inform and bring about social change.

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### Abstract of Paper Presented at the Conference

Author: Ben Lulu, Elazar

Title: Reform Judaism/LGBTQ: Intersectionality and the Struggle for Recognition in Contemporary Israeli Society

Abstract: The American Jewish Reform Movement has been an advocate of the LGBTQ [Lesbian, Gay, Bisexual, Transgender and Queer] community since 1965, when the Women of Reform Judaism (WRJ) passed a resolution calling for the decriminalization of homosexuality. In 1977, the Union for Reform Judaism and Center Conference of American Rabbis (CCAR) passed their first resolutions dealing with this issue, calling for human rights for homosexuals.

Since then, other Reform organizations have passed resolutions dealing with issues specific to Reform Judaism, such as inclusion of gays and lesbians in the rabbinate and cantorate, as well as national issues, such as support for marriage equality and support for comprehensive non-discrimination and civil rights legislation.

This lecture will historically trace how the Israeli Reform movement imported and demonstrated these pro-LGBTQ decisions, and ethnographically document their shared dynamics of exclusion and community-building.

The Israeli Reform movement supports gender equality by importing and incorporating religious practices which support LGBTQ identities. As Israeli institutions and Israeli society explicitly and implicitly recognize Orthodox Jewish law (halakha), they fail to fully support or recognize LGBTQ civil rights or those of the Reform Movement. As a result, the Reform communities have become Jewish safe zones for LGBTQ members. Both of these excluded communities share a mutual struggle for equal rights and have developed a shared marginal religious praxis and discourse.

The Jewish national state supervises not only over civic matters, but purely religious ones as well. Granting legal authority to the foundations of Jewish law in the ethno-national setting forces onto the public an impoverished religious interpretation of Jewish identity. The Israeli government ideologically contests the recognition of unorthodox Jewish communities and their leaders' eligibility for financial support and official religious authority. The orthodox streams, in comparison, receive legal recognition, financial, and governmental support. The reform communities are not financed by the Ministry of Religious Services and their rabbis are not authorized to represent their communities at religious councils or to perform official conversions and weddings. On the surface, government recognition would officially legitimize the Reform Movement as a social and cultural institution and provide it with the financial and governmental resources it needs to sustain and develop, though this would not be the product of legal reforms alone.

This lecture will trace the position of the two groups in state-sanctioned ideology and legal praxis and ethnographically document how Reform congregations have become landscapes for Israeli LGBTQ experiences of inclusion and participation. Through an analysis of contemporary Reform molds of leadership (Rabbinate positions) and rituals (liturgical events and services marking gay life-cycle activities and commemorative days), I demonstrate how Reform definitions and LGBTQ

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identities (search for meaning and recognition) intersect and mutually support each other in forming a shared safe space for marginal identities. I demonstrate how religion's influence on citizenship ranges across a wide variety of issues, like gender, and civil rights become a mutual destination.

This research is a product of a broader process of a social change in sociology of religion in post modern society in general and Israeli society in particular.



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### Abstract of Paper Presented at the Conference

Author: Biswas, Prasenjit

Title: Hindutva Emotions: Everyday Anti-Politics of Beef-Policing Lynch-Mobs

**Abstract:** The very first victim of lynch-mob attack Md. Akhlaq Khan's killers have not been brought to justice in last more than one year and eight months, while there is a perpetuation of similar killings across India in the name of 'beef policing', an expedient tool of communal polarization and sectarian violence and injury on religious and cultural minorities. The killing of a minor Muslim boy named Junaid in a train, stopping activist and ex-civil servant Harsh Mander from paying homage to Pehlu Khan, a Muslim trader killed on the false charge of carrying beef created huge protests against justification and absolving of killers on the basis of religious supremacy of Hindutva faith and emotions of rightness attached to such dastardly acts. The height of such emotions lies in legalization of absolutely criminal acts of mob-lynchings of innocent Muslims on the basis of bigoted notions of Hindutva, as many Indian states ban beef and criminalize cow slaughter. The Hindutva forces cited article 48 of the Indian Constitution for banning and criminalizing cow slaughter, an overtly legalized display of Hindutva emotions in order to target Muslims, dalita and Christians as Others who are not acceptable in a Hindutva ethos. The paper critically discusses how some of the select inhibitions and taboos within Hindu faith and religio-cultural practices are morphed into Hindutva emotions to alter the secular ethos of India and Indian Constitution and to justify mob-lynchings in the name of beef-policing. This is a kind of legalized exclusion of non-Hindus by a politics of beef-policing.

On the other side of the spectrum of Otherization of religious and cultural minorities, rationalists like Govind Pansare and Narendra Dhabolkar were murdered in Maharashtra by obscuranist and reactionary forces who propagate blind faith based subscription to Hindu supremacist narrative about kings like Shivaji. These supremacist narratives aim at replacing liberal democracy by religiosity incensed masses mobilized for wielding power in/over the State. Across India, similar politics of physical annihilation was propagated to silence voices of dissent. Noted Karnataki Sanskrit scholar M.M.Kalburgi, who had critiqued exclusion of Dalits from classical Sanskrit tradition and questioned the supremacy of upper caste Gods in South Indian Hindu pantheon was killed by Hindu Right reactionary forces. Killing of critics and rationalists was justified in the public domain by calling them names like atheist, communist, anti-national and anti-Hindu. The ruling RSS-BJP took out an element of such self-elevating and crime-condoning emotion to produce an ontologically immortal Hindu community creating a military and political superpower out of the Indian State. Instance of attacking authors who critiqued Hinduism in a dispassionately objective manner such as Wendy Doniger was an attack on right to conscience and free speech. Similarly purging out renowned painter Maqbul Fida Hussain by completely suppressing his works like Saraswati series on the pretext of insult to Hindu goddess stood out as the goriest expression of such Hindutva emotions.

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### Abstract of Paper Presented at the Conference

Author: Brown, Khari, and Brown, Ronald

Title: Race, Religion, & Politics

Abstract: Using fifteen national and regional surveys collected between 1961 and 2010, the present study indicates that while African Americans are more likely than Whites to hear sermons about political issues, hearing such sermons more consistently associates with Whites taking progressive positions on policies aimed at promoting; human rights and economic opportunities in the US and abroad, fostering diplomatic relationships with other nations, and a criminal justice system that does not disproportionately burden and punish the poor and powerless than is the case among Blacks and Hispanics. For Whites, these political worship spaces may allow for a counter-narrative to a civil religious impulse that rationalizes an American Exceptionalism that calls for social and racial inequality and US global hegemony to ensure a safe world. Conversely, for Blacks and Hispanics, the experience of marginalization due to race, citizenship, and poverty-status may serve as a counter-narrative itself to such a civil religious impulse, which therefore, render mute the influence of political sermons on public opinion.

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Author: Chen, Jing-Han

Title: Tibetan Refugees' Personal Status in Taiwan

**Abstract:** Under the modern nation-state sovereignty, citizenship can be one of the most crucial fundamental rights, with which people can access and therefore practice other basic rights. However, as the citizenship relates to the sovereignty of one state, the condition of one state's sovereignty may influence nationals' citizenship, and also migrants' citizenship right. For example, Taiwan is a sovereignty-contested state; however, the nationality of Taiwanese can be ambiguous and contradictory to both citizens and un-citizens. On the other hand, different groups of migrants may confront various problematic issues while they move to Taiwan.

For years, there are Tibetan people traveling from China to India or Nepal to seek asylum. Many of the Tibetan refugees continue their journeys to the other countries such as the US or Belgium, while some of them travel to Taiwan for family reunification. However, they will confront one basic problem in Taiwan, that is, Tibetan is seen to be both foreigner and national according to the Taiwanese law. This confusing situation is based on the complicated de jure status quo of Taiwan, in which the government is based on the Constitution of the Republic of China. Due to the sovereign claim in the constitutional law of the Republic of China, the territory includes mainland China. However, the de facto sovereignty of the Republic of China only exists in Taiwan and some other relevant islands, which results in another system of laws to regulate the personal status of Chinese as well as Tibetans. In short, Tibetan refugees who travel to Taiwan may confront the twisted regulations for their immigration because of the Tibetan status.

Nevertheless, in order to reunite with their family members in Taiwan, Tibetans have to fit themselves into the legal framework of Taiwan. To begin with the process, they are required to follow the procedure which is designed for foreign spouses of specific countries by the Taiwanese government; however, with their Tibetan status, they will soon discover that they cannot obtain residency or even enter Taiwan as other foreign spouses can do. The differential treatment produces ambiguous circumstances for Tibetan refugees; as for them, the uncertainty of the process and the irregular requests became systematic barriers to prohibit Tibetans from residing in Taiwan. Therefore, without the residency right, they cannot even stay in Taiwan, let alone to practice other basic rights. Obviously, their citizenship right is not only unguaranteed in Taiwan, but also not allowed to exist.

The Tibetan refugees' experiences in Taiwan represent the importance of the residency right as well as the citizenship rights for migrants under the unpredictable process. In this paper, I will explore the experiences of Tibetan people who have struggled to obtain their right to enter and live in Taiwan. Furthermore, I will examine the legal framework which produces the systematic obstacles to Tibetan people and to their right to family reunification as well as their right of residence.

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Author: Dasgupta, Abhijit

Title: We are Hindu Christians: Navigating the Relationship between Caste and Religion among Indian Christians.

Abstract: The present study revolves around the Constituent Assembly Debates (CAD) of India, coupled with the narratives from an ongoing ethnographic study of a Christian neighbourhood located in Kolkata, India. The study intends to understand how the demand for 'caste' status lies in opposition to the 'minority claims' for the Dalit (lower caste) Christian communities in India, as articulated in the CAD reports. Borrowing from the literature of anthropology of Christianity, the paper acknowledges that definition of a 'Christian' is not only problematic in general, but, is also context specific as in the case of Bengali Christians of Kolkata. In the process of carving the fundamental rights and duties for its citizens, the argument arises why the members of the India's Constituent Assembly focussed more on establishing 'minority rights' for its fellow Christians? Although such rights allowed Christian communities to introduce terms like 'propagate' to fulfil minority related benefits and allowed them religious freedom, but somehow failed to provide them with 'caste' benefits, unlike other religious minorities like Indian Sikhs. Such an action of the makers of the Constituent Assembly located the 'Dalit' Christians in an unfavourable position as compared to Hindu lower castes. In the background of such historical developments, the present context of Bengali Christians of the neighbourhood in Kolkata is often found oscillating between the Hindu 'past' and Christian 'present'. They commonly refer to each other as 'Hindu Christians'. What implications does it have on the idea of citizenship for the Christians in a Hindu dominated city like Kolkata? This study grapples with such ruptures and discontinuities and lays bare the ways and tactics that the Bengali Christians employs to negotiate with the church to get such benefits. The study weaves the Constituent Assembly Debates of India with the experiences of Bengali Christians from a lower caste neighbourhood and leads one to argue the reasons for the outcry over claiming such 'caste' certificates which often at times precedes the 'minority rights'. In doing so, it also seeks to answer the following questions. In the given context of caste-based hierarchical Indian society, does the intensity of citizenship hovers around 'caste' claims as it becomes a marker of Government reservation, or does restricting one's citizenship rights based on religion indicates discrimination and violence? To conclude in what ways, the deprivation of the vexed issue of caste-based rights has led the Dalit Christians to become an 'able' citizens of India and not mere just minority population?

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### Abstract of Paper Presented at the Conference

Author: de Oliveira Costa, Rafael

Title: Religion, Holocaust and the Impacts of Class Actions on the Construction of Citizenship

Abstract: Class actions has been a subject of continuing interest among legal scholars. In recent years, however, restitution suits brought before American courts in relation to the Holocaust represent a shift and opened new horizons in terms of class actions litigation. Beginning with actions filed against Swiss banks, the cases expanded to include different sorts of claims and defendants. The Holocaust claims in America represent nowadays the emergence of a new paradigm, especially because they established that states and corporations have the legal duty to prevent violations of human rights.

In this context, the present study will examine the new paradigmatic shift of responsibility for national and international actors involved in mass atrocities, analyzing the changes that these litigations promoted to US class actions system and the exercise of citizenship. Because restitution suits made a substantial change to the relationship between the state, corporations, and civil society, we will go through questions of liberty of conscience, inclusion, reparations, adequacy of representation, standing of the victims, statute of limitations, among other aspects.

Scientific novelty of the investigation is that it represents the first legal sciences comprehensive interdisciplinary research about the dialogue between religion, citizenship and class actions. The methodological approach will correlate doctrinal aspects of Civil Procedure with various sectors of knowledge, such as the Political Science, Religion and Transitional Justice. Finally, the findings may be used to improve US legislation on religion and citizenship issues.

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Author: Fatsea, Irene

Title: Religion, Hellenism, Modernity: the Architecture of Theophil Hansen in Greece and Vienna

**Abstract:** Even though the Jews of nineteenth-century Europe largely remained residues of the premodern nation-states and multi-ethnic empires,<sup>1</sup> the Vienna Jews formed an interesting exception. They present themselves as the ethnic group par excellence which deployed both economic and symbolic strategies to claim parts of the city to themselves, as well as citizenship rights equal to all other citizens. Without either relapsing to a collective mode of living bearing on religious observance, nor yet developing nationalist sentiments, the Jews under Franz Joseph's rule exhibited an exemplary relationship to modernity through hybrid forms of existence mixing particularism (as based on their well-preserved cultural traits) and cosmopolitanism. The Vienna Jews became secular albeit not at the expense of their essential ethnic identity.

The Greeks' passage into the nineteenth century was characterized by a growing awareness of national identity and cultural purpose, as properly cultivated by leading Greek-speaking intellectuals and western Philhellenes alike, with the sole aim of prompting the country's deliverance from the Ottomans and henceforth its rise to an independent national state. Their related political agenda had a strong ideological component which sought for all Greeks not only the formation of a nationalist consciousness consistent with the Enlightenment but, most importantly, the cultivation of a myth of origins which identified modern Greece with the ancient one in both cultural and racial terms. Religion, other than a foundational constituent of Greek culture, played a secondary role during the early phase of the nation-state where the archaeological remains of the Greek past acquired instead an aura of sacredness combatting the symbols of the church. In this sense – and as opposed to the case of the Vienna Jews – full secularization was never reached in modern Greece. Despite their innate disparities, however, both ethnic groups adopted similar tools for strengthening the bonds of their communities, namely language, education, history writing, and last, but not least, architecture.

The Dane architect Theophil Hansen – i.e., a carrier of academic education augmented through his long in situ study of Greek monuments – is best known for his exemplary architectural works in Vienna and Greece, which transformed both cities into modern European metropolises; also for an architecture which endowed social prestige and a sense of belonging to the well-off Viennese Jewry on the one hand, national pride and place identity to the modern Greeks on the other. His buildings were at the same time local and global in character. His students coined the term 'Hellenische Renaissance' to Hansen's architecture. The term denoted not another revival style but a philosophical approach allowing for unlimited architectural innovation, variety, and adaptation.

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### Abstract of Paper Presented at the Conference

Author: Flaherty, Ryan

Title: Losing Their Religion?: Attitudes Towards Religious Affiliation and Political Engagement Among Generation Z African Americans

Abstract: Over the last four decades, public policy has dramatically transferred the responsibility of promoting the general welfare of African Americans onto the black church and African American religious organizations.[i] As numerous scholars have cited the important role that the black church plays in promoting political action and, at the very least, political knowledge which encourages voting, it is safe to assume that this social service burden has negatively impacted the black church's ability to promote civic engagement and political education.[ii] While some research has examined the toll that public policy's turn towards privatization has taken on the Black Church's capacity for political education, others have examined the types of discourse which have the greatest impact on promoting political participation among black churchgoers, and others have argued for the sustained importance of the church as an arbiter of political action, an understanding of how young African Americans relate to the black church should yield important information on the influence that the church maintains on the political lives of these individuals. The paper I am seeking to present will examine the relationship between Generation Z[iii] African Americans and their attitudes towards and participation in both organized religion and politics. The guiding inquiries for this paper include the following: what correlation exists between religious affiliation and political engagement for Generation Z African Americans? That is, do those with higher church attendance or religious affiliation have higher political engagement? Do those with lower religious affiliation have lower political engagement? To address these questions, I will be distributing surveys to African American students on the campus of Wayne State University, in Detroit, Michigan, between mid-November, 2017, and mid-February 2018. As a lecturer in the Department of English at Wayne State, I will begin to deliver these surveys to willing participants who are currently in my sections of English 1010. I will expand the survey pool by requesting the participation of my past students who fit the demographics for this study. The survey questions which participants will respond to are included on the last page of this proposal. The participation of young African Americans in the "Black Lives Matter" movement demonstrates this generation's willingness to mobilize around issues affecting their lives. As scholars invested in the public sphere, we must seek to understand which cultural sources are reaching young African Americans, and what status previous sources of influence (e.g., the black church) currently possess.

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### Abstract of Paper Presented at the Conference

Author: Fuchs, Ilan

Title: On the Duty to Host in International Law: Jacques Derrida and Political Literature from the Hebrew Bible to Coetzee

Abstract: Jacques Derrida's *Politics of Hospitality* explores the tension and inter dependency that exist between hosts and guests. This paper uses Derrida's idea of hospitality and attempt to understand how it applies to the 21st century refugee crisis in the context of human displacement, state of refugee and immigration. To do so we turn to the help of fiction as a critical tool in scrutinizing current political discourses. Specifically, we offer an analysis of several chapters of the Hebrew bible and J.M Coetzee's novel *Disgrace* in light of Derrida's theme of hospitality.

Derrida in some texts anchored his duty of hospitality in the Hebrew bible, in light of this we discuss two several texts from the Hebrew bible dealing with hospitality. We begin with Abraham's the first to take in guests and later move to his nephew Lot, who was put in danger because of his hospitality. We pay special attention to the narrative of the concubine from Gibeh, a case that lead to civil war among the Israelite tribes after the people of Gibeh attacked guests and refused to fulfill the duty of hospitality.

Coetzee - who was awarded the Nobel Prize - presents a vivid portrait of post-apartheid South Africa that offers a contradictory perspective to Nelson Mandela's vision of democracy in South Africa. His novel suggests that, the inherent violence of colonialism can neither be resolved nor dissolved merely by expressions of regret and forgiveness. By extension, we ask if liberal democracies and International Humanitarian Law can offer a policy of hospitality that is both morally anchored and practical.

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Author: Haus, Jeffrey

Title: The Boundaries of Obligation: the Jews of Modern France?

Abstract: As the first emancipated European Jewish population, French Jews found themselves on the cutting edge of navigating the relationship between their religious community and the expectations of citizenship. As ruling regimes shifted, so did those expectations, culminating in the law separating Church and State in France in 1905. That law, however, did not fully resolve the question of what being Jewish and French entailed. The legacy of this ongoing negotiation persists as French Jews face life in a country that continues to wrestle with questions of nationalism, pluralism, and religious community.

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Author: Jankens, Adrienne

Title: “This is How I Write”: 2nd Thessalonians and Rhetorical Lessons for Relationship-Building

Abstract: Rather than consider biblical text primarily for its message, this presentation examines relationship-building rhetoric in the Pauline epistles. Specifically, the speaker considers 2nd Thessalonians in light of cross-cultural community-building, in order to understand Paul’s letter as a rhetorical text meant to engage, reassure, and connect. The presentation, in three parts, will first look at scholarship in rhetoric and composition centered on rhetorical agency and community-building, then will offer a close look at rhetorical moves centered on relationship-building in the epistle, and finally will consider these principles in light of relevant lessons for writing pedagogy centered on rhetorical responsibility.

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### Abstract of Paper Presented at the Conference

Author: Kaye, Alexander

Title: State and Citizenship in an Imagined Jewish Theocracy

Abstract: Most Zionists around the establishment of the State of Israel were secular socialists who envisioned the state as a secular democracy. Some, however, were Orthodox Jews who imagined a future Jewish state as a theocracy that applied traditional Jewish law and rejected the notion that the state should “draw from the foreign wells” of other legal systems. Even these religious thinkers, however, unconsciously formed their own theories of law against the background of modern European jurisprudence. Their writings illustrate a particular aspect of recent criticisms of classical theories of secularization by demonstrating that the constitutional visions of religious traditionalists were shaped by modern notions of the state and citizenship.

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Author: Kokab, Rizwan Ullah

Title: Religion as Source of Public Motivation: Objectives of Nizam-e-Mustafa Movement in Pakistan

Abstract: The people of Pakistan have been attached with the religion since the inception of the state. Despite the active presence of religious leaders and parties in political system their say in the government was not marked until 1977. This year witnessed the rise of demonstrations against the alleged election-rigging of Z.A. Bhutto. This study examines the use of religious ideals in politics of Pakistan to fulfil the political motives. The analysis of composition and outcome of the protest movement named as Tehrik-e-Nizam-e-Mustafa (Movement for the System of Prophet) has been undertaken to argue that religious slogans were used to mobilize and motivate the common people to come on the streets in order to gain political objectives. It is observed that the leadership and participating parties of the protest movement were based on multi-dimensional political backgrounds. The were from both secular and religious backgrounds joined together for a common aim to oppose Bhutto. The lack of agreement among component parties on the pronounced religious objective of the movement, the focus and agreement on the real political objective of re-election and the ironic end of the movement without the achievement but with ironic claims of victory of people have been highlighted to conclude that the people were motivated to join the protests through provocation of their religious sentiments. The public attachment with the religion was used only to motivate the people for demonstrations against the government. The absent of mention in parleys and post movement silent escape from the demand of the enforcement of system of prophet has been exposed. The paper surveys the history of demonstration through examination of documentary and archival sources, narratives of oral history, and primary as well as secondary sources of the time under study.

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Author: Kranz, Dani

Title: Laïcité German Style: Religion, Public Sphere and Citizenship

**Abstract:** The Basic Law (Grundgesetz, short GG) of the Federal Republic of Germany has been proclaiming freedom of religion since its inception in 1949; at the same time the GG enshrines equality of all citizens regardless of their religion. With Nazi Germany just having come to an end four years ahead of this law, and religion having been a key marker of distinction between ‘Germans’ – some of whom could be citizens, other were excluded from citizenship de jure –these provisions of the GG contrast to the life-worlds of those who live in the country. While ‘race’ as a concept for Jews has been all but discredited by all but the far right, Jews continue to be one of two constitutive others to the (secularised) Christian majority, the other ‘other’ being Muslims. Both, Jews and Muslims can be German citizens by way of the law, but this legal notion does not necessarily coincide with them being perceived as genuine German citizens as Germany, to date, remains a Christo-normative society. Christians have been constituting the majority of the population since pre-modernity in Germany as well as in Europe, while Jews constitute the historical other, with Muslims being related to the Moor expansion into Europe, or the battle of Vienna: Muslims were intruders, while Jews were insider outsiders. Jews have been subject to a phenomenon that Zygmunt Bauman (1998) refers to as allo-Semitism. The prefix allos means other in ancient Greek, and an allos who is a Jew is a semitic other within a Christian majority. The ideas about the allo-Semite stretch from extreme philo-Semitism to extreme anti-Semitism; the allos is nevertheless never quite human, not really local and notions change according to the zeitgeist. This phenomenon remains tangible in Germany, where post-Holocaust Jews, their well-being as well as (West) German relationships to Israel became measures to admit Germany into the realm of civilised nations. Yet, regardless if the attitudes displayed were philo-Semitic or anti-Semitic, Jews remained an allos, equipped with German citizenship. Muslims joined the allos upon their ‘temporary’ labour migration since the end of the 1950s, although Muslims are demarcated differently from Jews: initially assumed to be temporary residents their allos status became fixed by way of their tenure. They shifted from labour migrants to ethnicised allos, completing the trialectic. Thus, this paper argues for the conception of an alloism, an otherness, that is specifically German and European and that differs from Orientalism (Said 1977) as Jews, as well as Muslims are related to in a German, European infused, context and the projections on the allos are shaped by historical continuities, zeitgeisty features and transcultural developments by way of the constant flow of images, media of any kind, as well as people. These developments shape a specific version of laïcité which centres around conflicts of religious or more like religiously connoted symbols and habits in the public sphere. These symbols, which signify a majority/minority status, normal/’unnatural’ status, sameness/otherness, belonging/distance, feed directly into conceptions of German citizenship and inclusion/exclusion into this citizenship which history based on jus sanguinis, shifted to a mix of jus sanguinis and jus solis and which exemplifies the key conflicts of the constitutive elements of Germanness, and thus German citizenship in country that legally, socially, publicly and politically swerves between folk community notions and post-migration ideas, binaries, which became

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enhanced by way of populism, the 'refugee crisis' and the shift powers within the political landscape which resonate with public discourse.



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April 12 – 14, 2018, Wayne State University, Detroit, Michigan

### Abstract of Paper Presented at the Conference

Author: Lublin, Elizabeth

Title: Reform Activism as a Demonstration of Citizenship: The Woman's Christian Temperance Union in Meiji Japan

Abstract: In 1886, at the founding meeting of the Tokyo Woman's Christian Temperance Union (WCTU), the society's middle-class members voted not to include the Japanese word for temperance (*kinshu*) in their title but rather to use the broader term for moral reform (*kyōfū*). They also agreed to exclude the Japanese word for Christian. These decisions did not reflect any rejection of the World WCTU or of Mary Clement Leavitt, the round-the-world missionary who had visited Japan for several months earlier in the year and had provided the stimulus for Japanese women to organize. To the contrary, the organization quickly affiliated itself with the World WCTU, and the pledge that founding members adopted made clear that God was central to their beliefs and that they intended the society to bring together those of like faith. The name *Tōkyō Fujin Kyōfūkai* or Tokyo Woman's Moral Reform Society resulted instead from the agenda of members, their perception of the problems that were preventing Japan's development, and their awareness of strategy. While acknowledging that intemperance caused problems to individual families and society at large, they contended that longstanding practices like polygamy and licensed prostitution also had to be addressed. These customs demeaned and infringed upon the rights of Japanese women, and perpetuated the ideology of *danson jōhi* (respect men and despise women). The society's members were convinced that these moral and social evils were inhibiting Japan's transformation into a civilized and enlightened country, and a nation that was respected within the international community. They intentionally chose a name to highlight the breadth of their goals. The selection of a name also involved strategy. WCTU women knew that, despite the presence of prominent Christians in government, publishing, and education, official and public support for the religion remained low. Calls for reform couched too obviously in Christian moralism were bound to fall on deaf ears. Arguments that instead engaged with the nation-building project and equated reforms with national progress had the potential to help advance the WCTU's agenda, and thus that rhetoric infused members' speeches and writings. In the process of so constructing an organizational identity and trying to achieve reform, WCTU women asserted a right and a responsibility to play a role in the making of modern Japan. They did so at a time when the Meiji state was trying to monopolize the definition of citizenship and itself dictate the roles that Japanese could play. As this paper will argue, WCTU women contested that definition and coopted the state's own nationalistic concerns to win support for the idea that national advancement had to include moral purification and improved rights for women.

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April 12 – 14, 2018, Wayne State University, Detroit, Michigan

### Abstract of Paper Presented at the Conference

Author: Lupovitch, Howard

Title: Thoughts on Post-Emancipation Hungarian Jewry, Past and Present

Abstract: As the sesquicentennial of Jewish emancipation in Hungary approaches, twenty-first century Hungarian Jewry faces some of the same challenges and dilemmas that their forbears faced a century and a half ago. Indeed, for the last century or more, the status of Jews in Hungary and, and whether or not they are true Hungarians, has been a bellwether of Hungarian politics and society. As exclusionary, xenophobic elements of Hungarian society vie today for the future of Hungary with their more cosmopolitan, inclusive opponents, the inclusion of Jews and other non-Christian minorities -- as citizens and member of the Magyar nation -- has reemerged as a defining issue in Hungarian politics.

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April 12 – 14, 2018, Wayne State University, Detroit, Michigan

### Abstract of Paper Presented at the Conference

Author: McGinnis, Michael

Title: ‘Massive Revision.’ The Nashville Statement and Queer Citizenship

Abstract: In September 2017, the Council on Biblical Manhood and Womanhood (CBMW) published the “Nashville Statement” affirming a commitment to the divinely ordained institution of marriage as reserved exclusively for heterosexual couples and to a belief in gender and sexuality as innate and immutable. Among its fourteen articles are declarations asserting the blessedness of conjugal sex (Articles I and II), the immorality of queer sexuality (Articles VIII, IX and X), and inviolability of biological sex roles (Articles III, IV, V, VI, and XIII). As its preamble makes clear, the “Nashville Statement” is to be read as a manifesto of sorts against the shifting understanding of gender and sexuality initiated by LGBTQ+ activists in the twentieth and twenty-first centuries; the statement’s authors assert that such efforts constitute “a massive revision of what it means to be a human being” (CBMW, “Nashville Statement”). In this paper, I will argue, the “Nashville Statement” itself attempts a “massive revision” of queer citizenship. In asserting that queer lifestyles “ruin human life and dishonor God,” the authors of the “Nashville Statement” are plainly rejecting the claims to equal rights and recognition made by LGBTQ+ activists over the last half-century, and specifically rejecting the rights won since the turn of the twenty-first century. Drawing on work by Eve Sedgwick (1990), Shane Phelan (2001), and Stephen Engel (2016), among others, this paper will argue that the “Nashville Statement” needs to be understood as a direct assault on LGBTQ+ citizenship claims.

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April 12 – 14, 2018, Wayne State University, Detroit, Michigan

### Abstract of Paper Presented at the Conference

Author: Pacaci Elitok, Secil, and Simsek, Dogus

Title: From Denizens to Citizens: Syrian Refugees in Turkey

Abstract: Citizenship is a concept which has been re-defined and debated under the influence of ever increasing migratory movements and the dynamics of globalization. More importantly, the religion's impact upon the citizenship has been a subject of considerable interest to migration scholars in recent years.

This paper takes its motivations from these developments and, based on an historical retrospective, analyzes the transformation of the Turkish citizenship regime towards refugees, addresses the link between religion and citizenship in the context of Syrian refugees in Turkey.

Since the foundation of the Turkish Republic in 1923, the concept of citizenship has been key to the process of nation-state building. In the early Republican period, the Turkish state intended to homogenize the entire nation around a single Turkish identity, the sine qua non of which is Islam (1934 Law of Settlement). The EU membership process, internal and external factors, the Kurdish dispute, migration flows as well as constitutional changes are among the major determining factors that has changed the Turkish citizenship policy since the beginning of twentieth century. 1964 Turkish Citizenship Law defined citizenship as a right acquired by jus sanguinis (through blood). The dual citizenship has been brought into legal form with the 1981 amendment and jus soli principle (by birth or later acquired right) has been introduced with the 2010 amendment.

Within the migration history of Turkey, mass refugee flows have a crucial place. Since the crisis in Syria began, Turkey has adopted an “open door” policy for Syrians and the number of Syrian refugees settled in Turkey standing more than 3 million. Turkey provided ‘temporary protection’ to Syrian refugees which somewhat eased their access to certain rights (denizens) including labor market integration via the new law on work permits. The idea of granting citizenship to Syrian refugees who found refuge in Turkey was first voiced in 2016 by President Erdoğan. Moreover, Deputy Prime Minister said that: “Citizenship will be granted initially based on criteria such as employment, education level, wealth, and urgency of one’s situation”. These public announcements triggered a debate among academic and policy circles due to the lack of legal status of most of the Syrians as “refugees” or as “permanent residents” at the first place.

This paper evaluates the role of refugees’ religious identity in Turkey’s response to flows of different ethnic groups. Exemplifying citizenship and integration practices of Syrian refugees in Turkey, this paper will focus on the past and current citizenship practices in Turkey in a comparative manner, offer an important platform to assess selective citizenship policy of Turkey which is inclusive towards certain privileged groups (Sunni Muslims with high skills and finances) and exclusive towards certain ethnic and religious groups. This paper will also discuss societal pressures and resistance towards refugees acquiring citizenship as well as socio-cultural, economic and political impacts of such an undertaking. Therefore, this paper will culminate in a descriptive study on forced migration, integration, belonging, and citizenship in Turkey.

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April 12 – 14, 2018, Wayne State University, Detroit, Michigan

### Abstract of Paper Presented at the Conference

Author: Postic, Robert, and Prough, Elizabeth

Title: Tolerance and Immigrants

**Abstract:** Tolerance is one of the cornerstones of democracy. Generally defined as the willingness to put up with those ideas, concepts, people with whom one disagrees, it has been argued that democracy cannot thrive without a wide acceptance and expression of tolerance. And while various religious sects have found themselves to not be tolerated and, at times, have been even persecuted, it seems that they may not demonstrate the same acceptance towards others that they wished to have received themselves. In this essay, we explore the willingness of various religious traditions to express tolerance or acceptance of groups who are generally considered to be outsiders to Americans—immigrants. Starting in the 1900s and continuing through today, a tremendous amount of emphasis has been placed on reimagining how religion and religiosity should be measured as well as the effects of religion on politics and political behavior. In particular, attention was given to religious affiliation or belonging. It is now recognized that religious affiliation is much more nuanced than early studies on religion and politics accounted for. A simple division of respondents into the traditional categories of Protestant, Roman Catholic, Jewish, and secular is clearly insufficient to capture its nuance. This led to a re envisioning religious belonging along the lines of religious traditions (Kellstedt, Green, Guth, & Smidt, 1996; Steensland, et al, 2000). Moreover, there has been an increased emphasis upon understanding all three “Bs” of religion—believing, behaving, and belonging (see generally,; Leege, 2003; Leege & Kellstedt, 1993; Wald & Smidt, 1993). Moreover, within that same time period, evangelicals (one of the identified religious traditions) gained prominence. Indeed, this religious tradition has figured prominently in the last few presidential elections. In this essay, while focusing on belonging in general and on evangelicals in particular, we explore the effects that religious belief, belonging, and behavior have on issues revolving around immigration. Using General Social Survey (GSS) data from 2014, we determine what differences there are among the various religious traditions and relationships with several variables. For example, we look at the effects of religion on whether immigrants are perceived to be good or bad for the American economy as well as American culture and society. We also consider if religion and religiosity have an impact on the willingness of individuals to extend civil liberties towards immigrants who are not citizens. Finally, we look at the effects of religion on attitudes toward illegal immigration. Some preliminary results are considered and their implications for democratic theory and suggested.

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April 12 – 14, 2018, Wayne State University, Detroit, Michigan

### Abstract of Paper Presented at the Conference

Author: Ravagli-Cardona, Jorge Alexander

Title: Religious Education under Liberal Democracy: Perspectives for a Multicultural Citizenship

Abstract: Religious education proves to be an important contentious scenario for the configuration of contemporary citizenship. Dealing simultaneously with the separation of church and state in public sphere and schooling, on the one side, and with minority rights to self-determination and inter-generational transmission on the other, the educational instance provides thus an important joint between the secularisation and citizenship debates, and with this a privileged perspective on the current political dimensions of religious identity. Initially, we propose the revision of classical and contemporary forms of toleration as the leading objective of religious education in liberal democracies. This is conceived as a fundamental component of the questioning of rationalist perspectives underlying both secular foundations and secularist agendas. In this respect, we bring Habermas' perspective on the public sphere as providing insights on the role of religious voices in public deliberation and on the socialising role that religious perspectives can perform in the fostering of inter and extra-religious understanding among citizens. From here, we considered perspectives in relation to the possibilities for a religious education that reflects the increasing reconfigurations of liberal political thought while simultaneously addressing individual needs for thought promotion. In this line, a multi-religious model for RE is explored on the grounds of liberal guarantees not only of individual but also of minorities' rights and cultural representation, and also of Habermas' posited need for cognitive transformations in religious and secular citizens as an indispensable need for the survival of liberal democracy. Such transformations are developed by Habermas as leading towards the reciprocal granting of rationality between participants in public deliberation, regardless of their respective cognitive backgrounds, a process identifiable in his view in the theological endorsement of liberal principles by early modern religious confessions. Although Habermas portrays these modifications as essentially undriveable by the liberal state, an exploration of both his intake on political autonomy and of his own ontogeny of conscience and identity exhibits space for a conception of institutional forge of mentalities that harmonises freedom of thought and other liberal normative frameworks. From this revision, an educational convergence is explored between the objectives of: 1) individual thought and skills promotion; 2) communicative enhancement among citizens through cognitive modification; and 3) fair academic representation of socio-religious diversity (including minority affirmative claims) as a crucial component of contemporary political liberalism. The presentation devotes itself thus to the exploration of this convergence and its associated possible modes of RE, especially with a view on the UK and Colombian educational systems.

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April 12 – 14, 2018, Wayne State University, Detroit, Michigan

### Abstract of Paper Presented at the Conference

Author: Sen Mookerjee, Anuradha

Title: Being ‘Aalim Siddique’: The Portrait of a New Indian Citizen from a Former Indian Enclave in Bangladesh

**Abstract:** In a surprise and historic move, the Parliament of India ratified the 1974 Land Boundary Agreement (LBA) with Bangladesh on 7th May 2015 to finalize the boundary between India and Bangladesh, which had been pending since the Partition of India in 1947. The signing of the LBA involved the exchange of 162 enclaves located along the India-Bangladesh border, i.e. land parcels belonging to Bangladesh in India and of India in Bangladesh, that had until the midnight of 31 July 2015, existed as the world's largest enclave complex. With the transfer, 51 Bangladeshi enclaves (all located in the Cooch Behar district of West Bengal) with 7,110.02 acres of land became Indian Territory, and 111 Indian enclaves with 17,160.63 acres of land became Bangladeshi territory. India added 14,863 new citizens while Bangladesh added 37,532 new citizens to the population from the residents of these former enclaves (popularly referred as Chhit Mahals in Bengali), as per the citizenship chosen by them. Among the residents of the Indian enclaves in Bangladesh, 979 residents opted for Indian citizenship, of whom 922 people permanently moved to India in November 2015 and since then are living in the Enclave Resettlement Camps in Cooch Behar district of West Bengal, India. These new juridically constituted citizens were genealogically constituted by both marginality and violence as erstwhile Chhit Mahal residents of the India- Bangladesh borderlands. In context of their needs of survival and mobility, they became part of flourishing economies of falsification and interpretation generated by the use and circulation of personal identification papers.

Aalim Siddique is amongst the 922 residents of the Indian Chhit Mahals who permanently moved to India, opting Indian citizenship. He moved with his family, and his two brothers, from the nearby former Chhit Choto Garoljhora II, which now falls under the Kurigram district of Bangladeshi, leaving behind his elderly parents. He now lives at the Enclave Resettlement Camp in Dinhatra, in Cooch Behar district. In Bhurugamari, Bangladesh, he had been highly respected as an Imam of a local mosque for the last few years and would also sell traditional medicines. He wears shalwar kameez, a taqiyah, the short rounded skull cap, and the kifaya, a chequered black and white scarf that is usually worn around the neck or head that identifies him as a Muslim. Earlier on he and his brothers had worked for several years in India as undocumented migrant workers in factories in the Indian state of Bihar. Since his arrival in India, Aalim has remained in deep agony over his choice of citizenship and political choices. In September 2016, Aalim joined the rightwing Bharatiya Janata Party (BJP) and is currently heading the minority cell in Cooch Behar district. In an interview to The Telegraph in August 2017, Aalim was quoted, We were assured of a proper rehabilitation package, including job opportunities for a member of each family. But in the past two years, there has been no initiative from the government. I used to sell medicines in Bangladesh but ever since I have come here, I am sitting idle and forced to do odd jobs to run the family.... I want to go back to Bangladesh.

This portrait seeks to unpack Aalim's everyday experience as a new Indian citizen in the first one and a half years since he moved to India. It is an ethnographic sketch of my encounter with him,

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through a period of eleven months between March 2016 and January 2017. Based on my interviews, interactions and observations with him during this period, and thereafter, as we regularly keep in touch over whatapp calls and messages, I interpret his formulations of self, community belonging and political future while claiming the rights of new citizenship. The landscape of political changes occurring in Cooch Behar and for the residents of the former Bangladeshi Chhit Mahals in India is deliberately kept in the backdrop to this particular life story of his predicaments, hopes, fears and life challenges. The intention is to make sure that socio-economic and political issues do not generalize his particular experience as a Muslim Indian citizen who was a former undocumented migrant from Bangladesh. This paper responds to the attempts of homogenizing the category of the 'Muslim' in India, as pointed out by South Asian scholars like Mukulika Banerjee.

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April 12 – 14, 2018, Wayne State University, Detroit, Michigan

### Abstract of Paper Presented at the Conference

Author: Sheu Adua, Sulaiman

Title: Citizenship Rights and Responsibilities in Islam

Abstract: Historian revealed that the concept of national citizenship did not take root until the French revolution in 1789. When Prophet Muhammad (peace be upon him) founded the city state of Madinah centuries ago, he created a charter that described the Muslims and non-Muslims residents of the area as being “one nation” it is not an exaggeration to say that Islam as a complete way of life attaches more importance to the rights and responsibilities of every Muslim. In every given society, there will be rulers and subjects, just as the rulers have their right and responsibilities that are required of them by Islam, the subjects also have their rights and responsibilities as stipulated by Islam. Methodology relied solely on bibliography appraisal of such studies that are related to this study. This paper tents to look into the citizenship right and responsibilities through binoculars of Islamic tenets. In conclusion, if the citizens of an Islamic state refrain from what is prohibited, establish regular prayers, pay taxes, pay zakah and abide with the roles and regulations guiding Islam, therefore it is their right to safeguard their life, rightfully owned wealth and property projection on their honour and integrity and no responsibility should be imposed in them etc.

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### Abstract of Paper Presented at the Conference

Author: Tabucanon, Gil Marvel

Title: The Baha'is in Iran as Citizens within the Iranian Landscape

Abstract: The Baha'i Faith started in Iran in 1844 and, at present, the Baha'i community comprise the largest non-Muslim religious minority in Iran.

1 Today, an estimated 300,000 remain in Iran comprising 'around 0.5 per cent of the population'.

2 The Baha'i message has a particular appeal to those seeking a 'cosmopolitan outlook on life' and 'peaceful relations between the different faiths'.

3 Its acceptance of the validity of past religions and emphasis on the equality of all humans resonated among Iranians seeking a liberal religious outlook. While most Iranian Baha'is are from a Shi'i background, a significant number of Iranian Jews and Zoroastrians converted.

The persecution of the Baha'is began with its precursor, the Babi movement which declared a new 'revelation' (zuhur) and a 'new prophetic cycle independent from Islam'.

4 The movement's founder, the Bab, was himself charged of 'incorrigible heresy' (irtidad-i-fitri) and was executed in 1850.

5 Sheer 'admission of belief' in the Bab, and later in Baha'u'llah, the founder of the Baha'i faith, allowed a mujtahid, an authoritative interpreter of Islamic law, to declare the accused 'as an apostate (murtadd)' who was 'subject to the legal punishment requested by the shari'a.'

6 The persecution of the Baha'is in Iran has 'morphed over the past quarter of a century' from a 'more violent period of detention, torture and summary execution' to one of more 'systematic denial of basic human rights including access to [among others] higher education.'

7 While Iran's Deputy Minister of Education 'denied' that 'there existed a prohibition against university acceptance of Baha'is',<sup>8</sup> the UN Special Rapporteur on religious intolerance cited the directives of the Supreme Cultural Council of the Revolution [sic] one of which stated that '[t]hey should be expelled from the universities...as soon as it becomes apparent that they are Baha'is.'

9 Using both legal and sociological definitions of citizenship, this article examines how international law, the international community and the Islamic Republic of Iran have responded to the question involving freedom of religion among the Baha'is in Iran.

Part 1 sets out and justifies the definition of citizenship as applied in this article, situates the definition within the historical origins and antecedents of citizenship, and argues that citizenship is not limited to the exercise of freedom in the political sphere but involves emancipation in the private sphere of beliefs and practice.

Part 2 focuses on the Baha'i persecutions in Iran and how international law, the international community and the Islamic Republic of Iran have responded to the Baha'i situation. This part argues for a deeper understanding of the liberal principles of toleration as reasonable antidote to

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counter intolerance, and as a stepping stone to the protection of minority rights and individual freedoms.

Part 3 argues for greater international solidarity in the enforcement of freedom of religion and belief within both international and municipal laws utilising citizenship as framework to secure for each citizen the freedom to choose a belief on what it means to be an individual and collective human being.

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April 12 – 14, 2018, Wayne State University, Detroit, Michigan

### Abstract of Paper Presented at the Conference

Author: Yasmin (Shoeb), Robina

Title: From Foreigner to Local Citizens: Europeans in Punjab under Maharaja Ranjit Singh

Abstract: Maharaja Ranjit Singh (1799-1838) was a benevolent ruler who cared for his subjects irrespective of their religion, caste or creed. He wanted to make his kingdom great; fostering a peaceful and prosperous society with harmony and cooperation among all communities. His court comprised of nobles and officials from many nationalities and religions; and also, a number of European notables and officers. The Europeans officers played a critical role in the expansion and growth of the Sikh Empire, the most famous being Jean-François Allard, Jean-Baptiste Ventura, Paolo Di Avitabile and Claude August Court.

The Europeans were primarily responsible for the training of the army. Additionally, they also had to deal with civil, foreign, judicial and educational affairs of the state. Therefore, they also enjoyed significant influence in political as well administrative affairs. In order to retain them, the Maharaja supported them financially and socially, and also, encouraged them to marry to the local women and settle their family life in Punjab.

This paper attempts to capture the journey of Europeans generals from being foreigners to turning local citizens. It further explores the evidence that it was not the religion or nationality but the ability and the state interest that primarily governed the state policies.

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